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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXXI.

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NUMBER 1.

.. THE SUN'S OBSERVATORY ..

BY REV. STANLEY C. HARRELL.

HEADS FEDERAL COUNCIL.—

Bishop Francis J. McConnell, of the Methodist Episcopal Church, has been elected president of the Federal Council of the Churches of Christ in America. In this position, the bishop will preside over the most important representative body in Protestantism. The Federal Council comes nearer being able to speak for all Protestant Churches than does any other organization. Since the organization of the council, the efforts of that body have been directed more and more toward the application of the principles of Christianity to the complex organization of our modern life. Bishop McConnell is eminently qualified for the duties of his office, being a leader in the movement to meet the human problems arising in the industrial world.

SPORT HELPED BY PROHIBITION.—

Prohibition is helping along in unexpected ways and places. Now it comes to us that Britons think the American mastery in certain sports has to thank the Volstead act. Archie Compston, famous English golf professional, on his return from America, was reported in the *Sunday Chronicle*, London, as declaring that prohibition has enormously helped Americans in their efforts for physical fitness. Compston was amazed by the number of nondrinkers and nonsmokers he found among golfers in the United States. "A British professional doesn't smoke or drink to excess," says the British golf star, "but you have to remember that Americans won our championship by only one stroke for several years—apart from Bobby Jones at St. Andrew's—and perhaps that's just the difference. American youth seems more thorough, keener, than ours."

Prohibition helps in every way. It is one of the greatest forward steps ever taken by any people. It will make our nation over and has already made it grander. Down with the men and women who want to go back to the weak and degraded days before we outlawed the liquor traffic!

MISSIONARY HYMNS.—

Dr. Milton S. Littlefield, president of the Hymn Society, announces the offer of a \$100 prize for the best hymn "written in the spirit and voicing the purpose of the missionary enterprise of today." There is no doubt that there is a decidedly different approach to the missionary enterprise as compared with a generation ago. It came as a distinct shock to this writer, when a returned missionary stated that he had found a very decided objection to a certain line in "From Greenland's Icy Mountains." This is the offending line: "What though the spicy breezes blow soft o'er Ceylon's isle; though ev'ry prospect pleases, and only man is vile?" This old favorite mission hymn had long been considered by this scribe as

expressing model sentiments. But we must confess that we would not exactly appreciate having other peoples sing such thoughts about our native land; and especially having such words in a religious song. Nor does it exactly portray the attitude manifested by the Christ toward those whom He sought to win. It is a difficult task to build an attitude toward others that measures up to the standard of the Christ.

THE MYSTERY OF PREACHING.—

Rev. Norman Maclean, writing in the *Scots Observer*, has this most interesting pronouncement on the art of preaching: "The world is filled with insoluble mysteries, and one of them is this: What is the secret of great preaching? The preachers who are not great are quite ready to explain and expound the art; but the man who can, week by week, hold massed congregations spellbound, hushed into a stillness that can be felt, if he is asked how he holds the multitudes in the hollow of his hand can only answer, 'I don't know.' It is not originality. What can the preacher say except that all the preachers have already said for a thousand years? He cannot launch forth as if the world were created yesterday. No preacher can cut himself adrift from the preachers that have gone before. 'I cannot light my own fire,' declared that prince of preachers, Robertson, of Brighton. The generations have labored and the preacher enters into their labors. The hearts of men today, as through all the weary centuries, are hungry for God, and the great preacher is the man who can blaze for the soul a path out of the labyrinth of time and bring it face to face with God. And that road has been there for nineteen hundred years. There is no originality possible. And yet there is, for each preacher must shape the message anew. Genius pertains to the form."

INDIVIDUAL RESPONSIBILITY.—

The *Christian Century*, in an article entitled "Getting Ready for Mr. Hoover," has some very pertinent things to say regarding the responsibility of the individual in the task of prohibition enforcement. There can be no doubt but that the question of prohibition influenced the votes of millions in the recent election. There will doubtless be the disposition on the part of many of these voters to feel that they have discharged their full duty by casting their votes. It was this attitude that was assumed by millions of citizens which has made possible the critical situation which exists today. The argument is summed up in these words:

"Finally, the individual believer in prohibition, all societies pledged to that end, all civic organizations and—more important than any of the others—all Churches should grasp this moment as the one in which to voice a new insistence on the personal responsibility of every citizen. This is

not to advocate any form of coercion, even moral coercion, except to coerce a new and serious study of all that is involved in the present situation. Is there social danger, let it be demanded, in the lawlessness which has sprung out of this issue? Very well: Back of the lawlessness stands the corrupted public officer. Back of the corrupted public officer stands the illicit liquor syndicate. Back of the illicit liquor syndicate stands the booze-runner. Back of the booze-runner stands the bootlegger. Back of the bootlegger stands the citizen who buys the stuff. It is high time that sinister trail were blazed."

RELIGION IN HOTELS.—

Some years ago an organization known as the Gideons undertook to place a Bible in every room of every hotel in the land. This was a pioneer attempt to meet the religious needs of the traveling public. But it started a movement that has become so popular that now one of New York City's newest and most modern hotels has provided a chapel for the use of its guests. It is the Hotel Biltmore that has this unique addition to the things ordinarily provided by hotels. Meditation Chapel is the name given to this place of worship. It is not planned to have stated services of worship, but it is a place for meditation and prayer. It is open to believers of any faith or creed. Mr. John McEntee Bowman, president of the Bowman Biltmore Hotel Corporation, said in connection with the opening of the chapel:

"As its name implies, 'Meditation Chapel' is not for set services, but for meditation only, a place where any one may sit in silence and hear his own thoughts. There are times in the lives of all of us, in the day and in the night, when we want to get away from the world and commune alone with our God, to kneel before his altar. The Church is not always available. Many may find their rooms adequate for all purposes; others may find comfort in the little chapel in the inn.

"The presence of one spot in the hotel, disassociated from the worldly things of this life and dedicated and consecrated to the God we profess to serve, is now recognized by this act as a spiritual necessity in any hotel with which I am connected, and as soon as practicable a meditation chapel will be installed in all of our hotels.

"Since 'Meditation Chapel' in the Biltmore is for those of all creeds and denominations, the only symbol of religion within it is the altar, the symbol of all religions, since the altar stands for sacrifice, and without sacrifice there can be no religion. Flowers will always be found at this altar, and above the altar the adopted inscription: 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' It is an invitation to us all. The consecration of this chapel is the use for which it has been set aside forever."

NOTES-PERSONALS

THE SUN has carried the advertisements of "Peloubet's Select Notes" and "Tarbell's Teachers' Guide" for some weeks; price \$2.00 per copy, postpaid. The first quarter's study of the International Sunday School Lessons is worth the price of either book.

Rev. W. J. Edwards, High Point, N. C., a member of the Western North Carolina Conference and one of our loyal and devoted ministers, is open for work in Church or Churches desiring his ministry. Bro. Edwards is well known especially in his own Conference, where he has served faithfully and well.

Miss Victoria Adams, Ponce, Porto Rico, sends best wishes for a joyful New Year to all her friends of THE CHRISTIAN SUN family. "Since I do not have time to send greetings to all the people I know and love who have been helping me in my work since I have been here," she writes recently.

The Sunday School notes that appear weekly in THE CHRISTIAN SUN deserve a careful reading by all interested in Sunday School. They are written by Rev. H. S. Hardcastle, and we may look for him to give us a three years' course in the fundamental teaching of the Bible in three months—the best course offered by the National Committee in years.

One of our good deacons and a man much interested in our Elm Avenue Church, Portsmouth, writes under recent date: "You can count on Elm Avenue this year to send in more mission money than we have ever before sent." Elm Avenue is one of our growing Churches which the Mission Board materially assisted in making a beginning and in which the board takes a pardonable pride and at whose progress we rejoice.

In the death of Bro. I. A. Luke, Holland, Va., THE SUN's editor feels a personal loss, as he numbered Bro. Luke among his warm friends. The town of Holland, Va., and our Church there have certainly sustained a great loss, as he was a real factor in business, civil and Church life. For years he served as superintendent of the Sunday School there, and under his energetic and consecrated leadership the school was numbered among the most aggressive and active to be found anywhere. As deacon and delegate to annual Conferences he was faithful, consecrated and progressive. Our sympathy is extended the bereaved.

Eight new titles are to be added to the Doubleday, Doran dollar library of religious books during the spring of 1929. A notable addition to the series is "The Impatience of a Parson," by Rev. H. R. L. Sheppard, which sold so enormously both in Great Britain and America in the regular trade edition. The immediate and continuous success which the dollar scheme has met in the religious field since it was instituted by the publishers last summer marks a highly significant trend in book distribution and justifies the addition of new titles. Over 30,000 copies of the first books issued have been quickly absorbed by the public demand for standard works in attractive format at a nominal price, and new printings have been made for nine of the titles.

Rev. G. H. Veazey, pastor First Christian Church, Roanoke, Ala., writes: "I wish to thank

you on behalf of our Church for the check just received of \$350. Our Church is now clear of indebtedness, and we are indeed made happy. We are more determined than ever to go forward in our Master's work. Services yesterday, both morning and evening, were well attended and interest increased. I feel that by the help of God the Mission Board will be made proud of the donation they have made to the First Church, Roanoke." A letter from Treasurer V. E. Kitchens, elsewhere in THE SUN, shows they had had a note-burning and clearing up of financial obligations at our Roanoke Church. We congratulate them on the great and good work they are doing.

"A Musical Evening" was presented by the orchestra and choir of the First Christian Church, Richmond, Va., under the direction of Mr. Ernest G. Carr, Sunday evening, December 23rd, at 8 o'clock. The occasion was greatly enjoyed by a large attendance. The program rendered was as follows: Organ prelude; song, "As with Gladness Men of Old"; prayer by Dr. C. C. Ryan; song, "O Little Town of Bethlehem"; orchestra, "Fort Washington March"; orchestra, "Opera Gems" (Mackie-Beyer); vocal duet, "Hark, Hark, My Soul" (Shelley), Mrs. Stockdon and Mrs. Francis; quartet, "Gesu Bambina" (Pietro A. Yon), Miss Franklin Woodson, violin; Mrs. A. Schroeder, flute; Mr. D. M. Stith, 'cello; Mrs. F. K. Woodson, piano. Organ, "Christmas Pastoral" (Ashford), Mr. Ernest Carr; notices and offering; orchestra, "Overture" (Hayes); orchestra, "Cavatina" (Raff), piano solo, "Christmas Fantasia" (Carl Meuller), Miss A. Wilkerson; choir, "And There Were Shepherds" (Ashford), violin obligato by Mr. Lawrence Lewis; organ, "Festival March" (Read), Mr. Ernest Carr; song, "Joy to the World"; benediction; orchestra, postlude. Instrumentation: Violins—Duke Dent, Lawrence Lewis, George Eukuzian, Jennie Snyder, Emily Mae Gardner, Buster Brown, Norma Adams, Francis August, Kathryn Pritchard, Mrs. M. Parsons, Lawrence Mason, Doris King, Helen Alward, James W. Parker, Margaret Shackelford, Estelle Johnson; flute—Evelyn Morissette; clarinets—Albert T. Samuels, William O'Brien, Jack Grimm; cornets—Robert George, Mary Tompkins, Ernest G. Carr, Arthur Nelson; saxophones—Ashby Truslow, Loretto Taylor, Rupert Crump; cello, D. M. Stith; baritone, C. W. Knapp; trombone, Joe Mosby; bass, J. T. Kernodle; pianist, Garnett Evans.

VANCEVILLE, GA.

The Vanceville, Ga., Sunday School is continuing its fine extension work in Louisiana through the home department sponsored there. The home department is supplied by the Vanceville Sunday School with literature from our own Christian Publishing Association, and reports quarterly to the Vanceville Sunday School. The Sunday School began in a contest held in 1922 to secure new members, and Vanceville secured those members who had moved to Louisiana and were without Sunday School privileges, and has continued the work ever since.

The last report sent in recently by Mrs. W. A. Hand shows that there were twenty-five members of the home department, that more than half of these have studied every lesson during the past year, and that they have sent \$8.57 as their offering to the Vanceville Church. These families who have moved to Louisiana are, most of them, subscribers to THE CHRISTIAN SUN and the *Sunday School Herald*, and through these publications, as well as through their study of the quarterlies published by our Church, are keeping in touch with the work of the Christian Church and contributing to it.

FRANKLINTON, N. C.

As a result of a recent survey of the town of Franklinton, N. C., it was found that there are one hundred communicants of the Christian Church. This is important, it seems to me; especially is it true when we think that there are to be no Church services there this year. On account of the condition of the building, and being unable within themselves to build, they had no services last year, but the Sunday School continued just the same. While it is to close, I understand, the last Sunday in December, these people need help to get firmly established. They are loyal to the Church and contribute to every department of the work. There is constantly coming into the town members of some of the Churches of surrounding territory. If some effort could be put forth to encourage and get the work established, some day we would have a Church of which we would be proud.

E. M. CARTER.

ROANOKE, ALA.

Dear Dr. Atkinson:

In response to your request, I give you a sketch of the First Christian Church, at Roanoke. In the fall of 1923, by invitation, Rev. G. D. Hunt came over and organized a Church with eight charter members. We held our services at the city hall until the summer of 1926, when we secured a tent and placed it on the lot which we had purchased for a Church site and our pastor, Rev. G. D. Hunt conducted a two weeks' meeting, not trying so much to increase in membership, but to get our Church before the people of this community. At the close of this meeting we had a business meeting and appointed a building committee. We immediately let the contract and purchased material for the erection of a building. On the first Sunday in December, 1926, we held our first service in the new building, and a great day it was for us. On the fifth Sunday in May, the following year, Dr. W. W. Staley came to us and dedicated the Church. On that date all indebtedness was provided for. In August, 1927, Dr. G. O. Lankford came and held a week's meeting for us, in which much good was accomplished and our Church materially strengthened. We have made improvements from time to time. In June of this year our beloved pastor, Bro. Hunt, resigned in order that we might have the service of a local pastor, and the Church extended a call to Rev. G. H. Veazey, who had just finished his course at Elon College. Bro. Veazey came here working, and is still hard at it. In the summer of 1928 we secured the service of one of our own boys, Rev. J. H. Dollar (better known here as "Jesse"), to conduct a meeting for us, and he did it well. The result was twenty additions to the Church. In September we began to think of getting out of debt, and the Southern Christian Convention proposed to meet us half-way, and we immediately accepted their proposition. By the faithful work of Mrs. J. F. Brown, we went over the top. Now we have a plant and equipment valued at \$5,700, and a membership of seventy, with half-time preaching, Sunday School, Christian Endeavor, woman's mission, junior mission and Willing Workers.

On Sunday, December 9th, I asked the pastor to call conference in session for a few minutes, as I wanted to make my report as treasurer. The report showed all indebtedness paid in full, leaving a balance in treasury of \$229.24. After a few appropriate remarks by the pastor, we all went away rejoicing and giving God the praise.

V. E. KITCHENS.

THE CHRISTIAN SUN'S PULPIT

TWO GREAT TOWERS.

By Rev. Joseph W. Fix.

(An address delivered before the Eastern Virginia Christian Conference, in session at Christian Temple, Norfolk, Va., by Rev. Joseph W. Fix, pastor Franklin Christian Church. Printed in THE SUN by request and vote of the Conference.)

From the upper deck of the good steamship which brought us into New York harbor this summer, I saw amid the skyline of lower Manhattan Island two great towers standing side by side in the world's greatest skyline. In my imagination I have formulated a possible conversation that might take place between these two great towers which are erected to the service of the American commonwealth. The smaller tower opens the conversation, and this is what is said:

Little Tower: "O Big Tower, during the many years that I have been standing here I have longed to talk with you. It is my nature to be friendly, but thus far we have been as silent partners. You grew up beside me so rapidly that I did not even have time to say 'Hello' as you passed up by me. But since we are next-door neighbors, let us get acquainted."

Big Tower: "All right, Little Tower, I shall be glad to talk with you, for I, too, have wanted to know who you are, what you are, and for what you stand. As for me, I am the tallest building on the American continent and I represent commerce. You ought to know me; every one else does. I represent one of the largest chains of stores in the world. As soon as I tell you my founder's name you will know me. He was born a poor boy and worked in a store for a living. Later in life he conceived the 5 and 10-cent store idea and I am a monument to F. W. Woolworth. Within my offices thousands of people work. These and many other things I might tell you, but won't you tell me about yourself, Little Tower; who you are and for what you stand?"

Little Tower: "I am old Trinity Church, and I have been here for years and years. Within my walls God's message to men is proclaimed. From behind my pulpit many of the world's greatest preachers have told the old, old story. Within the cemetery surrounding me lie many of America's greatest men; their voices still speak to the mighty throng as it rushes up and down Broadway. My Founder, like yours, started life as a poor boy. He was born in a manger, and when He grew to manhood, He was rejected and despised. Yet by the power of righteousness He became triumphant, and I am a tower to His name—I am the Church of Jesus Christ."

Big Tower: "What you say, Little Tower, is very fine. It is a delight to me to have you—a tower erected to religion—to stand near me: a tower erected to business. We ought to have much in common. We both serve millions of people. We are both indispensable, and we ought to share our experiences in a helpful way to each other."

Little Tower: "But, Big Tower, you have outgrown me. Your height is 750 feet, while mine is only 150 feet. You are 63 stories; I am only 1. You cost a million dollars; I cost less than a hundred thousand. Your doors close at 5 o'clock; my doors are always open. I build hospitals, colleges, and send missionaries into the uttermost parts of the world, while you sell articles for 5 and 10 cents. My products are eternal; yours temporal. Tell me, Big Tower, the secret of your success."

Big Tower: "My founder taught the masses of people to invest their money regularly, steadily and in small amounts, thus I came to be. He felt that if thousands of people would spend a dime a day and do it often enough, my success was assured. He knew that people would not feel the loss of so small a coin as a 5 or 10-cent piece. O, Little Tower, if the world would learn to invest in your cause of religion as they have in the cause of big business, you might tower as high into the air as I. But they must be taught by ministers of vision and teachers of business ability to invest a part of all their money, though small it be, in your program. This they must do regularly, and to their surprise they will receive blessings therefrom and will never miss the investments."

Then, the Church realized that she too was founded upon the very same principle that had made possible the Woolworth Building—that of growth, through her people paying regularly (1) "upon the first day of the week"; (2) individually, "let every one of you"; (3) proportionately, "as God has prospered him," and (4) paying in a practical way, "that there be no gatherings when I come." This was the plan used before the apostolic Church came into existence. The early Hebrews taught and practiced the same plan which in this age has made possible the Woolworth Building. This method was thoroughly grounded in the Old Testament and carried over into the New Testament by the Master, who declares that He came not to destroy the laws of the tithe or any other, but to fulfill them all. The apostle Paul had much to say relative to this plan of paying. On one occasion he was writing to some of his Churches when he said: "Now, concerning the collection for the saints at Jerusalem, I have given order to the Churches at Galatia, even so do I to you." And then the apostle tells them how they can most easily raise the money for the unfortunate people in Jerusalem. It was an easy plan as well as a certain plan. It was the plan underlying the erection of the Big Tower about which we have been speaking. The plan of the tithe—taking out of each dollar a small 10-cent piece, and with regularity investing it in the cause for which the Little Tower stands. Let us read 1st Cor. 16:2.

1. Regular paying. "Upon the first day of the week." There is a designated time for all things. A time for sowing and a time for the harvest. A time for the doctor to come and a time for paying him. A time to make accounts and a time to settle them. Once each year a man must pay his tax. Once a month he must pay his grocery bill. Once a week he must pay the paper boy. Hence, a regular time to pay his Lord. "Once the first day of the week." And this is a very fitting time for such a settlement. On a day that is sacred—a day set aside for the worship of Him by Church attendance; he is to pay Him. By regular paying, he thinks of Him regularly. When on the first day of the week he divides his money, taking part for his Lord, he keeps Him in mind. Just as regularly as the ancient Jew reaped his harvest, he set aside a definite part of all his increase unto the Lord. He never awaited a spasmodic impulse to stir his purse or his heart, as we do today. Rather, he brought all his tithes unto the storehouse of the Lord, that there might always be meat in His house. He thereby proved his loyalty unto Jehovah his God.

God's work must not cease. His Churches must keep open doors throughout the entire year. Sunday Schools must teach children every week, lest

they grow into men and women who are unfit for the Master's use. Ministers and missionaries must be trained and sent—all this must be done with regularity. The religious program is gigantic—it must receive a steady inflow of funds. You and I are to pay weekly to its endeavors. Hence, "Upon the first day of the week let every one of you" pay unto Him.

2. Individual Paying. "Let every one of you."

One of the secrets of the successful erection of the Woolworth building is that everyone patronizes its chain of stores. The few select people of New York visit the fashionable shops on Fifth Avenue, but everyone, rich and poor, young and old, go to the "five and ten." Would we build great churches that would meet the demands of the age: to go, to preach, to heal and to instruct. Every one of you must pay; for it is the "Little drops of water and little grains of sand that make the mighty ocean and the beautiful land."

When everybody pays into a common fund there will be erected a great tower to religion. There are some debts that my friends can assume for me, but I alone must pay to my Lord. For my father or even my best friend to attempt to pay my religious obligations is to rob me of my share in helping extend the kingdom. There is a joyous reward that comes to every person who pays his part to benevolent causes.

We have known some heads of families who made it a practice to follow the line of least resistance by writing an annual check to the Church treasurer in full payment of the entire family's religious obligation. We have known of other heads of families who taught that every child should assume a proportionate part of the Church's upkeep. The former plan is man-made, the latter is divine.

We sing, "He included me"; we read that He makes His rain to fall on the just and the unjust alike; we know that God sent His Son into the world to save all men. Should not each one acknowledge His goodness by individual paying?

3. Proportionate paying. "Lay by him in store as God hath prospered him." God does not expect any man to bring more into the storehouse of the Lord than he is able. To that end, God has worked out a system of proportionate paying. He expected the ancient Jew to practice the plan of "laying by him in store as God prospered him." He was commissioned to "Honor the Lord with his substance and with the first fruits of all his increase. He was expected to bring all the tithes he possessed into the store, that there might always be meat in God's house. He expects just as much of men today as in days gone by. Proportionate paying is the fairest method in existence. By it each person shares with God as God causes him to prosper. As to what the share should be, we know that the tenth is the minimum. God can do more with one dollar than the wisest financier can with nine. Give God His proportionate share. The widow who gave her mite gave as much, if not more, than all the others who paid into the treasurer.

In his "Money Creed," Franklin Rall said, relative to proportionate paying: "I should set aside a definite proportion of my income for the Church and the services of others. This I do, in acknowledgement of God's sovereignty over all of my material possessions. I do this because it is business-like, realizing that giving on the spur of the moment and without consecration is not in accord with God's plan."

Too often we have robbed God of His part. We are like the old colored workman who had agreed to raise a crop of corn for a white man. The understanding was that every fourth load was to go to the owner of the land. The harvest was

(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

1928.

CHRISTIAN SUN readers can look back on Nineteen-Twenty-Eight with gratitude, and bid that good year farewell with reluctance. It was a good year. Our country remained at peace with all the world, and prosperity rewarded our industry and enterprise. Fields and farms yielded abundant harvests, factories supplied a wide and voluminous demand, and savings banks throughout the country increased by millions over the deposits and savings of previous years. For material blessings, 1928 was a good year, and so merits our praise and deserves our gratitude.

Politically and socially, we can review it with complacency and regard it favorably. We passed through the heat and excitement of a presidential campaign without violence or bloodshed to any unusual proportions, and the wheels of State and national government move on as smoothly and as noiselessly as if they had not been disturbed by temporary excitement and nervous tension. Our people have demonstrated the fact that they can keep their tempers and control their passions, even in a campaign where personalities and not issues are involved—an achievement not attained among many people, and one to be praised and applauded among our own.

Our Churches have had a good year. Generally there has been a larger income to Church enterprises, institutions and boards of administration than in several previous years, and outstanding indebtedness has been curtailed. There has been a steady increase in Church membership, and 1928 hands to its successor, 1929, a longer Church roll than it inherited from its predecessor, 1927.

Our own Christian Church has every reason to thank God, take courage and press forward. Wholesome and sure progress in the mission it has pursued through its history, that of Church

and Christian unity, has been made, and another year of such progress will mark its greatest achievement in this regard. Christians and Congregationalists, one in aim, one in purpose and polity, one in method and manner, through their ancient and honorable history, were brought nearer together in name and practice in 1928 than ever before, and for this unity in Christian co-operation and fellowship we should and do rejoice and give thanks.

Our Southern Convention, assembled in Richmond in 1928, was a forward-looking body and provided plans whereby our Churches and people can agreeably, consistently and adequately finance all our Church institutions and enterprises, and thus provide the means of further and more rapid growth, prestige and power. Harmony prevails throughout our brotherhood, and 1928 brought us all nearer together in the work of the Church and the kingdom of our Lord.

All of which signifies that 1928, the good year we now enter, should be our brightest and best yet. The Church of the living God exists for the purpose of winning souls to our Christ, of building up and extending His kingdom on the earth, of hastening the day of His return to earth and of that time when He shall rule and reign on earth even as He does in heaven. We, therefore, hail and greet with joy every year, day and agency that brings us nearer to that grand climax and consummation.

J. O. A.

BRIDGES.

Bridges are bracing, buoyant and beneficial. They are more than this; they are very interesting and full of meaning. One can spend days, and with profit, just visiting the bridges of one's community.

The reason why they are so bracing is because they signify strength, power and prestige. They are invigorating to look upon as they bear their burdens without complaint, and save hours and days of time to the traveler without boasting. They are buoyant and beneficial because they teach us how to cross over dangers and difficulties with complacency, and not to worry and fret with every excitement and strain that arises and threatens. Shakespeare said, "There are sermons in stones, and books in the murmuring brooks." That hand could have well added, "and beauty and bounty in the far-flung bridge."

God did not make streams, dig canals and furrow out rivers to separate communities and divide neighborhoods; streams, canals, rivers are friendly messengers of refreshment and fertilization, a blessing to any community. But they are man's challenge from His Creator to buttress and to bridge them, and so show his own prowess and become a co-worker with his God in making these streams a beautiful and an unmixed blessing.

Since the flood receded, and this continent was built, the Nansemond River, Chuckatuck Creek, and James River, in Tidewater Virginia, hastening from the interior, their sources far apart, converged to friendly embrace in helping to create Hampton Roads, one of the deepest and safest harbors of the Atlantic seaboard. These three streams, near their mouth, made three different and distinct communities, as different in soil, production and occupation as if hundreds of miles apart. Only a year ago dredges, derricks, steam-hammers and cement-mixers began their incessant hum and roar and knocks and drives. A multitude of men, like so many human ants, began their creeping forward, inching over, pressing backward, urging onward, and, presto! today three beautiful bridges span and defy the passing, and heretofore dividing, flood. They are wonderful! Some seven or eight million dollars, mixed with

human brain, brawn and energy wisely directed, seem to have dropped down from a friendly hand somewhere on to these long divided communities and made them one. In consequence, Newport News, Norfolk and Suffolk have moved up closer to each other by several miles and hours, and Richmond, the capital of the Old Dominion, has become a close and intimate neighbor to all three.

Land values have been enhanced by tens of thousands, and neighbors for ages living in sight of each other across intervening rivers but as far removed as if living in distant States, have been brought, by these friendly and intervening bridges, face to face and put on intimate terms. A veritable miracle has been wrought!

Jamestown, where our American civilization began to be built; Williamsburg, where our first laws were enacted, and Yorktown, where our independence was secured—these three historic and memorable spots have, by these friendly bridges, been brought within easy and delightful reach of all the rest of the world from North and South, East and West, and henceforth travelers in these cross-currents of trade, commerce and friendly visitation will in ever-increasing numbers visit, view and be thrilled by these scenes of an ancient and a most honorable past.

One of these bridges—that spanning the James—is, we believe, the longest and most artistic and expensive of any in America, if not in the world, four and seven-tenths miles. Its overarching steel tentacles, its undergirding steel and stone pillars, its broad and brooth cement floors, and at night its hundreds of brilliant electric lights combine to make it a thing of satisfaction and security to travel on, a delight and a joy to look upon. Somebody, by the wise and beneficent expenditure of seven or eight millions of dollars, has indeed conferred a boon and a blessing not only upon Tidewater Virginia, but upon travelers by auto from North to South, and so created a real asset to our great land and common country.

I like bridges. I love to linger on and beneath them. They tell such stories of conquest and achievement. And they teach me that currents and streams that seem to separate and divide us in this life are God's invitation to us to span and eliminate our dividing dangers and difficulties and so become neighbors and friends with all the world.

I would not be Mission Secretary of the Southern Christian Convention if I did not believe in the efficacy, the beneficence, the beauty and the blessings of bridges. I believe that the intervening chasms and currents that separate Chinese and Japanese, African and Anglo-Saxon can all be bridged by the force and power of human energy, divinely guided, so that God's love and saving power may make all nations, tongues and peoples one in honoring His name and in doing His will. To this end may we of the Churches pour out our few thousand and millions that the separating streams and currents which divide the people of the world into warring and unfriendly factions may all be bridged, and this whole wide world shall become one neighborhood of fellows and friends in Jesus the Christ, the world's only hope and sure Redeemer.

J. O. A.

THE ENEMY OF RELIGION.

When the foreign missions enterprise began in modern times, the missionary concerned himself with showing the superiority of Christianity to other religions. In particular, he pointed out the falsity of the non-Christian religions. It was a clear case of battle for existence between religious systems.

Today the foreign missionary still insists that Christianity is superior to all other religions, but

he uses the truth in those other systems to build up. It is not a case of battle to the death, but of completion of the partial non-Christian faiths through introducing their adherents to Christ.

What has produced this changed attitude? A common enemy has appeared in the field, an enemy to all religion, materialism, an enemy that threatens to destroy religion itself in the soul of man and certainly in his social relations. The real battlefield has shifted. Religious systems are now striving to preserve their best in co-operative efforts and are saving their fighting strength for the common enemy, materialism—materialism that reduces life and its hopes and aspirations and the immortal soul itself to the functions of electrons and protons and boldly says that there is nothing beyond the material universe, either in the realm of origins or of destiny. "Dust thou art, to dust returnest," was spoken of the soul and of all else, says this new philosophy of the twentieth century.

Let us in the New Year witness anew for personality and spirituality, and let us exemplify their power in our personal living and in our social relationships. There is no other way to destroy this insinuating common enemy of all religion. Argument will not do it, but witnessing living will. Against that there is no logic.

TROUBLE AND GOODNESS.

Many people who try earnestly to be good wonder why they have so much trouble. The Bible teaches that the wicked "are not in trouble as other men; neither are they plagued as other men" (Psa. 73:5). Yet, in the mind of most men, trouble and goodness do not seem to belong together. It seems to some that the good would be free from trouble; but the contrary is true as personal experience and history prove. The better people are, the more trouble they have. This seems to suggest a contradiction in conditions. Character does not exempt people from trouble, but makes them more susceptible to trouble. A clean garment shows spots sooner and more than a soiled garment. A good reputation is more easily damaged than a bad reputation. A good home is more easily damaged than a bad home; and the same is true of a Church.

A dishonest man does not trouble over his failure to pay his bills, but an honest man is in trouble as soon as he is unable to pay. When a dishonest man's business fails, he lets it go, goes into bankruptcy, or goes on his way and lets creditors trouble. But an honest man is in trouble when his business fails. It kills many men. When adversity upsets prosperity and the man who provided well for his family and paid his obligations, fails, he gives way to trouble, his health fails, and he passes on to the grave. You can come near telling whether a man is honest or dishonest by the way he takes failure.

A sorry mother does not have much trouble over wayward children; but a Christian mother who tries to train her children in good behaviour and the principles of right living, sees her child go wrong, it nearly breaks her heart. Good mothers have most of the trouble of motherhood. The same is true of fathers.

Dishonest officials do not have trouble over the violations of the eighteenth amendment, but honest officials do have trouble. The only time the dishonest official has trouble is when he gets caught. That is true of all dishonest men. A dishonest workman does not have trouble over poor work, but an honest workman does. The better the workman, the more trouble he has when the work is not good.

Unfaithful Church members, who do not attend regularly nor support the Church by their means, do not worry over Church debts and failure to

raise Conference apportionments, but the best members, who do their part, are in trouble when financial or spiritual conditions get bad in the Church. A good musician is in trouble over one wrong note, a scholar over one wrong word, a doctor over one wrong prescription, a tailor over one misfit, and a cook over the failure of a Christmas cake.

Carry this thought on until you reach Calvary, and you get the truth. Jesus was without sin, yet He suffered for all. "Christ hath also once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter 3:18). Most of human suffering is by the good and for others—parents for their children, nurses for their patients, ministers for their members, doctors for their patients, teachers for their pupils, good people for bad people, and Jesus for all. W. W. S.

ORDINATION AT ELON.

BY REV. ROY N. MOSES.

"This occasion is highly significant and important. Never before, perhaps, have two denominations united in an ordination service to consecrate a man as a gospel minister in both Churches."

With a statement like this, Dr. J. Edward Kirbye, pastor of the United Church of Raleigh, opened the formally organized session of the Council of Congregational and Christian Churches, which met at Elon College for the purpose of ordaining Prof. Ross Ensminger as a minister of the Word in both the Christian and the Congregational denomination. Such a service is prophetic of the time when variety of doctrines held and differences in form of ceremonies practiced by the different Churches will no longer be able to hold back the rising tide of Christian brotherhood. As a milestone marking progress toward Christian unity, this service is likely to hold a definite place in Church history; and for that reason, as well as because of the intrinsic importance of the occasion, it is worth while to record just what took place.

At 11 A. M., December 19, 1928, the council was called to order by Dr. J. Edward Kirbye, pastor of the United Church of Raleigh, which had sent out the call for this council to convene. The session was held in the Whitely Auditorium of Elon College.

Dr. W. M. Jay was elected temporary scribe. Dr. Kirbye was elected temporary moderator. Both of these elections were later made permanent. The roll was called, and it was determined that a quorum was present and the council was therefore competent to go ahead with the business before it.

Those composing the council were Dr. J. Edward Kirbye, pastor of the United Church of Raleigh; Dr. F. P. Ensminger, pastor of the Congregational Church, at Star, N. C.; Dr. Ozora S. Davis, moderator of the National Council of Congregational Churches and president of Chicago Theological Seminary; Dr. G. O. Lankford, pastor of First Christian Church, Burlington, N. C.; Dr. W. S. Alexander, pastor of the Elon College Christian Church, and Prof. Simon A. Bennett, head of the department of religious education of Elon College.

The opening prayer was offered by Dr. W. S. Alexander. Prof. Ross Ensminger made his statement of his reasons for wishing ordination and of his qualifications for the ministry of the Word.

Opportunity was given for asking questions of the candidate. On motion, made by Dr. Davis, it was voted that the council should be by itself. After the council withdrew, the Congregation enjoyed sacred music which Prof. Velie made by playing the Skinner pipe organ.

The council returned and reported a unanimous vote in favor of proceeding with the ordination

services. Dr. Ozora S. Davis preached the ordination sermon. Dr. J. O. Atkinson delivered the charge to the candidate. Dr. F. P. Ensminger, father of the candidate, offered the ordaining prayer. Those who laid their hands on the head of the candidate were the members of the council and also Profs. Van Cleave and White of Elon College, and Dr. Opie, pastor of First Episcopal Church, Burlington.

Prof. Ross Ensminger pronounced the benediction. Paper submitted by Prof. Ross Ensminger for examination by the ordaining council.

Training and Experience.

My training for the gospel ministry may be briefly summarized by a statement of the education I have been privileged to receive. I received my A. B. degree from Carleton College, Northfield, Minn., in spring of 1925. The first two years of my college course were spent at Piedmont College, Demorest, Ga. After graduating from Carleton, I attended Yale Divinity School the following year and studied under Dean Luther A. Weigle and Prof. Benjamin Bacon, among others. The next two years I attended Union Theological Seminary, New York City, receiving the degree of bachelor of divinity in May, 1928. The field of my major interest was in religious education, and my thesis was written on the relationship of Protestant Christianity to psychiatry.

My experience has been limited. For the first four summers I have been a summer student-worker in the Congregational denomination, working in Colorado, Montana, South Dakota and Pennsylvania. During these summers the work has been varied, including these forms of Christian service: preaching, pastoral work, organizing daily vacation Bible Schools, Sunday Schools, Boy Scout troops, etc. During the years in seminary I have acted occasionally as supply pastor and have engaged in religious education work in settlements and Churches. This past summer, President Harper, as an expression of friendship towards the Congregational Church, engaged me to teach in the department of religious education in Elon College.

The following is submitted to explain my wish to become a minister of the Christian gospel: The deepest desire of my life is to place it in the service of the development of humankind. The term, "the kingdom of God" expresses my goal as clearly as anything can. The welfare of human beings, individually and in their social relationships, is to me the highest task to which any one may be called.

I think the physical well-being of humanity is important, and those who are engaged in the ministry of healing men's bodies have given their lives to a high calling. The economic and political well-being of man is also important. But the inner, spiritual well-being of man I feel is most essential. A man or woman crippled in body and low in health may live a rich and blessed life, as the late Dr. Kerr lived, but a man with the finest of health and body may live a life of vanity and vexation of spirit, low and degrading to himself and others. The secret of the kingdom of God lies within a person—not within his physical body in the sense of being lodged or contained in some peculiar strength of the nerves, bone, muscle or brain, but within the spirit and soul of the man.

So I wish to give myself in the service of the spiritual well-being of humanity. Man is spiritually whole and well when he has shaped his life in conformity to the Eternal Creator and sustainer of life. "Thou has made us for Thyself, and our hearts are restless till they rest in Thee." Only when we become children and co-workers with the Universal Father may we realize our true and highest nature. God, it seems to me, is not only a transcendent Creator whom we worship,

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Some sayings contain great lessons and are almost universally used. One of these sayings is: "The same to you." This is the hearty response to: "I hope you will have a good Christmas"; and quick as an electric flash, you hear the "same to you." This expression is uttered more at Christmastime than any other time of the year. That suggests the wonderful influence of Jesus Christ upon the heart of mankind. The Babe of Bethlehem ushered in a new day that has changed the attitude of mankind toward Him and toward one another. It is not simply history; it is a revelation. If we had nothing else to prove His divinity, this great control over the thought and life of the world would at least suggest that Jesus was more than a man. No other being has made such an impression upon the world as to celebrate His birth in such a wonderful way as Christmas does. The very approach of the day stirs within the mind and heart generous and friendly feelings. Reunions, presents, vacations from the Senate to the smallest school, good will expressed in numberless ways mark the coming, the celebration and the memories of Christmas.

The expression, "The same to you," suggests a great lesson that might run through the whole year. If people would maintain this kindly feeling and give expression to it in a friendly way, the response would come back with a sympathetic touch in kindly words. "A man that hath friends must show himself friendly"; and it would be safe to affirm that the greatest asset in useful life is friends.

The Christmas spirit is the Christian spirit, and that spirit should be carried through the whole year. Christmas cards and beautiful and useful presents count much at this season of the year, but the salutation and response count most during the Christmastime. If that spirit reigned throughout the year it would change business, social life and even the Church itself. "I hope your business will be good this season." "The same to you." "Best wishes for you, your home and your friends." "The same to you." "A happy time in your Church next Sunday." "The same to you." The Book says: "Do unto others as you would have them do unto you"; and if we did that, the response would mean "The same to you." The way others treat us is the echo of our treatment to them. Action and reaction are equal; and life and life are equal. Love never begets hate, and hate never begets love. Love responds to love, and hate responds to hate.

Rob the world of Christ and there would be no Christmas; rob the world of Christmas and there would be no such good cheer as we see and feel in these glad days; rob the world of kind wishes, and you would blot out the rich saying, "The same to you." After all, it is what men think, feel and say that makes life sweet or sour. Words may wound or heal human feelings and human life. That is why the apostle says, "preach the word," for the word is life; it is God speaking to man. Do you wish others well in all the relations of life? Then you may expect the response in the words, "The same to you."

W. W. STALEY.

ELON LETTER.

Are we losing our enthusiasm? Have New Year resolutions lost their value? Is there not hope for a better day?

These are not the questions of a cynic, but of

sober thought. We used to be encouraged to aim high, to hitch our wagon to a star, to set out to be President of the United States or his wife, but now the intelligence tests have consigned us to our little niche and we hesitate to "pep-up" on any subject.

And in our attitude of moderation and of complacency, not to say of apathy, we are wrong. Enthusiasms have their place. It is splendid to aspire. Intelligence tests do not reveal the whole story nor limit with finality the possibilities of life. Other things than intelligence count in achieving success in life. John Wesley was a blockhead, so his teachers said; and Charles Darwin could not learn books. Governor Vance of North Carolina averaged 70 during his college course. When told that he was unworthy of his diploma, he tore it up and said he would prove he was—and he did.

Not all scholars in college achieve greatly in life, though most of them do. Not all dullards are destined to be water-drawers and wood-choppers throughout life, though many of them will be. There is room for personal achievement. There is ground for aspiration. Do not be ashamed to day-dream. Aim high. You may hit a star.

At the beginning of the New Year, let me encourage my readers to make new resolutions and to begin at once to put them into practice, permitting no exceptions. And remember the Great Scorer in life's game figures not that you won or lost in granting your final reward, but how you played the game—that's it: how you played life's game!

W. A. HARPER.

A CHRISTMAS MESSAGE.

BY REV. C. C. RYAN, D. D.

(Broadcast over WRVA Christmas evening.)

One of the most instructive phases of our religion is its universal perennial human interest in the Birthday of Jesus Christ. No other event in the history of the world has so aroused the enthusiasm of poets and painters, philosophers and men of affairs as the birth of Jesus Christ.

To this the world is never weary of turning; childhood, youth, early manhood and womanhood and mature years, all ages interested in the Babe of Bethlehem. Even the angels in heaven found in this event new occasion for song, and their melodious voices were heard upon the earth.

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
'Peace to the earth, good will to men
From heaven's all-gracious King.'
The earth in solemn stillness lay
To hear the angels sing."

"Glory to God in the highest"—this is nothing else than the first table of the moral law: love to God.

"On the earth peace, good will to men"—this is the second table of the law: love to men. This is the angelic interpretation of the advent.

The Bible makes its appeal to living men in every age and under every conceivable condition. The characters of the Old Testament—Abraham, Jacob, David, Solomon—become our teachers because they are so like ourselves. We are interested in reading the story of their lives and we see not only their frailties reflected, but we see our possibilities of high thinking and noble action. When we open the pages of the New Testament and find there the story of the Word that was made

flesh we find in Him the one universal Man who fits into all ages of all people and has been and is and always will be the inspiration of the children of men. We find in him a faultless, spotless character, and yet he is human in every point.

His coming was at a time when the power of the world was concentrated in the Roman empire. I know that the Romans paid but little attention to His coming, for they were all absorbed in noting the youthful Prince Augustus. Yet the birth of Jesus forms the grand turning point in the world's history; the centuries which had gone before were now sealed up, and the doors were closed on all ages since Adam. Henceforth men began to count the years over as if the true life of the world had just commenced, and a new order of time was now to unfold upon the earth, the years of our Lord. And this grand era had its beginning not as we would have ordered it. We would have had the new-born King laid in a cradle decked with diamonds, in a temple radiant with silver and gold and gems of every hue; but He brought with Him no splendor from heaven, choosing rather a manger in a chamber hung with spider-webs.

The religious pole of the globe that attracts the thoughts and guides the steps of all who wonder over its surface, is found in a stable of Bethlehem. Yet vain it is, O man, that Christ was born in Bethlehem if never born in thee. Has not the inn of His birth become the shrine of all nations, and does he not receive all comers?

In casting about for a true standard of conduct, I might say, "My life is American, and in the twentieth century. How, then, can Jesus, whose life was in the midst of a Jewish and Greco-Roman civilization, furnish any criterion for me?" The guidance, however, which we are seeking pertains to the spirit. It is the spirit of Jesus with which we have to do. We are to meet life's duties in the spirit of the Master. Above all else, Jesus is to be the Guide of our lives in the varied relations which we sustain to our fellows.

We touch humanity at every point, and there is none other way of rendering service to God other than through service to our fellow-men. The cream of the Christmas story is the Father's love. The emphasis of Christmas from a sentimental standpoint has always been placed on childhood. The theological emphasis is placed on Fatherhood—God so loved the world.

The Word becoming flesh involves not merely the Son leaving His throne in heaven, but His Father leading Him to the battlement, and saying to Him, "The world is in sin and needs to be recruited. My image has been erased from the hearts of my children, and it must be seen again: so go, go and rebuild, recruit and draw the minds and affections of my children away from the world and back to me."

The nature of men must be changed; that is what Christmas is for. The gladness of Christmas is a call to humanity to come back to our lost estate.

I have seen a picture in *Popular Mechanics* of a little house on the rocks by the sea. For long years there beamed from the window of that house a bright beam of light. The lamp was oiled and the globe polished, and the wick replaced by a splendid mother. And the reason for it all was that long years before, her boy, in a fit of anger, had gone away to sea and had not returned. And the mother kept the light burning, that when the boy should return he would know that love and forgiveness and a welcome awaited him. And so the Christmas with its "Joy to the world," its "Little Town of Bethlehem," its "Silent Night," is but the gleaming of God's love calling on erring humanity to come back.

Prayer.

Our Father, we praise Thee for our restlessness; for a restlessness that will not rest except it moves.

Make us like the stars—without haste, without rest, each filling our God-given best. We thank Thee that the rear guard of our natures move ever to where the vanguard was. Save us from the nervousness, the irritation of trying to stay where we are. Help us to put our hand in His and climb to the highest peak of Pisgah which is served when we may catch a new view of Him. And we ask it in Jesus' name. Amen.

EDUCATION AT ELON.

The report of the Board of Education to the Southern Christian Convention at its last session indicates "which way the wind blows" by the number of graduates who enter the various professions, and where emphasis should be placed in making provision to serve the largest number of students for the future. During the history of the college, three hundred and thirty-nine of her graduates have entered the teaching profession, one hundred and ten have entered the ministry and mission work, one hundred and five have entered business, and seventy-four have become home-makers. Anticipating that the proportion in the future shall be in the same ratio, the college shall place special emphasis on departments preparing young people for these lines of work. Only eighty-six graduates have entered all other professions.

The profession of education has received the largest number of graduates, and should have special attention in providing courses of study to give the best possible preparation for this profession. The present trend of preparation for this profession requires a thorough course in philosophy of education, general and educational psychology, mental measurements and educational tests, administration and school organization and equipment. The best colleges and teacher-training schools are studying the needs and demands of their graduates and endeavoring to meet these needs in an adequate manner. Through such service they are growing rapidly and serving the public to better advantage. Following this policy Elon College would devote its largest attention to the preparation of teachers, ministers, business men and women, and home-makers, and thereby not only serve a larger number of her graduates to better advantage but also command the attention and attendance of a larger number of students because of meeting these needs to better advantage.

With the prospective coming of a theological school to Elon College next fall, the ministry will be better provided for and the graduates of the college will be better prepared for the ministry. There is provided a good business course for those who will enter the business profession. The department of domestic science and household arts should receive larger attention to supplement the excellent work that is now being done. The department of education should have a larger teaching force with special emphasis on advanced psychology and philosophy of education to provide for a greater number of students and a greater and more varied number of courses for the different grades of teachers. Such a provision would attract a larger number of students to the institution and serve the State and Church and extend the usefulness of the college to a greater number of people. A larger percentage of undergraduates from the college, as well as of graduates, enter the teaching profession than any other field of service. If the college wishes to serve to the largest extent, this is the open door for service, and provision should be made to give the best possible service in this field.

One who has come into contact with the teaching force in the State in an intimate manner can easily see the need for more teachers who have

been educated under Christian influence and acquired the spirit and practice of Christian character. The strengthening of the course of education by providing more teachers and other advanced courses in philosophy of education and educational psychology would not only attract more students, give better advantages in preparation for teaching, but also give a stronger preparation and background for all other departments such as preparation for the ministry, for business, and for home-building, and thus attract a larger number of students to all departments of the college.

W. C. WICKER.

PROFITABLE FAILURES.

We face the stubborn realities of life and constantly meet disappointment. Mystery forbids that we understand the tangled threads which bind us. The uneven journey each individual makes is an adventure peculiar to itself. Experiences, while bitter in the making, often become

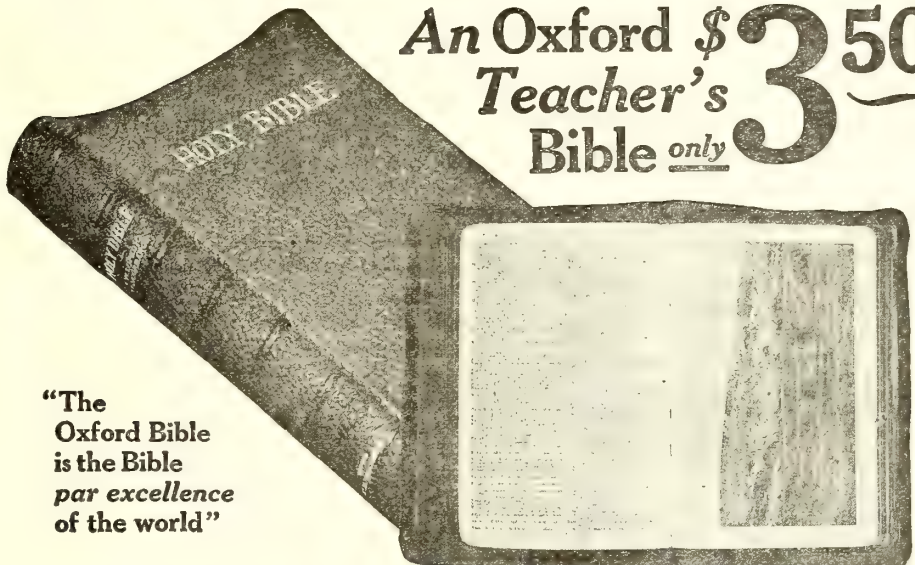
rich in rewards. The hills of difficulty are never surmounted by faint heart or feeble effort. We gaze upward toward high ideals and holy purposes and strive in vain to penetrate the veil which shrouds the prize. We plan, and often find our plans a failure. We try again. Each new day presents a new opportunity for one who is willing to face obstacles unwilling to give up. Out of life's most trying experience comes strength for renewed effort. As Dr. J. U. Newman has so wisely said, "Each spring is new, but is only the old renewed. Each truth, to be real to us, must be baptized in the fount of experience." One thus armed with truth is better able to engage the necessary power to win. The weakest point receives proper re-enforcement, insuring a greater degree of success.

When a child begins to learn to walk it experiences many falls, but is soon willing to try again. Had all the world's great characters accepted fail-

(Continued on Page 10.)

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

APPEAL FROM PRESIDENT SMITH.

Dear Brethren:

As President of the Convention, I am writing to call your attention to the action of the Convention in session at Richmond, regarding the offering for our colleges.

The Churches are asked to raise \$34,000 for the support of our colleges. This amount to be raised through Conference apportionments, individual offerings, special offerings and through our Sunday Schools. A definite plan was adopted to be used by our Sunday Schools in helping to raise this amount. Every school in the Convention is asked to make four special offerings during the year or one during every quarter. The Department of Education has asked that these quarterly offerings be made on fifth Sundays. The last Sunday in this year happens to be the first fifth Sunday after Conference sessions. (If you did not make it then, do so as early in January as possible, please.—*Editor.*)

I am, therefore, appealing to you, one and all, that in face of the great need of our colleges and of God's blessings upon us that we make a real offering for our educational institutions at the close of the year.

Elon College is asking for \$24,000, and Bethlehem College is asking for \$10,000. If your pastors or Sunday Schools be located near Elon, your offering should go to that institution; if it be located near Bethlehem, your offering should go to that institution.

As an inducement towards larger offerings to Elon, an interested friend has offered five free scholarships and the board of trustees has likewise offered five free scholarships. Two of these scholarships are assigned to the different Conferences of the Convention, and are offered to the Sunday School making the largest offering per capita during the year, or the largest offering during the year. In other words, if your Sunday School raises more money per capita than any other Sunday School in the Conference and sends the money to Elon College, you will have a free scholarship of \$100 at your disposal; or if your school raises a larger amount than any other school in your Conference, you will have a free scholarship of \$100 at your disposal. This is a fine plan and should be a great incentive to the young people of the Church to support our colleges.

Hoping and trusting that you may make a liberal offering on the fifth Sunday to our colleges, I am sure that the college receiving your contribution will be glad to print it in THE CHRISTIAN SUN. Trusting that you will not fail in this important matter, I am,

Yours truly,

L. E. SMITH,

President Southern Christian Convention.

LOOKING AT THE WAVES.

We are all, more or less, familiar with the story recorded in the 14th chapter of St. Matthew, where Peter attempted to walk on the sea. We remember that the disciples were out on the sea in a ship that was being tossed high and low by the rough waves on that dark and stormy night. They looked out across the water, and they saw a figure coming toward them, and they were afraid, because they thought that it was a spirit. But this figure was none other than Jesus Christ Himself; and when He saw their fright, He said unto them: "It is I; be not afraid." And when they saw that it was their Lord, Peter cried out, "Lord, if it be

Thou, bid me come to Thee on the waves." And Jesus said, "Come." Peter walked down to the edge of the ship and stepped out on the water and started walking towards Jesus; but before he had gotten very far he began to look at the waves as they rolled up near to him, and he began to doubt, and fear came over him, and he started to sink, but he cried out, "Lord, save me," and Jesus reached out His hand and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?"

The trouble with Peter was, he looked at the waves. And I am wondering how many there are of us today who, like Peter, are looking at the waves and sinking down into sin and shame? Here is a young man who decides that he wants to live a Christian life. He walks down the aisle and gives his hand to the preacher and his heart to God. He joins the Church and starts out with a picture of Christ over yonder and starts walking toward Him; but before he has gotten very far he takes his eyes off of Christ and begins to look at the waves of life as they roll up to him and cry out, "You can't make it. I know your past life. You are not fit to be a Christian. You had better stop the foolishness and go on as you were before." Soon that young man who has taken his eyes off of Christ begins to sink, and we all do not think to cry unto Christ to save us, as Peter did; but, instead, we sink down and down into a life of sin and shame. The whole trouble is, taking the eyes off Christ and looking at the waves.

Many a young man or young woman has started out to live a Christian life, but have taken their eyes off Christ and looked at the waves, and never accomplished their purpose. Many a young man has started out in life with something definite in mind, but some ill wind has blown a wave across his path and he weakened. Many a young woman has started out in life with a goal to reach, but took her eyes off the goal for a moment and it vanished out of her sight. Many of us make up our mind to do something definite tomorrow, but a wave creeps between over-night, and we allow it to stare us in the face rather than walk over it.

Had Peter kept his eye on Christ, he would have known nothing about the waves. And if you and I keep our eyes on the goal, whatever it may be, we will not be bothered with the waves as they roll before us.

I remember very well when I was but a small youth. Several boys in my neighborhood planned to leave the old county and go into a far city to take up a work that we thought we would like better than farming. We made plans several months before we were to leave, but the waves came before us and one by one dropped out until there was no one left but myself. I look back over those days sometimes and thank God that I walked over those waves with a determination to carry out my plans. Today the others who fell before the waves are, so far as I know, just where they were ten years ago, so far as their standing in life is concerned. The surest way to fail in business life or in the Christian life is to allow the waves that daily before us roll have their sway.

We are now thinking about New Year's resolutions. Many will be made, and most of them will be broken (by those who look at the waves), but I know of no better one to make than to resolve to keep our eye on the goal, whatever it may be, and ask God to help us walk over the waves on the sea of life.

C. J. STRICKLAND.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 15, 1928.

Sunday Schools.

Previously acknowledged	\$1,154.83
Bethlehem, Timberville, Va.	2.00
Barrett's, Sebrell, Va.	.52
Winchester, Va.	4.37
Ebenezer, Cary, N. C.	2.00
Morrisville, N. C.	6.54
First, Portsmouth, Va.	11.72
High Point, Swift Run, Va.	1.00
Suffolk, Va.	12.50
Mayland, Broadway, Va.	1.18
Third Avenue, Danville, Va.	6.51
Antioch, Harrisonburg, Va.	5.04
Zion, Moncure, N. C.	1.43
Liberty (Vance), Henderson, N. C.	3.53
Apple's Chapel, Brown Summit, N. C.	2.91
Third Avenue, Danville, Va.	6.33
Graham, N. C.	2.00

Total \$1,224.41

Specials.

Previously acknowledged	\$5,780.14
Christian Temple S. S.	60.56

Total \$5,840.70

Mountain Work.

Previously acknowledged	\$ 159.50
C. E. Society, Henderson, N. C.	5.00

Total \$ 164.50

Individual and Church Collections.

Previously acknowledged	\$ 650.94
Miss Stella Sharp, Summerfield, N. C.	20.00
J. F. Hilliard, Norlina, N. C.	1.00
Rev. C. W. Hanson, LaGrange, Ga.	8.00

Total \$ 679.94

Summary.

Previously acknowledged	\$13,297.14
Sunday Schools, regular.	69.58
Specials	60.56
Mountain work	5.00
Individual and Church collections.	29.00

Total to date \$13,461.28

WEEK ENDING DECEMBER 22, 1928.

Sunday Schools.

Previously acknowledged	\$ 1,224.41
South Norfolk, Va.	6.99
First Church, Berkley, Norfolk, Va.	5.67
Seagrove, N. C.	1.00
Mt. Auburn, Manson, N. C.	2.08
Berea, Driver, Va.	6.35
Randleman, N. C.	2.27
Durham, N. C.	17.02
Raleigh, N. C.	4.05
Leaksville, Luray, Va.	2.05
Wake Chapel, Fuquay Springs, N. C.	6.60
Pope's Chapel, Youngsville, N. C.	1.12
Bethlehem, Suffolk, Va.	5.90
Mebane, N. C.	2.00
Elm Avenue, Portsmouth, Va.	12.12
High Point, N. C.	3.05
Newport News, Va.	9.00

Total \$ 1,311.68

Summary.

Previously acknowledged	\$13,461.28
Sunday Schools, regular	87.27

Total to date \$13,548.55

WEEK ENDING DECEMBER 29, 1928.

Sunday Schools.

Previously acknowledged	\$ 1,311.68
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Waverly, Va.	10.00
Hank's Chapel, Pittsboro, N. C.	4.00
Dry Run, Seven Fountains, Va.	.80
Bethlehem, Altamahaw, N. C.	2.73
Pleasant Grove, News Ferry, Va.	11.33
Pleasant Ridge, Ramseur, N. C.	2.96
Youngsville, N. C.	7.00
Mt. Zion, Mebane, N. C.	1.14
Ocean View, Va.	7.15
Fuller's Chapel, Henderson, N. C.	3.94
United Christian, Lynchburg, Va.	2.55
Auburn, Garner, N. C.	4.00
Lebanon, Semora, N. C.	7.21
Ramseur, N. C.	7.00
North Highlands, Columbus, Ga.	2.57
Palm Street, Greensboro, N. C.	5.20
Dendron, Va.	4.91

Total \$ 1,396.87

Specials.

Previously acknowledged \$	5,840.70
Burlington S. S., Burlington, N. C.	83.33

Total \$ 5,924.03

Individual and Church Collections.

Previously acknowledged \$	679.94
S. E. Poythress, Chapel Hill, N. C.	5.00
Mrs. H. C. Cox, Ramseur, N. C.	1.00
Miss Celeste Penny, Raleigh, N. C.	10.00

Total \$ 695.94

Summary.

Previously acknowledged \$	13,548.55
Sunday Schools, regular \$	85.19
Specials, December 29, 1928 \$	83.33
Individual and Church collections \$	16.00

Total to date \$13,733.07

J. O. ATKINSON, Sec'y.

ORDINATION AT ELON.

(Continued from Page 5.)

but an immanent, all-pervasive power and plan with which we must co-operate and serve.

There has been a tendency for the Church not always to serve the ones who needed it most. In large cities, Churches have tended to locate in prosperous residential sections where they could secure financial support. The underprivileged portions of mankind have been grossly neglected. The prosperous, well-to-do class certainly need the way of life and all that ministers can do in serving their spiritual life is greatly needed. But my interests as with the "lost sheep of the house of Israel," pioneer people, those in backward sections, those in depersonalized, congested sections of our large cities, the underprivileged in all walks of life. Perhaps among these people not as many outstanding men will arise, nor will there be as great achievements, nor will they have the resources and graces of education and culture, but their lives are just as infinitely precious.

I have great interest in mankind collectively. What a man individually is or becomes depends to some degree on his social environment and background. I feel that all stratification of race, nationality, class or creed, are barriers that breed friction, intolerance, bitterness and postpone the time when love shall reign supreme.

I believe in the unity of all Christians—those that have the same purpose and look to the same way of life should not be separated, but should join forces. However, I feel that no matter how much Christian unity there may be, there will be and should be diversity of opinion. Truth is like a diamond, many-sided and some see one facet and some another. But with an earnest sympathy for the right of liberty of conscience these differ-

ences may enrich and supplement instead of separate earnest Christians.

In conclusion, I feel that Jesus has given us an adequate picture of the nature of God, and an abiding insight into the way of life for man. He is, indeed, the Saviour of mankind from all that is low and material to all that is high and spiritual.

To this task of serving the highest interest of man I wish to dedicate myself. I wish not only to give myself but to have something worthy of being given. Conscious of my limitations here, my hope is in ever being a learner and a seeker in humbleness of spirit.

My own personal religious experience has come through a process of gradual growth. It has centered about the struggle in my mind and heart between a self-centered, selfish existence and a life which was concerned for the welfare of others, between my own selfish interests and the interests of the kingdom of God. The struggle has never been finally won, for I still have great temptations towards selfishness, but I have accepted in the main the interests of the way of love. The ideals and life of Jesus sum up to me this way of love.

Dr. Davis' Sermon.

In a sermon characterized by deep thinking and clear spiritual insight, illuminated by poetic touches and vivid illustrations, and made vital by a charming personality, Dr. Davis delivered a message which will long remain in the minds and hearts of his hearers. He began with the interesting statement that the great rules of life are made up of apparent contradictions. Just as the earth is held to its course in space by the opposite action of centripetal and centrifugal forces, so the rules of conduct are compounds of opposite tendencies. Men have erred by preparing dilemmas and saying that truth is a matter of "either—or," when it is really a matter of "both—and." Truth is a diamond—one person sees one of its many facets, another man sees another.

In life there are tendencies toward selfishness and tendencies toward altruism. One must develop self. Jesus said, "Come—learn of me"; and learning of Him meant the highest self-development. But Jesus added, "Go, teach."

As Christ said, "For their sakes I sanctify myself"; so must the minister of the Word sanctify himself. He must know God. He must know the historic Christ, the Christ revealed in the teachings of the Bible. But God is both transcendent and immanent. Once we stressed His transcendancy. Now we stress His imminancy. The great truth of Christianity is not the incarnation of Christ or His resurrection. The great and important truth for the minister to know is that Christ is a living, immanent person—a presence which must be with him in his work!

MISSION STUDY BOOKS.

If any individual or society desires to secure mission study books, I have the following on hand: "What Next in Home Missions?" by William P. Shriver, price 60 cents (the home mission book recommended for women's societies); "Youth and the New America," by G. Bromley Oxham, price 60 cents (home mission book for young people); "In the African Bush," by Jewel Huelster Schwab, price 75 cents (foreign book for Willing Workers or junior age children); "Indian Playmates of Navajo Land," by Ethel M. Booder, price 75 cents (home book for Willing Workers or primary age children).

I shall be glad to secure copies of "Friends of Africa," price 50 cents (the woman's foreign mission book), and "Africa Today" (young people's foreign book) for any who may wish to secure them.

I also have copies of "Please Stand By," by Margaret Applegarth, price 50 cents (children's book for 1927-28), and "The Adventure of the Church," by Samuel McCrea Covert, price 60 cents (woman's home book for 1927-28).

PATTIE L. COGHILL,
Supt. Literature.

Henderson, N. C.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

New Paths for Old Purposes—By Margaret E. Burton. In cloth, \$1.00; paper	.60
The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each	.60
Our Japanese Friend—By Ruth Isabel Seabury, in cloth only.	.75
Young Japan—By Mabel Gardner Kerschner, in paper, each.	.40
A Straight Way Toward Tomorrow—By Mary Schauflier Platt, cloth, 75c; paper	.50
"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.	

HOME MISSIONARY BOOKS

The Adventure of the Church—By Samuel McCrea Covert, cloth, \$1; paper	.60
Indian Playmates of Navajo Land—By Ethel M. Baader, cloth	.75
The Better American Series—Junior Home Mission Courses, cloth.	.75
The Story of Missions—By Edwin E. White, cloth, \$75; paper.	.50
Please Stand By—By Margaret Applegarth, in cloth, 75c; paper.	.50
Nine Home Mission Stories—For teachers to tell Primary pupils, paper	.25
The Upward Climb—By Surah Estella Haskin, in cloth only, each.	.75
In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, \$1.00; paper	.75

A SERIES OF SIX BIG FOREIGN MISSION BOOKS

China, Japan, India, Africa, Near East, and Latin-America—Per set in cloth, \$6.00; paper, \$4.00; cloth, \$1.25; paper. \$.75

- All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson I—January 6, 1929.

OUR HEAVENLY FATHER.

GOLDEN TEXT: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Psa. 103:13.

Foreword.

The lessons for this quarter look interesting and promising. The Lesson Committee has selected great themes which are vitally related to the Christian life, such as "Our Heavenly Father," "Sin," "Christ the Saviour," "The Holy Spirit," "The Holy Scriptures," "Repentance and Faith," "Prayer," "Christian Growth," "Baptism and the Lord's Supper," "The Christian Sabbath," "Stewardship and Missions," and "The Future Life." It is one of the most constructive series of lessons that we have had for a long time, and those who invest a little time and study in these lessons will have a good foundation on many of the most vital and central doctrines or teachings of Christianity.

The writer of these notes would like to add a personal word here. From time to time he learns that here and there men and women are reading these notes, and in some cases at least finding them a bit helpful. To all readers of these notes he extends his New Year's Greetings. May the new year bring us all into a more vital knowledge of the truth, and inspire within us a new measure of consecration to Him who is the Truth. To this greeting the writer would add his promise to try to make these notes better and more helpful in the weeks to come, so that all who read them may be repaid for such time as they may spend on them.

The Idea of God as Heavenly Father in the Old Testament.

The God of the Old Testament was, of course, the God of the New Testament. The God who created the world was the same God who revealed Himself in Jesus Christ. But this is not the same thing as to say that the idea of God was the same. The idea of God has developed, it has gone through a progressive unfolding which reached its climax in the God and Father of our Lord Jesus Christ. One of the most interesting things that a biblical student can do is to take any great idea or doctrine of the Christian religion and trace its development. The idea of our Heavenly Father offers a case in point.

For instance, the early—that is, the very early—Hebrews had little if any conception of God as a Heavenly Father. For them, God was a tribal Deity, more or less localized. He was especially interested in the Hebrews and especially friendly toward them. But they did not conceive of Him as their Father.

A later development—and we can only hint at these various stages—was the idea that God was the Father of the Hebrew nation. Israel was His son in a very exclusive sense. This represents an advance in their thinking and a step toward the fuller revelation of God as Father given in Jesus.

In still later and fuller developments there are special instances in which the idea of God as Father seems to have entered the mind and heart of the Hebrews. Like as a father pitieth his children, so the Lord pitieth them that fear Him, and the instance in which God calls Solomon his son

are examples, but these are exceptions rather than the rule, and even in these cases there is little if any of the warm, personal element which we associate with Fatherhood.

One of the most interesting developments of the idea of God as Heavenly Father was the stage at which God came to be recognized as the Father of other nations as well as of the Hebrews. The prophets emphasized this truth and thus prepared the way for the fuller revelation that was to come in Christ.

In all of this it is not to be thought that the men and women of the Old Testament did not have any conception of the qualities of God which we associate with Fatherhood. Very early in their history they got conceptions of God's character, his goodness, his long-suffering, his mercy, his lovingkindness and other virtues that far surpassed the ideas of God which other nations had. But they had no distinct, compelling idea of God as Father.

The Idea of God as Heavenly Father in the New Testament.

If one should take a topical Bible or a concordance and trace the word father, he would be struck by the new emphasis and the new meaning which that word has when it comes out of the Old Testament and finds expression on the lips of Jesus. There is an intimacy, a warmth, a vividness, a certainty about it that makes it almost a new word. One of the supreme contributions which Jesus made to the world was the revelation He gave of God as His Father, and the insistence that He put upon the fact that God was our Father. Originally the Father of all men by virtue of the fact that He created us in His own image, God became the Father in a warm, personal way through grace. In the thinking of both Jesus and Paul, God's children, either through sin or through bondage to law, had been living as orphans in the world. But through grace, God's children had that experience that made them know that they were the children of God—His spirit beareth witness with our spirits that we are the children of God. John joins Paul and Jesus in this emphasis. The glorious truth of the New Testament is that we may become children of God in that warmth and intimacy of personal relationship which we suggested by the word "Fatherhood" at its best.

Lesson II—January 13, 1929.

SIN.

GOLDEN TEXT: "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:8-9.

Sin is the source of the major portion of the world's sorrow and suffering. Trace the things that burden and blight human life back to their ultimate source and you will usually find that they come from sin. Jails, asylums, hospitals, and many other institutions bear mute witness to the presence and power of sin in the world and in human life. But this is only a drop in the bucket, as it were. If one could know every heart and every life in a complete way, one would then come to a sickening realization of just what a tragic fact sin really is. Practically all of our problems spring directly or indirectly from sin.

We must keep in mind, too, the fact that sin is both personal and social. Indeed, one of the

tragic facts about sin is the fact that it does not live a hermit life. A man cannot shut sin up in his own life and keep it there. Every sin ultimately has social implications. When Eve took of the fruit thereof and did eat, and then gave also unto her husband with her, she was simply doing the bidding of sin in that the one who is tempted in turn becomes a tempter to another. Poverty, crime, disease, war are examples of how sin leaves a hermit life and goes out to live among others.

Another thing needs to be said about sin. We usually think of sin in terms of the grosser sins. We associate drunkenness, immorality, murder, theft and other kindred and grosser things with sin. These things are, of course, sin. But sin often takes on a high polish. Indeed, sin can even become refined in a sense. It is this fact which makes sin so dangerous. In Jesus' thinking the Pharisees were sinners—dyed-in-the-wool sinners. Pride, bigotry, evil thoughts, evil desires, an unforgiving spirit, impenitence, covetousness, all forms of selfishness were sin, according to Jesus. The fact that sin often takes on a high polish does not make it any less deadly. A bullet that is highly polished is just as deadly as a dull, drab bullet.

Now, every one of us must reckon with this monster—sin. There is none righteous—no, not one! Sin as used in the Bible is often the Greek word for "missing the mark." All of us miss the mark. We do not always do the things we ought to do. We often do the things we ought not to do. There are sins of omission and sins of commission. Not to do some things is as bad as to do others. As Dean Brown says, "He who has no sense of sin has little sense of any sort."

In this connection it is well enough to call attention to a doctrine that has a more or less large following—the doctrine that there is no such thing as sin. Sin is not a fact of life, these people would say; it is only error. Or again sin is just the moral growing pains of the race as it comes up from the animal stage. Well, you may call carboic acid what you will, but it is carboic acid just the same, and it is deadly just the same. And you may call sin error or anything else, but it is deadly just the same.

In the light of the power and the penalty of sin, one can readily see that life's central problem is how to deal with sin. Men try to do many things with sin, such as to get away from it, to forget it, to cover it up, to ignore it, to compromise with it. In the final analysis, however, about the only thing a man can do with sin is to confess it and through the grace of God through Christ to overcome it. Sin is a power, and the only way sin can be overcome is by a mightier power. That is the significance of Jesus Christ. Men's supreme need is for deliverance from sin. The unique contribution which Jesus Christ made to the world was His ability to deal effectively and adequately with sin. Christ does more than merely forgive men their sins; He puts within men the power to overcome in a progressive way their sins. We call His name Jesus because He saves His people from their sin.

PROFITABLE FAILURES. (Continued from Page 7.)

ure as a final decree, doubtless history would have revealed a far different aspect to our minds. Out of the ashes of defeat many have caught a vision of a more glorious plan and dared to try that plan. By determined effort, they created circumstances favorable for the successful promotion of a worthy cause. In this marvelous, yet restless age, servants of God often face apparent failure and become discouraged. The task seems too great and a number of those of consecrated devotion too

few. In our weakest moments may we, through prayer, see that all the dross of selfishness in our motives and methods are consumed by Divine love. Then when the howling winds of obstinate forces threaten the structure, after much labor and sacrifice has been expended in the scaffolding, or when we find our designs like some storm-stricken area, with only a wreckage of debris of what before had given promise of fruitful reward, with trowel in hand, and faith of heart we shall go forth to spread the cement upon a more solid foundation, using the timbers salvaged from the wreck after the rough corners have been hewn off so that each may fit securely into a more imposing structure.

Life, therefore, is not one long series of successes, but rather depends upon what the builder can salvage from the failures of the past, which, after all, largely constitute the whole of life. When discouragement comes, as it will to all, at times, when the task seems great and your labor unrewarded, keep climbing with an upward gaze and some day perhaps your dream will become real. Your success may not be according to your own expectation, but if found faithful will be according to the wise design of the Master Architect of the universe and prove to be of more durable substance.

R. A. WHITTEN.

PIEDMONT JUNIOR COLLEGE.

At the last session of the Southern Christian Convention a co-operative plan for Piedmont and Bethlehem Colleges was approved. The board of trustees of Bethlehem College endorsed the affiliation in principle and changed the name to Piedmont Junior College. The committee on educational policy created by the board of trustees of Piedmont College, Demorest, Ga., concurred in the movement and the educational affiliation of the two institutions was effected.

This affiliation has nothing to do with the financial plans of either institution. Each college must take care of its own financial needs as before, and all property rights remain unchanged. This means that Piedmont Junior College is just as much a Convention asset and liability as before the association with Piedmont College, and that the detail for financing the college, as arranged for by the Convention, must be carried out. That each member of the Churches of the Convention owes a debt to Piedmont Junior College, which is largely financial and which must be paid this year if the institution continues to operate. Our \$50,000 campaign must be put over, and private donations should be coming in every day to apply on the current expenses which are running dreadfully behind every day. Something must be done soon if the school is to continue in operation until the close of the term.

The affiliation with Piedmont College is purely educational and fraternal. This is the extent of the present co-operation with Piedmont College. We have not changed the incorporate name of the institution. The business and financial end of the college is still under the name Bethlehem College. Incorporation, deed and constitution and by-laws are the same as before. The Convention has not lost in any sense the institution or any part of the institution. The property has in no wise passed out of the hands of the Convention. The name has simply been changed and the scholastic department organized with Piedmont College.

This is a very fine arrangement, for it gives this institution full credit with other institutions, as Piedmont College is fully accredited. If we had not established our credit with other institutions we could not have opened this year, as sentiment is so strong against uncredited colleges.

HERBERT SCHOLZ, Dean.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

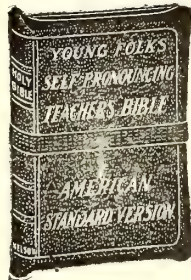
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|---|--------|
| 1. Bible Lesson Picture Roll, 21x32 inches, per quarter | \$1.25 |
| 2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... | .15 |
| 3. Pupils' Lesson Stories, per quarter..... | .06 |
| 4. Little Bible Lesson Pictures, per quarter.. | .05 |
| Group Uniform Series, Primary Course. | |
| 1. Group Bible Lesson Picture Roll, 16x20 in., per quarter | 1.00 |
| 2. Group Pupils' Lesson Stories, Primary, per quarter | .07 |
| 3. Group Lesson Pictures, per quarter..... | .04 |

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and

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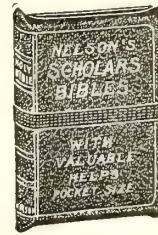
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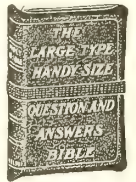
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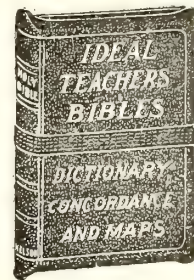
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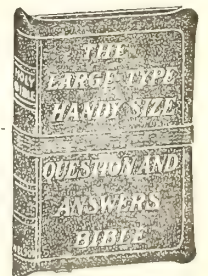
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MONDAY.

THOU CROWNEST THE YEAR WITH GOODNESS.

"Thy paths drop fatness."

To David a retrospect revealed the folds full of sheep. The fields were full of corn. The garner had plenty of stores. The country was at peace and had survived a famine and drought, and he burst forth in singing Psalm 65.

God crowns men as well as nature, and the passing of the old and the beginning of the New Year are supreme moments to us. Love has crowned the solitary life, success has crowned ambition, influence has crowned character, friendship has crowned the heart, trust has crowned honest toil, and honorable failures have not been without their compensation.

During the winter, while earth seems dead, we may "lay our ears to the ground" and hear the heartbeats of God's bosom and take a new courage, a stronger hope and a deeper consecration for life's task.

If thou hast resolutions, make them again, remembering that thy success will have behind it thy care and constant painstaking.

Prayer.—Oh, Lord God, we thank Thee for the life which Thou hast given us, for the riches of the successes, and for the good of failures. Give unto us for the New Year a child-like faith, a strong hand and a courageous heart. This, with the forgiveness of our sins, we ask for Christ's sake. *Amen.*

TUESDAY.

THE NEW YEAR'S CALL.

"He is faithful that promised."—Heb. 11:11.

"Thy Father worketh hitherto, and I work."—John 5:17.

All nature, all gifts, all talent, all successes, all failures, all sense and reason, call men to be co-workers with God. Life's affairs would be a pretty mess if we did not make daily resolutions to do our best. God gives but little without our toil.

So life is a great harvest-field, in which each in his own place is called forth to take his part and do his best. There is no room for an idler, nor any possibility for enjoyment and happiness on his part. If we would be truly happy, be useful, we must make our resolutions again. As thy New Year dawns, swing into line with the eternal energy, and life will never lose its tone.

Prayer.—Lord God, in the name of Jesus, our Saviour, give us the simplicity of faith, the liberty of grace, the glory of Christian service in our New Year. As we hope, give us trust in Thee. If misery comes, we will trust Thy never-failing mercy. Abide with us, our Helper, and keep us from evil forever. May all our works declare Thee in our hearts. *Amen.*

WEDNESDAY.

OUR LINK WITH GOD.

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psa. 90.

Man can do but little himself. He plows, he sows, he works and makes what preparation he can; then he has to wait.

There is something profoundly religious and infinitely suggestive, however, in waiting. What does one wait for? God. God has waited for us to do our part. Having done our part, the mystery of the harvest makes us fall down and worship.

A year of new hopes is before us with all its promises and the mystery of God. To toil our-

selves is demanded, and the harvest, which is the gift of God, is our link to heaven.

Prayer.—Praise waiteth for Thee, O Lord, in Zion, and unto Thee shall our vows be made day and night. The name of Jesus is written on the gates through which we enter the New Year. His name relieves us of our sins in the past, and it gives us courage to face the future with a heart full of hope. Grant that we may enter upon that name and His saving love as we now go forward in the new page of our life. *Amen.*

THURSDAY.

CROSSES AND CROWNS.

"The house . . . was built of stone made ready at the quarry."—1 Kings 7:7.

Somebody said, "Out of winter comes spring, out of December comes June." We who live in the temperate zone think that perpetual summer is intolerable. There is no greenness of grass in June unless there has been the chillness of winter. God needs the one to make the other. Glory is fashioned out of the inglorious, or there would be no glory. Greenest grass comes after the fire.

Is it not also true that the riches, courtesies, graces, sympathies, most genuine fellow-feelings, spring out of tribulations? "My! what a time we had!" "Yes, but how mellow thy soul!" If we have had a hard time last year, and borne it in faith and trusted devotion to God, thank God for that which brings tender consequences.

Christ was content to have his crown fashioned in agony. He was offered the world of pleasure, delights and ease. Men tried to crown him, but He fled from it. The Father had a crown for Him in the redemption of men. It was a way of thorns, but it was a way of love. He chose between the crown that glitters and the crown that wounds.

What if a way is thorns if thereby thou shalt become a crown that shall shine with glory for the Master!

Prayer.—O merciful God, Thou hast given us a Saviour who took upon Himself the curse of our sins and snatched us away from Satan—out of death into life. We pray that all our doings this year may be ordered by Thy Spirit, and that we may be kept every hour by Thy renewing grace. *Amen.*

FRIDAY.

WORKING FOR SUCCESS.

"And when the vessel that he made of clay was marred in the hand of the potter, he made it again another vessel as seemed good to the potter to make it."—Jer. 18:4.

The farmer saves his best grain for seed next year for the sake of the best harvest in the future, for the sake of greatest achievement to come.

So must it be in our resolutions and our doings for our spiritual harvest to come. Take an inventory of the past, cull out the worst we've done, bring together the best and sum it up in the new life for the New Year. Sow the best and see what comes.

It was an autumn day
When next I went that way;
And what think you did I see?
What was it that I heard?
What music was in the air?
The song of a sweet-voiced bird?

But a sea of sunlight flowed,
A golden harvest glowed,
And I said, "Thou only art wise,
God of earth and skies!
And I praise Thee again and again,
For the sower whose name is pain.

—R. W. Gilder.

Prayer.—Father of us all, Thy right hand is ours forevermore. Support our souls and nourish

us with Thy body and blood. Thou art the first to meet us this year. Each day that comes may we come into closer communion with Thee and live all the year in Thy saving, comforting and blessed fellowship. *Amen.*

SATURDAY.

"Well done, good and faithful servant."—Matt. 25:21.

The potter was a living presence to the clay. If we are to know true success, God must be an active presence in our lives, so felt that every desire, affection, and sympathy must be touched with His hand and actuated by His spirit. The divine ideal must evermore be present in our consciousness to give to our lives its highest features and truest charms. At the same time it is this presence which continually warns us against falling into fallacies and dejection of soul.

God is not unjust to demand of us what we can't do. We are not equally talented. He gives different talents to different ones, and He does not expect ten from each of us, but there is a possible result for each which will be worthy of His approval for each, and that each should attain to that approval has been his design for us. We are not expected to try to do something we can't do, but we are expected to fall in with what we can do—with the forces at work to do every moment's duty aright. That is the talent allotted us. Therefore, let come what He wills for us; His will be done. Faithfulness is the thing! "When He comes, will He find faith?"

Prayer.—Our Father, Thou art everything, or we are nothing. Make our every concern of the year rest in Thee. Let come what may, may we live through the year in holiness and patience. May we be found faithful to our trust now and forever. *Amen.*

SUNDAY.

"GOD IS LOVE."

I vexed me with a trouble thought,
That God might be
A God whose mercy must be bought
With misery.

But there's no wrath to be appeased
In heaven above;
No wrath with bitter anguish pleased,
For God is love.

No pleasure from our suffering
The Lord could steal,
Or anguish of the meanest thing
He made to feel.

But on Himself to grief He took,
The pain and loss
And shame of sin, and its rebuke
Upon the cross.

For love rejoiceth not in pain
Of good or bad,
But beareth all and still is fain
To make us glad.

Love circles with mercies sweet,
And guides our way,
And sheds its light around our feet
By night and day.

O love of Jesus! love of heaven!
O Holy Love,
Teach all the ransomed and forgiven
That God is Love.

—Walter C. Smith.

Prayer.—Dear Father, we understand but little of Thy grace. Give us Thy spirit and let us declare Thee in all our ways. Teach us how to acknowledge Thee in all our ways, and enable us to defend Thy cause unto the "washing of regeneration and renewing of the Holy Ghost. Baptize us unto Thy eternal righteousness. *Amen.*

Christian Orphanage

Dear Friends:

Our financial report this week runs us up to \$25,239.68. We now have to raise by the end of the year \$4,760.32 to reach our goal of \$30,000. Now, let everybody pull together for the last end of the rail and raise this by December 31st. Let every Church mail its offering in, and all the Sunday Schools that have money for the Orphanage please mail it in. Let every individual who wants to make a personal contribution to help us reach our goal mail us a check at once.

It will take a united effort on the part of all the Churches, Sunday Schools and every individual to push us up to the goal by the end of the year, but it can be done and I have faith enough in our people to believe it will be done. Shall we shout "Victory!" on the last day of December?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 27, 1928.

Brought forward \$24,155.42
Sunday School Monthly Offerings.

N. C. & Va. Conference:
Reidsville 8.13
Eastern N. C. Conference:
United, Raleigh \$ 2.00
Pleasant Union 11.10
Auburn 4.50

Western N. C. Conference:
Zion \$ 1.17
Seagrove 1.00
Union Grove 3.00
Pleasant Grove, Oct.-Dec. 2.81

Eastern Virginia Conference:
Johnson's Grove \$ 3.84
Bethlehem 5.50
Ivor, last 6 months 1928..... 6.04
Berea, Norfolk 2.95

Special Offerings.

Twiddy Bible Cl., Christian Temple. \$15.00
L. E. Newsom, Lucama, N. C. 5.00
C. M. Howard, for children..... 20.00
E. M. Davenport, Greenville, N. C. . 6.00
Ladies' Aid Society, Haubstadt, Ind. 5.00
Birthday, Oakland Church, Va. 7.75
M. Y. Wilson, for children..... 20.00

Thanksgiving Offerings.

N. C. & Va. Conference:
Liberty \$12.25
Howard's Chapel 15.00
Lebanon 38.95
Monticello 11.36
Hebron 6.60
Union, Va. 23.00
Belew's Creek 10.00
United, Lynchburg 18.24

Eastern N. C. Conference:
Christian Light \$21.00
Antioch 10.14
Oak Level 13.35
Mt. Carmel 3.37
Shallow Well 7.30
Auburn 21.62
Good Hope 2.75

Western N. C. Conference:
Zion \$38.30
Seagrove 9.00
Parks Cross Roads 15.62

Liberty 35.00
Graham Providence Memorial..... 36.50
134.42
Eastern Virginia Conference:
Antioch \$ 9.45
Johnson's Grove 10.28
Spring Hill 10.00
Ivor 11.00
Mrs. M. L. Bryant, 1st Ch., Norfolk 5.00
South Norfolk 3.00
Berea, Norfolk 25.00
Liberty Spring 54.77
Berea, Norfolk 7.07
Rosemont 201.15
Waverly 100.00

Valley Virginia Conference:
Antioch 58.60
Alabama Conference:
Pleasant Grove \$ 4.90
Rock Stand 3.90
Outside Items:
R. L. Ellis, Asheville, N. C. \$50.00
Georgie Bradley, Mebane, N. C. 5.00
Thos. H. Andrews 25.00
Mr. & Mrs. O. Summers, Raleigh... 10.00
Iva R. Jordan, Robinson, Ill. 5.00
Geo. Colelough, Elon College, N. C. . 5.00
100.00

Grand total \$25,239.68

MESSIAH COMETH.

BY REV. L. L. LASSITER.

Now I know that the Messiah Cometh,
And that He is called the Christ the Lord;
When He cometh He will tell us all things:
"I that speak to thee am He," saith God.

Glory! glory! Wonderful Messiah!
To redeem my soul from sin He came.
Holy! holy! Lord! Almighty Saviour,
Heaven and earth unite to praise Thy name.

Oh! my brother, we have found Messiah,
And we know that He is call'd the Christ;
We have found the Saviour, God's anointed,
Of whom Moses in the law did write.

Praise the Lord, for we have found Messiah,
And that He has come to save the lost.
Now I know that I am His forever:
He redeem'd me at so great a cost.

Oh that shameful death—the crucifixion!
Then they laid Him in a borrow'd grave;
But He saw the wondrous resurrection
And ascended back to God, who gave.

Lo! He comes again in clouds of glory,
And His loved ones He will take away;
His true Church will be His bride forever—
Will you yield yourself to Him today?
Norfolk, Va.

A REQUEST.

Will the Churches of the Valley of Virginia Central Christian Conference be much in thought and prayer that soon, when called upon to name some one of their own number to co-operate with the Conference department and to lead locally in trying to stress the grace of Christian stewardship, unmistakably God may show who should be that one?

This is no light matter. Whether the person upon whom the lot falls be man or woman, young or old, is of little consequence. The big consideration should be, "Is it one who believes in and is willing to work for the coming of Christ's kingdom by actually putting first things first?"

MRS. J. J. LINCOLN,
Sec'y Stewardship V. V. C. C. Conference.

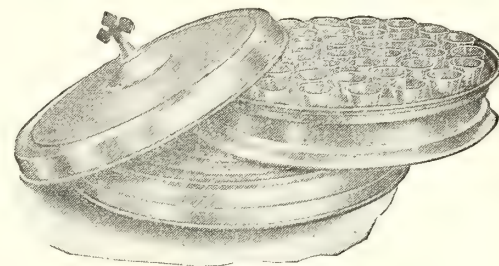
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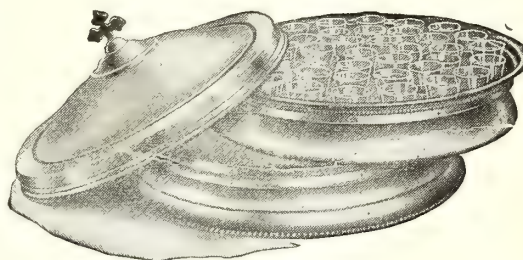
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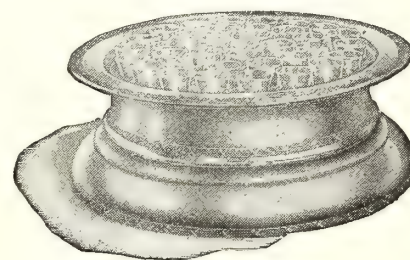


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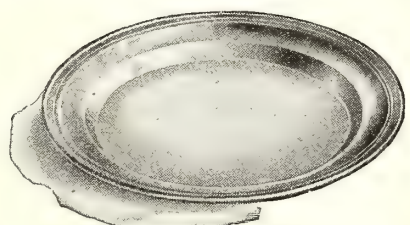
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Tray No. 90—Interlocking, with 36 plain glasses
(this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
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Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00



Bread Plate No. 3—Narrow rim \$ 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

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TWO GREAT TOWERS.

(Continued from Page 3.)

gleaned and Mr. Owner received no corn; whereupon he questioned his tenant, saying: "Look here, when are you going to bring my corn—I am to have every fourth load?" The reply of the old negro, when he said "There wan't no fourth load for you," sounded like many of our excuses for failing to pay God His portion of the harvest.

"God wants our best. He, in the far-off ages Once claimed the firstlings of the flocks, the finest of the wheat;

And still He asks His own, with gentlest pleading, To lay their highest hopes and brightest talents at His feet.

He'll not forget the feeblest service, humblest love; He only asks that of our store we give Him His part.

The richest gifts for us, on earth or in heaven above

Are hid in Christ. In Jesus we receive the best we have.

The Lord of lords, by whom the worlds were made,

Through bitter grief and tears, gave us the best He had."

4. Practical paying. "That there be no gatherings when I come." Not only did Paul expect every one who considered himself a member of the Church at Corinth to pay according to the way God had caused him to prosper, but he expected that money to be ready for him as he passed through the city enroute to Jerusalem.

He sought to stimulate them to have the offering for the poor people of the mother Church in readiness. He did not care to spend much time in awaiting its collection. To that end, he specifies the practical aspect of money in hand "that there

be no gatherings when I come." It is always poor business to put God off—to wait until the last minute to pay Him. It isn't practical. Efficient business houses demand prompt payment of bills that come due; why should not the Church do likewise? It is mighty easy to sing the old Doxology, "Praise God, from Whom All Blessings Flow," and truly His blessings do flow throughout the land—but God requires of you and of me more than just singing praise. He wants us to pay our honest debts. To withhold is to rob God of tithes and offerings. Some people pride themselves on being close schemers. It's not so bad to figure closely on personal investments; but to cheat God is a tragedy! Many there are today who are like—

Old Deacon Horner, who sat in the corner

As the contribution plate passed by.

Sweetly content, he dropped in a cent

And said, "What a good churchman am I!"

The story is told that a minister called upon an Irishman and asked him to give toward his pledge to the Church. The Irishman replied that he would as soon as he was out of debt; whereupon the minister said, "You are in debt to God now." The Irishman said, "I know it, but He don't crowd me like the other creditors." That's just it! God loves us and has an abundance of faith in all of His children. He expects us to be loyal unto Him, for it is required in all stewards that they be found faithful.

POUNDED.

On Sunday, November 11, 1928, we closed our service with the Happy Home Church. It has been seven years ago since we became pastor. The work has been very pleasant, and so the time has seemed short. We have received many blessings

of the Lord while with the people. We feel we have some very dear friends in the Church and community. At various times we were given different things that aid our grocery account at home, all of which we highly appreciate.

At the close of the morning service, when we went to our car, it was loaded with useful articles. This was a pleasant send-off so as to keep down the sting of separation. However, we left that sacred place very reluctantly. Among the things found in the pouncing were sweet and Irish potatoes, canned fruit, apples, dried fruit, eggs, butter, meat, flour, sugar, pickles, preserves, sheets, pillow-cases, towels and cloth, and also some money and a nice pair of driving gloves.

May the Lord richly bless you and prosper you in the Church is our earnest prayer. The fellowship has been a blessing to us as pastor. Rev. M. T. Sorrell is our worthy successor.

L. L. WYRICK.

NOTICE.

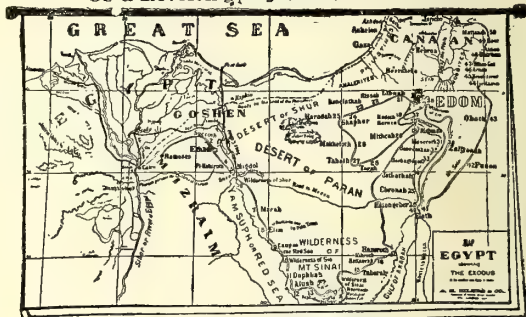
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Specimen of Type

ST. MATTHEW 2 *The three wise men*

carrying away into Baby-lon are four generations; and from the carrying away into Baby-lon unto Christ are fourteen

ing interpreted is, God with us. 24 Then Je'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,

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OBITUARIES

BRADSHAW.

Since the last meeting of our Woman's Missionary Society, the death angel has visited our midst and claimed one of our most loyal and faithful members, Mrs. Virginia Barrett Bradshaw, wife of Deacon J. W. Bradshaw, of Antioch Church. Resolved:

1. That her going from us was the will of the Heavenly Father, who doeth all things for a great purpose.

2. That while we mourn her loss, we bow our heads in submission to His will, for we believe all things work together for the good of those who love the Lord.

3. We extend to the Church, the society and her dear family our deepest sympathy, and pray God's richest blessings upon each of them.

4. That a copy of these resolutions be presented to her family, a copy placed on our records, and a copy sent to The Christian Sun.

5. May we continue to thank God for the life of this dear, consecrated mother and friend.

MRS. C. M. CLEMENTS,
MRS. J. T. GODWIN,
MRS. W. E. GARRISON,
Committee.

MONTGOMERY.

Lewis Napoleon Montgomery, son of Thomas Lafayette and Emily C. Montgomery, was born in Caswell County, N. C., May 5, 1859, and died at his home,

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in Person County, N. C., near Cunningham, Tuesday, December 19, 1928, age 59 years, 7 months and 14 days.

In January, 1890, he married Mary Francis Clark, who survives him, together with two sons, Floyd Lafayette, of Burlington, N. C., and Norman H., of Cunningham, N. C. There are also three grandchildren and one sister, Mrs. Silas Lea, of Durham, N. C.

Brother Montgomery had been in poor health for the past two years. On the morning of his death he arose at his usual time and was at the barn feeding his stock when he was taken worse. He walk-

ed to the house, retired to his bed, and in a short while his spirit had taken its departure. He was a splendid citizen, faithful husband and devoted father. The high esteem in which he was held was evidenced by the crowd of relatives and friends at his funeral, although the weather was very disagreeable.

The funeral and burial were held at the Montgomery home, where the deceased had lived for sixty-five years. Services were conducted by the writer. The vacant place in the home cannot be filled. The Lord bless and comfort.

C. E. NEWMAN.

Yet still there whispers the small voice within,
Heard through God's silence, and o'er glory's din,
Whatever creed be taught, or land be trod,
Man's conscience is the oracle of God.
—Byron.

Our Father is always right. Let us live in that faith—and just one day at a time. Tomorrow will have its own cares.

Let us fail in trying to do something rather than sit still and do nothing.

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TARBELL'S TEACHERS' GUIDE

"ASK THE TEACHER WHO USES IT"

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Growing
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in
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Development

MALONE.

Mrs. Margaret Parlea Malone was born in Caswell County, N. C., December 21, 1849, and passed into the spirit land on December 18, 1928. She leaves to mourn her going two daughters, Mrs. A. W. Warren, of Burlington, N. C., with whom she lived and in whose home she died, and Mrs. J. E. Dillard, of Rocky Mount, N. C.; also one brother, Mr. Lafayette Murray, Yanceyville, N. C., and thirteen grandchildren and fifteen great-grandchildren. Mrs. Malone formerly resided at Elon College, N. C., in the Warren home and made many friends. She was a most estimable woman, quiet, kind, complacent, a blessing and a benediction to the home and the community in which she lived. Truly a noble soul made a splendid contribution to life, and many rise up now to call her blessed. Her body was interred in the Burlington Cemetery on December 19th, the funeral services being conducted by the editor of The Sun, J. O. Atkinson, assisted by Rev. G. O. Lankford, D. D., Burlington. May our Father's blessings rest upon the bereaved ones.

J. O. A.

HOUSE.

The useful life of Lizzie Maud House came to a close December 10, 1928, at the age of forty-one years. A period of illness, which resulted in paralysis, finally claimed her life. Since the age of seventeen she had been a member of the Church. She held her membership at Mt.

Olivet Baptist Church. Her body was laid to rest at Pope's Chapel. The funeral was conducted by the writer, with the assistance of Rev. E. M. Carter and her pastor, Rev. C. R. Hinton. She is survived by her husband, Romulus Weldon House, and five children—Rufus, Mack, Woodrow, John Henry and Lorine.

Mrs. House lived a life which was characteristic of motherhood—a life of usefulness and unselfish service and devotion to those whom she loved. May the peace of God keep the hearts of the bereaved.

LEE HOUSE.

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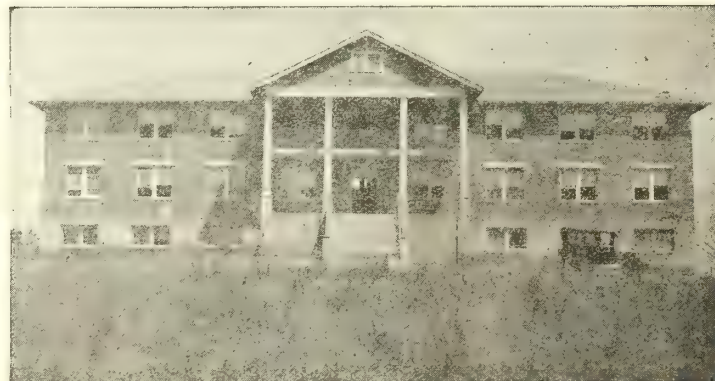
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IN ALL THINGS, CHARITY.

VOLUME LXXXI.

RICHMOND, VA., THURSDAY, JANUARY 10, 1929.

NUMBER 2.

.. THE SUN'S OBSERVATORY ..

By REV. STANLEY C. HARRELL.

PALESTINE'S JEWS.—

According to the report of the executive of the Palestine Zionist movement, there are 159,000 Jews in the Holy Land today. These constitute but 18 per cent of the total population. It is surprising to note that less than one-fifth of the population of Palestine is Jewish. But the Jews are on the increase in their native land. This increase is due to immigration and to natural increase. During the years since the World War, the birth-rate among Palestinian Jews has been increasing, and the death-rate decreasing.

FOR THE TRAINING OF RABBIS.—

Julius Rosenwald, chairman of the board of directors of Sears, Roebuck & Co., has added another large gift to his long list of notable contributions. Many of Mr. Rosenwald's previous gifts have been for the betterment and education of the negro. He has been the inspiration and a large contributor toward the raising of \$3,000,000 for building Y. M. and Y. W. C. A.'s for colored people in cities that have more than a million negro population. He has contributed \$2,500,000 to aid in constructing in the South schools for negroes which have cost \$13,000,000. Recently Mr. Rosenwald has contributed \$500,000 to the Hebrew Union College. This institution is located at Cincinnati, Ohio, and is a school for the training of rabbis. The bequest is conditioned upon the institution raising \$3,500,000 by July 1, 1929.

BAPTIST MISSION BUDGET.—

The Northern Baptist Church Conference which was held in Chicago during the month of December adopted a budget of \$5,100,000 for missions. The Baptists of thirty-six States are represented in this budget. The funds of this budget are to be used for home and foreign missions and for certain types of educational work which are distinctly missionary. Of the above-named sum, one million is to be constituted a revolving fund for the building of Church edifices. This would seem the most desirable form of aid to Churches that are not able to erect buildings commensurate with their needs. Where aid to such Churches takes the form of a gift, some Churches feel that when their building is paid for they are under no obligation to help other needy points. But under the revolving plan, a contribution goes on and on in its work of Church-building.

AS AN ASIATIC SEES US.—

Rabibdranath Tagore, the Indian poet and philosopher, discussing the question, "What does Asia think of Christian civilization?" severely indicted our modern civilization. "In my travels through the so-called highly civilized countries—in Europe, in America, in Japan—I have found

all the existing influences carrying the nations headlong toward material things, to the exclusion of spiritual things. These material things are of little worth. Today the great nations and their great men measure success in terms of bulk. This means that they are not great. . . . But what the people of Asia observe with most burning apprehension is the aggressive spirit of nationalism and imperialism which the nations of Europe cultivate. It is a menace to the whole world. Europe's political demoralization is so acute that it must necessarily react on Asia, whose peoples are the victims of western exploitation."

CHURCH UNION POSSIBILITIES.—

Dr. S. Parkes Cadman, speaking recently before a committee engaged in raising funds for the Broadway Temple, predicted that in 300 years there will be a united Protestant Church in this country. These are not very encouraging words for those who are actively and expectantly working for a unified Protestantism. They are encouraging to the extent that one so well versed in present-day conditions among Protestants as is Dr. Cadman believes that union is actually possible. There are those who contend that the very spirit of Protestantism is divisive, and that union among all Protestants is an impossibility. Judging by present-day conditions, Dr. Cadman's prediction is doubtless conservative, but Church history shows that, when great spiritual movements are once under way, there is unloosed a spiritual power that becomes irresistible. It has happened in the past. It may happen again.

ENTHRONING AN ARCHBISHOP.—

A British journal gives the following account of the ceremony by which the Archbishop of Canterbury is inducted into office. Dr. Cosmo Gordon Lang recently became the Archbishop of Canterbury. "Under the lofty arches of England's most famous cathedral, the new archbishop, surrounded by the bishops and dignitaries of the province, hears the mandate of the royal commissioners, authorizing the ceremony read. He takes the historic oath, administered by the dean, before being enthroned by the archdeacon on the archiepiscopal throne. Then, after prayer, he is conducted through the middle of the choir and installed in the dean's stall. Thence, whilst a hymn is sung, the procession moves through the screen to the marble throne, in which he is again enthroned. Returning to the high altar, he hears "Te Deum" sung, and then goes into the pulpit to preach. After his sermon and benediction, he goes into the nave to give a second blessing, which he repeats outside the west door, blessing the city, the country, and the people, before he goes through the cloisters, to the chapter house, for the ceremony of installation."

APPRECIATION OF OTHERS.—

About twenty-six persons meriting special distinction because of outstanding achievement in various spheres of activity during the year 1928 were given praise in the annual "Who's Who" number of the *American Hebrew*, just published. Among those who are included are John D. Rockefeller, Jr., who contributed \$500,000 toward Jewish colonization in Soviet Russia; Ralph Adams Cram, the architect of the Cathedral of St. John the Divine, who heads the Calvert associates group formed for the purpose of combating bigotry; Rev. Peter Ainslie, of Baltimore, and Rev. Albert E. Smith, a Catholic priest of that city, who were instrumental in organizing the League for Inter-religious Good Will. Others included are the Protest and Catholic members of the permanent commission on better understanding; Dr. S. Parkes Cadman, Martin Conboy, Judge Victor J. Dowling, Father Francis P. Duffy, Dr. W. H. P. Faunce, and Dean Roscoe Pound. Julius Rosenwald and Felix M. Warburg are honored because they contributed \$5,000,000 and \$1,000,000, respectively, to the movement for settling Russian Jews on the soil. Mr. Rosenwald also is praised for his gift of \$500,000 to the Hebrew Union College in Cincinnati.

SALVATION ARMY LEADERSHIP.—

General Bramwell Booth, who is the supreme commander of the Salvation Army, has been critically ill for several weeks, with but little hope entertained for his recovery. Leaders in the Army are greatly concerned as to who shall be his successor in case of his death. General William Booth, founder of the Salvation Army, named his successor before his death. He appointed his brother, Bramwell Booth, who is at present supposed to be at the point of death. The only check upon the right of the incumbent to name his successor is a general council which has the power to decide whether the general of the moment is fit to set or to appoint a successor. It has been announced that a meeting of this council has been called for this month. It is the first time in the history of the Salvation Army that such a meeting has been held. The affairs of the Army have always been directed by a member of the Booth family.

Miss Evangeline Booth, who heads the work of the Army in the United States, is the only logical candidate of the Booth family. The daily press recently reported that when she went to England to visit her sick uncle she was not permitted to see him. The work of the Salvation Army which was at first so intensely spiritual has, as the movement has grown, assumed more and more material elements, until its directorate now calls for unusual administrative ability.

NOTES-PERSONALS

In his Suffolk Letter, Dr. Staley writes up the Christmas as observed in a Christian home. Don't fail to read it.

At the beginning of the year is a mighty good time to subscribe for or renew subscriptions to THE CHRISTIAN SUN.

THE CHRISTIAN SUN has started the New Year with the largest list of new subscribers it has been our privilege to record in more than six years.

Dr. Nadol, president of Drewry College, Missouri, was also a visitor at Elon College, and, though speaking impromptu, delighted and edified the Men of the Church Club.

More "Peloubet's Select Notes" and "Tarbell's Teachers' Guides" have been ordered through THE CHRISTIAN SUN than in any previous year. This fact means much for the work in Sunday Schools for the year.

Dr. L. E. Smith, pastor of the Christian Temple, in Norfolk, Va., and President of the Southern Christian Convention, was in Richmond the first of this week on business. He made a brief visit to THE CHRISTIAN SUN office, giving us good cheer for the New Year.

Our Lanett, Ala., Sunday School, Mayor of Lanett C. R. Rutledge, superintendent, and Bro. G. P. Dunn, secretary, joins the growing list of our Sunday Schools, contributing once a month to missions. We are trusting that 1929 will see every Sunday School in the Southern Convention on the list of once-a-month contributors to advancing outside of its own community the kingdom of our Lord.

The editor acknowledges with pleasure and gratitude a copy of Dr. W. A. Harper's new book, "Character Building in Christian Colleges." It is a splendid volume, written in Dr. Harper's best style, and will have wide circulation. An editorial review of it is to be in next week's SUN. We congratulate our neighbor and associate in this another achievement of his brilliant intellect and incisive pen.

Dr. F. G. Coffin, 78 Smith Place, Columbus, Ohio, President of our General Convention and pastor of the United Church (the Christian and Congregational of Columbus), is now editor of the *Herald of Gospel Liberty*, being responsible only for two editorial pages. The editorial staff as now given is F. G. Coffin, editor; Sion M. Lynam, news editor; Hermon Eldredge, managing editor; Genoa M. Wheatley, editorial assistant. We feel that the *Herald*, the oldest religious newspaper in the world, will be able to carry on successfully and gloriously with such a distinguished staff.

Under date of January 2nd, Bro. O. H. Lambert, secretary of our Biscoe Christian Church, writes: "We organized a Sunday School last Sunday with four classes and thirty-four pupils on roll, and we will hold our first Sunday School next Sunday. The local forces of the Congregational people are co-operating with us, and are attending the Sunday School and Church, and we hope to work together for the advancement of His kingdom, as the consolidation of the two Churches seems certain now." Verily, the work of union

between the Congregationalists and Christians goes on in many directions and seems only now to await approval of the national bodies to have full weight and effect, and this, it is believed, will take place not later than October of the good year 1929.

Chaplain H. E. Rountree of the United States Navy is chaplain of the navy's great ship "Utah" which brought President-elect Herbert Hoover from South America, returning from his "good-will tour" to our neighbors in the South. The Associated Press gives an outline of a sermon preached by the chaplain on Sunday, December 30th, the subject being "Regeneration—the New Life." Chaplain Rountree will possibly furnish SUN readers with a copy of the sermon. We print this week his sermon delivered on December 9th, "Ambassadors of Good Will," which sermon seems to us as most fitting for the occasion.

Dr. J. Edward Kirby, United Church, Raleigh, was a visitor at Elon College and delivered a most absorbing and engaging address to the Men of the Church Club at Elon College on Friday evening, January 4th. Dr. Kirby spoke from notes, but has, by request, agreed to write out the address and give it to THE CHRISTIAN SUN readers. He told us of some of the successes and failures of Congregationalism in the South, and made us all feel that the same successes and failures which the Congregationalists have experienced have been and are the same as those of the Christian Church. Verily, these two communions have been one in spirit and experience through the years, and it is only fitting that they should be one in name and activities.

The Congregational Mission Board has put under appointment as missionaries Dr. M. J. W. White and wife, now of New York, formerly of Norfolk. They are to go in the early fall or the latter part of the summer as medical missionaries to Cagayon, on the Isle of Mindiana, Philippines, and are to have charge of a newly equipped fifty-bed hospital. Dr. White, after graduating at Elon College, took his medical work at the University of Virginia, and having graduated there has done special work in New York hospitals, where he is now located in making thorough preparation for the great work he is to undertake as a medical missionary. It was more than a pity that the Christian Church did not have the funds with which to send out this splendid man and his wife as our own missionaries, but failing of this we rejoice that the Congregationalists have taken them up and will see to it that they are sent out with equipment for the good work they are to undertake for the relief of human suffering in the name of our Lord. Truly a great field has opened up to him and his, and herein we rejoice.

CASH REGISTERS AND CHRISTIANITY.

Dr. Halford E. Luccock, speaking before the divinity students of Yale, pointed out that the seeking after private gain is the chief present-day obstacle to Christianity. He said: "The chief obstacle to real Christianity today is the domination of the motive of private gain as the mainspring of life. This acquisitive motive spreads out into every problem and is the center of every festering sore in the world. In the English 'Who's Who,' one noted author gives as his favorite musical diversion 'playing solos on a cash register.' This is the principal reason for the clashing discord in the world today—too many million solos on the cash register! To accept Jesus' condemnation of the profit motive is not to join the fanatics who would dynamite the social order into chaos."

PROSELYTING OR SAVING.

We hear people who have not investigated missionary work say, with a sneer, "How many proselytes are you getting?" It isn't burglary to break into a house when the owner is inside asleep—if the house is on fire. It would be equivalent to murder not to. People who think missionaries are proselyting are badly informed. When eighty-five per cent of the children born have no legal parentage, it is not proselyting to establish Christian homes. Where people shoot and stab each other on little provocation, it is not proselyting to teach patience, love, pardon and good citizenship. Where intemperance and its baneful fruits reign, it is not proselyting to teach a normal life. Where towns of thousands of people exist with no religious instructor at all, it isn't proselyting to proclaim the gospel of the Son of God. Where a group of patriots are struggling to the best of their ability to lift their native land out of the moral and intellectual mire into which she has staggered under her load of ecclesiasticism, it isn't proselyting to run to their relief. If it is, it is a plain case of proselyting from the devil, and that is what missionaries are for, and so plead guilty.—*The Messenger, Guatemala.*

A SELF-EXPLANATION.

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?
 2. How long would it take to make this nation Christian if all Christians gave their prayers and efforts and money toward it as I am doing?
 3. How long would it take to make disciples of all nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?
 4. Have I any moral right to expect or ask of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?
- The work of winning the world to Christ is my work as really and as fully as it is the work of any one else. Let me not avoid it nor shirk it.—*J. Campbell White.*

Some may question the propriety of receiving gifts from unbelievers. Let such ask themselves: "Who is the real owner of the world? To whom belong its houses and lands, and its treasures of gold and silver?" God has an abundance in our world, and He has placed His goods in the hands of all, both the obedient and the disobedient. He is ready to move upon the hearts of worldly men, even idolators, to give of their abundance for the support of His work; and He will do this as soon as His people learn to approach these men wisely and to call their attention to that which it is their privilege to do.—*Southern Watchman.*

THE SUN LETTER.

Seven Churches made their pastors happy by complying with our special club rate and receiving a Stetson hat to present their pastor for a Christmas present. We were happy to send the hats and only wish that every Church in the Southern Convention had taken advantage of this offer.

THE CHRISTIAN SUN in every home is still one of our goals. Five thousand subscribers our second goal. THE SUN on a paying basis our third goal. Let every member of the Christian Church help us to reach these goals.

Chas. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

THE CHRISTIAN SUN'S PULPIT

AMBASSADORS OF GOOD WILL.

BY CHAPLAIN H. E. ROUNTREE, U. S. N.

(The following is a sermon preached by Chaplain H. E. Rountree to the officers and men aboard the U. S. S. Utah on Sunday, December 9, 1928, as they were steaming into the harbor of Montevideo, Uruguay, which sermon was accepted as a very appropriate and timely message and meriting the thought of all citizens traveling abroad.)

Divine services were held aboard at 9:30 o'clock. The chaplain, after reading some very pertinent Scripture, said, in part:

Men, we are not without heaven's instruction and direction while visiting a foreign people. In 2 Sam. 10:12, it says: "Let us play the man for our people"; also God said to Jeremiah the prophet (29:7), "In peace shall ye have peace."

The greatest soul charm of our trip has been to stand on the bridge at night, or out in the open and gaze into the far distances of the open sea, gaze into the glorious starry heavens and stand in awe. There is no adequate response. It is simply glorious; it impels us to repeat David's words, "The heavens declare the glory of God and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Days and days at sea make one realize as never before how great is the universe, how small is our little American continent, and what a pigmy is man who inhabiteth it. No wonder David said, "What is man that thou art mindful of him and the sons of man that thou visiteth him?" The whole thought overwhelmeth us; it induces reverence to God and impels us to say, "I will take the cup of salvation and call upon the name of the Lord."

Then when we contemplate how God has endowed man; what He has enabled man to do in the development of God's sciences of the earth and human ingenuity, and what He may do in the future, we agree with the sweet singer of Israel again, in spite of all that is to the contrary, "Thou hast made him a little lower than the angels and crownest Him with glory."

It is that glory we share in our present mission—that of being a man in representing the manhood of our country on an errand of "good will."

Ambassadors of Good Will.

The word "ambassador" is not a new word. It is as old as the ages, and means primarily "an accredited representative of a sovereign power; a diplomat charged with a special mission of maintaining friendly relations and as far as possible averting all hostilities; to show forth "good will" to the people.

The United States has such a representative in nearly every country, and upon their faithfulness and loyalty to the cause entrusted to them depends the success of that trust—our mission.

But are these the only representatives? Have we no part in such a trust? I am not talking about the ship's company as a whole, carriers of Mr. Hoover on his "good will" tour; I mean each individual. What are our personal relations and responsibilities?

Is it not true that we are the Americans, that we are part of the great body spirit of our country, and that anything we do short of our country's good will or short of the ideal as citizens of the United States, reflects upon our country and to a great extent annuls what others may do to represent it?

Is it not true that the United States is judged by the conduct and dealings of its citizens among other people?

Amidst the wonders of the earth, the sea, and the heavens, and the glory thereof, stands the wonderful fact that every one of us down to the last man is on a "good will" tour to another nation, and upon us depends the highest success of Mr. Hoover, and the highest success of our country.

Is this any different from the mission of Him who was the greatest ambassador the world has ever known—Christ? Whose first message was "Peace on earth, good will to men?" Whose last message was "Peace be unto you?" Whose last word was a commission to His followers, "Go ye into the world and teach all nations, and lo, I am with you even to the end of the world?" And who then looked to the Father and said, "Father, as Thou didst send me into the world, so sent I them?" "The glory which Thou hast given me, I have given unto them," "that the world may know that Thou didst send me—that they may behold my glory."

The first gift of Jesus had for man was His confidence in them and their cause, and history reflects that all good of the world has been built upon that fidelity. Therefore, our mission—His peace—becomes glorified harmony, and we are His emissaries entrusted with the spirit and the power to expel from the world all that causes disturbances, and all that hinders.

What an honor it is that we are the guardians of our country! How inspiring it is still to believe that a mission of good will is the carrying forward the very thing that Jesus came to earth to set in motion and accomplish, and that we are each an ambassador in miniature. Never mind that we are so small, that our names shall never be mentioned, that we shall never be known. Life's most perfect gifts are the little unseen and unheralded things. Christ said that it is "the cup of cold water given in the right spirit that counts most. And we know that it is the smile, the kind word, the hope of hearts, and the spirit of action that lends charm and warms hearts and makes friends.

This is the kingdom; this is heaven's message to all the world; this is our trust—and the sublimest thought is that God's will is being done on earth as it is in heaven when this is being sincerely promoted.

Prayer: Our Father, we pray that we may realize our true relations to life to others, to the world and to Thee; that we may acknowledge this in all our doings; that we may be faithful to our trust as playing the man for our people, and show us the right success with amazing fruitfulness. Amen.

ROSEMONT.

One of the most interesting organizations of the Rosemont Christian Church is the Woman's Missionary Society. This received the inspiration for its beginning at a meeting of the Christian Missionary Association held in the Portsmouth Christian Church about the year 1910, when Col. J. E. West made one of his great speeches and sent some of our good ladies home determined to do something for missions. This was about a year before the beginning of the Woman's Missionary work in an official way which gives Rosemont the honor of being on the ground floor of this great work now being done by the women of our Southern Convention.

The best information we have been able to secure shows that the following were members of

that first missionary society in our Church, which existed before the Conference launched the movement officially: Mrs. B. F. Gibson, Mrs. Fannie Herbert, Mrs. O. S. Mills, Mrs. Tom Morrison, Mrs. J. R. Morrison, Sr., Mrs. Thomas Morrison (familiarily known as "Grandma Morrison"), Mrs. Kate Crockett, Mrs. H. R. Morrison, Mrs. H. L. Bondurant, and Mrs. O. F. Smith. There may have been others; if so, we will be glad to know about them.

This society met first every two weeks—one meeting was for home missions, the other emphasized foreign missions. Later the meetings were held monthly, but they have been held regularly ever since, never having disbanded, even for the summer months.

Nor has the society ever had any plan for raising its money except the systematic free-will offering. Mrs. O. S. Mills is the present president of the society, and is making a good one. Mrs. H. R. Morrison is the efficient treasurer, and the records are most faithfully kept by the secretary, Mrs. H. C. Hedley.

The most faithful member of the society at the present time is Mrs. B. F. Gibson. In fact, she has been one of the faithful all these years. She is most highly esteemed by every member of the society, as well as every member of the Church, and even though she is now seventy-five years old, she is still one of the most faithful attendants at the meetings of the society, having been present at every meeting during the last year, only two others doing as well, viz: Mrs. O. S. Mills and Mrs. J. F. Morgan.

Rosemont Church appreciates very much the good work done by all the women of the Church, both in the Church and in the missionary society, and is especially proud of the good work of the older women of the Church and prays that the good Lord will spare them many, many years to come to inspire those of us who are younger to live helpful lives to the end that we too may be like them, a blessing to those who are to come after us.

J. F. MORGAN.

SITUATION IN PORTO RICO.

Late word from Superintendent Mohler, in charge of the A. M. A. work in Porto Rico, says: "The problems of the rehabilitation of Porto Rico are just now getting worse, sickness is more prevalent and the natural supply of foodstuffs from the island itself has come to an end until new things can be grown. The survey made in Humacao recently gave eight hundred families still without homes and with no resources to rebuild their houses. It seems that the money that the Red Cross is able to provide will be quite insufficient to relieve the need. Tomorrow Dr. Watson is opening a clinic at the Playa of Humacao to help out in an epidemic condition there."

Senator Bingham, who has recently returned from a survey of conditions in Porto Rico, declares that the Red Cross should keep on indefinitely and that there should be a large government appropriation either for relief or for loans to small planters, since the need is greater than in any disaster area he has ever visited. The Red Cross has done some fine work, a good deal in the way of permanent replacements of houses for the peasants as well as immediate relief. But they have planned to close their emergency work in December. There will be a great deal of intense distress for months and perhaps years in view of the fact referred to by Superintendent Mohler that natural food supplies are about exhausted and the production of the island will only slowly be restored. For a long time yet the people of Porto Rico must be helped from outside if they are not to suffer from extreme food scarcity and widespread epidemic.—*Congregationalist*.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHURCH UNION.

The Churches have been practicing union more and more for some years. They are now preaching and talking and theorizing about it. In this instance, the talking and theory came after the fact and the practice.

There are hundreds of communities that have been practicing Church union, except in theory, more and more for the last decade. All denominations in some communities attend the Methodist Church on one Sunday, and then all go to the Baptist Church the next Sunday, and thence to the Christian Church the following Sunday, and wind up at the Presbyterian Church the fourth Sunday, and start the rounds again next month. A visitor to the community cannot for the life of him tell from the preaching and the character of the service in which Church he is worshipping. (Possibly, if it were Communion day in the Baptist Church some individual member or the preacher, in an unguarded moment, might say something to indicate that denomination, but it will be done apologetically, if at all.) In their Church worship, in their evangelistic meetings, in their Christmas entertainments, in all their extra-territorial activities and service, they are one—one in spirit, one in practice and in aim, and often, in closing, sing "Blest Be the Tie that Binds." Verily, Church union has been going on in practice more and more for a decade. The practice has outrun the theory.

And now the theory and the discussion and the generalization are in the air. So, we seem to be headed for Church union and Christian unity in fact, in principle and in theory. The Christian Church and the Congregational Church are theorizing and speculating about merging. In spirit and in purpose, they have already merged. Several months ago some of us met in Raleigh, N. C.

—Christians and Congregationalists—to see what the Raleigh congregation had done and was doing about Christian union. The good folks, doctors of divinity, philosophers, scholars, writers, thinkers, delegates and nondelegates assembled, decided that it was good to be there, and that the Raleigh congregation was really practicing a thing that could now be preached. So we went out and began to preach what our Raleigh congregation was practicing. And now, many months after, we are assured that one going into the Raleigh Church, our United Church, will discover no difference in the kind of service rendered and the manner and method of worship, save that the Church seems to be making more progress in building up its congregation and establishing its morale. The practice at Raleigh certainly has given us something to preach about. And it seems to have demonstrated the fact that what we Congregationalists and Christians need is to bring our theory and speculation and generalization up to date with our practice. Since that event in Raleigh, we notice dozens, not to say hundreds, of other like cases throughout the country, in which practice has preceded the preaching and the theory.

It is noted in a paper today that the Methodist, the Baptist and the Christian Churches of Springboro, Pa., have united and formed the United Church. This would have been startling news a few years ago, because that decision would have preceded experience. Our guess is that the Methodist, the Baptist and Christian Churches of Springboro, Pa., have been practicing Christian union for a long time and that it took all three congregations to make one. Evidently, these people have decided that instead of having visiting preachers of three different denominations that they will have one preacher to live in their midst and give himself to the task of developing them morally and spiritually. The theory and the outward act stand in the way of a very wholesome practice. We are personally acquainted with communities which could easily and would gladly support a minister to reside in the community and give all of his time, energy and activity to the betterment of the community, but instead of this they have three or four preachers whose time and talent and energy and interest are so divided that no community gets the full benefit and all-time service of a minister.

The present age demands not dogma and doctrine, but life and works and achievement. It matters little now that a man goes to meeting and says, "Lord, Lord," or declares that he believes with all of his heart in one sort of baptism or one sort of Communion; what his neighbors want to know, and what the world demands is what sort of life is the Church member living, what are his deeds, what are his practices, what are the fruits and results of his living and his conduct? It matters little if one professes a doctrine or a dogma, unless one's life reflects that doctrine and dogma in the beauty of holiness, and, as such, bears fruit. It was well enough in ages past for the thinking and the activity of the Church that doctrines and dogmas be emphasized. This emphasis did good and had its day; and far be it from us to say or think that such emphasis did not produce its results and its great and good lives. But ours is a practical age, and God seems to be revealing Himself to our time as one who demands service, and it is service that unites and binds and brings together. However much a community of people may be divided in theory and in beliefs, a common service for God and fellow-man will bring them together.

There is a beautiful legend as to how the city of Jerusalem, "the Holy City," had its origin. The legend is that two brothers owned adjoining farms. One was married and had a large family, the other was a bachelor and lived alone. At har-

vest time one day the bachelor brother reasoned that his married brother had a large family to support and needed more sheaves of wheat than he himself needed. So, at night, he decided that, without his brother's knowledge, he would move sheaves of wheat from his own farm over to his brother's field. On the same day, the married brother reflected that his bachelor brother did not have the joys and happiness of family life as he himself had, and in his loneliness needed more of this world's goods and comforts than he himself needed. So, he decided at nightfall he would move sheaves from his own field over to the field of his bachelor brother. Next day, though he had labored in the night in removing sheaves from his own field, each found that he had as many sheaves the next morning as he had the evening before. The performance was repeated till the third night, and is known as "the miracle of the sheaves," because while the one brother moved sheaves at night from his own field, he found as many there next morning as he had the day before. On the third night, while the two brothers were bearing sheaves to each other's field, for the first time their roads met, and they discovered what each was doing; and the legend is that where these two brothers met in this friendly, brotherly service, God planted Jerusalem, the Holy City, and there it still exists and is typical of the Holy City, the new Jerusalem. At any rate, where there is brotherly, kindly and friendly service, the city of God on earth begins to be built.

The Churches of the present time have on their hands the most gigantic tasks of all ages. Crass materialism, worldly mindedness, sin in many forms, and evil of every type are pressing hard. The Church needs to get together and present a solid front to the foe, and thus in its united strength and power make an impact upon the world of wickedness and waywardness and sin such as has never been made before. Christ prayed that they all might be one, even as He and the Father are one. When that prayer is answered, we may hope for and expect a united effort on the part of Christendom to make such an impact on the world of sin and unrighteousness as has never been made before.

J. O. A.

A STUDY IN EXPENDITURES.

Many of us do not like to study expenditures. We prefer to make and to spend without going back to analyze what and how we have spent. One of the first things that occurred to Jacob after his ladder vision of Jehovah was that he was responsible for the way in which he spent his money. Realizing that responsibility, he decided he would give one-tenth of it to the Lord. That was a long time ago, and many have not improved on Jacob's decision. In fact, most of us have not yet reached the high ground to which Jacob came. We people of the United States know how to make money, but we have never learned how to spend it. Other peoples call us a nation of spendthrifts, and an English critic, writing of us some months ago, said that the United States was "no longer a country, it was a picnic"—a jolly set of folks off on a rollicking time, seeing how much money they could spend for trifles, tricks and truancy.

In 1925 we spent on our War and Navy Departments \$707,029,890. That is non-productive, and its object was to be ready to fight and to kill folks. During that same year all of our Protestant Churches contributed for all Church purposes a total of \$469,871,673. These expenditures seem small in a way in comparison with some others. In 1927 we spent for tobacco \$2,031,000,000. In the previous year we spent for candy \$1,000,000,000, and for soft drinks \$497,500,000, and in the same year for gasoline (for pleasure vehicles only)

\$1,541,961,000. During that year, contributions to colleges amounted to \$118,114,084. Think of a country that in one year will spend \$137,000,000 more for defense than for the work of all Churches, and that every thirteen cents spent for gasoline, one cent is paid to colleges to educate boys and girls who are not able to pay the full cost of their education.

There is no trifle to be mentioned for which we do not spend more money than we do for the serious purposes of religion and of collegiate education. Verily, Woodrow Wilson was right when he said that either we must spiritualize our industry or we will materialize our civilization. Money carries with it a weight of responsibility, and the Bible teaches nothing more clearly than the fact that men and women are held responsible to God for the way in which they spend their money.

J. O. A.

THE EXCEPTION MADE THE RULE.

The world tries to work on too large a scale, and fails to do the small thing that needs to be done. "Sufficient unto the day is the evil thereof." One day at a time is the way life is lived. Surveys, questionnaires, contests, investigations and many modern methods of arriving at physical, mental, social and moral conditions in the whole country err in so many ways as to produce pessimism as the reaction in human society. A clinic in a single city will report a certain young man and a certain young woman as the most perfect specimens of health in the United States; a survey in some comes if the country will report the crimes, the immoralities and the robberies as the common condition among the young people throughout the nation. These examinations, surveys, investigations are made in small areas and limited numbers and are often exceptions and can in no adequate sense be received as the condition throughout the whole land and including all the people.

There is much of crime, misbehavior, dishonesty, immorality, robbery, murder, and dishonesty in society at the present day, but these are exaggerated and the good goes unnoticed. Ten honest men will conduct their business in an honest way, and hundreds of honest customers will buy and pay for goods all the week; but if one thief robs a store of a few goods on Saturday night, it is the talk of the town for days. The public mind is poisoned by the exception and talks about the bad condition of modern society. One man is arrested for selling liquor or being drunk and people begin to say, "There is more drinking than there ever was." One official goes wrong and they begin to say that the official world is corrupt. One bank fails and the run on banks begins. The greatest calamity is not that men steal, drink, rob, and even kill; but the greatest calamity is a loss of confidence in men. The best drivers put the most confidence in horses; the best hunters put the most confidence in dogs; the best officers put the most confidence in men; the best husbands put the most confidence in wives; the best wives put the most confidence in husbands; the best parents put the most confidence in children; the best children put the most confidence in parents; the best heads of business put the most confidence in employees; the best employees put the most confidence in superintendents, and the best Christians put the most confidence in God.

Society is better than the bad people in society. The Church is better than the unfaithful members of the Church, and the individual is better than his own wrong ways. Society needs a new faith in God, the Church, the government, and people as a whole. The world is moving on toward larger intelligence, better character, greater wealth, more friendly relations, and international peace.

W. W. S.

THE GREATEST BUSINESS IN THE WORLD.

BY REV. E. B. WHITE.

It seems to me that the greatest business in all the world is our Heavenly Father's business. Our Blessed Lord, the world's first Missionary, came from glory to seek and save that which was lost. His business is the disciples' business—the winning of souls. As our Lord stood on the Mount of Ascension, His faithful little Church about Him, He emphasized the fact that all power is His, and bids them, therefore, to go out everywhere and evangelize all nations. "As my Father hath sent me, even so send I you" (John 20:21).

Whatever our creed, we stand with admiration before the matchless and sublime character of our Lord Jesus Christ—the "Ancient of days," the "Messiah" of prophecy, the most august being ever born into the world. The Lord of lords, and King of kings, is the bright center in which all lines of moral and spiritual perfection and beauty meet.

The Lord of glory, Christ, the "anointed" One, is the fountain spring of that nobler life which is born of the spirit, and when we are so born through faith in Him, we are willing to live in His spirit and anxious to do the things which He expects us to do. One of the greatest, if not the greatest, honors that can be bestowed upon any person is the opportunity to make the world better.

The greatest job of the Church is witnessing for Jesus. The one business of the Church is to win souls to Christ. Our Lord sought to save individuals rather than masses of men. We should follow His example, as well as that of the apostles. But if we are going to be successful soul-winners we must know Jesus Christ, because it is impossible to preach His Lordship prevailingly save in living fellowship with Him. Our testimony will lack compelling power, save as the truth is proclaimed in living, personal comradeship with our crucified, risen, living, interceding, justifying Saviour—the world's only hope of salvation.

Beloved, the missionary idea came into the world with Christianity itself. Our Redeemer came to emphasize and to illustrate God's longing for the salvation of all mankind. This Divine Shepherd came to bring us gently and surely back to our Heavenly Father, as the shepherd goes after his sheep that is lost. Our Lord gave us a beautiful, living, incarnate exhibition of our Creator's infinite, fathomless, compassionate love; yet He was rejected of His own. The "Messiah" of prophecy bore the hissing, hooting, spitting and scourging; He staggered under the beam of the cross; died on Calvary and rose again for our justification, that He might persuade mankind to be reconciled by the unmistakable proof and guarantee of forgiveness. Jesus Christ has honestly and rightfully purchased us. He paid the costliest treasure in His possession, namely: His precious and sacred blood. In His precious blood is to be found the life of the world, the life of reconciliation with God, in it there is peace, joy, righteousness, resurrection! In the suffering and death of our Lord, we see the matchless love of God marvelously manifested, law is upheld, and sin is radically dealt with. The death of Christ the Lamb of God—is the very pledge of God's great love towards thee, whosoever thou art, how deeply soever thou hast sinned. The very thought of our Lord's birth, life, death, resurrection and ascension overwhelms us with astonishment, gratitude and praise.

As in Adam, all have received sin to damnation, so by Christ Jesus all have grace offered to salvation if they reject not the same. The gospel of Jesus Christ is the solvent for the religious, educational, industrial, political and social problems of our age. There never was a time when

the help and guidance and power of our Lord was more needed in men's lives, in all our lives, than it is today.

The Creator, Lawgiver, and Ruler of the universe could by His omnipotent grace, save the lost without us, but He chooses to develop character by making us co-workers with Him. The beautiful story of salvation is not wafted by the winds nor rolled by the waters of the sea. It is carried by His faithful, spirit-filled, spirit-led "witnesses" who go, as they are commanded to go, to all the world with the life-giving messages of the glorious "gospel" which means good news, glad tidings—tidings of God's great love to man. The twelve were divinely called not to save themselves but to be co-workers with their Lord in the saving of immortal souls. These timid, uneducated men received their commission in unmistakable terms: "Go, evangelize." "Ye are my witnesses; and lo, I am with you always, even unto the end of the world."

The great commission was not only for a few chosen disciples, or those who are entirely given up to the gospel ministry, but for true followers of our Saviour who have felt the marvelous love of God in their souls; every one who is born again. Christians have a glorious mission in life, and that sacred mission is to be co-workers with Christ in evangelizing the children of men, both at home and abroad. Beloved, it does seem to me that every one who has received the light of the gospel from the King of kings, who is the golden center around which clusters the hope of the world's salvation, is morally bound to support the interests of His kingdom.

"We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For Christ pleased not Himself" (Rom. 15:1-3). These words, beloved, outline the philosophy of Christian missions.

We know that men and women out of Christ are lost. We know that only Jesus can save. Should we not be willing to sacrifice time, energy and money to bring the lost to Christ? As God thinks of us in our weakness and destitution, so we should think of the weak, the tired and the burdened; those in darkness, ignorance and superstition, and render sympathy and help. Our Lord organized His Church for this definite aim. It is a solemn thought that the Lord has committed the work of evangelization into our hands, and He is depending upon us to become active in the great interests of His kingdom. In our own life, we must let Him have His own way with us. Absolute surrender to the Holy Spirit must be our aim.

The spirit of missions is the spirit of the Master, and the more of that beautiful spirit we have the brighter and fuller burn our own altar fires. In this materialistic, money-made, pleasure-crazed age, we fail to realize what a joy it is to tell men this new story, old yet ever new, the story of grace divine and all sufficient. Let us not forget that personal contact with the lives of burdened, suffering humanity is the best way to express sympathy and help. The personal touch is the secret of the early progress of Christianity. Empowered by the indwelling Christ, we are to witness for Him and win the lost. This is our main business in this world. We must serve in the spirit of the Master, who "went about doing good."

I am convinced that it is time for a great awakening throughout our Churches in the matter of missions, home and foreign. Why? Because this work is related to the very life and existence of the Church. For only as she keeps close to humanity itself, and labors to uplift fallen men and women, can the Church expect the pillar of fire

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Readers will, no doubt, excuse a letter more personal than usual, as Christmas brings into exercise more personalities than any other season of the year. In fact, the Christian faith that celebrates the birth of Jesus, as Christmas, is personal in its experience, its service, and its hopes. Leave out all the theological and scientific questions, and there remains Jesus as a Babe, a Boy, a Man, and a Saviour, a person, and He says: "Follow me." The preaching that counted most in Paul's day, and counts most in our day, is the preaching of Jesus Christ as a personal Saviour.

On Christmas Day I was at the home of my son-in-law, Ben T. Holden, his wife and four children—Patricia, Ben T., 2nd, Rebecca Anne, and John Staley—in Louisburg, N. C. The Christmas tree in the living-room was beautifully decorated and lighted with candles, and a regular family Christmas program was rendered. It opened with "Joy to the World! the Lord is Come" as a chorus. This was followed by a recitation from Luke by Ben T., 2nd, after which "Papa" Staley offered prayer, closing with the Lord's Prayer, in which all joined. This was followed by a carol, as a duet, "It Came Upon the Midnight Clear," by Patricia and Ben T., sister and brother. The story of the "Shepherd Lad" was given by Rebecca Anne, after which "Merry Christmas" was recited by John Staley Holden. "The First Noel" was sung as a quartet by the four children—Patricia, Ben T., Rebecca Anne, and John Staley. "Northern Strains," a piano solo, was played by Rebecca Anne, and this closed the formal program. Mrs. O. Y. Yarboro, a neighbor guest, accompanied all the songs on the piano.

After the fine program came the distribution of more than a hundred presented to the sixteen persons in the room and the excitement and loud thanks as the packages were unwrapped and the gifts were known. Children, parents, and guests all entered into the joy of the occasion. Little John Staley, dressed up in his policeman suit with badge, gun and handcuffs, kept order in the midst of disorder while the rest opened their packages, ate nuts and candy and shouted over their presents. Sixteen persons were present: Mr. and Mrs. Ben T. Holden, their four children—Patricia, Ben T., 2nd, Rebecca Anne and John Staley—Mr. and Mrs. O. Y. Yarboro, Mrs. W. G. Barrow and daughter, Miss Frances and grandson William Barrow, Jr., Miss Jane Gray Perry, Charles Shilling, of California; Rev. W. W. Staley and Mrs. Annie Staley Calhoun, of Suffolk, Va., and Billy Ragland.

Then came the Christmas dinner, which was not the least of the happy Christmas Day.

Some people write and preach that the Christian home is passing, and that children are being neglected in their religious training in the home; but, if that is true, this Holden family is an exception, for they have grace at meals, family prayers, attend Sunday School and Church, read *THE CHRISTIAN SUN*, and have as good a time on Christmas as home ever knew. In the days when men got drunk on Christmas, mothers cooked, and children got no presents, and did not go to Sunday School, home, in the minds of some people, were religious homes. Some people do not know the past, do not improve the present, and make little preparation for the future. Wise people live in three periods, the past, the present and the future. The ignorant know little of the past; the selfish live only in the present, and the fa-

natically religious dream only of the future. Jesus brought Christmas and all that it implies; and it is our privilege to observe Christmas in a Christian way, and then help to make the New Year the best year ever known.

W. W. STALEY.

ELON LETTER.

Henry Churchill King, the emeritus president of Oberlin College, has recently spoken of colleges as offering to men and women opportunity to erect memorials for themselves "better than granite monuments." Dr. King is reported to have said, "Properly to plant and nourish a good college is one of the highest privileges men and women can have. There is no soil as productive as mind, and no seed so fruitful as ideals. He who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning and help thirsty youth to the water. Beating hearts are better than granite monuments."

Dean Roscoe Pounds, of Harvard Law School, is also reported to have given expression recently to similar thoughts to those just quoted from President King. Dean Pounds says, in speaking of "a real monument," that, "None of us likes to be forgotten. From the time of Cheops to the present day, men have been building pyramids and tombs, erecting tablets and headstones to tell that they are dead. But the thinking man who puts his money into a college provides a living memorial to tell that his spirit is alive as long as the institution stands. For example, a young man has recently finished with a distinction a course at the University of Oxford where one of his privileges was a scholarship provided through a gift made to that institution nearly a thousand years ago."

If these two eminent American scholars are correct in their opinions and conclusions, would it not be well for the members of our Christian denomination to give careful consideration to the strengthening of their educational work? Supporting Christian education, according to Dean Pounds, offers to generous-hearted men and women a real memorial, and according to President King this memorial is better than a granite monument for the individual who provides it.

We do not know that Elon has made wise use of the funds that have been given it, but the best judgment that the board of trustees could command has been used in the investment and expenditure of these funds. The result that has been achieved here has received the praise of eminent leaders in education outside of our denomination, and this is some reason for the Church to believe that the money it has placed here has been well used.

I am happy to say that the college has opened up as well as could be expected, in view of the general health conditions throughout the Church. In this connection, it should be said that Elon is in better condition to care for students when they are ill than most homes are. The regularity of life on the campus, the modern conveniences and the trained nursing which the college provides all contribute to this favorable situation.

W. A. HARPER.

VALLEY LETTER.

Our revival meeting at Timber Ridge resulted in twelve conversions and additions to the Church. Congregations were good most of the time, and the interest, while apparently rather dull at first,

continued to grow until the end.

Immediately after closing there, I began a meeting at Joppa. This is one of our weaker Churches. The congregation was small at first, but gradually increased as the meeting went on. Towards the close of the meeting the congregations were unusually good, though we were prevented from holding our closing service on account of rain. I would like very much to have held several more services there, but could not stay longer. There were three conversions and additions to the Church.

I am at home now, trying to peep over the top of piles of neglected work in my study. Christmas services, however, are on hand now, and will take much of my time until they are over. I have held four revival meetings since the latter part of September, have been away from home almost all the time, have preached almost every night, and two or three times every Sunday; conducted funerals, kept up a little with my pastoral work all over my field, attended to a multitude of duties, have driven my little Ford 4,400 miles since Conference, and have pulled through in good shape physically, for all of which I am profoundly grateful to the Giver of every good and perfect gift.

With Rev. R. L. Williamson on the job in Winchester, and Revs. W. B. Fuller, Joe French, B. J. Earp and myself among country Churches of the Conference, we have arranged, I think, to take care of all our work. Now, if the folks will stand by the work in a fine way it looks as though we ought to have a good year here.

Winter is here now, and all of us may have to slow down a little, so far as active work in the field is concerned. My purpose is to stay in my study as much as I can between Sundays until about March, and then I shall have revival meetings to hold in three of my Churches.

This is a busy world, and the King's business requires haste, diligence, strength, perseverance, study and prayer.

A. W. ANDES.

Harrisonburg, Va.

THE CHRISTIAN CHURCH.

First, since the days of the apostles, Christian is the proper name under which all Christians may unite in carrying the gospel of Christ to all the nations of the world.

First in publishing a religious periodical the *Herald of Gospel Liberty*, now in its one hundred and twenty-first year.

First in admitting both men and women to the same courses of study in college.

First, by adopting a resolution (at the General Convention of the Christian Church, held at Urbana, Ill., October, 1926) in requesting our department of Christian Education to give proper place in their program for the much-needed instruction in purity of heart and life as given in the Bible our rule of faith and practice. We can make a grand success if we will, and thus set a needy, worthy example to other Churches.

This has not been an easy task, as the general opinion seems to be that this teaching in the main should be given by the parents in the home. This is true in part, but the pastors and other Christian workers should also do their part faithfully in this all-important work. To assist parents and others in this duty, a series of purity leaflets and booklets have been prepared, graded to the needs of different ages in the homes. These are based upon Bible teachings and some hygienic truths and are not published for money profit, but for human betterment in Jesus' name. These are published at cost by the World-Wide Purity Legion, of which a member of the Christian Church is superintendent and who is also purity evangelist of one of our Christian Conferences. Much

prayer and study have been given to this truly important Christian mission which will help all other of our missions when our members give it needed attention and encourage others to do so. Could the booklet problem solved be heartily accepted and practiced by adult members in general, it would, by God's grace, in many instances, add to health of body and strength of soul. The spirit of self-denial would also be increased and the Lord's tithe and more would gladly be put into His treasury for the better support of His great work. Oh, that many would believe this and prove it!

Of the series of graded purity booklets, our own dear Bro. Burnett wrote one, Dr. S. Q. Helfenstein one, Rev. Mrs. Bullock one, and the truly helpful address of Dr. F. G. Coffin on "Inducements to Purity." All of these are very helpful. They are paid for and they are free. They should be out doing good. Of inducements to purity, a secretary in England wrote me, "Every minister in England should read it." Surely, then, our own should read it. I wish they might read it three times and not forget it. There are now over thirty booklets and leaflets on the list, many of them are free, but we have very few left of some numbers. We hope a goodly number of persons will send gifts to publish new editions. This is a vastly important mission. We cannot afford to neglect it because of the great need and because it will also add much soon in the support of other missions.

A few of our ministers have kindly sent gifts to help. Many could share a little for a cause as needy if they study how to deny self of less important things. One did without a summer hat for this cause.

It is pleasing to see the very encouraging letters some of our good people have written as to the urgent need of the work to which we give for the sake of individuals, the homes, the Church and the nations, accepting no money pay. God provides for real needs. We make them few, and thus we can also have a little to give to other missions as well as to this.

Our dear good Dr. Harper sent a dollar for the work and also asked us to send him some purity leaflets that he might enclose in some of the letters he writes. Many could help the world-wide work thus.

Oh, how very much we miss our truly lamented Dr. Alva Martin Kerr, who so very kindly encouraged us by his notices of this work and wrote privately also. As to the booklet, "A Truly Trying Problem Happily Solved," he wrote as follows: "Give it as large a circulation as possible. I see nothing in it offensive. The truths it presents need to be reiterated again and again from many viewpoints."

"It is good. It should be a help to all who seek help. Men should appreciate the privilege of helping a worthy cause. May God bless you and give grace, patience and perseverance."—S. Q. Helfenstein.

"I like the pamphlet very much."—W. A. Harper.

Send for a free copy. Address: Purity Legion, Tenafla, N. J. ALBERT GODLEY.

ORDINATION SERVICE.

In a unique service, the first of its kind so far as is known, Prof. Ross Ensminger, of the department of religious education of Elon College, was on December 19th ordained a minister of the gospel in the Congregational and Christian Churches by a joint ecclesiastical council of these two denominations called for the purpose. The ordination service was held at 11 o'clock in the morning in the Whitley Memorial Auditorium, and the ordination sermon was preached by Dr. Ozora

S. Davis, moderator of the National Council of Congregational Churches and president of the Chicago Theological Seminary.

This joint ordination in which two denominations participate and at which the candidate becomes a minister in two denominations at the same time is highly significant and prophetic in view of the process of union now going on between the Christian and Congregational Churches, which union has already led to the merger of the higher educational institutions of these two denominations in the States of Georgia, Alabama, and North Carolina.

Dr. Davis, in the ordination sermon, read from Matthew the 28th chapter, beginning with the 16th verse, and took as his theme the four words, "Come, Learn, Go, teach," and urged that these commands be followed, stating that true learning must be shared, that living at the present is the supreme thing, and that teaching must be by the gift of self.

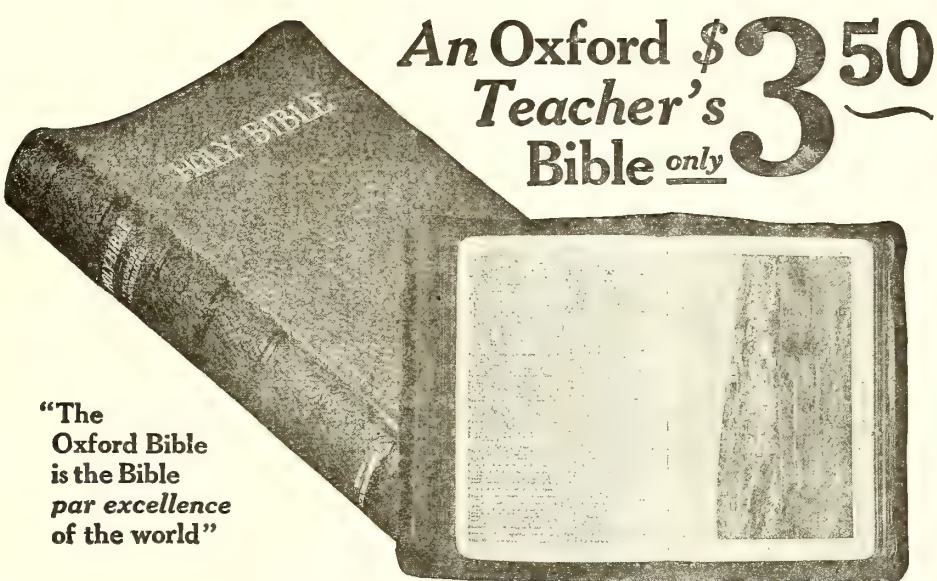
Dr. J. W. Kirbye, pastor of the United Church at Raleigh, brought greetings from the Raleigh Church to the Elon congregation, stated the purpose of the meeting, and called the council to order following his election as moderator, and the election of Dr. W. M. Jay as scribe. Greetings were read from Dr. W. Lankford Bloom, secretary of the southeastern district of the Congregational Church, and from others who were prevented from being present at this service.

Prof. Ensminger then made his statement to the council, asking for ordination, giving his training, experience and ideals as evidence of his worthiness of this consideration. His application being unanimously approved by the council, Dr. F. P. Ensminger, father of the candidate, offered the ordination prayer. Dr. J. O. Atkinson, of Elon College, delivered the charge, and Dr. Kirbye, as moderator of the council, welcomed Prof. Ensminger to the brotherhood.

C. M. CANNON.

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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

MISSIONARY NOTES.

By MRS. W. M. JAY.

Once again we are on the threshold of another year. As we think back over the year just gone, it seems logical and well worth while to go through a process of mental house-cleaning as the new year appears and check up our deeds and mode of living and map out from these experiences a course for the year to come. This applies especially to our missionary work, and I hope the first resolution that we will make will be to serve the missionary cause, the Church and our God better. And be sure to send your news items to your Conference editor, so it can be published in *THE SUN* and *Christian Missionary*. The Eastern Virginia women have adopted a fine thing, and it is this: that it is a part of their standard of excellence to send in at least one news item in the year. That is fine, and we'll all expect to read lots of news from Virginia.

The Young People's Missionary Society of the Holy Neck Church held a very interesting meeting on Sunday night, November 18th. The Bethlehem and Holland Societies were their guests for the meeting, and a splendid program was rendered, including a playlet entitled "Transferred Treasures." An offering was received, amounting to \$11.18. Miss Lillye Holland is the wide-awake superintendent of this society and is doing a fine work with this splendid group of young people.

Mrs. L. T. Williams sends in the following interesting news from Dendron, Va. They held a public thankoffering program at Thanksgiving and received a good offering. This program was well attended and much enjoyed. They observed a week of prayer recently, using as their subjects a series of successive events from the life of Christ. A number of their members attended the district rally and annual Conference and feel that the time was well spent.

They were successful in raising their goal for the year, which was \$75, and this was raised entirely by free-will offerings. They also contributed \$10 towards the Barretts' automobile and sent clothing to Porto Rico for the relief in the storm area. Total amount raised during the year, \$104.35. The year just passed was a most successful and profitable year, and inspires them towards larger things in this new year of 1929.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 5, 1929.

Sunday Schools.

Previously acknowledged	\$ 1,396.87
New Hope, Harrisonburg, Va.	8.51
Shiloh, Bennett, N. C.	2.29
Happy Home, Ruffin, N. C.	3.12
Holy Neck, Holland, Va.	8.00
Union, Courtland, Va.	1.44
First Church, Greensboro, N. C.	12.12
Wadley, Ala.	3.33
Oakland, Suffolk, Va.	3.00
First Church, Richmond, Va.	6.39
Henderson, N. C.	7.54
Third Avenue, Danville, Va.	5.66
First Church, Greensboro, N. C.	10.60
Akefield, Va.	3.63
Total	\$1,472.50

Specials.

Previously acknowledged	\$5,924.03
C. M. A. fund	400.00
Total	\$6,324.03

Individual and Church Collections.

Previously acknowledged	\$ 695.94
E. R. Eure, Gates, N. C.	2.00

Total \$ 697.94

Summary.

Previously acknowledged	\$13,733.07
Sunday Schools, regular.	75.63
Specials	400.00
Individual and Church collections.	2.00

Total to date \$14,210.70

We have a long, long way to go to reach our goal of \$45,000 by September 30th, and every dollar sent now is appreciated, as it is so much needed. Reaching our goal will wipe out our indebtedness, pay all pledges, and put us in position to go forward.

Cordially and gratefully,
J. O. ATKINSON, *Sec'y.*

THE FEDERAL COUNCIL.

By DR. MARTYN SUMMERBELL.

The council, in its sixth quadrennial session in Rochester, adopted the novel plan of opening certain morning sessions to free discussions of co-operation and unity in our Church work. Such discussions were held on Friday, Saturday and Monday, the 7th, 8th and 10th of December.

On Friday, thought was given to the shifting conditions of our modern life and what changes might be introduced to make our Christian forces more effective.

Saturday morning the discussion centered on our attitude toward the possibilities of a more common worship and what hope could be entertained for a broader conception of Christian unity.

On Wednesday and Thursday evenings, in the Baptist Temple, there were open meetings for the council and the general public in which Drs. Spier and Cadman stressed the unifying influence of the simple gospel and the power of Christ and His resurrection.

Saturday morning Dr. Vance, of Detroit, spoke of the genial co-operation of the leading denominations of his city, and Dr. J. Nichols, of Chicago, made a similar report of the comity prevalent among the Chicago Churches.

A notable word was that of Bishop Earl Cranston, of the M. E. Church. He had helped in the organization of the council and came from a sickbed to this session to give his testimony in favor of a closer union among our Protestant peoples. He was convinced that the Church of Christ was one, and that it should present a united front, so that the world might believe that Christ was the sent of God.

In voice and manner, his message thrilled the assembly, and the applause when he took his seat was unrestrained. Among his last words was the expression of hope that the overtures of union between his people and the Presbyterians might lead to success.

The trend of discussion revealed three opinions as to Christian co-operation:

(a) Desire for an organic union of denominations of similar policy, and that it be effected speedily.

(b) Purpose that in all matters which they could not handle separately, to combine to secure greater efficiency.

(c) Conviction that Church work should cover wider areas as speedily as common concurrence can be secured.

On Monday morning the discussion turned upon the shifting conditions of rural, urban and suburban Churches. It was shown that a large proportion of children in isolated rural districts are growing up in complete absence of Church or Sunday School training.

Prof. W. O. Thompson pointed out that in cities a large and influential Church was required as a civic center, and to secure such a commanding Church in many instances it should be a united Church. Dr. William Adams Brown, of the Union Theological Seminary in New York; Dr. Shailer Matthews, of Chicago, and others voiced a like sentiment. Our Dr. Coffin mentioned that the spirit of the brethren today favored actual union of the Churches, and that undue haste to effect it might hinder its consummation, its actual approach may be nearer than we sometimes imagine.

From the several speeches made on Saturday morning, and from casual remarks offered throughout the session it seems clear that our leaders in all the denominations realize the need of a consolidated Protestant movement, and that the mass of the laity in the various denominations are included in that direction and are waiting to be shown the right and effective way.

Lakemont, N. Y.

LOYALTY TO CONVENTION.

The Southern Christian Convention, at its last session, requested every Sunday School in the Convention to take quarterly offerings for the colleges.

Every Sunday School should take these four offerings each year and divide the money with the colleges on the basis of 80 per cent for Elon and 20 per cent for Piedmont Junior College. This is "loyalty to the Convention's ruling, loyalty to the colleges," to the cause of Christian education, and loyalty to Christ and His Church.

"Through this quarterly offering every member of the Sunday School is brought in contact with Elon College" (our colleges) "and makes some contribution, however small to its support" (their support).

"The work of Christian education is all one, whether in the home, the Sunday School, Church or Christian college (Christian colleges). 'Just as the State supports its university as well as its public schools, so the denomination must support its colleges (colleges) as well as its Sunday Schools.'"

The cause of Christian education is one, and the work of our colleges is one and should be supported as one, and the Convention has so decreed it in the request made for a quarterly offering for the "colleges." Together we stand, divided we fall.

I was gratified to learn, through *THE CHRISTIAN SUN*, that practically all the Conferences had approved the Convention action. If this be true, quarterly offerings will be taken in our Sunday Schools for our "colleges"—Elon and Piedmont Junior Colleges. I am pleased to note that several of our pastors have assured me that Piedmont Junior College would get her share of the offerings when taken. This is as it should be, for no Conference, pastor, Church or Sunday School can be loyal to the Convention that does not plan for and take the offerings for the "colleges" and divide them on a percentage basis. I know that some of us feel that Elon College must live, but some of the rest of us feel that Piedmont Junior College must live also; her opportunity is just as great and her best supporters have as much at stake. Loyalty to the Convention will win, but sectionalism will loose.

S. L. BEOUGHER.

RELIGIOUS EDUCATION.

Since our Church calendar suggests that our topic for instructional purposes be interdenominational co-operation during January, let us take a review of the co-operative agencies in the field of religious education. Among the non-denominational agencies, we have twenty-odd national and international organizations which are powers in their sphere, but we mention only a few that have a direct bearing and influence on the subject of Christian union.

The oldest organization and the one that has had the most influence on Christian union is what we have known as the World's Sunday School Association. At its last convention, at Los Angeles, the association changed its name to World Sunday School Council of Christian Education. But this organization, or at least the American unit, is no longer a non-denominational organization. It is non-interdenominational. In 1922 the International Sunday School Association and the Sunday School Council voted to merge into the International Council of Religious Education, which is now the American unit of the World Sunday School Council.

The Conference of Theological Seminaries, the Association of Biblical Instructors in Colleges and Universities, the Conference of Church-workers in Universities, and the Student Fellowship for Christian Life Service are all suggestive of their purpose in their names. The Student Volunteer Movement gives its attention to the whole field of missions and is interested in those who are in preparation for missionary work.

The Religious Education Association aids, in a scientific manner, the organizations which promote religious education. Of the interdenominational agencies, which are made up of the representatives of the different denominations in the United States and thus have great opportunities in advocating and accomplishing something in Christian union, we list the most important ones.

The Council of Church Boards of Education, the Association of American Colleges, the Federal Council Commission on Christian Education, the International Council of Religious Education, the Foreign Missions Council, the Home Missions Council, the Council of Women for Home Missions, the Council of Women for Foreign Missions, United Society of Christian Endeavor, the Central Committee on the United Study of Foreign Missions, Interdenominational Student Conference, Committee of Church Boards of Education, Foreign Missions Conference of North America, International Goodwill Through Churches, the Federal Council of Churches of Christ in America, Young People's International Council of Religious Education, Stewardship's Council of America, the World Conference on Faith and Order, the World Conference on Life and Work.

This is a partial list of the organizations that have an influence on interdenominational co-operation. Next week we shall try to point out some of the movements and accomplishments in co-operation.

JOE FRENCH.

Broadway, Va.

GREATEST BUSINESS IN THE WORLD. (Continued from Page 5.)

to descend, or the Shekinah fill her courts. The spiritual life and power of any Church are directly in proportion to what that Church is doing outside of itself. To be indifferent to missions is to be indifferent to the gospel. Do the heathen need the gospel? We cannot do better than to look at the testimony of the New Testament.

There is nothing more needed today than a Christian attitude toward money. We are stewards, and as such we must be careful how we handle that which has been entrusted to us. Isn't

it a fact that a tithe belongs to God? In the Old Testament days a tenth was required of the rich and of the poor. No man was exempt. I do not find a syllable in the New Testament which, either directly or indirectly, repeals the law of the tithe. "The tithe is the Lord's still"—till He declares that it no longer is. It seems to me that the occasion for tithing is even more urgent today than of old, as the world religion is to be extended throughout the globe. What, therefore, shall a man profit if he gain the tithes and lose his own soul? Oh, the curse of unpaid tithes! What is wanting in the Christian character and experience of many is the grace of liberality. Be liberal, because you thus glorify your Benefactor. The true worth of money is never learned until we begin to distribute, to make others happy with it. The more we do for others, the more we ourselves are blessed.

We should honor God with our substance because He is the Proprietor of all things: all we are, and all we possess are His by proprietary right. Our welfare, salvation and happiness is His one great concern. His life was one sweet benediction of self-forgetfulness, one glorious example of the holy dignity of service. He was open-handed to dispense love and counsel and pity upon those whom He was not ashamed to call His brethren. It is our duty to give, because we have freely received.

An unprogressive Church is a dying Church, a retrogressive Church is a dead Church. We need to realize that the Church will never rise to her full privilege and blessedness until she "add the grace of liberality also."

Do missions pay? Yes, missions pay; they pay in every way—grandest of all, in the building of Christian character. Is it not a glorious work thus to transform character, to take human nature at its worst, savage, barbarous, corrupt and base, to cleanse it, to instruct it, to mold and to shape it, to refine it, to spiritualize it, to make it Christ-like? The greatest joy in the world is to tell others about this wonderful Redeemer.

The greatest business in the world is soul-sav-

ing. What a privilege it is to be a co-worker with God! The glorious gospel of our Lord Jesus Christ, in our hands, is the flaming torch that is to dissipate the world's darkness, and the mighty hammer under whose blows the strong chains of wickedness and vice are to be broken.

Let us seek, my brethren, to lift Christ up; lift Him up in the life; lift Him up in the home; lift Him up in the Church—everywhere. He proclaimed the gospel the world needs when He said: "And I, if I be lifted up from the earth, will draw all men unto me."

Christians, will you just now pray, "Lord, make me a soul-winner." Let us prove our loyalty to Jesus Christ by supporting missions, home and foreign.

Dendron, Va.

MISSION STUDY BOOKS.

If any individual or society desires to secure mission study books, I have the following on hand: "What Next in Home Missions?" by William P. Shriver, price 60 cents (the home mission book recommended for women's societies); "Youth and the New America," by G. Bromley Oxham, price 60 cents (home mission book for young people); "In the African Bush," by Jewel Huelster Schwab, price 75 cents (foreign book for Willing Workers or junior age children); "Indian Playmates of Navajo Land," by Ethel M. Booder, price 75 cents (home book for Willing Workers or primary age children).

I shall be glad to secure copies of "Friends of Africa," price 50 cents (the woman's foreign mission book), and "Africa Today" (young people's foreign book) for any who may wish to secure them.

I also have copies of "Please Stand By," by Margaret Applegarth, price 50 cents (children's book for 1927-28), and "The Adventure of the Church," by Samuel McCrea Covert, price 60 cents (woman's home book for 1927-28).

PATTIE L. COGHILL,

Henderson, N. C.

Supt. Literature.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson IV—January 27, 1929.

THE HOLY SPIRIT.

GOLDEN TEXT: "For as many as are led by the Spirit of God, these are the sons of God."—Rom. 8:14.

LESSON: Joel 2:28, 29; Luke 11:9-13; John 3:5-8, 14, 16, 17, 26; 15:26, 27; 16:7-15; Acts 2:1-21, 32, 33; Rom. 8:1-17, 26, 27; 1 Cor. 12:1-13; Eph. 1:13, 14; 3:14-21; 4:1-6, 30.

DEVOTIONAL READING: John 14:25-31.

"I believe in the Holy (Ghost) Spirit"—for centuries the Christian Church has been repeating this sentence as a part of its creed. The lesson is, therefore, concerning a fundamental fact of Christianity. Men may differ about many things in Christianity, but Christians believe in the Holy Spirit.

"What is the Holy Spirit?" is really not a fair question, theologically speaking, for the theology of the Christian religion does not refer to the Holy Spirit as a thing, but as a person. In the language of theology, the Holy Spirit is the third person of the Trinity. In the language of the average Church member, we might say that the Holy Spirit is the Spirit of God as active and manifested in the world and in man. As Phillips Brooks has said, "The Holy Spirit is the God of continual contact with mankind. A present God, an everlasting God, ever-helping, ever-saving God—this is the God whom Christ told of and promised, the God who came in the miracle of Pentecost, and is forever here."

The Holy Spirit Promised.

Jesus not only told His disciples that He was going away; He told them that it was expedient, it was best that He should go away. So long as He was with them in the flesh, He was accessible only to those who were immediately in touch with Him. Furthermore, so long as He was with them in the flesh, His disciples would depend upon Him. It was best that He should go away from them in the flesh. But, said He: "I will not leave you comfortless"—the word which Christ used meant helpless or alone; "I will come unto you again, or the Father will send the Comforter," which is the same word which we translate the Holy Spirit. The Comforter is as the word suggests, a Comforter; but He is also an Advocate, or a Paraclete, i. e., "One called to our side." In this way, Christ told His disciples that He would be universally accessible to all those who would seek Him, and they could depend upon His presence and His help.

The Coming of the Holy Spirit.

The story of what we call Pentecost is the story of the coming of the Holy Spirit. Peter plainly says that the glorified Jesus, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear." This does not mean, of course, that the Spirit of God had not been in the world or in the hearts of His children before this. It means rather that the Holy Spirit had come in a new fullness, marking a new era in things spiritual, universalizing and personalizing the spiritual resources through Christ. God fulfilled His promise to send the Holy Spirit as He fulfills all His other promises.

The Work of the Spirit.

The writer of these notes went through the various passages of Scripture which constitute the lesson for today, and he found among other things the following functions of the Holy Spirit:

(a) He is a prerequisite for entrance into the kingdom of heaven. Except a man be born of water and of the Spirit, he cannot enter (or see) the kingdom of God. (John 3:5-8.)

(b) He will dwell with, and in those who receive Him. (John 34:17.)

(c) He shall be our Teacher and our Reminder of the things of Christ. (John 14:26.)

(d) He shall testify of Christ (John 15:26). The Holy Spirit testifies that Jesus Christ is the Son of God, and bears witness to the reality and presence of Christ.

(e) He will reprove the world of sin, of righteousness, of judgment (John 16:7-15). The Holy Spirit will convince men that it is sin not to believe on Christ, that Christ is sincere and righteous and not an imposter, that judgment has been pronounced on sin.

(f) He will guide into all truth, and He shall glorify Christ. (John 16:13, 14.)

(g) He shall reveal unto us the things of Christ. (John 16:15.)

(h) He shall give life to those who are dead in sin. (Rom. 8:10.)

(i) He shall quicken us into a new and victorious spiritual life. (Rom. 8:11.)

(j) He will help us to overcome the carnal impulses and desires. (Rom. 8:13.)

(k) He will give us the glad assurance that we are the children of God, and heirs of the riches of God. (Rom. 8:15, 16.)

(l) He is one, but He manifests Himself in various ways. But in every case "the manifestation of the Spirit is given to every man to profit withal."

(m) He seals unto the day of redemption. (Eph. 1:13, 14.)

(n) He strengthens in the inner life, helping us to do what we ought to do, and helping us to bear what we must bear. (Eph. 3:16, 17.)

(o) He promotes the spirit of unity. (Eph. 4:3, 4.)

(p) He makes intercession for us. (Rom. 8:27.)

(q) He helps our infirmities. (Rom. 8:26.)

Willingness of Father to Give Holy Spirit.

In the light of all these, and many other, things which might be mentioned which the Holy Spirit does, it can be seen that He is greatly to be desired. What a comfort and a challenge therefore are these words of Jesus. "If ye then, being evil, know how to give good gifts unto your children, how much more will your Father in heaven give the Holy Spirit to those that ask Him?" God is always more eager to give us the Spirit than we are to have Him. The Spirit stands at the door and knocks, seeking entrance and desiring to bring His rich benefits into our lives.

CITIZENSHIP AND REFORM.

BY E. H. CHERRINGTON, LL.D., LITT.D.

Prohibition, divorce, poverty, crime, industrial relations and other great social problems which are concerning the nation and will concern it for some time to come are discussed in "Citizenship and Moral Reform," by John W. Langdale, published by the Abingdon Press. This is not a new book, but is a new edition issued in 1928, of a

work which is probably more significant now than when it first came from the press.

Any of the themes discussed by Dr. Langdale would require a series of volumes for exhaustive treatment, but the author has, with commendable brevity, set forth the essential elements from the standpoint of the Christian citizen.

The prohibition question, naturally, holds a conspicuous place in Dr. Langdale's book. He summarizes the more significant arguments for and against prohibition and briefly sums up some of the most important social achievements of this new national policy. The angle from which Dr. Langdale views the anti-alcohol movement is thus set forth:

"The question is not whether a protester shall or shall not have his glass of beer or wine, but whether society is to continue to be cursed with the burden of insanity, poverty, crime and disease produced by the institution that supplies the occasional glass. Let the protester remember the personal liberty of women and children to have a decent husband and father, even though he be afflicted with an inward appetite that cannot withstand the outer temptation the protester would provide. They who upon that appeal are unwilling to sacrifice their taste are unworthy of the further consideration they should receive."

Preachers and others who are interested in the moral aspects of many of the social movements of the present day will find Dr. Langdale's book stimulating as well as informing.

SECRET OF SUCCESS.

What is the secret of obtaining the men and the women needed and the money required for missions? In every land and among all peoples, wherever Christ is exalted as the living Christ, people see that He should have right of way in themselves and full control of all that they have or ever may possess. It is inconceivable that the living Christ, who rose from the dead, should stand out in any company, or before any individual who acknowledges Christ, and not accomplish marvelous things—things that transcend all other experiences and that are sufficient to meet every need.

Why is it that in some colleges and seminaries, in certain homes and conventions, strong lives have been surrendered in such numbers, whereas, in other colleges and in other homes and conventions there have not been such offerings? The more deeply I have studied these cases, the more fully I have been convinced that the secret has been that in the former places Christ was lifted up, and in other cases He was not. In one case the conditions were complied with, and as a result He manifested himself. Old things passed away, all things become new; the right motives asserted themselves and dominated. The men and the money needed were forthcoming.

The only method that will bring forward workers who will stand the test in the day of trial and temptation, the workers who recognize that they receive their call not from man, and not from a dead Christ, but from a living Christ, and the only way in which we can obtain the money needed, and that will not bring greater dangers than now surround us, is the lifting up of Christ. We must hold Him up in our own lives primarily, in our homes and Churches, conventions and conferences, in our board meetings and committees. We will say less perchance about the motives and about the methods, and more about Him, and we will leave Him free to work.

If we will let the living Christ stand out in the central place, then we will have times of refreshing from His presence.—Dr. John R. Mott, in the *Missionary Review of the World*.

BIBLE HOUSE AT PEKING.

According to a cable received by the American Bible Society, Astor Place, its branch office in Peking reports the formal opening of the society's new Bible house in Peking with impressive dedicatory services in the presence of many guests. The Bible house, consisting of office building, residence and salesroom, is one of the most up-to-date and best equipped structures in that part of China. It was made possible by a gift from the Maryland Bible Society.

Situated on Hatamen Street, one of the main thoroughfares in the ancient city, the building has an attractive exterior of stately stone pillars, lofty and picturesque double Chinese roof, rafters and eaves. Western styles have been followed throughout the interior. The building was designed by the Mission Architects, of Shanghai. In spite of disturbances and military upheavals, construction was carried forward without interruption.

"Peking has been the distribution center for a tremendous output of the Scriptures for many years past," according to the Rev. Dr. Carlton Lacy, the society's secretary in charge of the work in China, with headquarters at Shanghai. "More than a million copies a year have been distributed from the little office that has just given way to the new edifice. From no other depot of the society's twelve foreign and ten home agencies, except from the national office in such cities as New York or Shanghai, have so many portions of Scripture been put into circulation. Recently vast new fields have opened in Manchuria and adjacent regions to be cultivated and supplied from Peking. It stands also in a great educational center. From all parts of China the youth of the land has been going to the northern capital for schooling. As nowhere else in the Orient, the Bible Society has here gained access to government school students and has placed in their hands the printed gospel message."

The work of the American Bible Society branch in Peking is under the supervision of the Rev. Earl A. Hoose. At present, sixty-six district offices, with the various sub-branches operating in north China, center around the Peking office. During more peaceful times, the number is much larger than this.

TREE SURGERY.

Ailing trees of the Southland can look toward the future with renewed hope. Four hundred expert tree surgeons—just as well qualified to feel the pulse of a tree and treat its ailments as a doctor is qualified to treat a sick patient—are now practicing their profession in the Southern States. They are employed by and under the direction of the Davey Tree Expert Company, of Kent, Ohio, which conducts the only school in the world for instruction in tree surgery.

The large number of tree surgeons sent South this winter reflects the great economic strides taken by the South, according to Congressman Martin L. Davey, president of the Davey Company. "We have been sending part of our tree surgeons South for the past fifteen winters," said Mr. Davey, "but there has never been such a demand for them as during the past five years. We find that this is a pretty good barometer of increasing Southern prosperity."

Many of the trees treated are of historical value. Because of the care which has been given them, they have been saved for future generations. One of the most noted of these is the horse chestnut tree at Fredericksburg, Va., the only one remaining alive of thirteen planted by George Washington to commemorate the original States of the Union.

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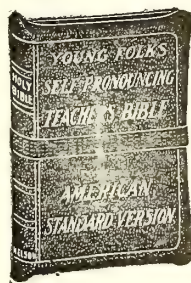
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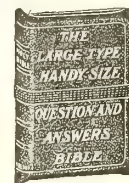
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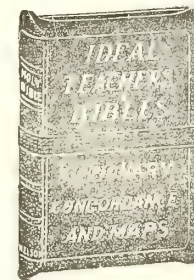
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE GOSPEL IN A SONG HIT.

"A merry heart maketh a cheerful countenance."
—Prov. 15:13.

One of the most surprising discoveries of the present times is the new philosophy of religious triumph in secular things. One of Irvin Berlin's new songs sounds a most characteristic note. Indeed, the sentiment is picturesque. Read it and see.

"Just let a smile be your umbrella on a rainy, rainy day,
And if your sweetie cries, just tell her that a smile will always pay.
Whenever skies are gray, don't worry or fret—
A smile will bring the sunshine, and you'll never get wet.
So, let a smile be your umbrella on a rainy, rainy day!"

One may "smile and smile and be a villain." A smile may betray emptiness, but that there is a smile that is child-like, that laughs away the clouds, that, like sunshine ripening the grain, mellows the soul, that is the language of love, that is divine because it lightens the weight of burdens and cares which all living carry, is the gospel of cheerfulness, of friendliness that makes one's love and heart-beats felt. This teaches us how we are to receive one another and that we must never wave it aside and forget it.

Prayer.—Our Father, speak to our souls about love and friendship and teach us the gospel of good cheer to encourage one another. *Amen.*

TUESDAY.

GOD'S PATHLESS WAY.

"Thy way, O God, is in the sanctuary . . . Thy way was in the sea."—Psa. 77:13-20.

"It is easy," said Dr. A. C. Dixon, "to believe that God's way is in the sanctuary, where Christians worship, and the beautiful architecture pleases, and sweet songs steal through our senses. It is harder to believe that God's way is where there is no way, that He makes a path where it is pathless. He is our Pilot on the sea."

That is what the Israelites found when God led them through the Red Sea, and again when He made a street for them straight through the swift current of the Jordan. Elijah and Elisha also found a road through the Jordan, and Peter, for a minute, discovered the waters of Gennesaret firm beneath his feet. The saints of all ages, when confronted by a sea of trouble, have been enabled by their divine Guide to walk straight through the sea on dry land.

This miracle of the path is so common in truly Christian lives that it is the expected thing. Thus we walk by faith and not by sight. Sight shows us the tossing billows, the treacherous waters. Faith shows us the receding waves, the solid highway. If we are going where God tells us to go, we are sure of a practicable way. He is the Way.

Prayer.—Our divine Leader, we follow on. Take from us all anxiety for the uncertain day. Give us the confidence to which all Thy children have a right. *Amen.*

WEDNESDAY.

MANHOOD AND WHEELS.

"The spirit of the living creature was in the wheels."—Ezek. 1:15-21.

Ezekiel's vision was complicated and mysterious. It was for his day, yet it was even more for our day. Because ours is a day of wheels, wheels within wheels, and ever more wheels, wheels clogged together, wheels belted to power, wheels turning this way and that, filling the world with clamor and confusion. But is the spirit of the living creature in the wheels?

Here is a memorable sentence by John Stuart Mill: "The State which dwarfs its men in order that they may be docile instruments in its hands, even for beneficial purposes, will find that with small men no great things can really be accomplished, and that the perfection of machinery to which it has sacrificed everything will in the end avail it nothing for want of the vital power which it has preferred to banish."

Now Mill was writing about the State, but what he said so finely is just as true of our individual lives. It is easy to make a machine of a life. That is the readiest way to get along: settle into a routine, and turn out your tasks with steady and lifeless reliability. But true success calls for personality, for life. Let the wheels whirl, but see that the spirit of a living creature is in them.

Prayer.—Infinite Worker, as Thou dost fill with Thyself the least of Thy creations, so may we pour ourselves into every task. This we shall do only as Thou dost work with us. *Amen.*

THURSDAY.

WHERE IS THE PICCOLO?

"The Syrians . . . had brought away captive out of the land of Israel a little maiden."—2 Kings 5:1-9.

We all know the result, how the great General Naaman was cured of his leprosy, and great honor was given to the God of Israel and to His prophet, all because of the loving heart and ready word of a little Hebrew girl, a captive.

Let no one dare to say that he is insignificant in God's vast scheme of things. Remember the story of Sir Michael Costa, who was rehearsing a great musical performance, with hundreds of voices and instruments. So thunderous was the sound of it all, with its wild bursts of harmony, its tremendous crash and tumult, all ordered to one overwhelming result, that a man in a far corner who played the piccolo decided that in the din his little fife made no difference, and so he stopped playing. Instantly the great conductor flung up his hands, and absolute silence fell. "Where is the piccolo?" cried Sir Michael. His quick ear had missed that one little piping amid all the thunder, and the music to him was spoiled without it.

So it is with the Infinite Conductor of the universe. He listens for the faintest human voice. Not a boy or a girl, not the poorest and most ignorant and obscure, but will be missed, if he is silent, out of the anthem of the worlds, the music of the spheres.

Prayer.—Master Spirit, we would do our best. We rejoice to know that Thou dost know. *Amen.*

FRIDAY.

WELL-SHARPENED TOOLS.

"Our sons shall be as plants grown up in their youth, and our daughters as corner-stones hewn after the fashion of a palace."—Psa. 114:9-15.

The thought of the psalmist is that young people should be made ready for the work of life, and made ready completely, beautifully, victoriously. There is a fine saying to this effect which is given in a poem by Dr. George Lansing Taylor. Here are some of the verses:

"Grind your axe in the morning, my boy!"
'Twas a gray old wood-cutter spoke,
Beneath whose arm, on his backwoods farm,
Had fallen the elm and the oak.

"Grind your axe in the morning, my boy,"
He said to his lusty son,
'Or the hearts of oak will weary your stroke
Long ere the day is done.

"But if you miss your grinding at dawn,
You'll never know manhood's joys;
No triumphs for you, the long day through;
You must back the brush with the boys."

Many a grown man and woman, who did not make thorough preparation for life in youth has sadly learned this truth.

Prayer.—Be with us, dear Master, in the morning of life, and in the morning of our endless existence, and help us to make a good preparation, for Thy sake. *Amen.*

SATURDAY.

THE SMOKE.

"The house was filled with smoke."—Isa. 6:1-8.

There is a wonderful little poem by George Macdonald about the smoke in God's house:

"Lord, I have laid my heart upon Thine altar,
But I cannot get the wood to burn;
It hardly flares when it begins to falter,
And to the dark return.

"Old sap or night-fallen dew has damped the fuel,
In vain my breath would flame provoke;
You see, at every door attempt's renewal,
To Thee ascends the smoke.

"'Tis all I have, smoke, failure, foiled endeavor,
Coldness and doubt and palsied lack—
Such as I have, I send Thee: Perfect Giver.
Send Thou Thy lightning back."

We can trust God with our worship. Poor as it is, He will enrich it. Weak as it is, He will strengthen it. Dull as it is, He will glorify it. Smoke as it is, He will send the fire.

All that we need is to worship Him in spirit and in truth. He knows how our anxieties blur our worship, how our sicknesses twist it awry, how our sins mar it, so that it hardly seems like worship at all. But if only our heart falls down before His throne, He will lift us up.

Prayer.—Lord, we believe; help Thou our unbelief. Lord, we worship; help Thou our failures in worship. In the name of Thy dear Son. *Amen.*

SUNDAY.

THE CALLED AND THE CHOSEN.

"For many are called but few are chosen."—Matt. 22:14.

If a man is called by God, does it follow that he is chosen by God? Answer: Only he that doeth the will of my Father who is in heaven shall enter the kingdom of heaven.

All believe that all are invited (called) into the kingdom, but none believe that any shall be saved who do not accept that call and train their lives in the kingdom. Christian character is the way of life and the qualification to acceptance. "They shall gather together His elect." Elect means in the Greek "accepted ones."

Every act, choice, decision, thought, constitute a call. Every neglect, indifference, doubt, misuse of trust, wrong, failure to avail one's self of the promises, constitute a rejection and a denial of the call. If life is spent that way there will be a time when, like the foolish virgins, one's search for God will not avail. God will say, "Depart from me. I never knew you."

Prayer.—Our Father, when Thy light shines upon us, when hidden things are revealed, when Thou dost come to us, we pray that we may stand and Thy spirit be upon us. *Amen.*

Christian Orphanage

Dear Friends:

Our children had a great Christmas. A number of our Churches remembered them with presents and some oranges, apples and candy. We also received three bags of peanuts and they enjoyed every minute of the time. The flu and pneumonia cases gave us much worry all through the holiday season.

The following have been sent in since our last report: Durham, Main Street Missionary Society, 2 suits, 1 overcoat, 1 quilt, 1 lady's coat; B. A. Sellars & Sons, Burlington, merchandise amounting to \$474.75 in volume; friends at Burlington, N. C., 1 coat, shirts, etc.; J. C. Penny, pants and underwear; Ladies' Aid Society, Berea Church, Va., 9 doz. stockings; the Missionary Society of Riverside Church, Elkhart, Ind., 21 pr. hose; Ladies' Missionary Society, Chapel Hill Church, 1 box clothing; Whitehead Hosiery Mills, 5 doz. stockings; Greensboro, First Church, 1 box white gifts; Burlington Church, 1 box white gifts; Laura May and B. Hilliard, 1 suit, dolls, etc.; Mrs. W. E. Lindsay, 2 dresses, 1 slip; Mrs. Alice Kimbrough, 3 dresses, towels, etc.; Mrs. Geo. Mason, 1 box for Mable Andrews; Mrs. W. T. Dunn, clock and toys; Willing Workers, Palm Street, Greensboro, N. C., 1 quilt; Tom Walton, 1 box oranges; F. J. Stresler, 1 box oranges; Ladies, Berea Church, Alamance Co., 5 cakes for Christmas dinner; Mebane S. S., 1 box presents for children; J. M. Darden, Suffolk, Va., 4 baskets candy, 1 box oranges; First Church, Norfolk, 1 box presents for children; Franklin Church, Va., presents for children; Miss Ella Hilliard's S. S. Class, 1 box presents; Wakefield Church, Va., hose, towels, sweater, etc.; Wake Chapel Church, N. C., towels, underwear, shoes; Mrs. Y. H. Hodgin, 5 tablets and pencils; Mr. and Mrs. J. A. Williams, Franklin, Va., 1 bag peanuts; A. T. Holland, Suffolk, Va., 1 bag peanuts; the H. A. Carlton farm, Mullins, S. C., 850 bu. corn, 30 bu. beans, 40 gal. syrup, 40 bu. sweet potatoes; Suffolk Church, box white gifts; Mrs. W. H. Floyd, 8 pillow-cases, towels, 1 dress; Waverly Church, white gifts; James W. Cooper, Waverly, Va., white gifts; J. B. Edwards, Raleigh, N. C., 1 bbl. flour; Mrs. J. E. Franks, 1 pr. oxfords, pr. hose. All of the above-mentioned gifts are highly appreciated and will be quite a help to us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 27, 1928—Continued.

Amount brought forward \$25,239.68

Sunday School Offerings.

N. C. & Va. Conference:	
Bethlehem	\$ 2.75
Pleasant Ridge	1.75
United, Lynchburg	2.61
Apples Chapel	2.42
Union, N. C.	.75
Greensboro, First	13.00
	23.28

Western N. C. Conference:	
New Center	\$ 2.50
Burlington	61.95
First Church, Greensboro	12.35
	76.80

Eastern N. C. Conference:	
Pleasant Hill	\$ 7.05
Fuller's Chapel	3.54
Youngsville Church & S. S.	7.63
Henderson	2.91
	21.13

Alabama Conference:	
Wadley Sunday School	2.22
Eastern Virginia Conference:	
Waverly	\$10.00
Ivor	3.50
Oak Grove	10.09
Newport News	10.44
Ocean View	7.16
Centerville	6.00
Centerville	3.07
Spring Hill	6.00
Holy Neck	10.00
Elm Avenue, Portsmouth	5.00
Wakefield Sunday School	2.59
	73.83

Valley Virginia Conference:	
Winchester	\$10.76
Mayland	1.94
Linville	4.87
New Hope	9.00
Palmyra	2.59
Mt. Carmel	4.76
	33.92

Special Offerings.

T. S. Roberts	\$10.00
Wake Chapel	2.00
New Harmony Church	5.00
A. L. Andrews, Haw River, N. C. . .	1.00
Enigma Church, Ga.	3.50
R. B. Wicker, for Edna.	25.00
Gibsonville Hosiery Mills.	10.00
A. S. Turner, Elkton, Va.	5.00
W. M. S., Beulah Church, Wadley. .	5.00
P. J. Carlton, Richmond, Va.	200.00
Mrs. N. A. Culver, for El. Farrell. .	30.00
A Friend, Harrisonburg, Va.	5.00
Mrs. Pierce, Sunbury, N. C.	11.00
Children S. S., Truero, Iowa.	2.00
J. W. Payne, Wedowee, Ala.	2.00
Sale of calf	6.00
Cash item	6.00
Hubbard Milton, Wadley, Ala.	1.16
T. B. Roberts, for children.	20.00
Mrs. Horace B. Guilford, Aurora. . .	4.00
Men's Bible Class, Burlington, N. C.	12.35
R. W. Malone, guardian	360.00
Mrs. McNeil, Beaumont, Texas.	10.00
Spring Hill Sunday School.	5.00
Waverly Church	23.50
W. A. Lee, Greensboro, for M. Dell.	20.00
Mrs. Horner	10.00
	794.31

Thanksgiving Offerings.

N. C. & Va. Conference:	
Pleasant Ridge	\$ 5.00
Haw River	21.22
Durham	200.00
Greensboro, First	115.00
Truitt Philathea Class	14.50
O'Kelly's Bible Class	19.00
Wakefield Church	7.00
Rev. and Mrs. G. R. Underwood. . .	5.00
Asheboro, N. C.	6.00
	392.72

Eastern N. C. Conference:	
Pleasant Union	\$14.50
Liberty Vance	100.00
Damascus	7.05
Wake Chapel	98.00
M. D. Smith	2.00
Fullers Chapel	42.75
Morrisville	2.00
	266.30

Western N. C. Conference:	
High Point	\$30.25
Pleasant Grove	2.34
Antioch	5.00
	37.59

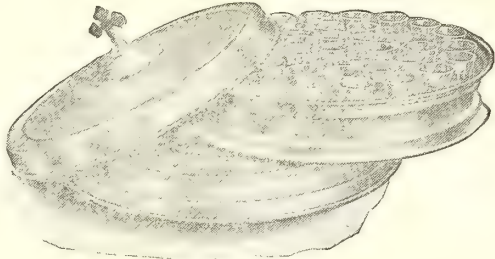
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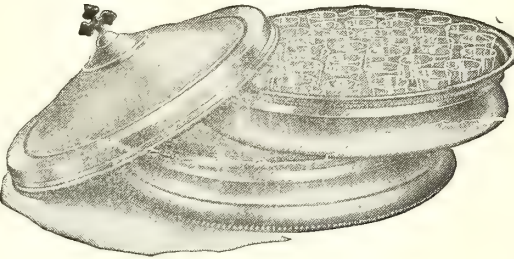
ALUMINUM

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- Tray No. 10—Interlocking, with 30 plain glasses 6.50
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- Cover No. 50-A—Fits Trays 2, 6, or 10. 2.25
- Bread Plate No. 1—Narrow rim. 1.60
- No. 2—Broad rim

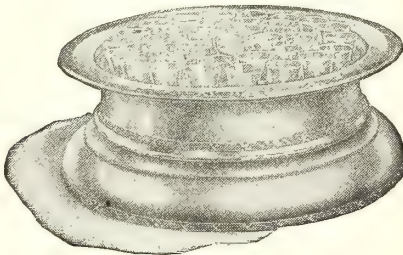


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- Base No. 1—Silver-plate; fits Silver Tray No. 85 11.00
- Cover No. 5—Silver-plated; fits Tray No. 85. . . 16.00
- (For Silver Bread Plates, see under No. 90.)



Style No. 90

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- Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
- Base No. 2—Silver-plate; fits Silver Tray 90. . . 16.00
- Cover No. 4—Silver-plate; fits Silver Tray 90. . 14.00



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- No. 4—Broad rim
- Filler—Silver lined
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1536 E. Broad St., - - - Richmond, Va.

(Continued from Page 13.)

Eastern Va. Conference:	
Pleasant Grove	\$20.00
Newport News	129.90
Berea, Nansemond	20.00
First, Richmond	172.15
Dendron	21.35
Suffolk—Baraca Class	50.00
Mr. C. C. Rawles' Class	10.00
Sunday School	58.76
Church	281.74
Bethlehem	55.84
Barretts	5.00
Suffolk money from white gifts....	3.75
	808.49
Valley Va. Conference:	
Dry Run Church	34.00
Georgia & Alabama Conference:	
Beulah	\$ 2.00
T. J. Holland, 1927	3.81
	5.81
Grand total	\$27,810.30

DR. HARPER'S NEW BOOK REVIEWED.

CHARACTER BUILDING IN COLLEGES, by Dr. W. A. Harper. New York, the Abingdon Press, 1928; 237 pages; price, \$1.50.

There has been an increasing interest recently in the relation of education to character formation. Some educators seem to have thought the relationship was very slight; others have been working on the assumption that the achievement of character and the educative process should be progressively accomplished as the individual grows and develops in life's experiences. To all who are interested in the problem, Dr. W. A. Harper's

recent book, "Character Building in Colleges," comes as a welcome contribution to a present-day analysis of the subject.

The material in the book has grown out of twenty-five years' laboratory experience in a college that cherishes the significant motto, "Christian Character First and Always at Elon." The author writes out of a rich experience and presents his views with the conviction that they have had their rise in the school of experience and have been subjected to practical tests. On the basis of this experience and careful research, the author sets forth his findings and projects a far-sighted program of character education for colleges.

This book should be of particular value to college administrators, religious educators, ministers and parents who are interested in carefully planning the character development of their children.

SIMON A. BENNETT.

Elon College, N. C.

THE JUSTICE OF GOD.

Just recently there came to me, through an editorial on the above subject in the *Sunday School Times*, something so helpful that I want to pass it on. In reading the story of the prodigal son, many have felt the elder brother did not get quite a "square deal," and that he had some reason to be angry because of the great welcome given to his brother who had wasted all in riotous living. Doubtless, many have read the story over and over, carelessly overlooking the plural pronoun. The Word says, "He divided unto them his living." The elder son got his portion also. It is a wonderful picture of the Father's justice and faithfulness.

Then the editorial goes on to say that God's justice brings to mind His judgment. But again the Word shows His wonderful mercy, for in John 5:22 we are told "The Father judgeth no man, but hath committed all judgment unto the Son." In verse 27 we are given the reason: "Because He is the Son of man." God is a Spirit. Our Lord lived among men, tempted in all points just as we are, sin apart, and He understands. He knoweth our frame; He remembereth we are dust. Moreover, if we sin, He intercedes for us. He is our Advocate. What more could He do than has been done? If you have taken Him as your Saviour, why not take Him as Lord of your life also? He is faithful and true; He will never leave or forsake, no matter what comes.

Mt. Vernon, Ohio.

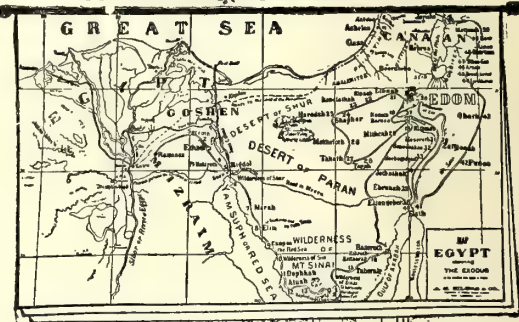
MINNIE LOHR.

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was a marriage in
Cana of Galilee; and
the mother of Jesus was

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unto Christ are fourteen

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with us. 24 Then Jesus being
raised from sleep, and
the angel of the Lord had

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TATE—TATE.

The wedding bells were made to ring when Miss Ethel Tate became the bride of Mr. Robert Fletcher Tate on December 23, 1928, at 10:30 A. M. They were married at the home of the bride's mother, Caswell County, N. C. Miss Ethel Tate is the accomplished daughter of Mrs. Salie Tate. Mr. Robert F. Tate is the son of Mr. and Mrs. R. L. Tate.

These young people are both members of Concord Christian Church, and are held in high esteem by their friends and neighbors. Following the ceremony the bride and groom motored to their home Church and then to Mr. R. L. Tate's, where a sumptuous dinner awaited them.

Mrs. Tate has a good position with the Penn Factory, at Reidsville, N. C., in which town the newly married couple plan to make their home for a while at least. Only a few intimate friends were present to witness the vows of the contracting party. It was a quiet, beautiful home wedding, the general marriage form of the Christian Church being used. Their many friends and acquaintances wish for them a long, happy, prosperous and peaceful life.

L. L. WYRICK.

HUFFMAN—KITE.

On November 21, 1928, Mr. Willie Huffman and Miss Eula Mae Kite from Leaksville, motored to my home and were united in the holy bonds of wedlock. After a wedding trip of several days among friends, they returned to the home of the bride, where they are now living. The groom is a farmer and a member of the Lutheran Church. The bride is one of our best Leaksville young women. Their many friends, together with their pastor, wish them much happiness in their wedded life.

A. W. ANDES.

SHORT—WILLIAMS.

Mr. Robert E. Short, of Leaksville, and Miss Ethel Lucille Williams, of Luray,

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came to my home on November 29, 1928, and in the presence of a few friends were united in matrimony. The groom is one of our most active and interested members at Leaksville, and brings to the community as his bride an excellent Christian woman who will doubtless add much to the community and to the Church. May much happiness and usefulness attend them on their journey together through life.

A. W. ANDES.

MURRAY—LYTLE.

Married at my home in Virgilina, Va., on Saturday afternoon, December 8, 1928,

Mr. Hult Easley Murray and Mrs. Vera Pearl Ida Sutton, in the presence of a few close friends. Mr. Murray is a farmer of Halifax County, Va., and a member of Union Christian Church. Mrs. Murray is the daughter of W. A. Young, of Person County, N. C. This is a splendid couple, and their many friends wish for them success and happiness.

C. E. NEWMAN.

BARNES—SUTTON.

A quiet, impressive marriage was solemnized at the parsonage of the First Christian Church, Reidsville, N. C., on Tuesday, December 25th, at 4 P. M., when William Rufus Barnes took the vows with

Mr. Barnes is a deacon of the First Christian Church, and is loved by a host of friends in the town and community. He loves his Church, and is always counted on to carry his part of its burden and work. Mrs. Barnes, who is the daughter of Mr. and Mrs. J. A. Sutton, Reidsville, is a member of First Christian Church. She is loved by all who know her. This splendid couple have the good wishes of their friends for many years of happiness and service to the Father.

JESSE J. DOLLAR.

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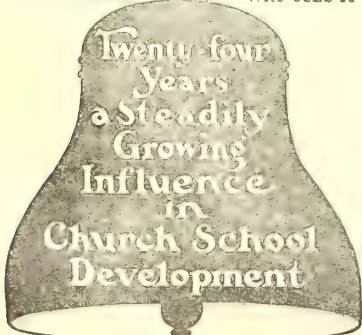
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TARBELL'S TEACHERS' GUIDE

"ASK THE TEACHER WHO USES IT"



BRAY—ROARKE.

On Thursday, November 29, 1928, Mr. Younger Bray and Miss Maude Roarke, of Nathalie, Va., came to my home in Virgilina, accompanied by a number of relatives and friends, and were united in marriage. Mr. Bray is one of our most active and useful young men in Liberty Christian Church. He is the son of Deacon John H. Bray and the grandson of the late Deacon J. A. Bray. Mrs. Bray is the daughter of Mr. James Roarke and a member of Mill Stone Baptist Church.

After the ceremony, the writer accompanied the bridal party to the home of the bride where an excellent supper was served. This is a very popular young couple and begin life together under favorable conditions for success and usefulness. May the Heavenly Father protect and bless them.

Virgilina, Va. C. E. NEWMAN.

FRIDDLE—MOORE.

A simple but beautiful marriage was solemnized on December 22nd in the home of W. T. Moore, of Rockingham County, N. C., when he gave his daughter, Myrtle Ellen Moore, in marriage to Otis Clay Friddle.

Unattended, the bride and groom took their places before an improvised altar, where they were united in holy matrimony. Rev. J. W. Knight, of Stokesdale, N. C., performed the ceremony in the presence of a few relatives and special friends. The musical part of the program was conducted by Miss Ruth Clapp,

of Elon College, N. C., and Miss Ruth Humphury, of Wentworth, N. C.

Following the ceremony, a five-course dinner was served. Their many friends wish them a long and happy life.

J. W. K.

KING—PAGE; ROSS—MOORE.

At the home of Rev. and Mrs. J. W. Patton, Miss Eva May Page, of Burlington, and Edgar King, of Altamahaw, N. C., and Miss Julia Moore and John Ross, of Altamahaw, were united in marriage in a double ceremony Dec. 24, Rev. J. W. Patton officiating. May a long, happy and useful life be theirs.



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THE CHRISTIAN SUN

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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, JANUARY 17, 1929.

NUMBER 3.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

GIVES A MILLION.—

Mr. A. Felix Dupont has given a million dollars to the Episcopal Diocese of Delaware for the erection of a Church boarding school for boys, which is to be erected near Middletown, Del. The school will be under the control of the Episcopal Church, of which Mr. Dupont is a lay member, but its enrollment will not be restricted to that fellowship.

THE PREACHER'S SALARY.—

Ten years ago the Rev. Crayton S. Brooks, pastor of the First Christian Church, Ardmore, Okla., asked that he not be assigned a definite salary in the budget of the Church, but that after all other bills were paid he be given what was left. The agreement has continued in force for ten years, with apparent satisfaction to both parties of the contract.

RADIO'S INFLUENCE.—

Dr. George W. Phillips, pastor of the Tenth Avenue Baptist Church, Oakland, Calif., has measurably extended the influence of his Church through the use of the radio, and has won his congregation to the acceptance of a wider basis of fellowship. This has been done without friction or discussion. Dr. Phillips broadcast a daily twilight hour at 6:30 P. M., and a daily prayer hour at 9:30 A. M. To the support of this department of the Church's work, Roman Catholics and members of the Christian Science connection contribute more largely than do the Baptists.

FIRE NO BARRIER.—

The Riverside Church of New York, which is under construction, was damaged by a recent fire to the extent of more than a million dollars. This building was being erected for the congregation of which Dr. Harry Emerson Fosdick is pastor. The congregation had decided to drop the word Baptist from its title upon moving into its new home. The trustees have announced it as their purpose to repair the damage done by fire and to continue the work of construction as rapidly as possible, hoping to have the building completed and ready for occupancy by January 1, 1930. Dr. Fosdick and the congregation were the recipients of words of sympathy and encouragement from Church leaders everywhere. Dr. Fosdick summed up the situation in these words: "We are not pitying ourselves, for we have many things to be thankful for. We shall handle this situation successfully and carry through to victory, and we will come out the better and stronger Church for having faced this difficulty together."

RESTORING CITIZENSHIP.—

A bill has been introduced in Congress by Congressman Victor L. Berger, of Milwaukee, to restore citizenship to some 1,500 men and women who were convicted during the World War of vio-

lating the espionage act. Congressman Berger, a Socialist, was tried and convicted for the same offense during the war. But the decision in his case was reversed by the Supreme Court, and therefore his rights as a citizen were not lost. Mr. Berger claims that after careful investigation he finds that those who would be affected by his bill were not guilty of any overt act to hinder the prosecution of the war. They were convicted because they argued against the United States entering the war. There may have been those who talked in opposition to the war, who were moved by a desire to help the enemy. Doubtless there were many others who were sincere in their convictions against participation in the war. It is next to impossible when war hysteria is sweeping the country for questions that bear upon the issues at stake to receive sane and impartial judgment. Since the war fever has subsided there will probably be little popular objection to restoring the rights of citizenship to those whom the bill provides for.

A PRONOUNCEMENT ON BAPTISM.—

The following is an extract from the new constitution adopted by Dr. Fosdick's Church:

"1. Convinced that there are many Christians not affiliated with the Baptist communion who, because of family connections, social ties, or personal friendships, would find a congenial Church home with us;

"2. Convinced that there are many who, for one reason or another, would be able more effectively in this Church than elsewhere to invest their lives for the kingdom of God;

"3. Convinced that there are many whose spiritual needs may, because of personal temperament, be more adequately met in this Church than elsewhere;

"4. Convinced that there are many Christians who hold virtually every point of doctrine and of policy generally accepted by our Church except the doctrine of immersion;

"5. Convinced also that those whom Christ has received into His fold should not be barred from full fellowship with His flock on earth;

"6. Therefore, we, members of the Tenth Avenue Baptist Church, without in any wise compromising our profound convictions on the subject of baptism, declare in favor of permitting to our fellow-Christians the same freedom of conscience with reference to the administering of this ordinance which we claim for ourselves, and will receive into full fellowship all those whose lives reveal evidence of union with Christ and any who solemnly avow loyalty to His kingdom."

MISSIONARY SPIRIT IN FIELDS.—

The Church in mission fields has been making some very decided contributions to Christian thought and practice. Especially noteworthy has been their progress toward unity and co-operation in meeting the issues that face them. The latest

development has been in Brazil, where three Protestant mission Churches of three different denominations have united their resources that they might send a representative to unoccupied and needy fields. The three Churches are of the Presbyterian, Methodist, and Episcopal connections. They are sending as their representative Dr. Nelson de Arnjo, a well-trained medical man who is competent in healing, teaching and preaching. This ought not to be news, but it is. It would seem that it should be the most logical thing in the world for Churches of different denominations to co-operate in such a task where they are not strong enough to undertake such work alone. In most instances the efforts of the average Church to extend the kingdom are directed in such a way that if success is achieved it will advance the interests of their particular denomination. Many of us have yet to learn that the kingdom is bigger than our own denomination; or if we concede that, we are determined that our work for the kingdom shall not help other denominations.

UNION IN SUNDAY SCHOOL WORK.—

It is interesting to note that there are those who in their effort to meet the problems that confront the Church at home are arriving at the same conclusions with reference to co-operation. Dr. Frederick M. Gordon, Brooklyn Church Federation secretary, speaking to a group of laymen under the auspices of the men's clubs of four Brooklyn Churches, made a plea for co-ordination and co-operation of the Churches in their efforts in behalf of the young people. There are few people who have seriously considered the problem of reaching the children in cities through the Sunday Schools who have not realized the necessity for co-operative effort. As the work is now organized and carried on, we are in most cities only reaching the children who have ties that bind them in some sense to some particular Church or Sunday School. It is perfectly evident that those who stand in most urgent need of the Sunday School message are those who have no connection with the Church. Dr. Gordon, in speaking to this very problem, said that it cannot be solved by individual Churches, as they are at present operated on a competitive basis. It is not unusual for efforts to be made to pull children from one Sunday School into another, while at the same time less than half the children in the city are attending any Sunday School. I have known certain Church leaders to refuse to co-operate in an effort to take a Sunday School census of the city on the grounds that they knew where their own children were located and that they had all they could do to look after their own. It is not surprising that those who are outside of the Churches have an idea that the Church may be tainted with selfishness. If we could only bring ourselves to take an absolutely unselfish stand, it would revolutionize the attitude both inside and outside our Churches.

NOTES-PERSONALS

Rev. G. C. Crutchfield changes his address from Stokesdale, N. C., to 5338 Fort Avenue, Lynchburg, Va. Bro. Crutchfield is now happily located in Lynchburg as pastor of our United Church.

Bro. Dollar has had the unusual experience, and a sad one, of conducting seven funerals since his arrival nine weeks ago. Of the seven, three were good members, and their work and presence will be greatly missed.

From the *Herald of Gospel Liberty*: "Friends will be interested in knowing that both our associate editors, Dr. W. A. Harper and Dr. W. P. Minton, who have been confined to their homes with prevalent flu, are able to be back at their offices and duties again."

A telegram from Dayton, Ohio, Saturday A. M., January 12th, brought this sad information: "Dr. J. F. Burnett died this morning. Funeral Monday" (signed W. P. Minton). Dr. Burnett was one of the best-known and most beloved men in the Christian Church, having served for years as Secretary of our General Convention.

Rev. G. C. Crutchfield, of our United Church, Lynchburg, Va., was a visitor at the editor's office Saturday, the 12th. He reports the work and prospect at Lynchburg hopeful and quite encouraging. Mrs. Crutchfield is quite ill at her former home, Stokesdale, N. C., and Bro. Crutchfield is now in constant attendance at her bedside.

Mrs. Charles A. Lindbergh, mother of the world-famed aviator, is now a teacher in Woman's College, Constantinople, having given up her work as teacher of chemistry in Chicago and accepted work last September with the college among the Turks in the Far Eastern city. Some brave souls seek the hard places where they may best serve their Lord and fellowmen.

Comes now a Christmas gift of \$10 for missions from a good sister; another \$10 from a good Christian lady school teacher; and yet another with \$30 from "one who is deeply interested in missions" and has to earn all her dollars through her daily toil. These were all voluntary and without solicitation or suggestion, so far as we know. Query for debate by the fireside: "Why do Christian women now and then voluntarily make a contribution to mission, but men never?"

Dr. I. W. Johnson, Secretary of the Southern Christian Convention and editor of "The Christian Annual," writes in this issue a very interesting personal experience. It is worth reading and talking about. In this day of so-called practical and commercial appeal, it is worth while to give heed to that which is surely divine. We agree with Dr. Johnson that unless the call to the ministry is divine, is known to be from God, it better not be heeded; but if it is from God, one will live to regret not giving heed to that call.

The Federal Council, in its department of evangelism and life service, has issued a thirty-two-page booklet entitled "The Fellowship of Prayer" for the Lenten season, 1929—February 13th to March 31st. This is a very valuable publication, carrying as it does a Bible reading, a text, a meditation and a prayer for each day. Any pastor who will send his name and address to the Commission on Evangelism, 105 East Twenty-second Street,

New York City, will receive free a copy of this booklet. It is worth having.

One very much interested in THE CHRISTIAN SUN and its mission writes very pertinently: "I wish there was some way to cut down these long magazine articles you have to labor with." How we do wish that a number of our valuable contributors would learn and practice the fine art of discrimination and condensation. It is the editor's opinion, and almost an invariable rule, that after a certain length an article in THE SUN is read and has weight in inverse ratio to its length.

The publisher of "The Christian Annual," Dr. P. J. Kernodle, gives the glad announcement that his plans were to have completed and mailed "The Annual" this week, but owing to extraneous circumstances there is a brief delay, and "The Annual" is to be completed and sent out next week. This will certainly carry satisfaction to very many and real help, since "The Annual" is needed early in the year for reference and plans. The only fault we have ever heard found of "The Annual" was not in its matter or make-up but in the lateness of sending it out. We are glad, indeed, that this fault cannot be lodged this year.

The following from the *Herald of Gospel Liberty* is of interest to many SUN readers: "The last Sunday of the old year was an auspicious one for the First Christian Church of Dayton, Rev. John G. Truitt pastor, as on that Sunday the congregation voted favorably upon a proposition including the sale of the old Church and parsonage for the sum of \$30,000 and a program which includes the erection in the near future of a temporary tabernacle in Dayton View on previously purchased lots. An evangelistic and fund-raising campaign is to be launched, terminating by spring in the letting of contracts for the new Church building. The entire brotherhood will offer its prayers for the progress of this worthy enterprise in our headquarters city."

Rev. J. H. Dollar, Reidsville, has been made happy since his arrival there by an incessant stream of kindness and helpful consideration on the part of his people: "They have pounded us by the ton! Upon our arrival, the Woman's Missionary Society gave us a general supply of groceries. The Ladies' Aid sent us a ton of coal. Bro. W. R. Barnes lighted the parsonage and later gave us a ton of coal. The Woman's Missionary Society again supplied us with linens and wares for the kitchen, all of which were useful. Many gifts have kept coming in, and still are coming. It seems that the usual expression which follows a pastor's arrival on a field is being protracted. We are greatly encouraged with the work. There seems to be a sharp increase in interest, our attendance at the services is gratifying, and we have every reason to look for a fair year in progress and in spirit."

Rev. G. H. Veazey, writing under a recent date from Roanoke, Ala., gives an account of the first session of the Ministers' and Laymen's Association of the Alabama and the Georgia and Alabama Christian Conference. It is proposed by these two Conferences to hold such a meeting on each fifth Saturday and Sunday of the present year. Of the first meeting, this report is given: "We met with the Hill Side Christian Church at LaGrange, December 30, 1928. Owing to a very severe epidemic of flu, the meeting was poorly attended by the people of LaGrange, and because the program was never published in THE SUN, very few of our people knew anything about it. I was first on program, and tried to explain the aim of the meetings. Rev. G. Staley Hunt preach-

ed an able sermon on "The Origin of Christian Education." A bounteous dinner was then spread which was greatly enjoyed. The speakers in the afternoon were Revs. A. H. Shepherd, Dr. S. L. Beougher, G. D. Hunt, and Miss Susie Elder. Each speaker brought a good message. The whole program was based on Christian education."

AN EXPLANATION.

Some of the friends of Bethlehem College seem to feel that a letter written by me, appearing in THE SUN January 2nd, regarding Sunday School offerings for our colleges, was biased and unfair to Bethlehem.

The statement specially objectionable was: "Those schools located nearest Elon should send their offerings to Elon, and those nearest Bethlehem should send theirs to Bethlehem."

I did not intend that this should militate against Bethlehem by any means, but only a suggestion in harmony with the policy which the Georgia and Alabama and Alabama Conferences seem to persist in adhering to. For instance, the Convention voted in session at Richmond that all apportionments raised by the several Conferences should be sent to the Convention and apportioned by the Convention to the several interests of the Convention. Instead, however, these two Conferences distributed their own offerings and sent the same into the Convention, with the exception of the Alabama Conference, which retained its educational offering simply to be distributed by the Convention on their order. My suggestion in THE SUN was only in line with this procedure, and only a suggestion; certainly, any Sunday School anywhere may send its offering to any institution it may desire. The suggestion that I made was not authorized by the Convention and was not so stated.

If any one has taken offense or feels that the suggestion was unwise, I am sorry that it was made and hereby ask that it not be considered a part of the appeal to the Sunday Schools for offerings appearing in a previous issue of THE SUN.

L. E. SMITH, President.

WINCHESTER, VA.

On the evening of December 20th, the members of the parsonage family were completely and most agreeably surprised when the door was opened and friendly visitors loaded with packages began to march in. They continued to come until the pantry was well supplied with "heavy and fancy groceries" enough to keep the "wolf from the door" for weeks and weeks to come.

Included in the donations were canned fruits, vegetables and pickles, preserves and jelly, potatoes, flour, honey, cocoa, raisins, soap, molasses, oranges, sugar, candy, nuts, rice, coffee, marmalade, apple butter, crackers, egg noodles, vinegar, sausage, fresh meats, bread, cereals, mince meat, apples.

Previously there had been several individual donations, including apples, sausage, fresh meats, apple butter. For all these expressions of kindness and good will we are sincerely grateful. We have found many splendid people here and active Church workers. The Christian Endeavor Society is especially active.

A Christmas pageant, "The Soldier of Bethlehem," was given on the evening of the 21st of December. It was well rendered and seemingly very much enjoyed by the large audience in attendance. Especial mention should be made of Mrs. Boyd R. Richards, Mr. and Mrs. Roy A. Larrick, who did the training, costuming, etc.; Mesdames B. F. Sine, E. W. Cather, Fred Forney, Leroy Chichester, of the decorating committee; and those who took parts in the pageant for their faithful co-operation.

R. L. WILLIAMSON.

THE CHRISTIAN SUN'S PULPIT

"FOR TO ME TO LIVE IS CHRIST."

BY REV. GARDNER D. UNDERHILL.

"For to me to live is Christ, and to die is gain."—Phil. 1:21.

I believe this to be one of the most pregnant statements to be found within the covers of the Bible. Here, in one short sentence of eleven words, Paul packs his entire philosophy of life and death. The first clause of this sentence reads, "For to me to live is Christ," and the second, "and to die is gain." I have chosen the first clause as the thesis of my message, as it is of so much meaning to us who live. I do not care to discuss the second clause, as I do not think that it so vitally concerns us. We will admit that Paul might be right when he called dying a gain; thereafter we hope to live the fuller, better life with Christ in his spiritual kingdom. Yes, this might be true, and we believe it to be true; but we are living, and that is the point we must take into consideration. The business of the living is to live, and to live in the best way that they can; and if they are Christians, to live as nearly as possible after the example set by Christ, their accepted Leader. Coe aptly defines religion as a way of life. In other words, the life we live is but an expression of the religion we have chosen in our heart. There is a vast difference between saying "I am a Christian," and living the Christian life. Christianity implies a life lived on the basis of love for all, and no matter how strongly we profess our Christianity, we must live the type of life it requires or we are not really Christians.

Let us examine and see if this is true. Is it reasonable? Did not Christ command us to love our neighbors? He did; but the question is, do we? From this you can see that we can profess our Christian belief to our hearts' content; but if we fail to love our neighbor, or to fulfill any other of Christ's commands, we are not truly practicing Christians in our lives, but are followers of a faith of our own making.

For convenience in discussion, and in order to make certain points, I have divided the first clause of my text into three divisions, as follows: first, "For to me"; second, "to live"; third, "is Christ."

When Paul said, "For to me," he expressed an attitude that every Christian should have. Here Paul uses the personal pronoun "me," and thus gives us to understand that religion is a personal thing to him. This personal attitude is a rare possession, which every one claiming to follow Christ should strive to obtain. It places religion on the strong foundation of individual responsibility, which is a necessity for the strength and growth of the Church. This attitude would inspire a new loyalty which we know is essential to the success of any enterprise.

Few of us today seem to realize this necessity. Do you believe that? If you don't, compare the number of people in attendance at Church services with the number of people who are members of the Church. This applies to every Church that I have ever had anything to do with, and, as statistics show, to nearly every Church in the land. Men and women seem to feel that they have paid the pastor to conduct services, and that is as far as their duty goes. Parents send their children to Church, stay at home themselves, and seem to think they have done their duty by both their children and the Church. Doesn't this prove to us that many folks are not making their religion a personal thing?

A former pastor of mine had been for several

years a mission worker in the mountains of Virginia; and one of his experiences is in my opinion a splendid example of the all-too-general attitude of many of our Church members. On his first visit to the field, he was introduced to the leading members of the Church, and of course the deacons were included in this select group. At his first service, the minister thought it would be a good policy to have one of the deacons offer prayer, so he called the man by name and asked him to pray. The result was almost tragic, and nearly broke up the service. The deacon's retort was, "Pray yourself; that's what we pay you for." This is a rather crude illustration, but still it admirably shows my point. We feel that religion is a good and fine thing, that it should be perpetuated, but the job is not up to us. We are like the little girl who always says, "Let brother do it."

You may feel that I am exaggerating the situation in what I am saying, and maybe I am to you; for you, my hearers, who take the personal attitude toward the Church are the people who make religion what it should be. Without people like you, where would the Churches of the nation be? They would be crippled and ineffective, with no influence whatsoever. We can thank God that there are always the faithful few who feel their responsibility and are ready and willing to carry on God's work in the Church and in the world. This group who have the personal conception of religion is the hope of the Church. It is through them that Christ's gospel will carry on and perform its function of making life a more joyous, happy thing, and of easing the torturous pains of life. This is a fine group, and as long as it exists we need have no fear as to the outcome of the Christian faith. It will go on and on, as it always has through persecution and trial. It is very encouraging, I'll admit, thinking of these self-sacrificing few who are glad to bear so much for their faith; but that isn't the idea. What we want is to add more to this group, to make all Church members active, practicing Christians, instead of mere deadwood who belong to the Church merely because it is the proper thing to do, or because of fear of social ostracism. If all Church members could see the necessity of personal responsibility and loyalty, pastors wouldn't need to make such desperate pleas for money, institutions of learning wouldn't have to close their doors to the youth of our land because of a lack of finances, missions would flourish, pews would be full, and folks outside the Church would be forced to accept it as a fact that religion offers something worth while.

Christ gave us personal responsibility. He commanded His followers to carry the gospel to all corners of the world and to all peoples. Are we going to accept the challenge, or are we going to pass it by?

In the two words, "to live," we can find much food for thought. Life is a mystery; we cannot fathom its cause; we cannot create it. All that we know about it is that a divine Heavenly Father gave it to us, and that it is a precious gift. Because of this gift of life, our reason tells us that we owe God a gift of gratitude, and that the only way we can show our appreciation is by using this gift in the proper way.

Our life in reality is not ours to do with as we please; it has been intrusted to us with instructions for its care. We might compare it with an automobile. When a man buys a car he receives a book of instructions telling him what he should and should not do if he wants the car to have long life. In a similar manner, God gave us life and

a Bible with its teachings, telling us how to care for our life. No one need tell you the outcome of disobedience, as it is self-evident.

A great number of people try to make life a thing of compartments which contain the certain things they do. They feel that when one compartment is open, all of the others must be closed, and that only one can operate at a time. If they only realized what a fallacy this is, they would soon do away with the conception they hold. Their idea is somewhat like this. Religion is in box No. 1; social enterprise is in box No. 2; business is in box No. 3, etc. On Sunday, such people open the religious box and close the boxes containing business and social enterprise. On Monday morning they open the business box and close the others. Then in the evenings they will open the social box and drop the lid on the rest. This sounds absurd, does it not? Yet I would dislike the job of counting the people who hold such views. Haven't you ever known a man to go to Church as regularly as Sundays came, and then go out on Monday and cheat in business, buy votes in order to elect his man, or gamble? The man in question will probably try to rationalize, and say that religion is one thing and that business, politics and fun do not enter into its sphere. Is this man right? You know that he is not! If we accept the definition that religion is a way of life, we have further reason to say that the view is wrong. Christ never told us that attendance at Church on Sunday fulfilled our obligation; instead, He gave us the Golden Rule to guide us in our daily life.

We are forced to accept a comprehensive view of life, whether we like it or not; and as we know that Christ wants the whole of our life, it is our duty to give it to Him. If we declare ourselves to be Christians, then religion should permeate the whole of our life. It should guide us in our every action. Christ, our Leader, had no use for the man who would give part and not all. When the young ruler came to Him and asked Him what He should do in order to be saved, Jesus answered, "Sell your goods, and give your money to the poor." He wanted this fine young man to know that the Christian life was no part-way thing; that it was something in which his whole being and his best were required. The young man failed to see the beauty in such a life, so he went away, disappointed and unhappy. Then at another time Christ uttered his most stinging rebuke to a Church that was not making all of its life Christian. He said to them, "So because ye are lukewarm, and neither hot nor cold, I will spew thee out of my mouth." Christ was a dynamic Man; a Man who bent His every effort to the accomplishment of the great purpose He had set for Himself—and we who are Christians promised, when we joined the Church, to give ourselves to Him and to accept His teachings. Thus we cannot get around the fact that our life must be dedicated to Christian service, and that our Christian religion must enter into everything that we do.

"Is Christ" is the third division of my text, and to me it is the most important. As I have maintained throughout, Christ is the Founder of Christianity, our Leader, and His teachings are the guideposts by which we should strive to live. Now, the question that comes to mind, as I think of Christ's position as spiritual Leader in our lives, is just this: Do we give Christ the position He rightly deserves? Some of us do, and then there are others of us who do to a partial degree, and then we find those who refuse altogether.

This world has many people, in this supposedly Christian age, who bow down and worship strange gods. There is the class who are willing to give everything—respect, honor, character and even themselves—for money, fame, glory, power, and things of that nature. What is the result of such a life? Dissolution and unhappiness is the

(Continued on page 13.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, *Elon College, N. C.*

Contributing Editors

W. W. STALEY

W. A. HARPER

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHARACTER BUILDING IN COLLEGES.

The Abingdon Press, New York, Cincinnati, Chicago, has printed and brought out for President W. A. Harper, *Elon College*, a substantially bound and beautifully printed volume of 237 pages, entitled "Character Building in Colleges." The book is written from the experience and observation of President Harper, who has had a quarter of a century with college life as student, teacher and administrator. The author has chosen a favorite theme, and one to which he has given close consideration and wide reading. The titles of the chapters will indicate, as no words of ours can, the trend of the author's thought and the aim in writing the book: "Jesus and Youth," "The Objective of Education," "When is a College Christian?" "The Curriculum and Christian Character," "Our Present Agencies and Christian Character," "Bible and Religious Education in Colleges," "Christian Union and Christian Education," "The Next Step for Church Colleges in Religious Education," "Altering Attitudes," "What is Life's Objective?" and finally "Motivating Christian Life Choices."

A preface to the volume reveals that the basic theme was presented in a series of lectures and studies at the faculty-student conference held at the University of Virginia October 13-16, 1927. Representatives from all men's colleges of Virginia were present, and there was a general discussion of the topic and subject matter presented. It may be said, therefore, that the book went through the process of refining and experience before it was given to the printer. Possibly the fundamental declaration of the book and that which reveals most clearly, in a paragraph, the theme on which Dr. Harper builds up his treatise is found on page 59, in which the author is answering his own question, "When is a college Christian?"

"To me it is not amply satisfying that the students of an institution should embrace intellec-

tually the chief tenets of the Christian faith, nor that its alumni should be engaged in occupations suggestive of service rather than profit, nor yet that its alumni should be identified with some form of organized Christianity. I think that a college, to be entitled to be regarded as Christian, should produce alumni who exhibit Christian attitudes in their conduct and who consistently apply such attitudes in the problems and decisions of life which they are called upon to meet. It is entirely possible for a man to profess all the articles of all the creeds and to have his name on the records of a Church and to engage in an occupation with service, rather than profit, as its ultimate aim, and yet to exhibit in his major life attitudes pagan rather than Christian conduct."

His treatment of the distinction between the Christian attitude and the pagan is both incisive and comprehensive. "The pagan view of material substance is briefly summated in the simple verb 'get'."

The Christian view is that "he gets wealth that he may share it with others; he gets that he may give, and his greatest joy is found in the assistance he may bring to other lives through the wealth he has been able to produce."

The book reveals the very rapid growth of Christian education as taught in colleges and its widespread influence as already felt among students and in the world. Dr. Harper realizes that Christian education has just had a beginning, but this beginning has accomplished so much and gives such promise of prodigious results that the colleges are giving more and more place to it in their curriculum.

The motive for life's choice must be the Christian dynamic, and no attitude to life in any form is pardonable, being pagan, save the attitude of the world's greatest teacher, even Jesus of Nazareth.

This is Dr. Harper's best book so far, dealing as it does with the fundamental things with which he has familiarized himself, practically and theoretically, and reflects not merely the mind and heart of the student, but the spirit of a man who is seeking, with a brilliant intellect, to make a real contribution to college life, and to the thinking and conduct of humanity.

We bespeak for the book a wide reading. It is, we think, very appropriately dedicated to Mr. and Mrs. Michael Orban, Jr., donors of the first Christian education building erected on an American college campus.

J. O. A.

ONE SIDE OF THE GOSPEL.

"Still, after all, here is an existing teaching" (from the pulpit) "only partially evangelical, built upon worldly principle, yet pretending to be the gospel, dropping one whole side of the gospel, its austere character, and considering it enough to be benevolent, courteous, candid, correct in conduct, delicate—though it includes no true fear of God, no fervent zeal for His honor, no deep hatred of sin; in a word, no seriousness—and therefore is neither hot nor cold, but (in Scripture language) lukewarm."

The above quotation is from a sermon on the "Religion of the Day," by Dr. John Henry, afterwards Cardinal Newman, delivered at Oxford, England, three-fourths of a century ago. It sounds as if it might have been delivered last Sunday. One wonders if Newman's words are not far more appropriate to the twentieth than to the nineteenth century?

It isn't sufficient in preaching, not according to the standard set by our Lord, simply to be "benevolent, courteous, candid, correct, delicate." Our Lord, in His preaching on earth, included in His utterances a fear of God, a fervent zeal for His honor, a deep hatred of sin, and a seriousness that cannot be overlooked. If one does not believe

that the early apostles followed this example, let one read Peter's burning, bleeding, blistering words on the day of Pentecost and on succeeding occasions when he preached. Let one follow the teaching and the sermons of Paul, if one is not persuaded that the gospel has also an austere character. And Paul's injunction to his successor and son in the ministry, Timothy was: "Preach the word; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth. But watch thou in all things, endure afflictions, do the work of an evangelist."

Thus Paul indicated and declared that there was something else in the gospel than benevolence, courtesy, delicacy, that it included a fear of God, a deep hatred of sin, and that the gospel, in its demands, was austere and authoritative. Every immortal and outstanding minister, who was in his day and since a real prince in the pulpit, has sounded this note of austerity in the past and had in their messages the sting, the rebuke, the seriousness of sobriety, and the fear, as well as the love, of God. Sin is as rampant and is as hideous in the world today as it ever was, and certainly there is need of a zeal for righteousness and a consuming passion for souls, if ever there was such a need. The gospel is the power of God unto salvation, sharper than a two-edged sword, but neither its power nor its sharpness can be felt when only waved in a courteous and friendly gesture, even in a benevolent and delicate attitude.

J. O. A.

MINISTERIAL EDUCATION.

Paul did little in Athens and much in Corinth. The gospel takes root in a commercial city better than a classic city. Skepticism thrives more in universities than in illiterate neighborhoods. "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). The hope of the world is not in higher learning, but in the faith of the heart. Ministerial education is not scholastic only, but personal obedience to the will of God. Jesus did not say, go to the great schools, but: "Learn of me." The whole scheme of Revelation is a personal relation; a personal God, and personal men and women.

The New Testament question is not, have you read many books? are you expert in dialectics? but "Have you received the Holy Spirit?" Jesus said in the synagogue in Nazareth: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18).

Spurgeon raises the question, "Has the gospel been spread to any great extent by men of high literary power?" The learned men in Jerusalem could not understand the results of early preaching as the preachers were ignorant and unlearned men. Paul says that he did not preach in the wisdom of words, but in demonstration of the spirit and power." The same spirit that inclines men to preach, qualified them to preach the gospel. This has not been written to undervalue learning but to place the emphasis where it rightly belongs—upon the Holy Spirit and the word of God. Four points are named here in ministerial education:

1. Spiritual education.—Regeneration, call and surrender. Paul was first converted, then called, and then surrendered. The other apostles had this same invitation into the ministry. Personal contact with Jesus Christ, whether by a miraculous

change, as Paul, or a simple follow me, as in the case of Matthew, must bring the man into spiritual fellowship with the Saviour of men. The call is a matter realized in the life; and the motive is spiritual. Full surrender is essential.

2. Personal education.—One may have salvation without character, which is like a fortune; it must be built up. The minister needs to do constructive work in character-building. Fitness embraces capacity to handle the word and the people. If such gifts are not inherent they must be learned. Absolute surrender to God and the work is one of the most difficult lessons to learn. Nature, family, new conditions, all suggest self-choice and self-management; but the true soldier never questions orders.

3. Intellectual education.—Academic, democratic, self-reliance. Academic education should be erected on a good personal and spiritual foundation. The mind is easily diverted from God and the gospel. The ministerial relation is like the material relation, with no preferences, no prejudices, with a bigger heart than head. The least and the greatest, the most ignorant and the wisest, the poorest and the richest, the youngest and the oldest should share alike in his sympathy and his service. Self-reliance is a prime virtue anywhere; but imperative in the minister. He should be debtor to all men, but not expect too much from others.

4. Practical education.—Organic, heroic, stay-at-it tell the tale. There is more to be done than preaching. The congregation is to be organized into active groups in such a way that they do the work themselves. Bossism fails. Tactful introduction of organizations puts the work on a sound and permanent basis. Hermon Eldredge said this wise sentence: "We have not too many organizations, but not enough of organization." The heroic must remain in the minister. The minister must not let discouragement rob him of his faith and hope in God, the gospel and the people. It is a life-job; learn to remain with it to the end.

W. W. S.

PITY BARBAROUS MISSISSIPPI!

Not all Mississippians are barbarous—just some—but all are to be pitied, including their Governor. For it was in that now unenviable State, that on December 31st one of the most horrible and revolting lynchings took place imaginable. The poor victim, not allowed to be murdered quickly, was first tortured to the limit of endurance, and then wasted to death with steady and sure flames. The Governor being called upon said he had neither the time nor the money "to investigate 2,000 people." And so a whole State must suffer the bad eminence of a display of brutality and barbarism unworthy of any orderly or civilized society. Lynching is the worst form of mob law, and at its best is murder without restraint. Gradually we are getting away from it as civilization and economy and morality develop. Ten persons (nine negroes and one Mexican) were lynched in the United States last year, Mississippi again leading (?) all other States in this most unhappy and unenviable record, with four out of the ten; Louisiana and Texas each had two, Missouri and New Mexico each one. Year by year the number grows less on the whole, but remains about the same in Mississippi. In 1926 there were in all thirty lynchings; in 1927, sixteen.

That lynchings can be prevented, even when a mob has formed, is shown by the fact last year forty such mobs were prevented by quick and vigorous action on the part of officers of the law and those in authority. There is nothing in morality, justice, righteousness or economy, but all to be lost in resorting to mob violence and lynch law. It is a barbarous practice that no people can indulge in with impunity.

J. O. A.

IS CHRISTIAN UNION A FAD?

Is Christian union a passing fad, a whimsical desire that catches the Christian's imagination and fires his enthusiasm for a time and then passes away, or is it something that is vital and permanent in the life of the growing Church? There are three reasons why the latter is the case.

First: The movement for Christian union has as its basic cause a recognition of the essential oneness of the followers of Jesus Christ. The day has passed when one group of Christians deny the Christianity of another group because of differences of theology or of practice and procedure. We have discovered we have a common love, the same loyalty to Christ and are all working for the same ends. Gradually we have come to see that these are the essentials and that it is not impossible to make satisfactory adjustments on the lesser matters that divide. The superficialities that separate are being swept aside as we become conscious of the Heavenly Father's love pulsating in each other's hearts. Spiritually we are one family, the Father above, Jesus our Leader and Master, and all the rest brethren. As the consciousness of this grows, heart becomes knit to heart, and it becomes a joy to work together.

The second reason is that the purpose of union is to enable us to more effectively serve the interests of the growing kingdom. Denominationalism has so divided the Christian forces in small communities that each Church is not large enough to do the best work. It has left the Churches in our larger urban centers without that unified policy and program which alone would enable them to meet the great and pressing religious needs of our cities, and it has sent into the foreign field a divided Church, thus causing confusion and misunderstanding among those whom we seek to reach. We are discovering that in religion as well as elsewhere division causes weakness while union gives strength. What an impact a united Church could have on the world! Our problem is to use the entire resources of the Church for the kingdom work: the stopping of the polluted streams of evil, the winning of all men to Jesus Christ and the transforming of all human relationships until they conform to His will and spirit. Only a united Church can accomplish this.

The third reason is that in most cases where union has been tried it has been successful, enabling the Church to do a larger work. It is a reasonable conclusion that if Christians really desire to work together it can be done. If those denominations that are most alike will come together by degrees the means can be discovered by which gradually a united Church may come into being. Few would go so far as to say that the rise of denominationalism was an evil. Its value has been great, for each new denomination has emphasized some neglected truth or some needed practice. There is, however, a growing belief that the continuance of these divisions can accomplish no good while a divided Church leaves her incompetent to do her largest work.

Union is not a necessity in the sense that the Church cannot survive without it; neither should the movement for union be considered as an evidence of weakness or an acknowledgment of failure. More than the facts justify has been said about the bewilderment of religious leadership and the losing of the Churches hold upon the masses. It is not surprising with the wealth of archeological and other discoveries that it should take a little while for Christians to make needed mental adjustments. Discoveries and inventions have led to such a complexity of our modern life that time is required to solve in a Christian way the many and varied resultant problems. The cause for wonder is not that we are still in doubt or in dispute about many matters, but rather that the Church has been able in so short a time to state with clearness and almost with unanimity the

Christian position on most important questions. Religious leadership is revealing a clearness of insight and the Church giving evidence of the virility and power seldom equaled in Christian history. When Church relations may not seem as popular as at some other times, the growing numerical strength of the Church is one evidence that it is increasingly appealing to men as offering the only true way of life in the highest type of service.

Today there is also a peculiar situation which makes the Church's work more difficult. Growing material prosperity, industrialism and the amazing achievements of men are apt to lead the people to be satisfied with the work of men and the pleasures of a material civilization and to feel no need for God. Is it not surprising that in spite of all this we have a growing sense of the spiritual, an increasing realization of the pre-eminence of spiritual values, and a development of mysticism which is the awareness of the soul for God? Man is turning from the unsatisfying creature comforts to the great unseen spiritual forces—to God—for the insight, peace, comfort and inspiration that he needs and for his soul's true development. There are many who are satisfied with material things. It is only natural to expect this. It, however, is no evidence that the Church is wrong or has failed. Her duty is to continue her emphasis on spiritual things until these realize that here is the pearl of greatest value.

The movement for union, instead of being an evidence of the Church's weakness or failure, is the result of her virility, growing power and clearer spiritual vision. It is a passing from the trivialities that divide, to the essential unity of all those who are in the service of Christ. It is the attempt of true Christian statesmen to so correlate Christian forces that the greatest impact can be made against the forces of evil and the largest good accomplished. Union is necessary not that the Church may survive, but to enable her to do the greater work that needs to be done. This growing, visible oneness is evidenced not only by various unions taking place between the different Churches and different denominations, but also in the desire for the enlargement of the work of such interdenominational agencies as the Federal Council of Churches of Christ in America, the Home Missions Council, etc., and in closer relations and in many cases an actual fusing of interdenominational agencies. It may still seem to be in the distant future that the Church will be united and yet there are many evidences that the time draws near. It gives us encouragement to increase our efforts, that still further impetus may be given to this movement. Then, with the united Church adequate revealing our essential Christian oneness will come to the Christian message that new power and convincence which is needed to bring the world to Christ.

REV. HERBERT MILTON HAINER.

New Bedford, Mass.

The Greensboro *Daily News* of Sunday, January 6th, carried the fine face and features of Deacon L. M. Clymer, Greensboro First Church, and one of the charter members and leaders in founding and making the early history of this Church as being the man, according to the *News*, who first proposed and then led in the great work of establishing the Masonic Home for the Aged and Infirm, now one of the institutions of pride of the Masonic order of North Carolina, and of Greensboro in particular. It must be exceedingly gratifying to Bro. Clymer to contemplate this marvelous monument and beautiful living memorial to his love, life and labor, much of which has been given in solicitous care for the infirm, the aged and the needy. We congratulate Bro. Clymer on having the liberal heart and the far-sighted mind to lead in a work so noble and so splendid.

CONTRIBUTIONS

SUFFOLK LETTER.

The Sunday School raises new questions in the progress of Christianity. It is a child of the Church and, in its early stages, was for children. It was even held in the Church, as there was no other room for its sessions and classes. It grew. It took on new forms in its publications, its membership, and its equipment. Adult classes were organized; separate rooms for classes were constructed; classes were organized; and, finally, the school was separated into departments, with superintendents for each department, and classrooms around an assembly-room. The school was graded. It became a complete organization in itself, with graded literature, pianos, orchestras, and all the conveniences of a real school. In fact, some modern writers and speakers call the Sunday School the Church school. But one of the important elements in its history and value is that it is a Sunday School. This country has the opportunity to place such emphasis on Sunday in this school as to preserve what is known as the Christian Sabbath—Sunday. The world needs it, and this is the only nation that really observes it. "Remember the Sabbath Day to keep it holy." That is God's command, and His Church should obey it. Much is said in these days about the violation of the prohibition law, and little is said about the violation of the Sabbath laws, though more violated.

One of the grave questions of Christianity raised by the growth of the Sunday School is the question of Church attendance. Many go to Sunday School and do not remain for the Church service. It is estimated that not more than twenty-five per cent of the men in adult classes remain for the Church service. It should be kept in mind that there would be no Sunday School if there were no Church. The idea, the building, the equipment, the officials, the literature, the musical instruments and leaders, are all the product of the Church. If the Sunday School separates itself from the Church, or neglects Church attendance to the extent of weakening the influence of the Church in society, it had been better if the Sunday School had never been born. Church attendance has a value that is poorly appreciated. If all the members of the Church would attend midweek prayer-meeting and regular Sunday preaching services it would bring many of the unsaved to the house of prayer. People naturally follow the crowd; and there are members enough of the Churches to make a crowd if they all went to Church on Sunday. There is no substitute for the Church, and men and women who leave Sunday School and do not remain at Church need to stop and think. Radio sermons will never save the world. "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25).

W. W. STALEY.

ELON LETTER.

Another of Elon's benefactors and friends has fallen.

Mr. Benjamin N. Duke, who has been ill for more than two years, has just been buried in Durham, and with his passing a friend not only of Elon, but of Christian education in the large sense, has passed away.

Mr. Duke was a friend of Elon from the beginning, but not until the recent fire did he show special interest in the college. He and his brother, the late James B. Duke, gave the college \$80,000 with which we erected the Science Building

on the campus here in memory of their mother, Artelia Roney Duke. It seemed to be a pleasure to Mr. Duke to make this contribution to the college as it seemed to be a pleasure to him to help institutions that he considered worthy, no matter what their denominational affiliations might be.

Mr. Duke was a man who regarded his financial success not as a personal triumph, but as a social trust. He felt as much as any man of my acquaintance the obligation of men of means to support the enterprises and institutions that undergird modern civilization. Chief among these he placed the Church and its allied organizations—colleges, hospitals and orphanages. It was as natural, therefore, as life itself for him to support Christian colleges.

He had another attitude toward business which is growing more and more typical of business in general. I refer to his thought that not only should money, after it has been made, be devoted to the social and religious purposes with the expectation of building character as a consequence, but that the business itself should be organized on a Christian basis, and so conducted as to influence in the direction of Christian character-building the persons who work in each particular industry, as well as those who consume its products.

This is one of the most hopeful signs of our times. It means everything for the civilization that environs us on every hand to be shot through with such a Christian approach to one of the fundamental needs of human life, the need of employment and of the means of producing and distributing the material necessities of our life.

Mr. Duke was one of the most modest men. You would expect the possession of great wealth to somewhat influence a man's general attitude, but there was no evidence of this in the life of Mr. Duke. Whether he was in good health or ill, he was ever the courtly, courteous, Christian gentleman, and always interested in those things that really count, the causes and the enterprises and the persons, representing in his judgment the basis of enduring Christian civilization.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

Elon and Bethlehem (Piedmont Junior) Colleges were not established on such a basis of support; neither has there been any ruling by the Southern Christian Convention since their founding which shows that there has been any change in policy. If the Convention ever did assume any such attitude, it would be an injustice to Piedmont Junior College, since the statistics of the Convention are as follows:

Entire Convention: Number of Churches, 233; members, 32,459; property value, \$2,648,196; pastors' salaries, \$106,259; current expenses, \$323,734; benevolences, \$87,910; Sunday Schools, 189; enrollment, 23,290; raised by S. S., \$39,223.

Georgia and Alabama Conferences: Churches, 40; members, 3,727; property value, \$129,250; pastors' salaries, \$8,050; current expenses, \$7,860; benevolences, \$677; Sunday Schools, 33; enrollment, 2,239; paid by S. S., \$1,681.

Percentage in Elon College's so-called territory: Churches, 83 per cent; Members, 89 per cent; property value, 99.6 per cent; pastors salaries, 99.3 per cent; current expenses, 99.7 per cent; benevolences, 99.9 per cent; Sunday Schools, 83 per cent; enrollment, 99.1 per cent; money raised by S. S., 99.6 per cent—total, 852.2 per cent.

Percentage of property value and finance, 99.6; Elon's annual operating budget, \$117,490; percentage, 84.

Percentage in Piedmont Junior's so-called territory: Churches, 17 per cent; members, 11 per cent; property value, 4 per cent; pastors salaries, 7 per cent; current expenses, 3 per cent; benevolences, 1 per cent; Sunday Schools, 17 per cent; enrollment, 9 per cent; money raised by S. S., 4 per cent—total, 47.4 per cent.

Percentage of property value and finance, 4; Piedmont Junior's operating budget, \$20,000; percentage, 16.

Piedmont Junior College should have rightful claim on not less than 16 per cent of the Convention's present assets among the whole constituency, and no Conference should legislate to the contrary.

There is no possible way to calculate how Piedmont Junior College can hope to continue much longer on approximately four-fifths of one per cent of Convention assets for "education and colleges," when she has just claim on 16 per cent.

Furthermore, the major part of the membership of large finances of the Christian Church is located in the area adjacent to Elon College, and all designated gifts of any consequence have gone to Elon College. Unless we can somehow interest our people of wealth in the larger program of Convention education, our work here will suffer. We must have thousands of dollars, instead of hundreds of dollars come to Piedmont Junior College this year if we are able to continue operations any longer than this year. Who will come to our rescue?

Wadley, Ala.

S. L. BEOUGHER.

HOPEWELL.

"I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them."—Isa. 42:16.

How precious are the promises of God and how wonderful to see them worked out in the lives of men; especially is it marvelous to watch His workings in a band of people working for the advancement of His kingdom on earth. The Church at Hopewell has indeed been led in a way that they knew not, and the darkness is giving way before His glorious light. Our Heavenly Father is leading, and we are content to leave it with Him, knowing that He will never forsake us.

The new year looks bright before us under the consecrated leadership of Rev. J. W. Barrett, who became our pastor December 2nd. We thank God for sending us such a man.

One of our Sunday School boys, Carter Harrison, was called to his heavenly home during Christmas week. He was eleven years of age and had been in frail health all of his short life. His mother, Mrs. J. H. Harrison, was one of the charter members of Hopewell Church. The funeral was held in the Church on the 31st of December, Rev. D. D. Nash officiating, assisted by Rev. J. W. Barrett. As Rev. Nash remarked at the service that the Hopewell Christian Sunday School has a representative at the throne of God, we know that Carter Harrison lives no more in a frail physical body, but lives in an eternal home now where there is no sickness or dying. Four of his classmates acted as pallbearers, and interment was made in Blandford Cemetery, Petersburg.

The missionary societies show a decided gain over the last Conference year already, and we are looking forward to a great missionary year for the societies and also for the Church. A box of clothing, etc., was sent to Porto Rico besides local missionary relief.

We covet an interest in your prayers, that we may stay where God can use us to His glory and the people's good.

R. H. W.

COMMON THINGS.

In this fast age, this age of invention and discoveries, we are prone to forget the common things of life. We are today enjoying the blessings of many useful inventions and discoveries that our forefathers had never dreamed of. Only a few decades ago the airplane, the automobile, the radio were undreamed of. Very little was known about the use of electricity. Our fathers and grandfathers wrought well and laid a better foundation than they knew. They were content with the common things of life. They made their own tools, their wives made all their clothes. They cleared the forests, built their cabins and blazed the way for the greatest nation on earth.

Today we have all kinds of improved farm implements and machinery. Almost every farmer owns a car, and many enjoy the blessings of the radio. These uncommon things are getting to be very common now. Lindbergh's flight across the Atlantic was an uncommon thing and created a great sensation all over the world, but this was simply the achievement of a common lad reared under common environment.

The great game that was won New Year's day by Georgia Tech over in California gave the South a great thrill. This was an uncommon event. Great things, or uncommon things, create great sensations, yet it is the common things and common people that make the world's greatness. We forget that it is the common things that God has prepared for us that really make us what we are. We do not stop to consider the blessings of rain and sunshine, of seedtime and harvest, and hundreds of other common things. We do not realize how soon the earth and all things thereon would become a frozen mass if the sun should fail to rise, or how soon everything would dry up if the rain should be withheld.

When we behold a great event we can readily trace it back to the common things that go to make it. When we behold a great man we look back down the line somewhere and see a common lad in a common school.

The common home, the common school, and the common Church are responsible for all the great outstanding characters of the world today. The palatial mansions, the great colleges and universities, and the great million-dollar Churches all have their place and are great blessings to mankind; but without the common home, the common school, and the common Church, our great civilization would soon be only history.

The world's greatest Teacher took up His abode with common people, and built His Church with just such material. "They had all things common. The common people heard Him gladly." Let us think on the common things and be content with the common things that we are able to do; and exercise more faith in a common Saviour.

G. H. VEAZEY.

CHINA FAMINE SITUATION.

The story of the terrible famine in China increases in definiteness and volume as the weeks pass. Recent letters and telegrams from Peking, Tientsin and Shanghai and also from Hon. C. T. Wang and Hon. Sun Fo, of the national government at Nanking, bring the following facts:

A two-day conference in Tientsin (November 15th and 16th) of representatives from eleven provinces came to the conclusion that at a minimum 12,000,000 destitute men, women and children were at that time facing starvation and that the number would be increased to 20,000,000 by spring.

The amount needed for famine relief at the very lowest before next summer would be \$20,000,000. Of this sum, the China International Famine Relief Commission is asking the national government and Chinese individuals to provide

\$8,000,000 and appeals to generous-minded people in Europe and America for \$12,000,000.

Since that date, telegrams show that famine conditions are even worse in certain areas than had been estimated. General Feng Yu-hsiang has wired that not less than \$20,000,000 will be needed in Shensi and Kansu alone.

These reports are now supported by letters from Shanghai. Dr. E. C. Lobenstine, secretary of the National Christian Council, writes (November 27th) that "there seems to be a very general recognition that there will be an immense amount of suffering between now and the late spring of next year." Mr. Geo. Fitch, of the Shanghai Y. M. C. A., says, "Reports that keep coming in from Honan, Shensi and Shantung are very distressing. The Chinese Foreign Famine Relief Committee (of Shanghai), of which I am vice-chairman, is flooded with appeals. It looks as if the present situation may be as bad as any we have been faced with. Politically, the country is improving steadily. Many of the real leaders are men of ability and integrity and many of them are Christians."

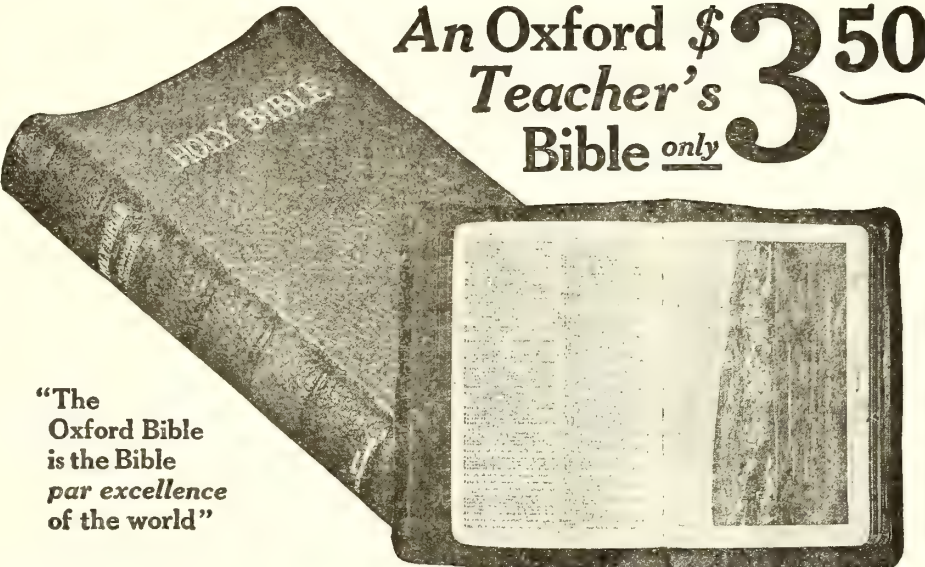
Hon. Sun Fo says, "I wish that China Famine Relief may devote a part of its time to raise a great sum of money for relieving the poor sufferers of the northwest from starvation."

Dr. Alma L. Cook, describing the situation in her region, says: "Famine is still extreme in western Shantung and southern Chihli. The crops are a complete failure due to drought, grasshoppers, worms and hail. The people are subsisting on chaff and tree leaves. Girls are being sold into slavery or worse at a price of four dollars. The able-bodied are moving to Manchuria or elsewhere. The old and sick are starving. A very conservative estimate, from investigations just completed, gives 500,000 actually starving now in six counties. There is no hope till June harvest, and if no rain comes in October the farmers cannot plant winter wheat."

In a word, the suffering is practically beyond imagination and the call for generous American response exceedingly urgent. Large sums should be going out to the relief agencies every week from now on until summer.—Dr. S. L. Gulick.

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Specimen of Type

6 And A-hi'-shär, was over the household: and 'Ad-ö-ni'-räm the son of Ab'-dä was over the 'tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MILLIONS IN PROGRAM OF PROGRESS.

The Word of God gives missions first place in its teachings, its prophecies and its injunction. Moreover, Jesus gave it the first and most emphatic place in His program, and up-to-date history has proven that no denomination has grown to any considerable degree of proportion and honor until it has placed missions in the forefront of its thinking, its giving and its activities. Some day in the centuries to come a Church may rise up and grow and become great while it makes missions secondary in its giving, and in its thought, and in its activities, but God in heaven knows, and the Bible shows, and history proves that that Church, or even that branch of the Church, has not yet arrived on this earth. The Church will one day have a well-rounded program, but that day will be when it puts the evangelization of the world, the preaching of the gospel to the uttermost parts, and the salvation of souls of men, in the forefront of its thinking, its activity and its attitudes. We may persuade ourselves, we of the Christian name and faith may, that we can grow to great proportions and create within ourselves a well-rounded program by making missions only one and the least of the enterprises and activities of the Church, but unless the Word of God is misleading in its teachings, and the command of Jesus Christ is to be made of no avail, and the history of the Churches in the past is to teach us nothing, will find ourselves following a delusion and a snare. There is one reason, and only one, why the Christian Church, with its glorious principles, its holy and heavenly name and policy has not grown to great proportions and has not built up enterprises and institutions commensurate with those of other Churches, and that reason is because, as a people, we have made missions subordinate or secondary, or regarded them as a benevolence, or a charity, or an enterprise, that could or could not be attended to as we saw fit. Let's put John 3:16, which is the divine declaration, over against the following, which the *Missionary Review of the World* in a recent number pointed out to us:

"Is it nothing to you that there are 1,000,000,000 heathens in the world? that there are only 10,000 missionaries? that each missionary is responsible for 100,000 souls? that in the United States there are 100,000,000 people and 80,000 ministers besides other Christian workers? that 40,000,000 heathens die every year? that they are dying at the rate of 100,000 a day? that every breath we draw, four souls perish, never having heard of Christ? that Christians are giving at the rate of one-tenth of a cent for missions?"

In the face of these burning facts, who can be indifferent? Jesus said: "Go ye into all the world." There are three ways you can obey the great commission—pray, give, go. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 12, 1929.

Sunday Schools.

Previously acknowledged	\$1,472.50
Wentworth, McCullers, N. C.	1.49
Liberty, N. C.	1.32
Mt. Auburn, Manson, N. C.	1.63
Franklin, Va.	49.23
Linville, Va.	3.87
Rosemont, South Norfolk, Va.	25.00
Reidsville, N. C.	5.08
Lanett, Ala.	5.25
Parks Cross Roads, Ramseur, N. C.	2.83

Liberty (Vance), Henderson, N. C.	2.90
New Elam, New Hill, N. C.	2.75
Total	\$1,573.85

Specials.

Previously acknowledged	\$6,324.03
C. M. A. fund of N. C.	301.80
Miss Mattie Sutton, Burlington, N. C.	30.00
Mrs. Jane Huffine, Elon College, N. C.	1.00
Rosemont Woman's Bible Class, Norfolk..	56.15
Total	\$6,712.98

Individual and Church Collections.

Previously acknowledged	\$ 697.94
Mrs. Linda Seawell, Durham, N. C.	10.00
Total	\$ 707.94

Conference Home Missions.

Western N. C. Conference.	\$ 250.00
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Summary.

Previously acknowledged	\$14,210.70
Sunday Schools, regular	101.35
Specials	388.95
Individual and Church collections.	10.00
Western N. C. Conference.	250.00

Total to date

Each week lifts us a little nearer the goal of \$45,000 for the year; but we have yet a long, long way to go. Every dime and dollar are needed, and so much appreciated now. Thank you.

J. O. ATKINSON, *Sec'y.*

CHRISTIAN SERVICE.

The fact that Christians are to live as Jesus lived signally has failed in its grip upon many who profess to be His followers. Jesus' natural life was simple in the extreme and tremendously sacrificial. He knew not and taught not the idleness, extravagance and excitement which today characterize society, even Church society. Jesus thought not of Himself. He applied His whole course of living to the way and will of God, seeking always to know the Father's precepts and obey them.

Second only to the preaching of His gospel of salvation, the specific end to which all Jesus' acts and teaching contributed was to build His Church, thereby creating an agency through which His disciples, even down to you and me, might carry on. In shame and confusion, it must be acknowledged we have carried on but poorly. Spirituality is not making the impress upon the world that it should be making. Just at this time the Church in many places is failing. There are high and wholesome spots, but spots only. In a general way there is much activity. But what kind of activity? Is it the kind that produces an ever-increasing spiritual harvest and hastens its maturity? That is the work to which Jesus was committed and to which He appointed you and me.

God likens Israel to His Son, and advances one reason for demanding of Pharaoh Israel's release. "Let my Son go, that He may serve me." Jesus Himself makes this test of discipleship. "If a man serve me, let him follow me"; that is, let him do as I do. Also this: "Where I am, there shall also my servant be." Nothing compromising or negative about those utterances. Not a matter of preference or privilege. We are to serve Him, going where He goes, doing as He bids.

Some will say the Church has not deviated from her Christ-ordained course (let no one charge she

has departed from it—that in toto never will happen); that she is keeping safely true to original principles, differing only in the way of doing things, learning how to do things better. What things? According to the world's present population, are gospel sermons reaching greater numbers? Is prayer more availing? Is spiritual experience more general and of a better quality? I maintain the "things" often are superficial, sometimes unrelated and even foreign to kingdom growth.

Another argument against a weakened Church is, "Look how the gospel is being broadcast!" So it is. But to those who would be real stewards of Christian service, let me say God's love and the knowledge of His saving grace are not most effectively dispensed in that way, not one to many, many times as compared with the methods of early Christianity. In most instances the remarkable progress in world standards is not applicable to the work of the kingdom. And therein lies a great truth. With the progress being made in raising world standards, men and women, too much in the spirit of self-sufficiency, are saying, "I am captain of my soul," whereas in humility only should it be said, "I go to prove my soul," God help me to arrive.

In the last verse of the ninth chapter of Luke, there are mentioned who proposed to follow Jesus, but seeing they could not be Jesus' disciples and continue to serve their own folks and notions, they went back. These cases are individual, but the record applies collectively as well and gives rise to the necessity for every aggregation of believers, local or at large, to make the introspection. Just how truly are we serving Jesus in our policy of Church administration? But since an aggregate cannot exist except as it is composed of units, individual inspection is the more important. The individual Christian's entire mission is to serve God wholly and acceptably. God saves to serve. "Let my people go, that they may serve me." Serve me—not man's ways and ideas!

It has been pointed out that the Church is the one and only institution Jesus gave to the world. There is in the Church enough to satisfy and answer every divine aspiration. Jesus instituted it to that end. Be it large or small, influential or insignificant, we each are a part of our own local Church. Earnestly seeking therein to find the purest and highest channels for service, those channels will be discovered. God does not create us to a work (vessels of mercy . . . afore prepared—Rom. 9:23) and fail in His revelation of its identity and importance if this is faithfully sought.

Christian service is not always of the conspicuous type. Often it must be of that type. The disposition to avoid a service which invites notice may be dishonoring to our Lord, as likewise is the disposition to exploit that which properly belongs only to the period and place of retirement. The question resolves itself to a personal one purely, as does every question which has to do with relations between God and man. We are each the arbiter of all that pertains to our own destiny, meaning simply "work out your own salvation," and don't forget "the fear and trembling."

Because he took no chance of being humanly misled, but wholly followed the Lord, Caleb was permitted to enter Canaan. Paul could write to the Thessalonian Church, commending it on how it "turned" to serve the living and true God. If in us, individually or collectively, there be need of turning, let us be willing to do it. Perhaps our fault is one of usurpation. Let us give another a chance. Let us serve by helping others to grow.

MRS. J. J. LINCOLN.

CO-OPERATIVE AGENCIES.

Probably the organization that has had most influence on co-operation is the World's Sunday School Council of Christian Education. It is the oldest and its work affects more people than any other organization in the field of religious education. Among the many things it has done in bringing the Churches together in a common interest, two stand out as important accomplishments. It has established the uniform lessons used by all co-operating denominations, and it has introduced the Sunday School conventions for townships, counties and States.

The object of the Federal Council of Churches of Christ in America, as stated in its constitution, is, first, to bring the Churches into a fellowship of catholic unity; and, second, to bring Churches into a united service for Christ in the world. It is a clearing-house for the problems of common interest to all the Churches. It promotes teamwork, local federations, informs pastors of industrial changes which affect their work, promotes international justice and peace, combats prejudice and promotes good will among all races and nations.

The Student Volunteer Convention, held at Detroit about a year ago, gives us cause for hope in this great movement. This three thousand students attended the Convention because they were seeking something. They did not go as representatives of their denomination; as a matter of fact, denominationalism and race prejudice were forgotten. Thirty races were represented, and the hotels made no distinction whatever in race or color of those received. These young people decided that the solving of their problems depended upon their attitude toward Christ.

Some one has said, "'Crusade with Christ' is the modern rallying call to youth," and if we observe the situation we will recognize the truthfulness of the statement. The International Christian Endeavor Convention set the world to thinking when it announced this as its slogan, "A crusade with Christ in evangelism, world peace and Christian citizenship."

The purpose of the National Church Comity Conference, held under the auspices of the Federal Council, Home Missions Council, and Council of Women for Home Missions, was to discover means of co-operation to the end that competition, overlapping of work and waste of effort may be reduced. The findings committee reported that "We are advancing to a new era in which we will see free religious groups building not by competitive drift but by co-operative intentoin."

It is well for us to remember, too, that the three organizations mentioned in the above paragraph have recommended (1) a Church for each one thousand homogenous people; (2) a single Church in a field should receive into fellowship all people without regard to doctrinal views; (3) a mission supported Church in competition with a self-supporting Church should vacate the field; and (4) all denominations interested in a given field should confer and decide who should take the field.

The first American conference on Christian unity was not what some hoped that it would be, because it was here that sectarianism showed itself. However, it did accomplish one beautiful thing. The Lord's Supper was celebrated with representatives of more than twenty denominations participating.

A decision of great importance was reached at the recent convention of the Protestant Episcopal Church at Washington. The convention authorized its commission on faith and order to confer with the Presbyterian and Methodist Churches "in the consideration of matters of Christian morality looking toward organic unity." It seems that they are more interested, for the present, at least, in the moral and religious questions than ecclesiastical considerations. To quote Dr. Char-

ley: "Hitherto our approaches have been mainly concerned with doctrine and order. How we try the interesting experiment of beginning with the religious life."

In answer to this overture, Dr. H. S. Coffin says: "Speaking both as a Presbyterian and as a teacher in an interdenominational seminary, I hail the action of the General Convention of the Protestant Episcopal Church in seeking conferences looking toward unity with Methodists and Presbyterians."

Likewise, the Methodist Episcopal Church, in its general conference at Kansas City last May, created a commission on Church union, the purpose of which union is to co-operate with interdenominational agencies and to confer with individual churches looking to co-operation and union.

Regardless of what may be said for or against the Lausanne conference, the Jerusalem missionary conference, the Stockholm life and work conference, the Inter-Church World Movement, or any other movement or conference, it is evident that the Church is discovering itself. These ventures may not have accomplished their aim, but they have served well, in that the Church is beginning to take stock. It is beginning to see the foolishness of all this Tommy-rot of selfishness and is realizing that it is yet far from Jesus' ideal.

If co-operation does not come from within the different denominations, then there are forces that will eventually compel co-operation. Missionaries have long recognized the folly and ineffectiveness of denominational creeds and doctrines in the mission fields, and have, so far as the denominational leaders at home would allow, undertaken the work without any attention to "isms" that we think so essential. Those who have never lived under the influence of Christianity do not want our doctrines, beliefs, creeds and isms. They want the gospel of Christ, and the missionary enterprise will never succeed until it unites on the essential principles which Christ lived and taught.

Economics demand that the system of financing the Church work be changed. Christian business men will soon demand economy in Church finance

—and that can never be under the present conditions.

The youth movements are giving cause for quite a discussion and concern. Possibly the greater amount of criticism comes from older ones, who are so set on their Church and its aged views that their eyes are closed to the greater need of the day. They see, too, that youth is giving no attention to denominationalism. Yes, they make some mistakes, but they are seeking the Master Teacher and His message. They would know the mind of Jesus in the every-day situations of life.

It is obvious that this is a limited discussion of the co-operative agencies in the field of religious education. However, space forbids a discussion of all the agencies listed in last week's article. Next week we shall undertake to discuss the Christian Church's activity in Christian union.

Broadway, Va.

JOE FRENCH.

MISSION STUDY BOOKS.

If any individual or society desires to secure mission study books, I have the following on hand: "What Next in Home Missions?" by William P. Shriver, price 60 cents (the home mission book recommended for women's societies); "Youth and the New America," by G. Bromley Oxham, price 60 cents (home mission book for young people); "In the African Bush," by Jewel Huelster Schwab, price 75 cents (foreign book for Willing Workers or junior age children); "Indian Playmates of Navajo Land," by Ethel M. Booder, price 75 cents (home book for Willing Workers or primary age children).

I shall be glad to secure copies of "Friends of Africa," price 50 cents (the woman's foreign mission book), and "Africa Today" (young people's foreign book) for any who may wish to secure them.

I also have copies of "Please Stand By," by Margaret Applegarth, price 50 cents (children's book for 1927-28), and "The Adventure of the Church," by Samuel McCrear Covert, price 60 cents (woman's home book for 1927-28).

Henderson, N. C.

PATTIE L. COGHILL,

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS

- New Paths for Old Purposes**—By Margaret E. Burton. In cloth, \$1.00; paper\$.60
- The Nursery Series**—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each60
- Our Japanese Friend**—By Ruth Isabel Seabury, in cloth only75
- Young Japan**—By Mabel Gardner Kerschner, in paper, each40
- A Straight Way Toward Tomorrow**—By Mary Schaeffer Platt, cloth, 75c; paper50
- "Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.

HOME MISSIONARY BOOKS

- The Adventure of the Church**—By Samuel McCrear Covert, cloth, \$1; paper\$.60
- Indian Playmates of Navajo Land**—By Ethel M. Baader, cloth75
- The Better American Series**—Junior Home Mission Courses, cloth.... .75
- The Story of Missions**—By Edwin E. White, cloth, \$75; paper..... .50
- Please Stand By**—By Margaret Applegarth, in cloth, 75c; paper.... .50
- Nine Home Mission Stories**—For teachers to tell Primary pupils, paper25
- The Upward Climb**—By Sarah Estella Haskin, in cloth only, each.. .75
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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson V—February 3, 1929.

THE HOLY SCRIPTURES.

GOLDEN TEXT: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119:18.

LESSON: Deut. 6:4-9; Josh. 1:8, 9; 2 Kings 22:8-20; Neh. 8:1-8; Psa. 19:7-14; Luke 24:25-32; Acts 17:10-12; 2 Tim. 3:14-17.

DEVOTIONAL READING: Psa. 119:105-112.

The Bible is still a Book to be reckoned with. It still has a place in human life. In spite of what a few critics and cynics say, it is not out-of-date at all; in fact, it is more up-to-date than the so-called best sellers. It still is read by millions of people, not all of them "dumb-bells" by any means, who find in it not only satisfaction for the keenest intellectual hunger, but satisfaction for the deepest heart-hunger. One of the most amazing things about the Bible is that it is so simple that even a child or the most untutored person can find something in it that he can understand, and yet it is so profound that even the greatest scholars frankly confess that they have never plumbed its depths. In spite of the fact that it was written hundreds of years ago, under conditions so different from those of our modern Western civilization, it still has a message and a mission for us today. It delineates human nature in such a faithful and frank and full way, and it deals with principles that are eternal, so that the Bible can never be outgrown. The Word of God standeth sure. Heaven and earth may pass away but it will never pass away.

It is impossible to do anything but touch the high spots about the Bible in one short lesson. These notes will simply suggest several angles of approach to the Scriptures, as suggested by the references for today's lesson.

1. The origin of the Holy Scripture. "All Scripture is given by inspiration of God." The Scriptures are divinely inspired. They had their origin in God. His Spirit working on and in and through the mind and heart and will of men expressed itself in the Scriptures. Theories of inspiration, of course, differ. Some think that the writers of Scripture were simply the machines of the Spirit of God. Others think that the Spirit of God inspired them, but that some measure of freedom was given. Put in another way, some think that every word and every comma and every jot and tittle of the Scriptures were literally and inflexibly inspired. Others think that the Spirit of God inspired the writers who expressed in language colored by their own background and experience, the things about which they wrote. Some would say that the Spirit of God dictated word for word, and with every punctuation mark and the dotting of an "i" and the crossing of a "t" the Holy Scriptures. Others would say that the Spirit of God gave the impulse to write as a man would tell his stenographer to write a letter, rather than to dictate it word for word. The testimony of the centuries, and the experience of the race agrees on one thing: the Holy Scriptures were inspired by God. They are different from any other book or books. Any one who reads the Bible with an open mind and a responsive heart will readily see that God is in it.

2. The purpose of the Holy Scriptures. It is a mistake to think that in every case the writers of the Holy Scriptures said in so many words:

"Now I am going to sit down and write something that future generations ought to study." The fact of the matter is that the writers of the Bible wrote out of their experience or their observation. They felt inspired by God to write and they wrote without any ulterior motive. The men who wrote the Psalms had no idea that future generations would be reading them and cherishing them. They simply put in forms of beauty and power the story of God's dealing with them as individuals, and with their nation. Paul did not have any idea that his letters to the Philippians or to Philemon would be eagerly read by millions yet unborn. The Spirit of God moved his head and his heart and he wrote these, as well as his other letters to meet specific and often local problems.

But, the Scriptures have a distinctive mission or purpose in human life and human history. Paul says it is profitable for—

(a) Teaching. The Bible is the one great textbook of religion. If all the other books in the world were destroyed, the Bible alone contains sufficient material for teaching ethical and spiritual truths. Compressed within the bounds of an ordinary Bible are all the fundamental truths of life and eternity. For teaching about God, about Christ, about man, about duty, about destiny, about virtue, about life, about character, about anything and everything that concerns man here and hereafter—the Bible is adapted to this purpose.

(b) Reproof. The Bible tells us very frankly, sometimes to the point of being painful, of our faults and shortcomings. One reason why many people do not read the Bible is because the Bible reveals their deep needs, their limitations, their sins.

(c) Correction. The Bible reproves that it may restore. God does not rest content when His children are shown their faults and shortcomings. He does this in His Word and by His Spirit only to the end that they may turn to Him so that He can restore them. The Bible helps men to the correct way of living.

(d) Instruction, which is in righteousness. The goal of the Bible is the man thoroughly furnished unto every good work. He who reads the Bible with an open mind, a responsive heart, and an obedient will will be coming more and more unto the measure of the fullness of the stature of Christ.

3. The challenge of the Holy Scriptures. If the Bible contains what man needs most to know, and if it has that which helps man the most, then it goes without saying that man should seek to know all that he can about the Bible. It should be read diligently, regularly, frequently, prayerfully, obediently. The greatest danger today does not lie in those who are criticising and attacking the Bible, but in those who are neglecting the Bible. Bible reading is not something that a man can accept or reject as he pleases with immunity. It is one of the sacred obligations of the Christian life. Much of the poverty of spiritual life in so many Church members is due to the failure to read the Bible. What are you who read these notes going to do about it? Make it a part of your duty to read and obey this Book.

OFFICIAL NOTICE.

Miss Pattie Coghill has resigned as Field Secretary of the Board of Christian Education of the Southern Christian Convention. All communications intended for that board should be addressed to F. C. Lester, chairman, Waverly, Va.

For about five years Miss Coghill has efficiently served the board and the Southern Christian Convention. The strain of constant travel and heavy work was beginning to tell on her health. An opportunity to teach Bible in connection with the public schools of Washington, N. C., beginning January 7, 1929, made her ask to be relieved by our board on January 1, 1929. The board unanimously voted to grant the request, but with regret.

The work is now being directed by the chairman, who will be glad to lend any assistance possible to those who wish it.

F. C. LESTER, *Chairman.*

Waverly, Va.

A MINISTER'S EXPERIENCE.

It is popular to secularize the religious and spiritualize the secular. There is a difference between being called to plow and being called to preach. My father called me to plow, but God called me to preach.

My experience may help other young men. Very early in life I had an inclination to leave the farm and enter some field of commercial activity. My attention was first called to the study of telegraphy as a possible employment. I began the study of this work, with the intention of going off to school to take a business course. I wanted to make money. At the age of eighteen an impression came into my mind that I should preach. I did not want to be a preacher. The work carried with it too much responsibility. I would have to speak in public, and I was timid. I said, "I cannot be a preacher." But the impression grew. No one had mentioned the subject to me. I prayed over the matter.

Finally, after praying much in private over the matter, I said, "Lord, I want to know if this is a divine call to the ministry. If it is the Lord's call, I am willing to do my best." Then I said, "Lord, I want to be sure about the call. If this is a divine call, make it known to me through Major I. W. Duck, the superintendent of our Sunday School." I had never intimated to any one that I had such an impression. I had not been taking any public part in Church meetings except as a singer.

One Sunday after the session of the Sunday School was over, I was standing by the stove waiting for the preaching service to begin. Major Duck beckoned to me to come over into the "amen corner" of the Church. I felt a choking in my throat. I was afraid. He laid his hand gently upon my shoulder and said, "Walter, my boy, have you had a feeling that the Lord wants you to preach?" I said, "Yes, sir." The tears came into his eyes as he said, "I have been thinking and praying about this matter, and I believe the Lord wants you to be a preacher."

This incident, as it appears in cold type, may be passed up by some readers as insignificant. To me it is as spiritually real today as any fact in my experience. As the climax of a great struggle in my heart, I can never doubt that God called me into the ministry, and used that good Christian man to verify that call and help me to understand my position in the matter. No man could have persuaded me to enter the ministry. From that day until this day, no man could have persuaded me not to enter the ministry.

After thirty years of active service in the ministry of the Christian Church, I want to bear testimony to the joy of being a servant of the Master. God has never disappointed me. He has given me good measure, pressed down, heaped up, and running over. I devoutly wish that I may have the privilege of enlistment in this great service for thirty more such years of blessed fellowship with Him and His people. It seems to me that I have just begun. His voice is calling for other young men to take up this great work. Listen

for that voice. Do not go unless He calls. But, if He calls, open your mind, your heart, your life to Him. He will go with you all the way.

I. W. JOHNSON.

THE FEDERAL COUNCIL.

By REV. WARREN H. DENISON.

The Federal Council of Churches is the most representative voice of Protestantism in America, declared Dr. Clarence Barbour in his welcome address. Indeed, it would be difficult to assemble approximately five hundred more representative persons than were those present, either in training, experience, cleaner living, broader vision, consecration and statesmanship.

The great appreciation of the council was reflected in the scores of messages from Christian agencies throughout the world, as well as from President Coolidge and President-elect Hoover. Delegates were present from several foreign nations to bring greetings. The committee of one hundred, under leadership of Dr. W. O. Thompson, after a year's hard study, was ready to assemble in clear form some outstanding themes relating to America's Churches and as to the next step in united efforts. The capable senior secretary, Dr. Charles McFarland, reviewed in brief compass the way the council had come these twenty years. He summoned the council to the leadership of the Church up to the Mountain of Transfiguration, and then to let Christ lead them to the plains of human life and service. He declared the two outstanding needs of the Church to be spiritual authority and human sympathy. Messages were authorized to be sent to Christians of all lands and to all lovers of world justice, good will and peace.

The commission on evangelism heartily endorsed a program of visitation evangelism, looking to a great culmination in Easter, 1930.

Mrs. John Ferguson captured the council with her recital of the plans and program for a national organization of Church women. Sixty per cent of the Church women are enlisted in missionary organizations, and they seek to enlist all Church women in various Christian enterprises. There was intense interest when the commission on international justice and good will made its strong report endorsing the general pact of Paris and urged the Senate of the United States to ratify it without delay. It declared against any material increase in the United States Navy. The commission is doing a great work in creating friendly relations with the Orient and with Latin-America through its friendship projects. In all the work and plans of the commission's, whether of this or any other, may be found the underlying Christian principle. The commission concluded its report with this high note:

"We believe that world security and peace depend on bringing the ideals, the principles and the spirit of Christ into the mutual dealings of governments and peoples. Narrow nationalism must be overthrown. Patriotism must be Christianized. International policies must subordinate a nation's economic and financial interests to the welfare of all mankind.

We believe that only as nations seek first of all the kingdom of God and His righteousness will they achieve true greatness and honor. America should seek to be worthy, and only so will she be able to take her high place in this modern world and render to all mankind the service which now seems to be so remarkably within her reach."

Dayton, Ohio.

We are definitely told that the will of God for every believer is to "rejoice always; pray without ceasing; in everything give thanks."—1 Thes. 5:16-18.

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We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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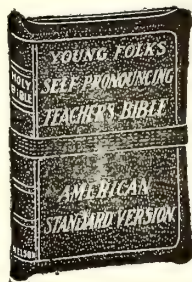
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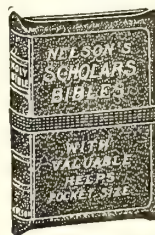
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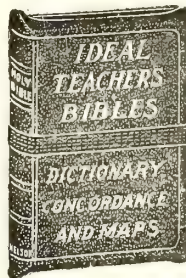
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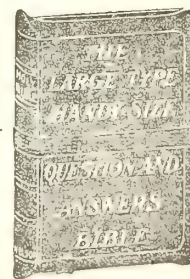
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE BLESSING OF POVERTY.

"The poor among men shall rejoice in the Holy One of Israel."—Isa. 29:17-24.

Prof. William James, the famous philosopher, once declared that "the prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers." His sentences in this connection have iron in them. He says: "We have grown literally afraid to be poor. We have lost the power of even imagining what the ancient idealization of poverty could have meant: the liberation from material attachments, the unbribed soul, the manlier indifference, the paying our way by what we are, or do, and not by what we have—the more athletic trim, in short, the moral fighting shape."

This reminds us of the great men of the Bible, who were all poor men. Our Lord Himself had no place to lay His head. He and His disciples were poor, "poor, yet making many rich." Paul earned his way by making tents. The Bible from end to end shines with glorified poverty.

And yet, as Prof. James says, most of us are terribly afraid to be poor. We forget that choice and august company to which poverty, nobly born, admits us. Ignoble poverty, the poverty of sloth, is of course a shameful thing; but there is, as Isaiah says, a poverty which rejoices in the Holy One of Israel.

Prayer.—Our Saviour, poor or rich shall be one to us if only Thou art in the poverty or the wealth. *Amen.*

TUESDAY.

ENRICHED AND ENRICHING.

"I will bless thee . . . and be thou a blessing."—Gen. 12:1-8.

Abraham's prosperity turned to the prosperity of all mankind. That is true of every noble spirit. Whatever such a man gains is a gain to all men. Every one should rejoice in his success, because every one's success is involved with his. A good man is like a lamp, whose light is no more for the lamp than for all around it: "it shineth unto all that are in the house."

Phillips Brooks once said something to the same point. "Set yourself earnestly," he urged, "to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself." Note Dr. Brooks' qualifications: "the loftier your purpose is." When a mean-spirited man grows rich, he serves to impoverish the world rather than to enrich it. Only a true Christian enriches the world with his riches.

Prayer.—Our Father, bless us, we pray Thee, that we may bless others. Help us to be good stewards of Thy bounty. *Amen.*

WEDNESDAY.

HOW'S THIS?

"These things I have spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15:11.

Can one be unhappy and happy at the same time? Here we are told Christ has a joy and that His joy is the source of our true joys, and yet we are told that Jesus was "a Man of sorrows and acquainted with griefs." Jesus was sad because of the sin and misery of the world, and because of the severe privations of His life; but in spite of all this He was happy because He loved God, because He loved righteousness, because of the happiness that righteousness would bring, because of the bliss of heaven and the everlasting salvation ready for those who would receive it.

Can we be that way? We are so frail we cannot be happy and full of the rheumatism at the same time. But amidst the things that sadden or depress us, if we can have the joy that comes by serving Christ, the joy that comes by helping others, the joy that comes in the satisfaction of being right, the joy of the eternal hope, sadness does not becloud our souls any more than it did His. "Life is divine when duty is a joy."

Let thy soul pray as it yearns toward Him. Yea, "the universe in which we live is crammed with God. Every common bush is afire with God. But only he who sees, takes off his shoes; the rest sit around and pick blackberries."

THURSDAY.

IS IT? CAN IT BE?

"Who hath known the mind of the Lord? . . . for of Him, and through Him, and unto Him are all things."—Psa. 34:36.

Dr. James A. Francis once wrote: "Jesus Christ is the explanation of human history, and no man, no matter how great his intellectual ability, has ever been able to find an adequate explanation of human history with Jesus left out."

Take Jesus of Nazareth out of history and the history of this world becomes the cruelest joke ever perpetrated by a demon; put Him in His proper place at the center of history, and before He gets through He will brighten the field of earth with such a harvest of grace, and whiten the fields of heaven with such a harvest of glory as will abundantly justify the ways of God."

If you have a perplexity in your mind, take it to Jesus and He will solve it. If you are held by a fear, take it to Jesus and He will conquer it. If you are confused by the noise and tumult around you, go to Jesus and you will find peace. If you are weighed down by your past sins, take them to Jesus and the burdens will fall off. If you are lonely, go to Jesus and He will give you the most glorious comradeship. If you are poor, He will pour the true wealth into your lap. All wisdom, all power, all peace and all joy are yours for the asking, if you will only go to Jesus.

FRIDAY.

BASKING IN THE SUNSHINE.

"For the Lord is a Sun."—Psa. 84:11.
"It is a pleasant thing for the eyes to behold the sun."—Eccl. 11:7.

"His face did shine as the sun."—Matt. 17:2.
"Let the beauty of the Lord be upon you."—Psa. 90:10-17.

How often is beauty ruined by an ugly disposition! The prettiest face is spoiled by a frown or a sneer, or a vain smirk. On the other hand, when purity, truth, goodness and God shine in a countenance, though the features may be plain, the face is the face of an angel.

If the beauty of the Lord our God is a permanent possession, it grows ever more lovely with the years.

Prayer.—O Thou, altogether lovely, we would see Thee as Thou art that we may be like Thee,

and become increasingly like Thee through the endless years. *Amen.*

SATURDAY.

QUALITIES THAT STAND WEAR.

"There is that that scattereth and yet increaseth; and there is that that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11:24.

There is a way to sow and get much and a way to sow and get but little.

There is a way to cultivate the farm that strengthens it for the next year; there is a way to cultivate it to impoverish it.

There is a liberal outlay that brings rich returns, and there is an outlay that crushes.

There is a way to give; there is a way to give expecting personal reward, and a way to give in order to bless. The latter has its reward in heart-volume, love, and joy and peace.

There is an accumulation that enriches and blesses and an accumulation that diminishes and damns. One may have a standing with a bank, but does he have a standing with hearts? There is a way to gain life and lose it.

The enduring quality is the quickening Christ-life which equips one for the life's duties and bigness.

Prayer.—Our Father, we pray Thee to take our lives into Thy full keeping. Our hearts are Thine. Our possessions are Thine. Our lives are Thine. Oh, seize us utterly. *Amen.*

SUNDAY.

STONES AND A WIDOW'S HEART.

"Behold, what manner of stones and what manner of building!"—Mark 13:1.

"She (the widow in the temple of stones) of her want did cast in all that she had."—Mark 12:44.

That is the way of human thinking. "See, what a magnificent building!" "My, what beautiful singing!" "Wasn't that a grand sermon?" That is what we say while Christ is looking for contrite, humble and unselfish souls. Christ might have chosen rich and influential people for His apostles, but He chose poor fishermen and despised tax-gatherers.

The apostles thought they were better than Mary, but as she washed the Master's feet with tears of her penitence they had forgot even their common courtesies.

The wealthy worshipers thought they were accepted for their much doing at the temple, but Christ regarding the heart of the widow who gave all she had with more want than them all, yea than the stone of which the temple was built.

Prayer.—Holy Spirit, make us clean. Thou alone purify us. Thou canst present us to Thyself without spot or blemish or any such thing. *Amen.*

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Chas. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

(Continued from page 3.)

only answer. They go on for a time with a spirit of self-centered "grab, and grab all you can," which they believe is bringing real pleasure; but the majority of them wake up in time to find that life has fooled them, and that they haven't found satisfaction or contentment after all. We all know the story of the rich man who built new barns in which to store his abundant crops, and decided to take his ease and to eat, drink and be merry as his physical necessities were provided for, for many years. On the night of his decision, God told him that his soul was required of him, and asked him who then should possess his goods? Christ told this parable to illustrate the fact that a man's life does not consist in the abundance of things he possesses, and he ended the parable by saying, "So is he that layeth up treasure for himself, and is not rich toward God."

Then we have the multitude of people who accept Christ's position of leadership to a certain degree. Of course, the degree of acceptance varies with the individual, but all of them feel that occasionally they know better what is good for them than the Son of Man. I know two sisters, both of them married, bringing up families in the fear of God, diligent Church workers, honest, respectable. Both of them seemed to have all of the virtues necessary to make splendid Christians; yet, for all of this, they have one flaw which I fear makes their lives as Christians largely ineffectual. Some money was left them by a deceased relative, and they disagreed as to its division. And because they could come to no satisfactory agreement, they refused to associate or speak, no matter where they met. I have seen them go to Church, take the Holy Communion in the memory of our dear Lord and Saviour, and then go their separate ways without noticing each other. In fact, their actions manifested the fact that they were intentionally trying to avoid a meeting of any kind. Friends, can you picture that? Two sisters in flesh, and in Christ, working together in the same Church, participating in the same Communion, and then holding thoughts of jealousy and hatred for each other! Do you consider that they are living a real Christian life when they know that their Christ commanded His followers to love their enemies, and to do good to them that hated them? Can their lives count for much as bringers-in of the kingdom? I have already told you of the good work that they do, but I think the harm caused by their actions more than offsets it. Other people, outside the Church, scoff at them, and call it an example of what the Church will do; and, worst of all, their children are learning to hate. These cousins will not acknowledge their relationship.

What Christ and the Church needs today is the

type of person who will actually give the Son of God his true position of leadership. It is hard to find many examples of this kind of men and women, as most of us are prone to want our own way too much. Our intentions may be the best, but that little streak of selfishness will crop out at times and make our noblest efforts fruitless. Paul, the author of our text, offers a fine illustration of the consecrated life. We know his history and the manner in which he worked and fought to spread the sacred Word. Near the close of his life he was able to make the following statement which we find in 2 Tim. 4:7, 8: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved His appearing." Wasn't that a wonderful thing to say as he neared the close of life's journey? Don't you think that Paul enjoyed more real happiness, contentment, joy, and satisfaction than the man who refused to accept Christ's leadership either in part or in all? Life is but a fleeting thing; we have it now, but in a short while it will be taken from us. When we reach the end, shall we be able to repeat Paul's words and mean them?

Now, let us think once again of the text as a whole, "For to me to live is Christ." This was an easy thing for Paul to say after his conversion, for then he gave up all of his old habits and ways, and accepted Christ's message as a personal responsibility, which required intense loyalty on his part. This loyalty he gave unstintingly. Then he bound his life to Christ's, so that the two were as one. Christ was crucified, and left his work to be carried on by his followers. Paul took up this task with his whole heart, and performed it to the best of his ability; thus for him to live truly was Christ. Wherever he went, Christ's message went also, and this message was Christ, as Christ lived and died for it.

What are we, who are Christians, doing? Are we able to say, "For to me to live is Christ?" Do we accept the perpetuation of the Christian faith as a personal responsibility? Do we have loyalty enough to make us give up what we want for Christ? Are we making our life one with Christ's, not only in words, but also in actions? If we are not doing these things, are we obtaining true joy and satisfaction from life? Do you think we can go on living as we are at present, and when life ends for us be prepared to give such an account of ourselves as we would like to give; and would we be willing to have our Master hear?

Let us take stock of ourselves and find out just how we stand. If we have never before been able to feel that for us to live was Christ, let us start from today on to live such a life as will make this possible; for then, and then only, will life have a real significance and meaning. Let us remember that through faith and works we can accomplish this ideal.

In conclusion, I want to show you the all-important reason why it is our duty to be able to say, "For to me to live is Christ." It is said that after Leonardo da Vinci had finished his great picture of the Last Supper, he invited his truest and best friend to see it before it was publicly exhibited. After the friend had gazed at the work for a while, his first exclamation was, "O what a wonderful goblet in the hands of Christ!" With one stroke of the brush, da Vinci blotted the goblet from the picture. "I would have you see nothing," he said, "except the face of Christ."

As disciples of Christ, we, too, are painting pictures of Him. The world will look at us, and in us search for the face of Jesus; and if we are to succeed in our glorious purpose of true discipleship, we must blot from our lives anything that keeps Jesus from having the central place.

Elon College, N. C.

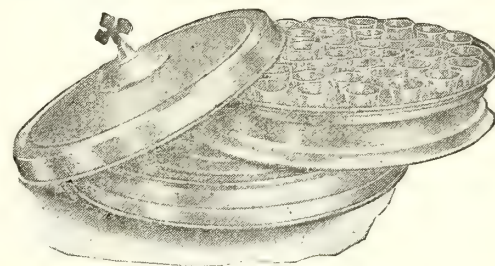
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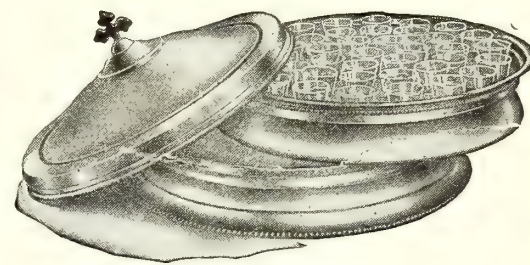
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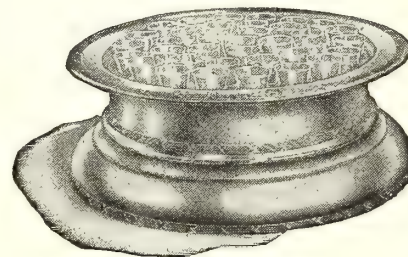


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GOD AND THE TAX COLLECTOR.

Of their own free will, the people of the United States pay into God's treasury—that is, for religion, charity and education—two billion dollars a year; while under the compulsion of taxation they contribute to public treasuries—municipal, county, State and national—twelve billions a year. The situation in Canada must be proportionally the same. Of course, many private contributions to education, and even to charity, are not consciously religious; while on the other hand, much that is provided for from the public treasury is distinctly, though not purposely for the glory of God. On the whole, the accounts of God and the tax collector are fairly distinct.

Now the vast majority of our people believe in God. For the most part, therefore, the two amounts come out of the same pockets. Why are the totals so different? We pay so much in taxes only because we are compelled to do so, and we pay so little to God because He employs no sheriffs. However proud we may be of our liberty, we act like slaves.

One of the most striking effects of our failure to live up to our faith is seen in the contrast between the annual appropriations made to State universities and the budgets of Church colleges. Most of these State universities are of comparatively recent origin, but the University of California has outstripped Columbia University in annual outlay, even as its Southern branch defeated Notre Dame in football. The financial score of 1926 was \$12,223,712 to \$10,290,004. The same year the University of Michigan expended \$9,008,071 to Harvard's \$8,153,000.

When such ancient and heavily endowed universities are thus out-distanced, where can the colleges of single religious bodies appear? Drake

University's budget is \$350,000, while the University of Iowa expends \$3,667,690; Texas Christian University has \$338,691 a year, but the University of Texas gets \$1,586,877 from the legislature, though it owns 2,000,000 acres of land, some of which is producing oil; Butler University's budget is \$258,000, whereas the two State universities, Indiana and Purdue, get a total of \$4,339,108. And yet each of these Church universities serves also an important city, as only one of the corresponding State universities does.

Eureka's operating budget is \$115,000, that of the University of Illinois \$4,250,000; Hiram's is \$134,000, Ohio State University's \$6,250,962; Bethany's \$158,000, West Virginia University's \$1,882,777. In no instance is the difference due merely to the difference in number of students.

No wonder other communions as well as we have sought to meet the situation with student pastors, Bible chairs, Bible colleges and schools of religion under the eaves of the State universities. Doubtless much more should be done in this direction, and even that requires much money. How, then, can the Church college increase its income to meet the growing demands made upon it? How can it meet the competition, not the opposition, of the State university?

There is only one way for any of God's work to get done. Those who believe must give and serve in sacrifice, and they must teach others, by precept as well as by example, to do likewise. Even if the very existence of these colleges were not at stake, and even if the strength and growth of the Churches did not depend upon the Church colleges, the moral health of our land would require us to teach our people to give as much to God, including His schools, as we are compelled to pay the tax collector. Liberty exercised in hon-

oring God and serving humanity is God-like; liberty degenerating into avarice, self-indulgence and negligence is—that way lies death.

Shall our souls be led of God or driven by the tax collector; specifically, shall God or the legislature control our education?—*World Call*.

NOTICE.

U. S. civil service examination for postmaster at Elon College will be held under presidential order of May 10, 1921. Applications for examination blanks may be made of the Postmaster, J. C. McAdams, at Elon College, up to January 29th, after which date receipt of applications will be closed.

Elon College, N. C.

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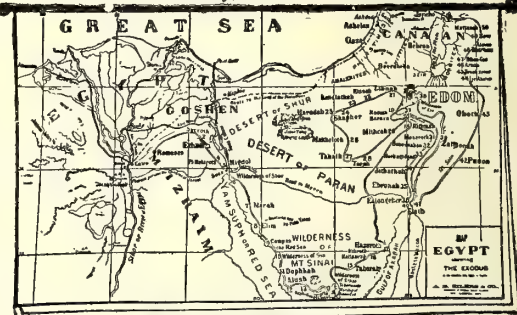
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ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

- | | |
|---|--------|
| 2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles..... | \$.50 |
| 2103K. Morocco Grained Binding, flexible limp, gold edges and titles..... | .60 |
| 2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges..... | .85 |

VEST POCKET TESTAMENT AND PSALMS

- | | |
|---|------|
| 2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges..... | .70 |
| 2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges..... | .90 |
| 2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... | 1.10 |

RED LETTER VEST POCKET TESTAMENTS

- | | |
|--|------|
| 13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges..... | .90 |
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Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babylon fourteen generations; and from the carrying away into Babylon into Christ are fourteen

ing interpreted is, God with us.

24 Then Je'seph being raised from sleep did as the angel of the Lord had

- | | |
|---|--------|
| 5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges..... | \$1.00 |
| 5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included..... | 1.50 |
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Holman GEM Testament

POCKET
SIZE
3¾x4½
inches

Specimen of Gem Black Faced Type
CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,



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| 4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included..... | 1.90 |

RED LETTER GEM TESTAMENT

- | | |
|---|------|
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Specimen of Type.

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of Je'sus



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|--|------|
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RED LETTER EDITION

- | | |
|--|------|
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| 3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included..... | 3.10 |

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BROOKS.

Miss Mary Ellen Brooks was born August 3, 1889, and died November 28, 1928, aged 39 years, 3 months and 25 days. Miss Mary was a faithful attendant at my Timber Mountain services, though a member of the Lutheran Church. Shock and grief from the death of her mother about two weeks before brought on her death. She is survived by her father, two brothers, and six sisters. Funeral services at St. James Lutheran Church, in Hampshire County, W. Va., December 1. A. W. ANDES.

BROOKS.

Mrs. Almira Jemima Brooks was born May 17, 1857, and died November 13, 1928, making her sojourn in this world 71 years, 5 months, and 26 days. She lived near Timber Mountain, in Hampshire County, W. Va., and was a faithful member of the Lutheran Church. She lived a simple, quiet Christian life, and won the respect of all who knew her. She leaves to mourn her departure her husband, two sons, and six daughters, one daughter having died about two weeks after her mother's death. Funeral services at St. James Lutheran Church November 15, 1928. A. W. ANDES.

HOYLE.

Our community was greatly saddened on the morning of December 10, 1928, when the spirit of our senior deacon took its flight to the God who gave it. Joseph Horace Hoyle was born November 14, 1859, being 69 years and 26 days of age. Bro. Hoyle accepted Christ as his Saviour when only a young man and united with Mt. Carmel Methodist Church, Vance County, later moving to Franklin County and united with the New Hope Christian Church, where he was ordained deacon. About eighteen years ago he moved back to Vance County and united with Liberty Christian Church, where he remained a deacon till death. He was a good citizen, a faithful husband, a devoted father, and a very devoted Christian. He always had a smiling face and kind word for all. Truly his life was a blessing and a benediction to the home, the Church and the community in which he lived. For many years he felt the call to personal evangelism, and we believe led many to see the new light in Christ Jesus. He was ever ready to give unselfish service and devotion to the cause for which Christ died. His request was not to weep, but rather rejoice at his going. He was loyal and faithful to his Church and perhaps no member misses him more than the writer. He always had a hearty

day School superintendent in deceased's place, acted pallbearers. There beneath a mound of flowers we breathed this prayer: "Father, into Thy eternal care and keeping we leave our brother sweetly sleeping." Truly a noble soul that made a great contribution to life has gone, but his works will follow him. While the vacant place cannot be filled, we realize that our loss was his eternal gain. May the blessings of Him, whose grace is sufficient for our every need, comfort the bereaved ones. MRS. R. J. NEWTON.

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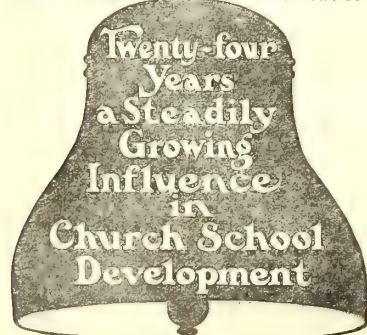
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"ASK THE TEACHER WHO USES IT"



MITCHELL.

Mrs. Mollie Mitchell was born August 1, 1884, and died December 30, 1928; age 44 years, 4 months and 30 days. At the age of nineteen, she married William Pinckney Mitchell. To that union were born eleven children. Four died in infancy; seven children are left with their father. She leaves also her mother, four brothers, four sisters and many relatives and friends who are grieved at her passing. Mrs. Mitchell was a member of the First Christian Church and was of a sweet and kindly disposition. Those who knew her best loved her most. She was a Christian woman.

Funeral services were conducted from the First Christian Church by the writer, her pastor, and interment in the city cemetery at 2 P. M. December 31st. May God strengthen the bereaved.

J. D. DOLLAR.

BROWN.

Mrs. J. J. Brown was born September 5, 1868, and died January 7, 1929; age 60 years, 4 months and 2 days. Before her marriage to Bro. J. J. Brown, thirty-nine years ago, the deceased was Miss Mary Willett. To the union of their marriage were born seven children—Mrs. C. W. Gerringer, Mrs. J. H. Mintor, Mrs. J. W. Neville, Mrs. John Clark, and Fred, Bryan and Virge. She is survived by all her children, her husband, one sister and two brothers.

Not a more beautiful spirit was to be found than Sister Brown. She was a

member of the First Christian Church, and was loyal in every respect. She loved her Church and her labors were for its success. The beautiful floral offerings were emblematic of her life in the community and of the love with which she was loved. Funeral services were conducted from the First Christian Church at 2 P. M. January 9th. The writer was assisted in the services by Rev. J. W. Ingle, pastor M. E. Church, South, Lexington, N. C., which Church Sister Brown attended in her last days which were spent there. May the blessings of God be plentiful toward the sad.

J. D. DOLLAR.



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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, JANUARY 24, 1929.

NUMBER 4.

THE SUN'S OBSERVATORY

By REV. STANLEY C. HARRELL.

DECLINES HIGH POSITION.—

Rev. W. Russell Bowie, who left a pastorate in Richmond, Va., a few years ago to become rector of Grace Episcopal Church, New York City, was, in December last, elected bishop coadjutor of the diocese of Pennsylvania. Dr. Bowie declined to accept the position as bishop, giving as his reason the claims of service in the field in which he is now serving. In his letter declining the position, he said: "It was only five years ago that I left another parish and another city with which almost all my ministry had been identified, and came here to Grace Church to face what I knew were considerable difficulties and a very large opportunity. I know that in these five years I have not yet rightly mastered the difficulties nor opened for this parish the doors of opportunity which wait here for the kingdom of God."

AN INTERESTING DISCOVERY.—

M. Rene Leblond, French consul at Akka, in Southern Morocco, has been making airplane journeys over the Sahara Desert for the purpose of making more accurate maps. He had to make a forced landing in a remote section of desert. He was doubtful as to the nature of his reception at the hands of the tribesmen. To his surprise and delight, he was most cordially received and treated with the greatest respect. He found that he had landed among a tribe that had descended from Jews who had fled from the Mediterranean region to the heart of Africa so long ago that there was no records as to the exact date. They had not been in direct contact with white men since 1866, and for more than half a century their only news of the outside world had been only vague rumors. Their language was a form of Arabic dialect, but in their writing they used the Hebrew characters and conducted their worship according to the Jewish ceremonies.

CARRIE NATION'S SUCCESSOR.—

Mrs. Maude Wilson, of Kansas City, Mo., has adopted the tactics of the late Mrs. Carrie Nation in dealing with the unlawful dispensers of liquor. Mrs. Nation, it is remembered, also hailed from the good State of Kansas. Kansas has for many years outlawed the saloon, and it was the disregard of the existing laws, and the unwillingness or the powerlessness of the officers of the law to deal with the situation which provoked Carrie Nation to resort to direct action to get results. Mrs. Wilson, it appears, was striking in defense of her family. Her husband had been patronizing a speakeasy, which fact had called forth unavailing protests from Mrs. Wilson. When she learned that her eighteen-year-old daughter was accompanying her father and was partaking of beverages stronger than those smiled upon by law, Mrs. Wilson got into action with the same weapon so effectively used by Mrs. Nation, with

the same fatal results to the drink emporium. Even though her methods may not be approved, most right thinking people will sympathize with Mrs. Wilson. Such sentiment as hers directed toward the enforcement of existing laws would go far toward correcting the deplorable conditions that exist in so many sections of the country.

RESPONSIBILITY OF THE HOME.—

The Institute of Social and Religious Research of New York City has been making an investigation to find the causes of moral breakdowns among students while in college. R. H. Edwards, J. M. Artman, and Galen M. Fisher have been conducting the investigation. The inquiry has been conducted in twenty-three American colleges, the information having been sought from teachers and senior students. The findings have been published under the title "Undergraduates," and is published by Doubleday, Doran. The general conclusions of the survey are to the effect that where there is a failure on the part of the boy or girl in college to live up to the moral obligations, that in most cases there is back of the instances a failure of the home to provide the proper moral background. There is especial evidence which points to the fact that where the dereliction is in the use of intoxicating liquor the same attitude has been found in the home from which the student came.

CATHOLICS AND THE RADIO.—

The phenomenal spread of radio broadcasting and the corresponding increase in the use of receiving sets has created some interesting situations in the religious world. Recently a professor in a school of religion was discussing the effect of the broadcasting of sermons as it applies to the average preacher. His conclusion was that the average preacher would have to increase the quality of his preaching if he is to hold the attention of his hearers who are accustomed to hear sermons over the radio.

Occasion of concern is given the leaders of the Catholic Church over the fact that so many of their members are listening to Protestant sermons over the radio. That the Catholics who listen in have more than an idle curiosity was revealed by the experience of a California Baptist preacher who has been receiving substantial financial support in carrying on his radio program from his Catholic hearers. The Catholics are taking cognizance of the situation, and the Rev. Dr. Collins, of Overbrook Seminary, Philadelphia, has drawn up some suggested rules for the guidance of his Catholic brethren. As printed in the *Ecclesiastical Review*, they are as follows: "(1) To listen to heretical sermons on the radio when one is conscious that his faith is being endangered thereby is sinful and forbidden. (2) To listen occasionally, out of curiosity, when there is no danger to faith, is no sin, and unless definitely forbidden by the bishop or the holy see, may be allowed.

(3) To listen frequently or to follow closely the sermons of a particular sect or preacher implies that there is danger to the faith, and this practice should be forbidden. (4) To listen to heretical sermons in the presence of children or of adults whose faith is notoriously weak, should be forbidden on the ground of scandal, for which there is no corresponding sufficient reason."

DRINKING IN COLLEGES.—

Since the prohibition amendment went into effect, there has been periodic waves of discussion regarding the question of drinking among students. The latest outbreak has been provoked by the alleged disgraceful instances of drunkenness at the Virginia-Carolina football game played in Charlottesville, Va., last Thanksgiving. The circulating of reports as to what really happened caused the Governor of Virginia to call for an investigation. Dr. E. A. Alderman, president of the University of Virginia, in his report to the Governor, sets forth not only the attitude of the officials of the university, but also the difficulty of the situation which confronts educational institutions. A part of Dr. Alderman's statement follows:

"I take some satisfaction in the fact that this matter is openly brought to a head and can be frankly set forth. It has too long been a subject uninformed gossip and inaccurate surmise. There is a stubborn drink tradition in American college life, which I greatly deplore. I believe the prohibition laws have helped and are helping to break down this tradition, but they have brought their own particular troop of grave problems which as yet, in both general society about us and in colleges, remain unsolved. Drinking now tends to become more an occasional excess, induced by excitement and emotion, than a constant habit. The whole movement, however, is upward and not downward, a process of improvement and not deterioration. . . . Under the regulations of the university, any student convicted by the administrative council and the president of public drunkenness is dismissed from the university. Therefore, the case of a student alleged to have been drunk in public is reported by the dean to the president and administrative council, and the student is given a hearing. In every case, without exception, in which the proof of public drunkenness is clear, the student has been immediately dismissed from the university. Whenever a student is reported to the dean's office as using intoxicating liquor at all, or whenever a rumor to that effect reaches the dean's office, the student is summoned by the dean and the matter is talked over frankly between them. If the student admits that he has been drinking; that is, that the report or rumor is well founded, and if the dean finds that it is his first offense, or judges him worthy of retention, he must go on a strict pledge to the dean not to drink intoxicating liquor of any kind at least for the rest of the session."

NOTES-PERSONALS

Rev. McD. Howsare, Dayton, Ohio, is this week conducting an energetic campaign, "a kingdom-enlistment service," at Elon College.

Rev. H. E. Crutchfield, pastor Liberty Church, R. F. D., Henderson, N. C., is a busy man. Besides serving Churches full time, he is taking post-graduate work in theology in Duke University, Durham, N. C.

The Executive Committee of the General Convention, Dayton, Ohio, has elected Dr. W. P. Minton, Dayton, and Dr. G. O. Lankford, Burlington, as the representatives of the Christian Church at the World Alliance for International Friendship Through the Churches.

Dr. J. O. Atkinson, editor of THE CHRISTIAN SUN, passed through Richmond the first of the week on his way to a meeting of the Executive Board of the Southern Christian Convention. We were glad to see him, and have a few words about the outlook for the new year.

Among the other bequests of the late Benjamin Duke, of Durham and New York, SUN readers will be glad to note that our Christian Orphanage, at Elon College, is to receive \$15,000. Some other orphanages of the State, white and colored, were generously remembered with legacies ranging from \$5,000 to \$30,000 each.

Any of our ministers and other readers of THE CHRISTIAN SUN desiring a copy of "The Christian Annual," issued by the General Convention, covering important data and statistics for the entire Church, may now secure a copy by sending \$1.00 with order to Rev. W. H. Denison, Secretary, C. P. A. Building, Dayton, Ohio. "The Annual" contains much data and information, and is invaluable as a book of reference and information.

The biggest religious event in the South in the last fifty years is the coming together of Christians and Congregationalists in Church and educational institutions. It is the acorn of Christian union in the South. The oak will grow from that acorn. The multiplication of Churches and members in the South is not as significant as the coming together of these two relatively small groups. We are dealing with beginnings.—*Southern Congregationalist*.

How very helpful it would be if all pastors would co-operate as does Rev. G. A. Pearce, of Windsor, Va., in securing renewals and new subscribers for their Church paper. If they would, THE SUN would soon be paying the Church a dividend instead of drawing from its resources. Remember, Bro. Pastor, that when you put THE SUN in a home you make at least fifty-one pastoral visits to that home each year—and visits that count and do good and are remembered.

Our sympathies are extended to our friend and brother, Chaplain W. W. Elder, U. S. N., who mourns the going away of his dear wife. She departed this life from her home at Long Beach, Calif., on December 26th. Mrs. Elder was a woman of many graces and accomplishments and made friends wherever she went. We remember with pleasure her stay at Elon College several weeks about three years ago, where she made many warm friends, all of whom lament her going.

It is learned with genuine pleasure and heartiest approval that Liberty Church, Vance County, is doing that which one could wish many of our other strong and growing Churches would do, viz: building a parsonage on the ground near the Church, that it may have and house its pastor and preacher close to the Church and in the community. This Church went from one Sunday a month preaching to two Sundays a month two years ago, and now it is taking another commendable and forward-looking step. This is a splendid community, and its beloved pastor, Rev. H. E. Crutchfield, and wife, rejoice in the prospect of a nice, comfortable parsonage at the Church, to be completed and ready for occupancy at an early date.

We regret to learn that Miss Pattie Coghill has resigned her work as secretary of Christian education of the Southern Convention. Miss Coghill has certainly rendered most faithful and capable service and has endeared herself not only to the young people with whom she has worked, but to all in the various Churches and societies with whom she has labored. Information is that Miss Coghill resigned because of the lack of income to the Department of Christian Education. The more is the resignation to be regretted on this account, because hers was a most worthy and meritorious work. Rev. F. C. Lester, who is chairman of the Department of Christian Education, will carry on the work through correspondence as best he can from his pastorate at Waverly, Va. Here is hoping that finance will be so arranged that Miss Coghill, or a successor, can at no far distant date be put in the field.

Mr. Peter Franklin Barbour, of Burlington, who had a nursery business and orchards in Mississippi, was instantly killed last Friday P. M. when the automobile in which he was riding collided at a crossing with a fast passenger train near Dade City, Fla. Bro. Barbour was on his way to visit his brother at Palmetto, Fla., when the tragedy occurred. The deceased graduated from Elon College, class 1903, and taught school successfully several years. He married Miss Ollie Hall, of Burlington, who, with a ten-year-old daughter, survive him. The funeral services were held from Shallow Ford Church, near Elon College, to which Church Bro. Barbour had belonged as a devoted and faithful member since he was a boy. The services were conducted by Dr. G. O. Lankford, Rev. T. J. Green, and Dr. C. H. Rowland. He was a good man, and many SUN readers who knew him will lament his tragic and untimely death.

Dr. Lewis H. Keller, president of the Atlanta Theological Seminary, sends us a copy of a letter signed by officials of his board of trustees, copy of which letter, Dr. Keller says, was sent to 800 leading pastors in America (Congregational pastors, we infer). One paragraph of this letter will prove of interest to SUN readers: "Atlanta Seminary is the youngest of our seminaries, and not yet endowed. It is the only theological seminary of the Congregational and Christian Churches in the entire South. Congregational in origin and administration, it is undenominational in service, nonsectarian in spirit, free and progressive in its thinking. The removal and enlarged plan call for \$15,000 above present income. The final decision of the trustees to move to Elon, N. C., must be determined by the response of Churches to the appeal of our denominational leaders."

Rev. E. B. White writes: "In this fast, restless, materialistic age, it is well for us to remember that there is no event in the life of individuals or nations out of which Jesus Christ, the

Lord God, can be thrust with any safety. The problems that constantly vex the race, no matter what they may be called or where they may be found, have no solution apart from the matchless Life-giver. There never was a time when the help and guidance and the power of our Lord Jesus Christ was more needed in men's lives, in all our lives, than it is today. Therefore, we need to seek for closer communion with God, for clearer and more vivid views of eternal verities, and a more constant sense of the Divine presence and dependence on the Holy Spirit. Christ must be our Master and Guide in all things. We must bring the spirit and principles of our Lord into all departments of life—social, industrial, economic, as well as religious—if our civilization is to be redeemed and saved. The Messiah of prophecy became the vicarious sacrifice for our sins, that He might become the Reconciler and Redeemer, 'That we might be made the righteousness of God in Him.' Christ, our High Priest, is the universal Saviour of mankind. The only way by which sinful men can approach God is along the blood-besprinkled path of Christ's atoning sacrifice. Our souls seek for peace and happiness, purity and truth, and these are found in Jesus, who is the Way, the Truth, and the Life."

ONE WHO NEVER TURNED HIS BACK.

The pressure of other material in the columns of the anniversary issue last month crowded out reference to the loss of one who, in his own person, incarnated the passion for larger Christian unity and unbroken fellowship—Alva M. Kerr, editor of the *Herald of Gospel Liberty*, of Dayton, Ohio.

An invalid for more than forty years, a patient disciple in the school of suffering, doing much of his work from a bed of illness and pain, Alva Kerr was a constant inspiration to those who had had the privilege of personal acquaintance.

By a multitude of others he was known and loved for his writing. Editorially, he was a trail-maker. Honest and clear-cut in his thinking, courageous in standing for progressive tendencies, always a prophetic champion of Church federation and unity, he made his journal, although the organ of a smaller denomination, one of the foremost Church publications of our day.

And we cannot forbear adding that, if all denominational journals were characterized by the same active and ardent enthusiasm for inter-church co-operation and fellowship which Alva Kerr wove into the very warp and woof of the *Herald of Gospel Liberty*, and if all carried on the same effective education through their columns in behalf of that ideal, the day of larger Christian unity would soon dawn.—*Federal Council Bulletin*.

THE SUN LETTER.

We want every family in the Christian Church to take THE CHRISTIAN SUN. We want every subscriber now on the list to help us get a new one. If you know of a poor widow lady in your community who is not financially able to take THE SUN and would like to read it, won't you be so kind as to write me and give the facts, and we will try to see if she can get THE SUN; or if some old member of our Church not financially able to pay for it, let us know about it.

This is the beginning of a new year; let us plan and do big things for THE CHRISTIAN SUN. Now listen: this is a very important matter, too. Look at the label on your paper, and if your subscription has expired, mail us your check for \$2.00 to renew. It takes money to pay the printer; the rest of us work free.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

THE CHRISTIAN SUN'S PULPIT

WORSHIP OF GOD.

(From a Chaplain's Point of View.)

I.

BY CHAPLAIN H. E. ROUNTREE, U. S. N.

Definition: "Divine worship" is defined as being an act of paying honor to God. "Worship" is defined as being in the spirit and attitude of respect and honor—reverence—toward God.

God's command: "Thou shalt worship the Lord thy God, and Him only shall thou serve." This has been God's order from the beginning of time, and the Church throughout all times, in whatever form it has existed, has been maintained with that in view.

The promise: As a reward for this devotion, God has promised that for the coming together in agreement and worship He will give us what we ask and endow us with a consciousness of Himself (Matt. 18:19-20), and that they who so worship shall renew their strength and shall not grow weary nor faint (Isa. 40:31).

The condition: The supreme condition of true worship is a true heart, unwavering faith and freedom from desire of evil (Heb. 10:22).

The manner or form: The manner and mode of worship may be according to one's own touch with God, or his personal relation to Him. Nevertheless, he has not left us without definite form. The Scriptures prescribe that the "assembling of ourselves together" in singing, making melody, making a joyful noise (for some folks can't make melody or sing either), serving gladly, coming into His presence with singing, prayer, exhortation, meditation (Psa. 100:1, 2), each helping the other (Isa. 4:6, 7), hearing instruction (Prov. 8:33, 34), etc., is the due and perfect expression of our devotion to Him.

In addition to this, there is the Church architecture and its equipment, in symbol of spiritual significance; the sacraments of Baptism and the Lord's Supper, with their spiritual significance—all create an atmosphere of devotion and are a medium of spiritual thought. During the Israelitish age the offering of sacrifices was an essential performance, but under Jesus these were done away with and an humble and contrite heart, with gifts for the poor and the support of the gospel and the Church, became the Christian's sacrifice.

The motto: There is a banner that each shall bear, and that banner is the standard of God, through Jesus Christ our Lord; a fixed and steady purpose of heart and mind, to glorify the Father, the Son, and the Holy Ghost (Matt. 28:19).

A false worship: Throughout the Scriptures, such things as heavenly bodies, groves, idols, images, other gods, improper use of temple, human sacrifices, witchcraft or devination of spirits, magic, and such like, all are denounced as idolatrous and unworthy the spirit of God. "God is a spirit and they that worship Him must worship Him in spirit and in truth."

All these things are plainly given us as a part of our worship in order that everlasting praise may be given God to whom it is due. But, however clear and plain these things are, the obligation seems to rest lightly upon many professed Christians. The slightest unfavorable phases of the Church life may effect one's worship. If the preacher is prosy, or the service is too long for one's particular complex, or a member is a hypocrite, or the music is bad, or the pews are hard, or the weather is hot, any of these things is a sufficient reason to absent one's self from the Church. Such a one seems to regard the Church as something arranged for his convenience, instruction

and entertainment, and when this fails there remains no further reason for devotion.

There are others who seem to think that the sermon is a matter of chief importance, that nothing else matters, so they arrange to arrive about the time the sermon begins. If the preacher happens to be not to their liking, they are cut of it, for this furnishes abundant reason for not attending Church again.

In these strenuous days, people are putting forth every ounce of energy they have to keep up with the procession of life. The Sabbath finds them weary and exhausted, and a day in bed, or riding, or picnicking, or the beach, or a play of some kind promises them more than the Church does, and they follow the line of least resistance, and so they turn to gratify their hearts' desire. But is not their hearts' desire" misplaced? Have they not a distorted idea of the meaning of the Church? Surely recreation is necessary and the wholesome kind is not out of place on the Sabbath Day, but should one allow his affections to be misplaced? Shall we have our worship of God undone?

"These ye ought to have done, and not left the other undone," saith Matthew.

We do not deny that it is possible for one to worship God in the quiet of his own home or in the secret of his own soul. One may enter into worship of God as he watches the glorious sunset, or gazes upon the mighty span of the sea, or visualize the glory of the forest, or contemplates the flowers of the fields, or sits meditatively by the babbling brook, or rejoices in the river's eternal blessings. Nature is not only a storehouse of God's image and presence, but a throne upon which He sits where He impels man to become aware of Him. But how many do this? We do not know. Thus we believe that no man does so find God until he has done the first works of grace in his heart and been born from above, and who has not also, fundamentally, a soul yearning for the assembly and the edification of the saints. It is from this experience that he may, like Moses, then go out to nature and find God there.

If we understand the fundamental teachings of the Scriptures regarding worship, we conclude that the fundamental purpose of divine services is worship to God. If this obtains, where there is no sermon there still could be worship. Though one should fail to get comfort he looks for, or some word of encouragement he needs, or an inspiration of hope, or instruction (and it is very rare that a service does not give something in all these), there remains the fact that worship to God in the assembly of the saints is one of essential things, and it is that which they should diligently seek to the exclusion of their particular whims, erratic tastes, or peculiar complex.

We cannot urge too deeply the essential basic fact that God's children are a company of true believers bound together by an affinity of brotherly love which has its source and inspiration in Jesus Christ, and that to organize for it and work together for it with honor to God and with Jesus as our Leader is our great task. We organize our clubs and join them and have regular stated meetings and lots of special ones, in order to propagate the brotherliness it extends. Can a man be as good a Mason by absenting himself from all that is Masonic as he can be giving his devotion to the meetings, and to the welfare of the organization? In heart, yes, for it is in the heart all character is made, but in practice and in service, no; and he knows he cannot. Can a man love his sweetheart just as well away from her as in her company?

Can one be as good a Christian by the babbling brook as he can at service Sunday morning? In heart, yes; in practice and actuality, no. He needs the warmth of the soul, passion of others who think like he does, and in turn they need the warmth of his devotion. Besides, is there honor where no honor is observed? Do we hear anything when there is no sound? "Do men light a candle and put it under a bushel?"

Having done all this, what follows? The great outstanding blessing of worship, which is: divine connection between man and God in such a way that divine power is bestowed upon the man and serves him in the execution of his tasks. It comes in contemplations, in actions, in prayers, in instruction, and sometimes in menial tasks, but always it is a linking up of the human with the divine, and when it fails to do that it fails to be worship.

Finally, it means more still—the gift of spiritual valuation of things. All of life needs to be interpreted in its values, and only as man realizes those values do they have meaning to him. Man needs to work by spiritual standards. He needs to judge by spiritual values. He needs to regulate life by spiritual precepts. He struggles for food, for dwelling, for position and for honor. What do these things mean to him in terms of culture, of truth and spiritual insight? They have no such meaning unless he understands God and gives Him the honor of life. As "truth" means nothing to us unless we are given over to the culture of truth, so worship means nothing to us unless we are given over to worship. To be engrossed in the material things of life all the time disqualifies one for this culture and incurs the penalty which comes to the disobedient.

Every true lover has his way of loving and giving himself over to it. There is the "sign language," the eyes, the touch of the hand, gifts, little ministries, and a thousand attentions in everyday life which speak out loud to others that which the tongue can never express. Likewise, the emotions of the soul make known its secrets of the heart. A mother goes to her child's bedside where it sleeps, not to tuck the cover in again, but to kiss it and relieve her heart's devotion for the child. This is the spontaneous expression of love that all the powers in the world cannot stop. If it should be denied such an expression, love would die.

Unexpressed love to God will die also. Unexpressed devotion is the tragedy of the Church. Thousands make the mistake of believing that the Church is nourished and sustained by God alone and that their own spirituality is nourished by what they get out of it. That is a false conception. Spirituality is not something bestowed upon one gratuitously. It is something which is received as a consequence of opening the life to it and letting the life go out to it.

We cannot be spiritual by a simple passive acceptance of God; we must go further, and let God in and then we must "sup with Him," says the apostle, which means nothing more nor less than communing with Him, and expressing our love for Him, which communion is as essential to our spirituality as food is to our bodies, as thought is to our intellects.

We claim the Holy Spirit only by the wooings of our souls, and we may retain that Holy Spirit only by the oft-repeated expression of love for it. That is active worship.

Worship on a Battleship.

Worship on a battleship, or in the military service is essentially the same as it is elsewhere, with certain limitations.

In the first place, there is no Church building, no art-glass windows, no architecture, nothing to symbolize or suggest a place of prayer. Any
(Continued on page 14.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE PEACE PACT.

The Senate of the United States has ratified, and President Coolidge has signed, the Kellogg peace pact. This makes the pact authoritative and valid, so far as our government is concerned. Other governments already ratifying the pact are France, Belgium, the republic of Czecho-Slovakia, Great Britain, Germany, Italy, Japan and Poland. While the Kellogg pact does not go as far as the League of Nations so far as its content is concerned, it does go much farther than any pact or treaty entered into by concurrent nations thus far. The treaty remains open for other signatories, and very likely other governments will sign it. The two articles of the pact which give much hope for permanent peace, and the settlement of international disputes without recourse to war, are:

Article I, which "solemnly declares in the name of their respective peoples that they condemn recourse to war for the solution of international controversy, and renounce it as an instrument of national policy in their relations with one another."

Article II—"The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

Thus it will be seen that the nations entering into the treaty officially denounce and outlaw war as a means of arbitrament between contending nations. In other words, the pact now ratified constitutes a basic principle of international law which, if adhered to and interpreted according to the spirit of the pact, will result in the most momentous revolution ever achieved in time of peace for the abolition of war and the peace of nations.

The time has certainly come in the history of the world when mankind, for its own sake and protection, must protect itself against the horrors of war. War has become such a destructive force of life, of property, of morality and spirituality,

that it can no longer be tolerated or endured. Either man must destroy war or war will destroy man. It has become a new thing and one that involves not only the soldiers who fight, as in previous decades and centuries, but all the people as well—men, women and children. Already the governments of the world are spending far more on wars—past, present and prospective—than on all other activities combined. We of the United States, for instance, spend \$5.00 on war and its consequences for every one dollar we spend on all other governmental interests and enterprises combined—educational, commercial, internal improvement, road-building and all the rest.

It is no wonder, therefore, with every gesture toward national peace, and especially with the ratification of the Kellogg peace pact, the Protestant Churches of our country are in highest accord. The Federal Council of Churches, at its recent quadrennial meeting, summed up the situation for the pact so far as the Protestant Churches were concerned when it declared that "in the renunciation of war as an instrument of national policy, its council recognizes the great step toward the realization of the Christian ideal or a society in which all human relations shall be organized on the principle of brotherly love."

We join most heartily in the sentiment expressed in the bulletin of the Federal Council for January: "We suggest that the Sunday after the ratification of the pact by the Senate be observed throughout the Churches as a day of rejoicing, of prayer and of fixed determination that our people shall stand steadily behind the spirit of the pact through the decades ahead, to the end that peace, with justice and good will, may become a world habit of the nations."

While we rejoice over every step taken toward the realization of world peace, we may hope for the day, though it has by no means arrived, when the prophecy of the Book of Micah shall be fulfilled: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

J. O. A.

PROHIBITION ANALYZED.

No law can enforce itself. Moreover, law has been defined as "the organized virtue of the community." This virtue may not be universal as controlling the conduct, or even the desire, of a minority, but it must be far-reaching enough to control the conduct and the desire of the majority, or it would not be law. The majority of the people of the United States, at various and sundry times, have declared in favor of prohibition and against the legal sale of liquor as a beverage. This is the law of the land. We have nothing to say now as to how this law has operated, as to the enforcement of its provisions, or the lack of it. We invite the reader's attention to another phase and feature of the law in this discussion. We have never heard the virtue of the validity of the prohibition law seriously disclaimed, nor its merit, as law, decried. The issue ever at stake is its enforcement.

This question then arises: Why is it that the great majority of the secular papers of the country, dailies and weeklies, hold up prohibition and prohibition enforcement to ridicule and, when possible, to scorn, knowing that the majority of their readers favor prohibition? Why is it that, in neighborly and social conversation, participants so easily lend themselves to ridiculing prohibition and to relating incidents of law infraction along this line? Why is it that the illicit manufacturer or dispenser of liquor is frequently spoken of as if he were a martyr or a hero? Why is prohibi-

tion, which has been adopted, not only as a part of the statute, but as an integral part of the organic law of the land, held up to ridicule and scorn or contempt while other laws and constitutional amendments escape this opprobrium?

There can be, it seems to us, but no answer to all these questions. The use, the drinking of strong drink, is a matter of individual taste and habit, and while each one who indulges thinks he can handle his own taste and habit safely, he is afraid that the other fellow cannot or will not. Hence, he is willing to uphold prohibition at the polls, but unwilling to carry out the law, so far as he himself is concerned. No individual considers himself a menace to the public, and considers his tastes and habits a matter of his own management and concern. He is firmly of the conviction that he can handle his own conduct and attitude under all circumstances, but he is as firmly convinced that he cannot afford to trust the other fellow to do the same. He knows he is not going to drink to excess himself, but he so much fears that the other fellow will that he votes to protect himself against indulgences of the other person while he declares to control his own situation himself.

Here, then, is the ground and room for education and preaching. Some recent writer suggested, in the daily press, that a part of the money appropriated to law enforcement could be well spent on educating the people up to the dangers and pitfalls of indulging individually in strong drink and its baneful effects upon the human system, and of the consequences the individual might expect if he persisted in the use of strong drink. That writer was not far of the mark. Let us learn that law, so far from enforcing itself, only gives an opportunity for individual behavior and the pursuits of virtue. Many of our Southern States, in particular, with other States of the Union, carried on a preaching and a propaganda very effective, in their results, and very wholesome in their pronouncements, against the hurtful influence of liquor on the individual. This was carried on until the great majorities in these States registered their decision at the polls. It was a wholesome educational process. Now, since we have prohibition, this educational process, in a large degree, has ceased, and we are trying to prohibit a generation from doing that, the evil consequences of which they know little about. They have not seen and been accustomed to the awful horrors and the consequences of the open saloons; for instance, they have not been taught, as some of us were in our youth, the deleterious effect upon the human frame, upon the brain, the brawn, the health and the morals of the individual of strong drink. We need again this educational process, this propaganda, this preaching, this moral instruction, that leads, young and old, to a full knowledge of the facts in the case, and of what may be expected of the individual if he habitually indulges his taste for strong drink.

It is high time we separate in our thought prohibition enforcement from prohibition law and conduct. We are persuaded that the law is beyond censure or ridicule, and that the methods of enforcement only lend themselves to ridicule and criticism.

This further line may be written: There are State laws, there are county laws, there are community standards, that are to be upheld and enforced. This is the duty of each individual citizen. Why put all the blame on the Federal government, for instance, for not enforcing prohibition when we have just as stringent laws in our States and in our counties, in our cities, towns and communities, against the sale of liquor and the making of liquor as the Federal government has? Why not take some of the censure, at least, home to our own county and city officials, to our own community and State authorities? These are as

much responsible for non-enforcement as Federal officials are, certainly in States, cities and counties that have written stringent prohibition laws on their statute books. Prohibition is a matter of personal and community interest, and as individuals, who desire a moral and a sober community, we should seek to uphold the virtues of the law as well as to see that the law is enforced. These are our laws, and not the laws of some far-removed or remote makers of law. J. O. A.

SUCSESSES AND FAILURES OF CONGREGATIONAL CHURCHES IN THE SOUTH.

BY DR. J. EDWARD KIRBYE.

(An address delivered before the Men's Club of the Elon College Christian Church.)

In the union of the Congregational and Christian Churches, there are administrative and legal problems which will need to be handled carefully, that reactions may not be disastrous to either group. Our only problems are at this point of contact. In our theology, our teachings, our principles, our polity, there can be no questions of a disturbing character. Neither has any written creeds outside the local Church, and each is a democratic organization, making character the test of fellowship. Christianity is a way of life to each group.

A great and grave responsibility rests upon us, and we need to pause prayerfully in the face of it. I think of the words of Tennyson these days: "O heart, are you great enough for a love that never tires?"

O heart, are you great enough—I have heard of thorns and briars!"

It is the cause of Christ—the kingdom for which He lived and died—the faith which He practiced, and the great concern, as our friends express it, and the influence that we will gain if we go forward and the influence we will lose if we turn backward, which now make imperative decisions affecting our own interests for all time to come. The torch of Christian unity will go out in our hands if we turn backward and it will be given to others to carry while we sit amid the ashes of a glory which was once our own. We cannot turn back unless we choose for ourselves the stale fleshpots of a sectarian past. I do not believe that sectarianism represents the mindedness or the will of either the Congregational or Christian Churches of the United States.

Wherever Congregationalists assemble these days, questions are being asked, books are being studied relative to Christian folks and their Churches. Likewise, Christian groups should be studying Congregational Churches, that a unity of spirit may become so real that each has a pride and joy in the other. My defense, therefore, is that I am speaking to a Christian group which presumably desires to know and appreciate the significance of the Congregational movement. That our failures as well as our successes in the South may be seen, some general observations may be thrown with profit into the background of the picture which we are seeking to make.

So-called Congregationalism came into being with no thought of founding a separate denomination. Originally it was a protest against Church establishment and headed in the direction of both a democratic government and a democratic Church. They were dubbed "Independents," and they accepted the name. Some called them Pilgrims, for in seeking a State without a king and a Church without a bishop, they became strangers in the earth. But the spirit grew in England and you have a revolution in 1640 with Oliver Cromwell and his praying independents, overthrowing the government of Charles I and leading him to the scaffold in Whitehall, London. In 1620 a band of them left Holland, where they had found

refuge, for Virginia, but by mistake landed on the rocky shore of Massachusetts, where they named their settlement Plymouth. Only a few years before the successful revolution in England, Cromwell himself had planned to come, but was detained by royal order after tickets had been purchased. It is interesting to note that one of the early Christian preachers in the first half of the nineteenth century in North Carolina was nicknamed a Pilgrim preacher. Alexander Whittaker, in Virginia, was writing letters before 1620, urging independents to settle there, though Virginia in the main was one of England's most loyal colonies. Some came and settled in Nansemond County, but later left and sought the establishment of a separate colony in Maryland.

What have been the outstanding characteristics of this movement in both the old and new world?

1. A democratic Church and a democratic State.
2. A zeal for education and an educated ministry.
3. A missionary outlook upon the world.
4. Certain great periods of evangelism and the cultivation of religious experience.

The Congregational name gradually came into use to designate the movement. The names Independent, Churches of Christ, Plymouth, Pilgrim, Scrooby, Leyden have been used along with others. For years here in the United States there was no effort for a national cohesion. Not until the seventies of the last century was a national organization perfected. Ecclesiastical authority was feared for many years. In the latter part of the seventeenth and the first half of the eighteenth century a Calvinistic theology embedded itself in New England; then came the Unitarian protest, after which Congregational Churches swung back to the local Church with creed or no creed, as the Church might determine.

Why do some Churches grow in one community and not another? Why have the Congregational Churches grown in the Middle West and on the Pacific slope and not in the South? I do not know. Seemingly, there was every reason why they should have grown in the South. They were here at the beginning, and Churches existed in Norfolk and Nansemond Counties. The effort was made, but finally abandoned. It is necessary for us as Congregationalists to speak of our Virginia ancestry like that of a hill of potatoes—the best part being in the ground. But the Christian movement came along with some mind and appeal and succeeded following the days of the American revolution.

There is one Congregational Church in Charleston, S. C., with its roots deep in the soil of the past. It is known as the Circular Church from the shape of its building, although its corporate name is "The Independent or Congregational Church." The first ship landing colonists on this coast carried a record of an independent preacher who was spoken of as "an arrant knave and an ignorant preacher." There is a wonderful story associated with this Church. It was prosperous, although suffering greatly during the American Revolution. The Church and minister came through the struggle to overthrow Church establishment in the new State and to have its own creed put into the Constitution of a free State.

It is interesting to note the five declarations of this old Congregational Church, placed alongside the five declarations of the early Christian fathers here at Lebanon, Va.:

1. There is one Eternal God and a future state of rewards and punishments.
2. God is to be publicly worshiped.
3. The Christian religion is the true religion.
4. The Holy Scriptures of the Old and New Testaments are divinely inspired and are the rule of faith and practice.
5. That it is lawful and the duty of every man being thereunto lawfully called to bear witness

unto the truth.

These were drafted in 1778. There isn't a great deal of difference between these and the five principles of the Christian Churches adopted in 1794. If I were analyzing the differences I would suggest the superiority of the fifth principle of the Christian Churches over that of the fifth principle of the creed of this old Church.

What has the old "Circular Church" accomplished? What else has it done that entitles it to the gratitude of our day? It organized the Charleston Bible Society, which is older than the American Bible Society. It wanted the people to have an open Bible. It founded the Charleston Port Society for the rescue of seamen. It gave great sums of money for its day to Columbia Seminary, Yale and Andover. It has the oldest clergy society in America to take care of its aged ministers. It numbers among its notable families such names as Charles Pinckney, Robert Y. Hayne, and Benjamin Palmer. But at the close of the War Between the States, less than three hundred of its former members could be found. But it is a shrine like that of the Old Lebanon meeting house, and together we will cherish it.

Then there is another one of these shrines which together we will cherish. It is the site of the old Midway meeting house, in Liberty County, Ga. This old Congregational Church gave both signers of the Declaration of Independence from Georgia. Among its list of ministers is Abiel Holmes, the father of Oliver Wendell Holmes and Isaac Stockton Keith Axson, who for years after his service there served the old Independent Church of Savannah. It was interested in education and organized the first institution for higher learning in Georgia. Eighty-three ministers of the gospel went forth from its life. The family of the mother of Theodore Roosevelt was enrolled in its membership. The first foreign missionary of any Church in the South was one of its members. It is a wonderful story, bringing out of the past a glorious chapter in American history.

In the early part of the nineteenth century there was another Congregational movement which seems to have been confined largely to the plateau areas of North Carolina, South Carolina and Tennessee. It was under the leadership of Rev. Wm. C. Davis and was violently anti-slavery in its insistences. Scores of Churches were organized, conferences created, but when the war came on the movement seems to have ended. And yet I haven't any doubt but that many people could be found whose fathers and mothers, removed perhaps two or three generations, were members of these Churches.

In 1853, in Georgia and Alabama a protest movement arose among the country folks which designated their Churches as Congregational Methodist. In the beginning of the present century most of these Churches had dropped the name Methodist. The Atlanta Theological Seminary was organized for the express purpose of providing a ministry for this group of Churches, and has rendered a notable service. Whatever our emphasis may be in the future, it would seem to be upon even a better preparation of our ministers in rural communities for the tasks of unified endeavor and a higher and better religious experience through the processes of religious education, that the Church life spiritually may be the equal of the educational ideal of the Consolidated High School. This Congregational Methodist movement, beginning a few years before the Civil War, in many ways parallels the movement earlier in the century of the Christian Churches in North Carolina and Virginia.

There is another Congregational movement in the South which is probably the most important of any. I am calling it the "Florida Movement," although the influence may be found in other

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Federal Council, which is composed of representative delegates from twenty-eight Protestant denominations, held its sixth quadrennial session in Seneca Hotel, Rochester, N. Y., December 5-12, 1928, with 503 present. There were three meetings each day, two in the hotel and one in the Baptist Temple.

The Christian Church was represented by Revs. Drs. F. G. Coffin, Martyn Summerbell, W. H. Denison, A. G. Caris, and W. W. Staley. Dr. Coffin requested me to report for Thursday morning, December 6th, for the *Herald of Gospel Liberty*, *CHRISTIAN SUN*, and *Christian Vanguard*.

The topic for that day was "The Approach of the Church to the Country Community and the Modern City." The term, rural population, as used by the United States census, includes all persons in centers of 2,500 and less population. Village population, defined as that of 250 to 2,500, and separate from urban population, is increasing. By the census of 1920, village population totaled 31,000,000. There is a steady moving from farms to villages, and from villages to cities, so that it is estimated that the total farm population is less than 28,000,000, or less than one-fourth of the total population of the United States. This classification makes three groups in American population: farm, village and city groups. The trend of population is toward the city by way of the village from the farm. But all groups under 2,500, whether on farms or in villages, are classed as rural. The shifting of population from farm to village, from village to city, and then from city to exclusive suburbs, raises new questions in social, moral and religious relations; and these are questions for Church solution. Every advanced step in education in commercial and industrial progress, and in transportation and communication, adds to the questions that require solution.

Agricultural villages are more nearly 100 per cent American than cities, and the more homogenous and American the population is, the more easily can the Church solve her problems. Conflicts arise between labor and capital, between rural and urban groups, between social groups, and even denominational groups, and these all need solution. The Church is the only institution qualified to harmonize discordant elements for the good of all; and the Church needs, first of all, to settle the differences within her own ranks.

Church unity, for which the Federal Council stands and has labored for twenty years, is a prime necessity in this age of new relations in all departments of human society.

Some claim that schools and seminaries prepare ministers for city pulpits; others claim that rural pastors are promoted to city charges and this weakens rural Churches; and yet others, that many ministers have their minds too much on larger salaries. Again, it is claimed that Churches in modern cities move into rich suburbs of best homes and largest incomes; that such moves are made for denominational reasons rather than for soul-saving; and that sections that need the gospel most are most neglected.

The Federal Council believes that there should be more co-operation and less competition, more unification and less overlapping.

All the questions that arose in the council were discussed in the sincerest and most friendly spirit from all angles and by men from all parts of the country. If the whole Church had the spirit and viewpoint of the council, unity would exist in lo-

cal communities, cities and different denominations. The Church is moving toward unity as the nations are moving toward good will and peace. The Church is one in prayer and song, and should be one in work.

W. W. STALEY.

ELON LETTER.

THE SNARE OF PREPARATION.

(Opening chapel talk, January, 1929.)

The majority of college students, if asked to state why they are in college, will say in order to prepare for life. Our entire educational system is built on the basis of preparing for the life that is to be. Our grammar schools prepare for high schools, and high schools (in common parlance known as preparatory schools) prepare for college, and the colleges prepare for graduate and professional schools. And when the educated man is through with our system of preparatory institutions, he then enters upon another type of preparation, the accumulation of a fortune for the days of his decline and decrepitude. Toward the sunset period of life he takes counsel with reference to preparing to meet his God.

Count Leo Tolstoi looked on this system of preparation and declared it to be a snare. He enjoyed life from day to day as a worth-while experience, worth while in itself. And why wait till the end of life to think of preparing to meet God? Why not meet Him in the daily experiences of living?

Count Tolstoi is supported in his view by a Creator who said, "Sufficient unto the day is the evil thereof." The man who spends his time waiting in bus stations or railway stations for the means of transportation to take him to some other place is largely wasting his time, and so it is of the student in college who has his eye fastened on the future career toward which he is looking and fails to extract from the daily round of his college duties and privileges the satisfaction and joy that attend real living.

A great preacher recently said that he had spent twenty-five years getting ready to preach next Sunday's sermon. Some housekeepers worry all winter about how they shall manage their spring cleaning, and then worry all the summer about how they shall get the house in order for the winter season. They miss the real joy and satisfaction of living.

A few years ago I made a trip across the continent and up through Canada. In every city in which we stopped there were large numbers of tourists, sightseeing so they thought. But, as a matter of fact, at the Grand Canyon they were reading their guide-books describing Salt Lake City or Los Angeles; and at these places they were reading their guide-books describing San Francisco, or Portland, or Vancouver, or the Yellowstone National Park, and at the Yellowstone National Park they were reading their guide-books about Chicago. At the end of their tour of the country they had seen what the guide-book had to say, but had really not seen anything for themselves and had missed the real opportunities of their journey.

A great banker was recently asked how far ahead he looked in his business. It was the great banker of New York City who built the National City Bank system, Frank A. Vanderlip. His reply was that he considered only the day in question, that he went to his office in the morning with a rapid stride with his blood circulating as fast as it could after a brisk walk, preceded by

vigorous exercise in his home, and that he became absolutely absorbed in the business of the day. He declared that he regarded the day itself as sufficient, and he proceeded on that basis.

Horace, the sweet-singing lyric poet of Rome, advised his friends "to gather the flowers each day." In my college day, we used to criticize the Roman poet for living what we conceived to be a life without purpose or aspiration. We had our eyes fixed upon the future, and we really did not extract from each succeeding day that God gave us the real satisfactions and joys of living.

I am not deprecating preparation, but I am insisting at the first chapel service of this year that we shall recognize each day as offering us a worthwhile experience in living and that we shall look upon our college days as worth-while experiences, worth while in themselves, and that we shall devote ourselves to the duties and privileges that present themselves to us from day to day in whole-hearted zest and enthusiasm.

I think we shall find that in making the greatest possible use for the purpose of living of each day that we will really be giving ourselves the best preparation possible for what most people regard as the life of the future. And forget not, in the utilization of the privileges of living, to recognize God as present and interested in our making the largest possible use of it.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

Piedmont Junior College is located in the town of Wadley, Randolph County, Ala. The purpose of the college grew out of an earnest desire on the part of the Christians in those sections of Alabama and Georgia to have developed in their midst a higher and stronger type of ministerial and lay leadership in the Church, and, in general, a higher type of Christian citizenship. While the college is fostered by the Christian Church, it in no way is sectarian in its aims and purposes, and will not in any case impose any sectarian teaching upon the minds of the students. The one aim and object of the college shall be the development of Christian character and the fitting of service of those who shall become students.

The policy of the college and the final disposition of all matters of government and administration are vested in the board of trustees, of which Dr. Frank E. Jenkins is president. The internal government and administration of the college is vested in the faculty. The government is mild but firm, endeavoring to create a home atmosphere as much as possible. The purpose of the government is not merely to maintain discipline but to cultivate Christian character, grounded on the firm principles of right, a high sense of duty, honor and propriety and earnest love for truth.

The principal aim of the college is to train for leadership from such an angle as to dispel fanaticism and radicalism. It seeks to train for spiritual leadership but has no desire to dominate their beliefs or force them into predetermined piety, but seeks to show them the way for development of a strong individual religious experience. The work of the class-room, while as rigorously intellectual as possible, is intended to minister to the religious life. The religious leader whom the college seeks to produce is one trained in the sense of reality, in efficiency and contagious faith.

Due emphasis is put on courses in religious education which lead practically to a new profession. The most important task facing the Christian Church in America is the religious education of her youth. If you want to place your finger on the weak spot in the Protestant Church, place it on the 27,000,000 of American youth who are growing up in spiritual illiteracy. Religious education is a vital permanent human need. Theology, philosophy, metaphysics, psychology, history

of religion, ethics, sociology and biological sciences have already contributed bodies of knowledge essential to religious education. A very technic is being formulated. Scales, score-cards, and standards of measurement have been treated and standardized for the purpose of measuring the factors in religious education and the processes of religious growth. Already thousands of persons are employed as experts in the application of this specialized knowledge to the spiritual needs of human beings.

Education is prerequisite to individual and group progress. Moreover, to contribute to any genuine advancement, the education must be of a certain kind, namely: of a nature to stimulate reflective thinking. Constructive thinking requires a background upon which to construct. It involves a knowledge of the peoples of the past and of what they have sought to accomplish. The founders of Piedmont Junior College believed that the forces which cause and explain our thinking and our environment are spiritual influences; also they believed that we can best understand the significance of the arts and sciences if we judge them from the standpoint of their usefulness to the spiritual development of mankind.

Thinking is primarily an individual process. Wherefore, the Junior College ages are times when many young people are in special need of personal attention from wise teachers. The freshmen and sophomore years provide the student's own foundation for his later specialized interest. They, in particular, are the years when he develops his own ideals for life and his background of general knowledge. Because of the peculiar need of the young people at this phase of their education, the small junior college has the support of many large institutions of learning, which realize how often in the crowded conditions of their own under-classes students cannot get the individual consideration they need for these purposes. The junior college also meets the growing demand for general college work on the part of the students who do not wish a full course leading to a degree in some major study.

The effort in Piedmont Junior College is to have education center in the student's life—not in subject-matter taught—and be the means of opening to him fuller life, with nobler and richer satisfaction. We deplore the disposition so often found in the name of education to be content with training students in the conventional or professional modes of action and thought. Such schooling tends to make a closed mind, whereas real education is a process of growth which never can be exhausted; it is life—that life which is perpetually more abundant.

There are about five hundred thousand students in our American institutions of higher learning; that is to say, out of every 225 people in America, one is engaged in securing a higher education. The importance of safeguarding the religious welfare of these prospective leaders of thought and activity must be apparent. There are hundreds of Church schools and colleges distributed over the United States, and others in the process of formation, but there is hardly a Church school in this country that has its full quota of students. Not only should these schools be filled with students from our homes, but money and equipment should be supplied by our Church people at large. There is not a Protestant communion that would not do well to largely increase its financial appropriation for the support of the Church schools, for these colleges have supplied the Churches with ministers and the world with successful business men; they have taken young men with a zeal to become ministers and have supplied that zeal with knowledge that turned that zeal into power.

Through the kindness and fraternal spirit of the committee on educational policy, created by the board of trustees of Piedmont College, Demo-

rest, Ga., this institution has become affiliated educationally with Piedmont College (Congregational). Its faculty and courses offered are under the supervision of Piedmont's committee on educational policy and its courses are co-ordinated with those of Piedmont.

This affiliation has given encouragement to the whole cause of denominational union. It has brought about a closer fellowship and a more vital contact with the larger advantages of Piedmont College, and it will tend to more effectively serve our educational interests in the South. It has put new life in the local situation and added prestige to the whole denominational program of the Southeast. It has given the institution a fine rating with other colleges and universities, and when, through the complete merger of the two denominations, a still closer co-operation shall be obtained, it will hold a unique position which will differentiate it from all other institutions of similar name.

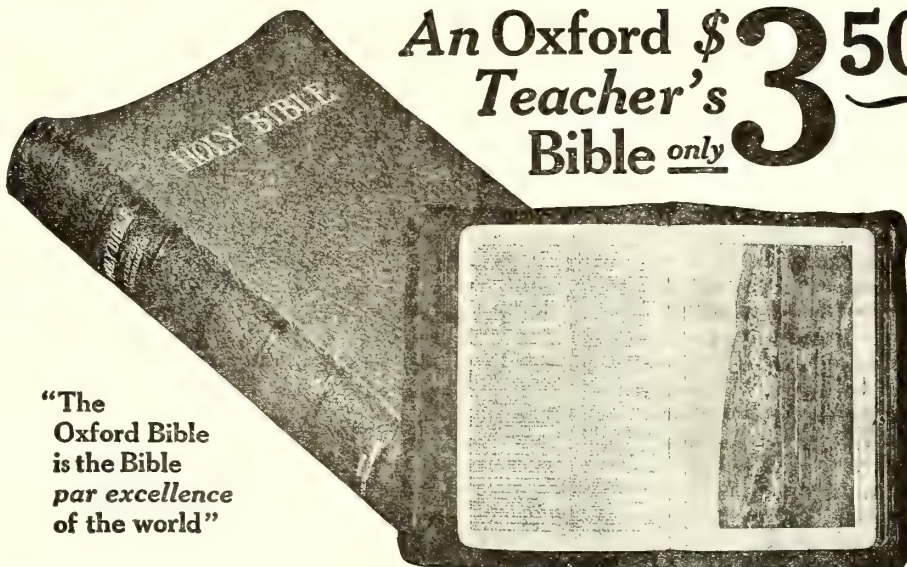
S. L. BEOUGHIER.

A bulletin of six pages recently issued from Atlanta, Ga., by President Lewis H. Keller, D. D., of the Atlanta Theological Seminary, carries cuts of buildings and scenes of the Elon College campus and scenes from the Atlanta Seminary, with the cuts of President Keller, of the Atlanta Seminary, and President Harper, of Elon College. The bulletin is entitled "The New Home of Atlanta Seminary," and announces: "Atlanta Theological Seminary and Elon College affiliate. The seminary moves to Elon College, N. C., in September, 1929, to train young men for the ministry of Congregational and Christian Churches, with an open door for other evangelical denominations. Each institution retains its present identity and provides for its own budget. They will co-operate in a great, common task."

A contemporary says: "The old-time family circle now spends all of its time running around." We are prone to believe that there is some truth in their contention.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A STEWARDSHIP MESSAGE.

What is stewardship but a rightfully imposed and an accepted task to which one must measure up? Real stewardship may be of the earth earthly, perhaps without definitely spiritual incentive on content but not without a certain degree of Christian motive and background. Church and State are, and ever must remain, two things. But of whatever type it be, absolute loyalty is the guarantee of genuine stewardship.

It is from stewardship's business and civic relationships that we get its true definition. God gave us that example in the case of Joseph. The whole meaning of stewardship is: "over" another's household, his possessions and affairs, the steward seeking by all legitimate means to give stability thereto and to improve and increase the owner's holdings. Therefore, Christian stewardship is over God's household, His possessions and affairs. God's household or family is the work of humanity, particularly those of His Church. His possessions, every subordinate and material thing He has placed in the world, all of which are given that His family may have security, comfort and happiness.

Christian stewardship looks only to kingdom growth: first, through a deeper consecration of individual life; second, a more efficient and better correlated Church administration. These two things, with many amplifications, well may constitute the sum total of aspiration and aim for a conference department of stewardship.

One aim which has in it easy possibility of adaptation to every local demand, and would tremendously enhance Conference development, has to do with attendance upon all services and appointments, not only locally, but the premise includes the responsibility of delegated representation with reference to larger interests. A member of the Church chosen to represent his organization, locally or at large, on any board or body whatsoever, if he positively or even tacitly so agrees, assumes a duty that in all human possibility should be met, and met to the full. For instance, a delegate who goes to Conference for one day or part time has a sense of obligation not to be coveted.

In the average local Church, what percentage of its members attends the prayer meeting, the business meeting? Report on a recent quarterly business session of my own acquaintance, out of a membership of one hundred and fifty, nine were present. The practice of attendance upon all Church services and appointments manifestly would bespeak deep interest and a desire for participation, and such a course not only would deepen one's won consecration, but the influence would spread, it could not be checked. Let just one soul resolve to be always there, whatever the occasion, and soon the example would be fruit-bearing, many-fold.

In the big majority of Churches, is not this one of the fundamental needs? People are finding too many things to absorb, too many places to go, and are giving their time all too little to God's house. Think of what just a few, by being more faithful upon all occasions, specifically the most neglected occasions, such as herein mentioned, could do for a Church's profit and progress. And then think if just a few in every Church of a Conference would step out in the same little act of being always there, how mightily such a precedent would strengthen the fibre of the entire organization!

MRS. J. J. LINCOLN.

Lawrenceville, N. J.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 19, 1929.

Sunday Schools.

Previously acknowledged	\$1,573.85
Apple's Chapel, Brown Summit, N. C.	2.14
New Lebanon, Wentworth, N. C.	5.21
Mt. Olivet (R), Elkton, Va.	1.22
Vanceville, Tifton, Ga.	1.20
Mayland, Broadway, Va.	1.11
Monticello, Brown Summit, N. C.	7.14
Shallow Ford, Elon College, N. C.	4.40
Youngsville, N. C.	2.00
People's, Dover, Del.	26.72
Winchester, Va.	4.56
South Norfolk, Va.	4.63

Total \$1,634.18

Individual and Church Offerings.

Previously acknowledged	\$ 707.94
E. S. Mason, New Hill, N. C.	5.00
R. F. Braswell, Cary, N. C.	2.50
Mt. Auburn, Manson, N. C.	8.16
Mr. & Mrs. J. H. Lassiter, Sunbury, N. C. .	5.00

Total \$ 728.60

Summary.

Previously acknowledged	\$14,961.00
Sunday Schools, regular	60.33
Individual and Church collections.....	20.66

Total to date \$15,041.99

Little by little, week by week we climb surely, even if slowly, toward our goal of \$45,000 for the year ending September 30, 1929. One-third of the year is behind us, and glory be, we are one-third of the way, though one individual put in one-third of that. Every dollar now counts, is needed, and is appreciated beyond words.

J. O. ATKINSON,
Mission Secretary.

QUARTERLY REPORT.

Following is the report of the treasurer of the Woman's Home and Foreign Mission Board of the North Carolina Christian Conference:

Women's Societies.

Burlington	\$205.48
Chapel Hill	6.00
Durham	103.55
Elon College	75.00
Grace's Chapel	3.33
Greensboro	90.00
Howard's Chapel	20.00
Lynchburg	2.00
Mt. Auburn	10.00
Monticello	4.20
Piney Plains	4.00
Pleasant Ridge	27.00
Raleigh	40.00
Sanford	31.25
South Boston	5.00
Turner's Chapel	10.00
Union Ridge	10.00
Virgilina	12.00
Wake Chapel	27.20

\$ 686.01

Young People's Societies.

Burlington	\$ 60.00
Burlington, Jr.	12.15
Greensboro	12.50
Greensboro, Jr.	.75

85.40

Cradle Roll.

Mt. Auburn	3.15
Total	\$ 774.56
MRS. W. R. SELLARS, <i>Treasurer.</i>	
Burlington, N. C.	

YOUNG PEOPLE'S MISSIONARY SOCIETY.

Program for February.

Topic: "Making America Beautiful by Causing Brotherhood to Prevail."
Purpose of the Meeting: To get the Christian attitude towards all races in America, so we can regard all people here as brothers and sisters and as assets to America, if properly trained.

PROGRAM.

Worship:
Piano Prelude—"O Zion, Haste."
Leader Reads Isa. 52:7-10.
Sing First Stanza of "O Zion, Haste."
Leader Reads Matthew 25:34-40.
Sing Second and Third Stanzas of "O Zion, Haste."
Leader Reads Psalm 72:18, 19.
Sing Fourth Stanza of "O Zion, Haste."
Prayer.
Demonstration: "America's Needy Peoples."
(Material for this can be gleaned from chapter V. Have some one prepared to tell briefly of the needs of each of the following groups: (1) Indians; (2) Negroes; (3) Jews; (4) Mountaineers; (5) Immigrants; (6) Migrants) (7) Mexicans.)
Story: "From Sea to Sea" (pages 117-122).
Discussion: "Are We Prejudiced? Why?"
Quote H. G. Wells (page 122) and question of school teacher (page 125).
Talk: "What the Young American Can Do to Make America Beautiful" (see chapter VI).
Our Home Mission Work: (Have some one tell of our own work, and give out leaflets concerning it.)
Song: "America the Beautiful."
Circle of Prayers.
Piano Postlude: "O Zion, Haste," played softly.
Note: References above are to "Youth and the New America," by Oxham, the home mission study book for this year, which should be read by every young person in the Church.

Leaflets and information concerning our own work can be obtained from the Home Mission Department, C. P. A. Building, Dayton, Ohio.

The above program is adapted from "World Friendship Programs for Young People of the Christian Church," a copy of which should be in the hands of all leaders of young people.

F. C. L.

Waverly, Va.

RICHLAND, GA.

Dear SUN Readers:

A few lines from me will not be out of order. I attended the Conference of Georgia and Alabama and it was fine experience for me. One thing that made me glad both Conferences met in new Churches in growing cities. The Georgia and Alabama Conference met in LaGrange in their \$20,000 Church, complete in every respect. Bro. Hanson is to be congratulated with his members in the wonderful achievement.

The work went off splendidly. Dr. Atkinson and C. D. Johnston, superintendent of the Orphanage, added to the interest of the Conference by their presence and helpful discussions. Also Miss Pattie Coghill was there and she endeared herself to the people by her kindly talks and winning ways. My! it's hard to sit there and be quiet after forty years of active service; but I could not speak, yet I was interested. The entertainment was fine, and everybody was cared for in a royal manner.

The Alabama Conference met at Roanoke in

their new Church. Bro. Hunt is the man who engineered this work, and just before Conference turned the work over to Rev. G. H. Veazey. This Conference was largely attended and the interest fine. There were times that I wanted to speak, but I held my peace. It was a source of joy to meet my many friends and enjoy the sweet fellowship with them.

Since Conference I have visited the following Churches: Oak Grove, Lanett, Enigma, Vanceville and Ambrose. I have gone into many homes and have been delighted with the fine spirit with which I was greeted. While down at Enigma I went fishing four times and enjoyed it immensely. I visited while there Sister Fannie Patrick, who was the wife of Rev. W. O. Patrick, a Baptist preacher. She was quite feeble, but she is one of God's faithful servants. She is one of the best friends I ever had. I would love to have had service with her, but my speech was gone and I could not publicly pray with her, but I did in spirit.

Then I met that faithful sister in Christ Fannie Hand at Vanceville. It is always a benediction to meet these old servants of God. I would love to tell all about the many others I met, but I can't speak of all with whom I met. I was at Ambrose the day they began their meeting and I was there the day it closed. Rev. J. D. Dollar did the preaching and did it well. They had a real good meeting and received six members—three men and their wives. It flooded my soul with joy to see them line up with the Church. They have a nice parsonage there of five rooms, Bro. Carpenter living in it, and is loved by all the community. It was a source of gladness to see the work going forward under competent leadership.

While at Ambrose I met Bro. T. J. Holland's wife. I think he made a good choice. I am at present stopping with Sister Susie Sidford. She is one of God's jewels in the faith. Our Church at Richland is looking forward. The Church at Red Hill is being repaired, to the delight of all. It is the oldest Church in the Conference, and they have been without a pastor for nearly two years. God bless them in their effort to rebuild. May the good work go forward is the earnest prayer of my heart.

H. W. ELDER.

CONGREGATIONAL CHURCHES.

(Continued from Page 5.)

Southern States. A great many people of the North in the last forty years have moved into the South and settled. Texas, Georgia, Alabama, Tennessee, Virginia, North Carolina, as well as Florida, have felt this influence. The most pronounced expression of it has been in Florida, and here Congregational Churches have grown. In many of the larger towns and cities of Florida, these Churches have developed into strong institutions and have ministers of commanding influence and power. Rollins College came into being years ago through this influence.

There is another Congregational influence in the Southland. Following the Civil War, the American Missionary Association came into being, with the objective of ministering educationally and religiously to the more backward people upon the American continent. For many years its ministry has gone to the negro, the Indian, the Chinese, the Japanese, and for a long time to the American highlander. Some splendid educational institutions have been built and the influences have reached far and wide. In the South the greater part of its work is now centered upon the negro.

In the main, these have seen the Congregational influences in the South with their successes and failures. Looking back over the period, one will discover some very important contributions. You

will not find very much sectarianism in it. Often-times the movement has been content to make its educational contribution to the Christian spirit and allow others to reap the advantages. Numerically, the Christian Churches of the South will contribute more to the union in the South than will the Congregational Churches. We are glad this is so. The Christian Churches of Virginia and North Carolina will worthily carry forward the ideals for which we all stand.

The South is moving forward and upward. Its spirit is breathing on new heights and on new levels. The Christian Churches with us must gird for new tasks and greater duties. Our united program in North Carolina should at once take steps for an alliance with the Friends, who are like ourselves, possessed with a mindedness of real unity. We must make Elon College another Oberlin in spirit, and with all our schools, representative of the leadership which is ours. And if we will do this, I am quite sure that I do not misinterpret the spirit of the national fellowship of Congregational Churches in the North and Midwest when I say that to us will be given their co-operation. It is a great day, there are great duties, great songs in the things we are doing.

Christian unity, education for a better leadership, religion in the terms of friendship for God and man, a grasp of the social significance of the kingdom of Jesus for our day and time in the abolition of poverty, the destruction of disease, the doing away with war between nations, classes or races, the moral control of power in the world's greatest mechanistic age, the making of human personality fashioned into the mindedness of Jesus, a life, a spirit, which made Him the central personality of all time in the transcendent glory of a cross—these are some of the things which we should hope to achieve in a larger measure as Congregationalists and Christians now unite their hearts and hands.

Raleigh, N. C.

(The illustrations and stories have been omitted and only the outline given of the address.—J. E. K.)

A PERSONAL TRIBUTE.

Saturday, January 12th, our Dr. Burnett laid down the earthly cares and went home. He had served well as pastor, long as Conference officer, and for nearly forty years as denominational official. Since 1894 he had served as Convention Secretary, and at the Urbana Convention, on account of age and failing health, he laid down the work to which he had so devotedly and faithfully given himself for approximately a third of a century.

No successor could have had a finer spirit and attitude shown him than has the writer. He has lost a friend, and all he can hope is to be a worthy successor.

Dr. Burnett was a great preacher. To the writer, not only was he a great preacher, as to the message itself, but his appearance, his dress, his neatness, his manner, his dignity in the pulpit has ever been an inspiration since we first knew him in 1893. Never once have we seen him in the pulpit without actually being impressed by these outstanding characteristics.

His life, work, and his spirit will live on in many lives. God bless the memory of our friend.
Dayton, Ohio. W. H. DENISON.

THE THINGS WE NEED.

Standing beside the grave of the Unknown Soldier, President Coolidge said:

"We do not need more national development; we need more spiritual development.

"We do not need more intellectual power; we need more spiritual power.

"We do not need more knowledge; we need more character.

"We do not need more government; we need more culture.

"We do not need more law; we need more religion.

"We do not need more of the things that are seen; we need more of the things that are unseen."

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

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- New Paths for Old Purposes**—By Margaret E. Burton. In cloth, \$1.00; paper\$.60
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RELIGIOUS EDUCATION

CHRISTIAN ENDEAVOR.

Sunday February 3, 1929.

TOPIC: "The Challenge of Christ to the Youth of the World."—Matt. 10:16-42. (Christian Endeavor Day.)

Some Bible Hints.

Christ sends us forth not into a life of ease, but into one of danger at times. Missionaries often take their lives in their hands (v. 16).

Christ challenges us to keep contact with heaven. Only in this way can God speak to us (vs. 19, 20).

Christ challenges us to take a stand for principle. We must follow the truth wherever it leads, in spite of all opposition (v. 21).

Christ challenges us to whole-hearted service, fearing nothing, daring the impossible. Think of Paul or Livingstone (v. 28).

Suggestive Thoughts.

Christ challenges us to decide what kind of life we want to live, an easy or a useful one. We stand at the parting of the ways.

Christ challenges us not to a single battle, but to a crusade. Evil cannot be conquered in a day or in one struggle.

Christ challenges us to purity. The human body is divine, and whatever degrades or defiles it is sin. Study the words, "even as He is pure" (1 John 3:3).

Christ challenges us in the sermon on the Mount to pure minds; not only not to do evil, but not to think it. How hard do we try?

A Few Illustrations.

Livingstone felt the challenge to live a life of usefulness. Hence he offered to go as a missionary wherever the need was greatest.

Christ challenged William Carey through a vision of the need of the pagan world to stir up the Church to its duty. Each age has its own challenge.

Christ's challenge today is to support prohibition and prevent liquor from coming back. It will come back if we do not fight.

Christ challenges us to a campaign for peace and a warless world. Peace will not come unless youth demands it and works for it.

To Think About.

What is the biggest challenge to youth today?

How can we arouse youth to interest in Christ's challenge?

What is Christ's challenge to you?

ON DENOMINATIONAL UNION.

Merger adjustments in mission work involving investment funds and other property valued at over \$48,000,000, will be considered at the annual National Conference of Congregational Executive Boards and Officers to be held in the Statler Hotel, Cleveland, Ohio, January 17th to 24th.

The adjustments are those which will be required by the proposed merger of the Congregational and Christian denominations. Recommendations looking forward to the formation of a new general council of the Congregational-Christian Churches next October have been made. The annual expenses of the Congregational mission work are more than five million dollars. The nearly fifty million dollars of assets of the Congregational mission boards are exclusive of the endowments and other property held by the trustees of some 100 colleges which are affiliated with the mission boards.

The National Conference of Executive Boards and Officers is the most important annual meet-

ing of the denomination and second in importance only to the biennial meeting of the National Congregational Council.

A movement for a substantial advance of 20 per cent in the support of missions during 1929 will be proposed at Cleveland by Rev. Charles C. Merrill, D. D., Chicago, Ill., secretary of promotion for the denomination's commission on missions.

The conference will begin with a religious education program on Thursday and Friday, January 17th and 18th, under the direction of Rev. Herbert W. Gates, D. D., Boston, Mass., general secretary of the Congregational Education Society.

Those attending the conference will include the State superintendents, the directors and officers of the home boards, of the American Board of Commissioners for Foreign Missions, of the Commission on Missions, of the Commission on Inter-Church Relations, and of the executive committee of the National Congregational Council.

Among the officers will be Rev. Ozora S. Davis, D. D., LL.D., Chicago, Ill., president of the Chicago Theological Seminary and moderator of the National Council; Hon. William E. Sweet, Denver, former Governor of Colorado and associate moderator of the National Council; Rev. Charles Emerson Burton, D. D., New York, N. Y., general secretary of the National Council; Rev. Wm. Horace Day, D. D., Bridgeport, Conn., president of the home boards and a former moderator of the National Council; Rev. Rockwell Harmon Potter, D. D., Hartford, Conn., president of the American Board of Commissioners for Foreign Missions and a former moderator of the National Council; Rev. Oscar E. Maurer, D. D., New Haven, Conn., chairman of the Commission on Missions; Rev. Frank Knight Sanders, D. D., Rockport, Mass., chairman of the Commission on Interchurch Relations.

A CHERISHED HOPE.

Piedmont Junior College must not fail because cherished hopes of long standing have been realized and earnest prayers of consecrated people who had waited long have been answered. Hope must not fail.

There is no section that needs a college more. There is no co-educational college within a radius of one hundred miles. The youth of this part of the State of Alabama are eager for an education and are willing to do their part to get it.

There is no better material for leadership, for muscles and brain have been developed through the hardships of making a living on and among the hills of the Blue Ridge Mountains and brought up in humble Anglo-Saxon homes.

Parents have labored and sacrificed to give their boys and girls a high school education, and still have a desire to see their children get a college education, but can send them no farther to school unless a college can be operated near their homes. Piedmont Junior College affords this privilege and opportunity within reach of their homes. This will enable their sons and daughters to remain at home two years longer, and thereby help in paying their way through college.

If the college should fail, many of our boys and girls will never be able to get any college work. The opportunity should not be undervalued. God will be displeased if we do not carry on the task. Our people and others have done their part in the erection of buildings and support and cannot now

afford to lose what they have put into the institution.

This is a Christian educational institution, and Christianity must not fail—character must be built by the youth of our day.

J. T. GIBSON,
Wadley, Ala. *Ch'n Executive Board.*

AN APPEAL TO THE COUNTRY.

Thomas Nixon Carver, professor of political science, Harvard University, addressed the press of the country, and especially the press opposed to the eighteenth amendment, at a luncheon at the City Club, Boston, held Monday noon, under the auspices of the Manufacturers and Business Men's Committee of the Anti-Saloon League of America, attended by 600 leading citizens of Boston and vicinity.

"An appeal to the press, especially to those editors who do not favor prohibition. You may not be convinced by the election that the country is overwhelmingly dry. There were too many other factors in the campaign to establish that as a demonstrated fact. You must be convinced, however, that the country is not overwhelmingly wet. Prohibition was certainly one of the most talked-about issues of the campaign. The outcome certainly indicates to any reasonable person that the country is not wet enough to repeal the eighteenth amendment or even seriously to modify the dry laws. At any rate, it is not likely that any candidate for the presidency will again stake his success on a program of repeal or modification, much less on a program of nullification. To those who take the position that the country is still wet in spite of the returns, there is not much that can be said. 'None is so blind as he who will not see.'

"When we consider the great personal popularity of Governor Smith, the mildness of his proposals in the way of modification, his remarkable skill as a campaigner and the vigor with which he argued for the Canadian system of dispensing liquor, we cannot find any sufficient reason for his overwhelming defeat except the fact that the country is dry, or, at least not wet enough to induce a majority to vote for him and his proposals. By what person or under what circumstances could a proposal for modification be more favorably presented to the American public? If Governor Smith could not make modification popular, who could? Does any other candidate want to try it?

"To those who despise the kind of people who constitute the majority or who voted for Mr. Hoover, there is this to be said: if we are to have democracy at all, we must accept the will of such majorities as we have. When we accept the fact that the government must be in the hands of the common people, we must realize that these 'Babbitts,' these 'country yokels,' these Church-going people are the common people; they are the masses. If you are a Democrat at all, you must accept their will in matters of government. If you are not willing to do that, you should frankly advocate a monarchy, an aristocracy, or the dictatorship of a minority.

"To the frank and open nullificationists, there is also something to be said. If the American people are really determined actively to support the prohibitory law, you are not ignoring a forgotten law. You are actively opposing your own government and its officers when you try to nullify this law. You will, in fact, if you are a nullificationist, be in active rebellion against the government in its active enforcement or attempt at enforcement of the law. Do you want to put yourself in that position? If you want the American to forget the prohibitory law, you will not succeed by active disobedience or defiance that will only create a more active determination. Don't try to scare the American people or their government. If you think that you can, by open disobedience or defiance,

cause the people or the government to forget or repeal a law which seems to be as popular as prohibition, you have, in the language of the street, 'another think coming.'

"There is only one honorable choice before you that is between insurrection and acquiescence. Active nullification of an active law amounts to insurrection. It is actively resisting the active efforts of the government to enforce it. It is an appeal to what some have called the 'glorious right of revolution.' It is an attempt by the method of breaking heads to regain what you have lost by the method of counting heads that has been tried many times before, usually without success.

"Why not acquiesce? Why not be good sports? Democrats have acquiesced in the defeat of Governor Smith as the Republicans would have acquiesced had Mr. Hoover been defeated. With almost the entire metropolitan press of the country against prohibition, see how little influence you have had. If the Anti-Saloon League could 'put across' prohibition, and if the united power of the metropolitan press could not defeat it or even produce any noticeable diminution in its popularity, what a humiliation that would be for the metropolitan press! As a matter of fact, the rising tide of opposition to drink is due to factors which lie deeper than Anti-Saloon Leagues or metropolitan dailies. Such agencies can accelerate or retard a movement of this kind. They can neither start nor stop it.

"The tragedy of Governor Smith's astounding and overwhelming defeat lay in his utter inability to understand the American people. He simply could not believe that any considerable number of people were really dry. His surroundings made it impossible for him to see that fact. Maybe you and other editors of metropolitan dailies are in the same position. If so, God help you! If the American people are really determined to go on with prohibition, you can't stop them. You can make it more difficult of enforcement. You can compel the government to appropriate a few extra millions of dollars and put a few extra thousands of men into the enforcement work, but you can't stop it.

"Whatever other faults and weaknesses the American people may have, they are not cowards. They are not likely to back down just because enforcement is difficult. This is especially true of the country people, the 'country yokels,' as some find comfort in calling them. They were brought up on difficulties. They have been facing and conquering them for generations. Please note especially that they are not likely to back down just because you and the smart set insist on calling them bad names.

"Our appeal is simply this: Don't aid and abet those who are actively breaking a law which your government is actively trying to enforce. Don't muddle the minds of your readers by confusing an active law with an obsolete law. Don't encourage any one to think that it is either smart or clever, either courageous or honorable, to outwit your government. Don't excuse the bootlegger or his patron. Don't vilify enforcement officers who are trying to do what the law requires them to do and what they have sworn to do. If you want to castigate any of them, try it on those who are shirking their duty. Don't caricature or cast aspersions upon those private citizens who are not only obeying the law, but trying to help the government. This will not weaken their determination; it will only encourage law-breakers and add to the cost of enforcement. In short, throw your vast influence on the side of your government, and not against it. Help the government in the carrying out of this 'great social experiment, noble in purpose and far-reaching in results,' or at least don't encourage active resistance to your own government."

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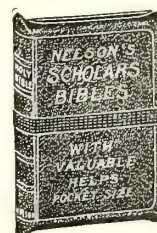
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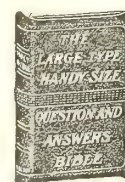
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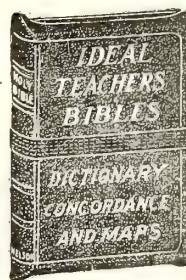
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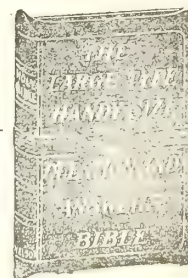
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE ARMOR OF LIGHT.

"The night is far spent, and the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armor of light."—Rom. 13: 8-14.

Writing to the Romans, Paul talked about armor. We have much to learn from the Romans for our Christian life. We cannot follow Christ without courage and endurance. We need armor for attacking evil, and we need armor for defense against the darts of the evil one. But the Christian's armor is not heavy, stiff, and cumbrous; it is the armor of light.

What a radiant image Paul used! The spirit leaps at the thought of armor of light. There is no weight in such a suit. It is no burden on the back. Nor is it black and dismal and rusty, but shining and resplendent. The armor of light is not stiff, either, but yields freely to our every motion. Our religion means perfect freedom, perfect ease, perfect joy.

But no armor was ever forged that rested attack so stoutly as this armor of light, or pressed so irresistibly into the ranks of the foe. The Christian is clothed with power. He can chase an army. Legions of demons flee before him. He is the champion of the Lord.

Prayer.—Great Captain, lead on! Thine is the armor; Thine is the cause; Thine the power and the glory, forever and ever. *Amen.*

TUESDAY.

THE SECRET OF PLEASURE.

"God had made them rejoice with great joy."—Neh. 12:38-43.

The rejoicings in Jerusalem on the completion of the new wall under Nehemiah, were typical of the highest pleasure. That joy came at the end of toil and as its sure result. It was preceded by danger and bravery, by high resolve and noble effort. The joy was not planned for, but the wall was planned for, and as it was completed the joy came of a blessed necessity.

President Lowell, talking to a company of Harvard freshmen, said: "If any of you are here to seek pleasure, you are seeking it in the wrong place. There is pleasure in abundance to be found here, but you will not find it by seeking for it. You can spend a great deal of labor over it and get nothing."

Many a young fellow, in college and out of it, has discovered the truth of President Lowell's words. Sometimes he has discovered the truth too late for a successful life. Recreation is a necessity, but recreation sought for itself is never found. Pleasure is an attendant of work. When pleasure strides on ahead and would be a leader, it gets nowhere and ends in a slough.

The secret of pleasure is that it is always incidental. As President Lowell said in that same talk, pleasure is a by-product of life. If we do something worthwhile, and do it for its own sake, we are always surprised by the coming of joy. But when we pursue joy for its own sake, we are invariably disappointed.

Prayer.—Lord Jesus, be Thou our joy. As Thy work was Thy happiness, so may ours be. As Thy meat was to do the Father's will and fin-

ish His work, so may that be our abiding satisfaction. *Amen.*

WEDNESDAY.

THE DANGER OF TOO MUCH.

"Give me neither poverty nor riches; feed me with the food that is needful for me."—Prov. 30: 1-9.

One of the chief glories of the city of Washington in the spring is the magnificently blossoming Japanese cherry trees planted along the Potomac. There are four hundred and sixty-seven of these, all presented to the United States by the Japanese government as a token of friendship. These trees, however, thrive best on high, well-drained land, and this summer the unprecedented storms have inundated them, probably killing three hundred of them. They could not have lived without some water, but too much water has destroyed them.

How much like men are these cherry trees! We need some prosperity, but few can stand much prosperity. We pray to be flooded with wealth; but if the flood should come, our souls would never blossom again.

God knows what is best for us, and we do well to trust Him, and be contented with the measure of good fortune which He metes out to us. Contentment and good cheer should be our response to His love and nurture.

Prayer.—Bless us, Infinite Gardener, giving us what is needful for us. Our Father who art in heaven— (and the family circle will repeat the Lord's Prayer).

THURSDAY.

DEALINGS RETURN.

"As thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head."—Obadiah 1:10-16.

This saying is the reverse of the Golden Rule. It is not so nobly unselfish as the Golden Rule, but it expresses a truth we may well heed. As we treat others they are quite certain to treat us.

The world is a looking-glass: frown at it, and it will frown back at you; smile at it, and you will see a smile upon the face of the world. Your deeds will be echoed back in good solid deeds from the rest of mankind. As the preacher promises: "Cast thy bread upon the waters; for thou shalt find it after many days."

This law of returns is a rule of multiplication. You are but one and the people around you are many. Your one smile is returned to you as many smiles; your kindness comes back upon you as many kindnesses. It is not as if you faced a single looking-glass, but as if you lived in a hall of mirrors, endlessly tossing your good acts or your evil acts back and forth until there seems to be an army of you and of them. Literally innumerable are the reflections of kindness, the returns of unkindness, upon the life that sends them forth.

Prayer.—One of the parents will offer a prayer, asking that all in the circle may realize the vast importance of thoughts, words and deeds, and may strive so to live that their lives will come back upon them in constant blessings.

FRIDAY.

HOW CAN WE KNOW GOD.

"We know that we know Him, if we keep His commandments."—1 John 2:1-6.

It is a fine thing to be sure of things. A man is strong quite in proportion to the number of things he positively knows. And of all knowledge, the most strengthening is that which deals with the highest things. If we can say of Christ, as John could, "I know Him, and I know that I know Him," then we are persons of force and influence.

Dr. J. H. Jowett once wrote: "The spirit power will make us what I may call affirmative. That

is one of our needs today: affirmative men and women, believers who know the Lord, and who know they know Him." And how to gain this certainty of knowledge? John points out the way: "We know that we know Him, if we keep His commandments."

There is nothing like obedience to implant confidence in the soul. The best-drilled army has the most exultant faith in its commander. The most diligent student is surest that his teacher is the best man in the faculty. The citizen who does the most for his country is the most enthusiastic patriot.

Keeping God's commandments brings us into closest contact with Him. We study Him, that we may know His will. As we walk with Him from day to day, we enter into "the secret of His presence," and come to know Him with all our heart.

SATURDAY.

HOW CAN WE HAVE PEACE?

"Acquaint now thyself with Him, and be at peace."—Job 22:21-30.

More than ever before in the world's history, men are valuing the peacemaker. Christ was the great Peacemaker. He is our Peace. He came to earth to end the long war that man was waging against the loving Heavenly Father. And no man can be a peacemaker, in the private or the world sphere, until he gains for himself the spirit of the world's one Peacemaker.

That is the secret of success in peacemaking. Until we get peace in our own hearts, love peace, and exemplify it, we cannot establish the peace on earth of which the angels sang. Peace is a blessed contagion. Peace, like a river, flows from one soul to another. The nations will be at peace when the will to peace animates all peoples.

Prayer.—Thou Prince of Peace, enter our hearts, we pray Thee, and rule them utterly. Help us to the inner peace, that we may help others into the same. *Amen.*

SUNDAY.

THE HELP OF A KIND WORD.

"Cast thy bread upon the waters, for thou shalt find it after many days."—Eccl. 11:1-8.

The sure returns of a good, kind act are beautifully illustrated in the story of the Paris merchant, Julian Legrand. During a financial panic, when great firms were going under, he became alarmed for his own stability. He found that to carry him safely through the crisis it was necessary for him to have \$100,000 in ready money. He tried in every way to borrow the sum, but absolutely failed, and was expecting any hour to meet disaster. At that juncture a fine-appearing man, a total stranger, called on him and quietly offered to let him have \$100,000 for a year, on his personal note, and without interest.

The stranger explained that when he was a poor boy in school, shabbily dressed and timid, this merchant was a member of the examining committee of visitors, and asked the questions of the boy's class. The lad blundered and stammered and expected that the children of rich and fortunate parents would have all the praise; but at the close the merchant singled out the poor boy, told him he had done very well, but could do better, that the way to honor was open to all, and that he could succeed if he would only push on. That little talk was the beginning of a prosperous career, and now he came to make some slight return for what had been the chief inspiration of his life.

What happened to that thoughtful merchant will happen to us also if we cast our bread upon the waters. It is sure to return to us in gratitude and in rich recompense.

Prayer.—Our Father, the Infinite Giver, teach us to give of ourselves and our goods. *Amen.*

Christian Orphanage

Dear Friends:
The year 1928 has passed and gone, and while we did not reach our goal of \$30,000 in money, we did reach it in money and food and clothing contributed, for which we are very grateful. It will be necessary for our Churches, Sunday Schools and friends to be more liberal with us this year, as we now have 118 children in our care. This is the largest number we have had at any one time in the history of the institution. But it has been one needy case after another from our Churches that we could not refuse and were urged to take until our number is 118. It adds expense when we add children. We will have to increase our offerings to meet. Let every Sunday School, every Church and every friend come to our rescue. This is a worthy work, and one that should appeal to every individual.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 1-24, 1929.
Sunday School Monthly Offerings.

Alabama Conference:	
Forest Home	\$ 1.00
Noon Day	.50
	\$ 1.50
Georgia and Alabama Conference:	
North Highlands	\$ 1.74
Vanceville	1.20
	2.74
N. C. & Va. Conference:	
Shallow Ford	\$ 1.25
New Lebanon S. S.	2.00
New Lebanon Baracca Class	4.00
New Lebanon Primary Class	.42
Durham, N. C.	20.95
Mt. Auburn S. S.	8.16
M. H. Hays	10.00
Happy Home	1.00
Ingram	3.00
Lebanon S. S.	1.09
Salem Chapel Church	8.24
Monticello	4.59
	64.70
Western N. C. Conference:	
Shiloh	\$ 4.52
Ether	1.91
Pleasant Ridge	2.96
Pleasant Cross	2.05
Pleasant Hill	4.55
Parks Cross Roads	16.46
Graham	1.78
Randleman	2.97
High Point	7.46
	44.66
Eastern N. C. Conference:	
Youngsville	\$ 1.00
Hanks Chapel	2.40
Shallow Well	1.64
Piney Plains	5.40
Sanford	6.00
New Elam	2.60
Mebane	2.00
Catawba Springs	5.25
Pope's Chapel	.68
Bethel (W)	9.06
	36.03
Eastern Virginia Conference:	
Berea (Nansemond)	\$10.00
Richmond Sunday School	9.25
Rev. C. C. Ryan, Richmond	16.25
Webster, Md.	10.00
Waverly, with white gifts	.22
Rosemont	9.19

Cypress Chapel	4.35
Union, Southampton	1.35
Philathea Class, Suffolk S. S.	2.50
Wakefield, Thanksgiving	7.00
Union (Surry)	14.00
Liberty	1.80
Franklin	6.81
	92.72
Valley Va. Central Conference:	
Concord	3.65
Special Offerings.	
M. Y. Wilson, support children	\$20.00
Mr. Roberts, support children	20.00
Eure Church (Christmas)	6.00
Mrs. J. W. Page	5.00
Lawrence Holt endowment	150.00
Wm. T. Dowd, support children	41.50
Miss Celesta Penny	13.50
L. L. Lassiet	7.00
Dr. S. W. Caddell	1.22
Lois Brady	1.00
	265.22
Grand total	\$ 511.42

A RESOLUTION.

While the board of trustees of the Christian Orphanage cannot express its sense of loss and mournful regret in the passing away of William Kirkpatrick Holt, the president of its board of trustees, we wish our permanent records to convey to friends and to posterity a word of gratitude and of appreciation for the faithful and efficient service he rendered the Orphanage, the Church, and the kingdom of his Lord. Elected as a trustee of the Orphanage by the Southern Convention in 1916, he was made president of the board at its annual session in 1918 and served as president and presided at all meetings from the time of his election till the day of his death. Under his wise and efficient leadership, many improvements were made in the plant, two splendid brick buildings were erected, and the value of the plant increased from \$50,000 to \$160,000.

The Orphanage occupied a large place in his heart, and he showed the deepest and most abiding interest, not only in its sound financial management, but in the care and concern for the children, whose home it was, and for all the employees who helped in making the institution an agreeable, a wholesome and a happy place to live. Every member of the board had the highest respect and esteem for his administrative ability, wise business judgment, and intelligent understanding of all problems with which the institution had to deal.

His last official act was to preside over the services of dedicating the Johnston Building at the Orphanage on July 29, 1928, being stricken while in this service and passing from the flesh into the spirit world from the institution only a few hours after the services closed. A great and a good man, having been blessed in building a monument for himself that will not perish with the using or fade with time, was thus permitted to pass, quietly and peacefully, from the very scene that marked his triumph, honored his genius and glorified his earthly career, into that house not made with hands.

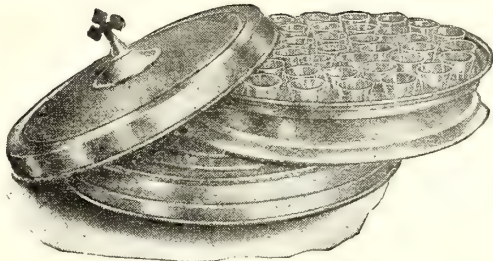
We place in our permanent records this word, inadequate and insufficient as it is, by unanimous vote of our body, and convey the same, with tenderest feeling of sympathy and esteem, to the widow and family of the bereaved, and present a copy for print to our Church paper, THE CHRISTIAN SUN.

By resolution of the board of trustees in meeting assembled.

J. O. ATKINSON,
C. D. JOHNSTON,
Committee.

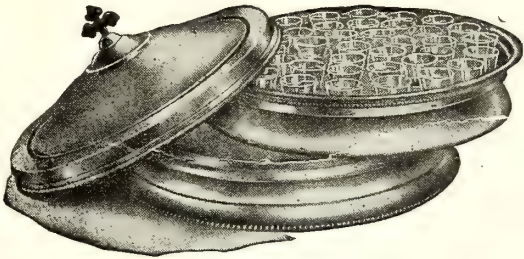
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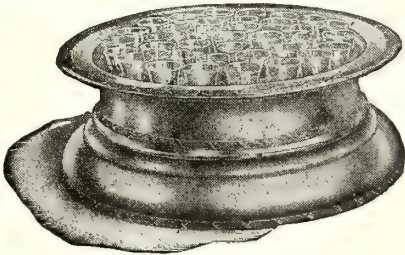
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- No. 2—Broad rim 1.60



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WORSHIP OF GOD.

(Continued from page 3.)

place whatsoever and marked with a Bible stand to symbolize the altar and decorated with signal flags and the ensign in order to create as far as possible an atmosphere of sanctity is the Church. This may be by the side of a force blower, or the roaring galley, or out in the open, according to the weather. Any place whatsoever which yields the most conveniently to the assembly becomes the place of worship.

The worshippers are the boys from our homes with a sense of belief in God that is in direct ratio to their early training, some showing evidence of splendid religious training, others fair, others poor, and others with no conception of religion. The weaker in faith have no training to follow, and as a battleship is no Christian Endeavor Society, we can expect nothing of them.

Many of the better trained fall away from the practice of their early faith and loyalty, and never appear at divine services. That they should stay from Church many years is sometimes a boast to them.

So far as we are able to determine, there are two elements that enter into their lives which cause this. The first is: upon enlisting in the service they get the idea that to be "hard-boiled" is the first qualification to acquire, and they immediately begin to shape their minds, speech and conduct accordingly. To read the Scriptures, pray or to be seen at Church is not in keeping with that program, and if observed it may hinder them in acquiring the grace (?) of a sailor.

There are others who would keep their hearts true, but worshiping God, while a thing much desired (they get the notion), is considered by their comrades as effeminate, a goody-goody sort of

thing, and not in keeping with the life of a true sailor. The finger of "goody-goody" they cannot stand, or they hide their light under a bushel and try to live it out that way. How many retain their heart's faith like this we cannot say, but for the want of expression and spiritual exercise many backslide into a wicked life.

But this is not different from "the outside," as we say. In fact, it appears to be a true representation of conditions everywhere, whether from the same causes or not, is another matter.

But not all are that way; there are many thorough-bred souls, and every Sunday when Church call sounds and the bell tolls, if duty does not prevent them, they are found at the service, singing and worshipping reverently. When we "count noses" and find that forty-three per cent of the available complement present are at Church, we always give God thanks that there are a great many who do not serve Baal. And this appreciation deepens when we understand that these men are present because they wish to be. This can be always relied upon: no man attends Church for any other reason than his own desire to do so. We do not have the worshipful atmosphere of a sanctuary; we do not have the worshipful spirit such as is found present in praying souls and kindred spirits; we have but little that contributes to inspiration: but that every one present is devout and worshipful, to a great extent, compensates for what is lacking. "A man may cry, Church! Church! at ev'ry word with more pity than other people. But a daw is not reckoned a religious bird because it keeps a cawing from a steeple" (Hood).

We rejoice always that there are those of whom it may be said in the words of Milton: "Faithful

found among the faithless, faithful only be; among innumerable false, unmov'd, unshaken, uneduc'd, unterrified, his loyalty be kept, his love, his zeal." No numbers so great, nor example so strong, ever swerve them from the truth or change their constant minds.

U. S. S. Utah, at Sea.

NOTICE.

U. S. civil service examination for postmaster at Elon College will be held under presidential order of May 10, 1921. Applications for examination blanks may be made of the Postmaster, J. C. McAdams, at Elon College, up to January 29th, after which date receipt of applications will be closed.

POSTMASTER.

Elon College, N. C.

NOTICE.

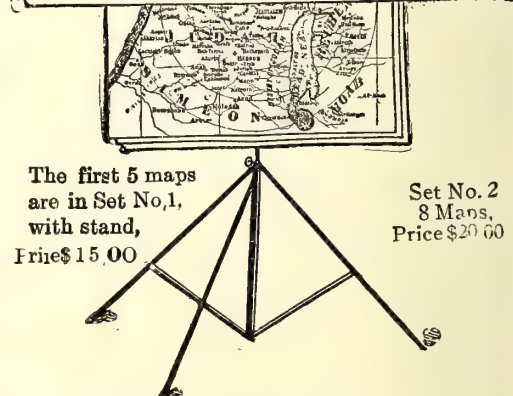
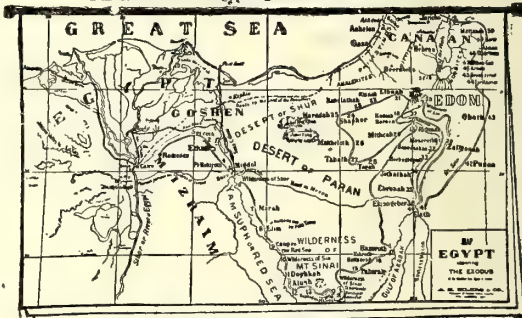
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COMMAND ATTENTION AND APPROVAL

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Size, 2 5/8 x 4 1/2 inches



Specimen of Type

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Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babyl-on are fourteen generations; and from the carrying away into Babyl-on unto Christ are fourteen

ing interpreted is, God with us. 24 Then Je'seph being raised from sleep did as the angel of the Lord had

- | | |
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CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,



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Specimen of Type

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OBITUARIES

GILLIAM.

Mrs. Lucy May Gilliam, wife of R. L. Gilliam, passed from time to eternity at her home in northern Alamance County, N. C., on January 1, 1929, aged 31 years, 11 months and 30 days. She and her husband were united in marriage in 1913, and to them were born six children. Her husband, six children and a host of relatives and friends deeply mourn her death.

In early life she united with Union Christian Church and was a loyal and useful member. A beautiful life on earth has closed—that of a Christian wife and mother and a devoted follower of Christ. The funeral services were conducted from Union Christian Church by the writer, and her body laid to rest in the Church cemetery. May the dear Master comfort and keep the bereaved ones.

P. H. FLEMING.

MASSEY.

Mr. Thomas Levi Massey was born October 22, 1869, and departed this life on January 7, 1929, his age being 59 years, 2 months and 15 days. He had been a resident of Stony Creek Township, Caswell County, all his life. He leaves to mourn their loss two sons—Oscar and Aubrey—one brother, W. G. Massey, all of Altamahaw, R. F. D. 2, and a number of relatives and friends.

Bro. Massey had been in declining health for several years, while his death came as a shock to many of his friends. He was a merchant by trade, being the owner of Massey's Store. He was held in high esteem by his customers and his neighbors as being an honest and conscientious business man. He was a friend to many. He will be greatly missed in the community.

Funeral services were conducted at the Concord Christian Church by the writer, assisted by Rev. I. T. Underwood, of Yanceyville, N. C. The body was placed

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Elon College, North Carolina.
Or see J. C. McAdams, Postmaster.

by the side of his wife in the Church cemetery. "Peace to his ashes."

L. L. WYRICK.

MURCHISON.

At her home, in southern Alamance County, N. C., Miss Elizabeth Murchison passed from labor to reward on January 6, 1929, in her 86th year. In youth she united with the Pleasant Hill Christian Church and remained a consistent member till she fell asleep in death. She loved her Church and was a good friend and neighbor. One sister and one brother and

many relatives and friends survive her.

The funeral services were conducted from Pleasant Hill Church by the writer, and her body laid to rest in the Church cemetery. Verily, a Christian landmark has passed from time to eternity. The Master bless and keep the bereaved.

P. H. FLEMING.

WARD.

Mrs. Flora Marley Ward, wife of W. A. Ward, of Elon College, formerly of Bennett, N. C., passed from labor to her reward December 22, 1928, being aged 49

years, 2 months and some days. She leaves to mourn her departure her husband, four children, her mother and other relatives and a host of friends.

Burial services were held in Whitley Auditorium, Elon College, by the writer, assisted by the pastor, Dr. W. S. Alexander, and Rev. T. E. White, and her body was laid to rest in Magnolia Cemetery.

A beautiful life has ceased, but her influence will be felt in time to come. May the Heavenly Father richly bless and comfort the hearts of her loved ones.

T. J. GREEN.

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Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

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Years
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Growing
Influence
in
Church School
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TATE—MADREN.

Wednesday, December 19, 1928, Mr. Emmet Boyd Tate and Miss Alvoner Elizabeth Madren motored to Elon College, at the home of the writer, and promptly at 2 P. M. they were united in the bonds of holy wedlock.

Mr. Tate is the son of Mr. and Mrs. R. L. Tate, of the southern part of Caswell County. Miss Madren is the accomplished daughter of Mr. and Mrs. J. F. Madren, of southern part of Alamance County. These young people are very industrious persons in their community and at their homes. They will make their home in the southern part of Caswell County.

Only a few intimate friends of the contracting parties were present to witness the ceremony. Immediately following the act that made them one, they left for the home of the bride, where a sumptuous supper awaited their arrival.

May a long, peaceful and prosperous life be theirs is the wish of their many friends and the writer.

L. L. WYRICK.

ROBERTSON—LAWRENCE.

Rev. George Robertson, of Providence, R. I., and Miss Margaret Lawrence, of Lynchburg, Va., sprang a happy surprise on their many friends and acquaintances by being happily wedded before returning to Elon College to complete their closing semester's work of their senior year. They were married at the Christian parsonage, Reidsville, N. C., at 4:30 on the afternoon of January 7th, by the

writer, assisted by Rev. Jesse Dollar, a fraternity brother of Mr. Robertson, and who is pastor of the Reidsville Christian Church.

These newlyweds are superior students, admirably suited to each other and hope to invest their lives in Christian service. Their services are now being solicited by a good New England Church as soon as their college days are over. We bespeak for them great joy in useful service. Mr. Robertson has had a few years of successful pastoral experience.

W. S. ALEXANDER.

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Specimen of Type.
17 T^m From that time Jē^s to preach, and to say, "I the kingdom of heaven is at

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NUMBER 5.

THE SUN'S OBSERVATORY

Mrs. M. T. Farmer

By Rev. Stanley C. Harrell.

JAPAN'S WAR ON VICE.—

The bulwarks of many age-old and deeply entrenched forms of vice are slowly crumbling. In the past it has been the accepted idea in Japan that prostitution is natural and inevitable, therefore the government has licensed it. Last week the Assembly of the Saitama Prefect passed a resolution which provides for the gradual abolition of the licensed districts of prostitution. No licenses will be renewed to the brothel operators. The national government has passed a law that offers a way of escape to girls who wish to leave the life of prostitution. Heretofore, as long as a girl was in debt to the operator of a brothel she could not leave. The new law provides that where a girl wishes to leave such a life, she may report to the police, who will arrange the terms by which her debt is to be paid after she has her freedom.

SALVATION ARMY SQUABBLE.—

The Salvation Army is now passing through the throes of a very trying struggle. The army is organized strictly along military lines. All the affairs of its workings head up in a commander-in-chief whose authority is absolute. His commands are passed down through a well-organized and closely knit hierarchy. The founder, General William Booth, foresaw that the time might come when for physical or other reasons the best interests of the organization might demand a change of commander, and provided for the high council. In the opinion of those who are far advanced in the places of authority, such a time has come. For the first time in fifty-nine years the high council has been called together. A delegation called upon the general and reported that his weakened physical powers were affecting his mental activity. The general, however, refused to consider the suggestion that he retire from office. The high council then voted, with only a few dissenting votes, that he be removed.

Those who voted in favor of retaining Bramwell Booth as commander-in-chief were, in the main, connected by family ties. Last week General Booth obtained from the courts an injunction restraining the council from electing his successor in office. The issue is now to be fought out in the courts of England. It is the old question of which is supreme, vested authority or the will of the majority. The issue is fundamental in all schemes of organization, the religious being no exception.

The contention does not mean that the high council has lost the idea of the importance of spiritual things being foremost. It does mean that there must be agreement as to the fundamental

basis of organization if the work is to go on successfully. Stanley High says: "With the Salvationists split, the Zionists split, the bishop and dean of America's greatest cathedral at serious odds, one has more sympathy with the failure of statesmen."

A CHRISTIAN DOCTOR'S GIFT.—

A retired physician who signs himself "A. B.," writes most interestingly in the *Christian Century* under the caption, "The Doctor Finds a New Profession." He had reached the point in life that he could no longer meet the rigorous demands of his practice, and being anxious to serve his fellowman, he conceived the idea of practicing as friend and adviser. He caused to be circulated where it would be most likely to reach those whom he was trying to serve a card which bore this announcement: "Believing that some men and women are burdened and anxious and need help in meeting perplexing personal problems, Dr. A. B. retired from general practice, offers not medical advice, but friendly counsel for those who desire it. By appointment only." The good doctor says that he wrote on the corner of the card, "No fees." He was determined that it should be purely a labor of love.

From the tone of the article, it has evidently brought great rewards to the doctor, through the consciousness that he is being of real service to those who need this intimate sort of help. And who but a doctor, who learns as much about the peculiarities of the human mind and heart as he knows about the malfunctioning of the body, is so well qualified to serve in this capacity. He gives a list of the things that he is consulted about—"fear, love, animosities, incompatibilities, sense of ill-usage, discouragements, disappointments, futilities, sins, sorrows, and bereavements; loneliness; no one to talk to; relatives who do not understand; friends and acquaintances who cannot be trusted."

For all these various ills it seems that the doctor's three main prescriptions are religious in tone, for he seems to have great faith in Church-going, Bible-reading, and prayer. He says: "I believe that religion may take the form of convincing personal experience, and peace and comfort, lifting of intolerable burdens, sense of security, relief from perplexity, active fighting for God and righteousness and, ultimately, a fine sense of merging into the eternal." In suggesting that there may be other men and women from other professions who might find joy in such a line of service, he lays down the following qualifications as meeting the requirements of the task: "experience, a fair fund of common sense, the spirit of consecration, somewhat of humility of mind, and personality. Not the personality of mere winsomeness, but that based on character."

CHURCHES AND SOCIAL JUSTICE.—

The National Christian Council of Japan, representing forty-one Protestant Churches and evangelistic bodies, has adopted the following social creed which represents the ideal for which these Churches are working:

"Setting up as our ideal a Christian social order in which God is revered as Father and humanity is interrelated as brothers, we purpose to realize the love, justice, and fraternal oneness manifested by Christ.

"We are opposed to every kind of materialistic education and materialistic system of thought. We reject all social reconstruction based on class struggle and revolutionary methods. We are likewise opposed to reactionary oppression. Moreover, taking measures for the extension of Christian education, we pray that many leaders will arise from among us who will pour their lives into the solutions of social problems.

"We maintain that making the life of Christ a living force within organized society is the only salvation for the present distress. We believe that wealth is a God-given trust, and that it should be offered up for Him and for men.

"In conformity with these ideals, we advocate the following matters:

1. Equal rights and equal opportunities.
2. Nondiscriminatory treatment of nations and races.
3. The sanctity of marriage, equal responsibility of both men and women regarding chastity.
4. The betterment of women in the educational, social, and industrial world.
5. Respect for the personality of the child and the prohibition of child labor.
6. The enactment of a law making Sunday a public rest day (with the expectation that wages will be paid).
7. The abolishment of the system of public prostitution and the complete regulation of all similar trades.
8. The promotion of national prohibition.
9. The enactment of a minimum wage, peasants' welfare, and social insurance laws, and legislation and equipment promoting public hygiene.
10. The encouragement of producers' and consumers' co-operative associations.
11. The establishment of a suitable agency to attain harmonious relations between employees and employers.
12. The diffusion of a thorough education for working people and the enactment of a reasonable working day.
13. The enactment of a higher progressive tax rate for incomes and inheritances.
14. The limitation of armaments, strengthening of the World Court of Justice, and the realization of a warless world."

NOTES-PERSONALS

Bro. Gerringer writes, with gratitude, that the poundings at the parsonage in Wakefield have not ceased, and that his heart is moved with constant gratitude for the continuous stream of kindness and generosity on behalf of his members and friends. The Church work in his pastorate moves along well.

Hines Chapel, Guilford County, N. C., one of our strong rural Churches, is building three additional Sunday School rooms to its present plant. This will, indeed, be a valuable addition. The time has come when the Church has to provide class-rooms and apartments for the youths of the Sunday School. These are the hope and the prospect of the Church.

Bro. A. W. Haraway, treasurer of the building fund at our Danville Church, advises that the addition to their Church of Sunday School rooms recently at a cost of over \$3,000 has all been paid for and the indebtedness wiped out. Evidently our Danville faithfuls work with a willing heart and a liberal hand, as they built quickly and paid off quickly. "The King's business requires haste."

Rev. J. C. Cummings has been confined for treatment and quite ill at Sanford Hospital for a month, but we are happy to report that he is much improved, is at his home, and hopes and expects to be strong and fully in his work shortly. One of our busiest of men is Bro. Cummings. Here is hoping that his health is sufficiently recovered to enable him to carry forward the great work he has taken upon himself the present year.

Sympathy is extended our neighbor and brother in the ministry, Rev. L. L. Wyrick, Elon College, N. C., who is called upon to mourn with his wife the death of her father, Mr. L. A. Brown, of Guilford County, N. C. The funeral was conducted from Apples Chapel by the pastor, Rev. T. J. Green, Elon College, Saturday, January 26th, and the interment was in Apple's Chapel Cemetery. May our Heavenly Father comfort the bereaved ones.

Dr. S. Q. Helfenstein, editor of our Sunday School quarterlies and other Sunday School literature, Dayton, Ohio, is to be in the enjoyment of an extended trip to the Near East and the Holy Land for several weeks now. Dr. Helfenstein is a most capable and competent editor of Sunday School literature, and we are sure that his trip to the Holy Land and spots made sacred by the earthly career of our Lord will inspire his pen to even greater service and instruction.

Rev. Carr E. Gerringer, Wakefield, Va., enjoyed the high privilege of attending the All-South C. E. Convention, Chattanooga, Tenn., December 28th to 31st, and had a most helpful as well as enjoyable trip. The loving cup presented to that State which had reached the highest standards of excellency went to the State of Virginia, and Bro. Gerringer, with Miss Faber, of Richmond, Va., represented the State by invitation in making the speeches of acceptance for the cup which was carried to the Old Dominion with joy and gladness.

Against the recent donation of W. C. Durant, New York, of \$25,000 as a prize to the one who would submit the best plan to make the eighteenth amendment to the Constitution effective, William Randolph Herst offers a prize of \$25,000 for the best plan to repeal the same amendment, claim-

ing that he offers this "in behalf of temperance." Anybody presenting a plan that would get that amendment repealed would earn his money, since that amendment went into the Constitution by the greatest majority and most wide-spread approval ever given any amendment to the Constitution.

We are sure our readers were delighted to see in last week's SUN an article from the pen of our dear brother, Rev. H. W. Elder, Richland, Ga. It seems a miracle, indeed, that Bro. Elder has been brought back from such very low state of health to a condition that enables him to write again. While his tongue and voice have failed to function in the matter of speech, his trembling hand inspires his friends and loved ones, and the article referred to, we are sure, carried joy to hundreds of hearts who love this man of God and rejoice that our Heavenly Father has spared him to us for a good work yet.

We are under obligations to Rev. J. F. Whitley, D. D., 228 Thirty-sixth Street, Norfolk, Va., for the exceedingly interesting, historical paper presented in another column, giving a sketch of the Eastern Virginia Conference held at the Hebron Church, Carrsville, Va., in November, 1872. Hebron Church was later moved to and became the predecessor of our Holland Christian Church. Dr. Whitley was once editor of THE CHRISTIAN SUN, and though at present well advanced in years, he wields an interesting pen and contributes exceedingly valuable articles periodically to the Norfolk *Virginian-Pilot*.

We learn with deep regret that Mr. Rayford B. Whitten, father of our Rev. R. A. Whitten, Elon College, N. C., died at his home, 1101 Second Avenue, LaGrange, Ga., Friday, January 18th, Bro. Whitten, whose wife preceded him to the better world some ten years ago, lived with his daughter, and the burial services were conducted by his pastor, Rev. W. P. Cofield, pastor of the Baptist Church, LaGrange, and Rev. G. H. Veazey, pastor of the Christian Church, Roanoke, Ala., on Saturday, January 19th. Our sympathies are hereby expressed to Bro. Whitten and to the other members of the bereaved family. A kind and loving father, a faithful member of the Baptist Church has gone to his reward.

Rev. Carr E. Gerringer, Wakefield, writing recently, reports that the attendance both at the Sunday School and Church services in his pastorate is very good, indeed, and his people respond splendidly to the many calls made upon them for service and gifts. "The Ladies' Aid and Missionary Societies are doing splendid work under the leadership of their respected presidents. I have my first quarterly conference this and next week, at which time I am presenting the cause of missions to the Churches, and hope that we will be able to do something." We sincerely trust, with the advent of February, all the Church sessions will take up and discuss the matter of missions and put on a plan and a program for the spring offering for missions. If we are to reach our goal this year, there is certainly no time to be lost in making plans and putting on programs looking to the offering which is to be taken in all of our Churches at or about Easter.

It is learned with genuine pleasure that the united effort of Christians and Congregationalists in Birmingham, Ala., is bearing fruit and even now bringing results. The survey in Birmingham shows that the Congregationalists have about 145 members in the city, and the Christians forty-five, who are members of Churches elsewhere. In the membership of the United Church, the ratio is about two from Congregational Churches to one from Christian Churches. A pastor, Geo. H. Dier-

lamm, is in charge of the United Church, and the work seems to be going nicely. A building has been secured and is used for Sunday School and preaching services. There is promise of permanent work if wisely directed. The following is taken from the *Southern Congregationalist*: "Birmingham, the United Church (Christian-Congregational).—Dr. W. Knighton Bloom, of Washington, D. C., secretary of missions for the eastern division, visited the Church on the first week-end in December. Dr. Bloom preached on Sunday and was greeted by a fine group representing the new Church. Dr. Luman H. Royce, of New York City, who is director of our national city work for the extension boards, visited the Church on the second week-end. On Friday night previous, Dr. Royce met a group of Church leaders at a dinner to discuss the location of a new Church edifice. A site was practically decided upon following the suggestion of Dr. Royce, who had been called in for counsel in the matter. The Sunday morning service was well attended, and Dr. Royce delivered a timely message. Rev. E. W. Butler, of Thorsby, our Alabama State registrar, was also present. The writer and Mr. Butler both took part in the service. Rev. George H. Dierlamm, with Mrs. Dierlamm, are leading the new Church in a splendid way."

UNION OF DENOMINATIONS.

Undoubtedly organic Church union is coming. The idea is receiving more thought than ever before, and just now it is being given an extra impetus by the fact that so many small denominations are struggling for existence. It is undeniable that when any Church must put forth great effort to secure funds sufficient for financing its operation, its efficiency for doing the work for which it exists is greatly impaired. For instance, a local Church which must spend much time and effort getting its budget subscribed, then add extra effort in making collections sufficient to pay operating expenses, has little time, thought or funds left for the real work of the Church.

Suppose two or more small denominations similar in character should unite. It would mean that where there are two small struggling local Churches with two overheads and two of everything else, there would be one large congregation, one overhead, the money strain would be removed, and the Church could do a real work.

I am keenly interested in the pending union of the Congregational and Christian denominations, which seems likely to be effected soon. The union, when operative, will bring relief to a large number of local Churches.

It is true, the Methodist Protestant Church has not been invited to become a party to this union. But does any one think for a moment that two Christian Churches that can unite with each other would present an unfriendly attitude towards a third denomination which might wish to join them?

My suggestion is that in a tactful manner we ascertain from the Congregational and Christian Churches if they would welcome a third party to the coalition, and, if the answer is favorable, proceed at once to take the steps necessary to such union. This need not involve any embarrassment if the matter is approached in the right way, and would stay threatening disintegration. Eventually the Protestant Churches must lay aside their pride and prejudices, compose their differences, and get together. The waste of the denominational system is too enormous to be endured much longer.

This is an appeal, not to the ministry alone, but to the laymen as well, of our denomination, to face the situation squarely, recognize the facts and take steps to see what can be done to bring about this consolidation.—E. S. Wills, in *Methodist Herald*.

THE CHRISTIAN SUN'S PULPIT

WORSHIP OF GOD.

II.

(From a Chaplain's Point of View.)

BY CHAPLAIN H. E. ROUNTREE, U. S. N.

In order to appreciate our point of view, one must recognize first of all the presence of nothing aboard a battleship that is contributive to worship. The ship is a war machine, and everything on it and in it down to the last bolt and screw is there for that purpose. In its simplicity, its directness, its crudeness and its glamor of brass and steel, the absolute lack of significance and dignity, as far as the worship of God goes, is appalling. Anything of a worshipful atmosphere must be created by God and the chaplain. To take these young men, the most of whom are untrained in religious thoughts, amidst such surroundings, and produce a service of sound sequence and significance and lift them up into the divine presence is a task which we can only attempt in the name of Him who can—God Himself. It cannot be done in an address to them. It cannot be done in cheapening songs or undignified pep and snappiness. It can be done only in manly elements and fitting processes and in doing the things that lead them to God. To do this requires not only the careful mental preparation and the exhibit of natural gifts and winsome personality (these contribute their quota to success), but also order in arranging the service, simplicity and beauty in prayer, wisdom in singing and in the use of the Scriptures, and the ability to create an attitude of devotion.

The Rev. George R. Stewart says: "Worship is the highest upreach of the human spirit. It celebrates the goodness, the mercy and the love of God. As such, its very nature depends for its highest expression upon the uninterrupted flow of the Spirit in a continuous and increasing sense of the divine presence. Worship is a great and a fine art, and for its greatest effectiveness demands premeditation and careful preparation. The spontaneous element in worship is not inhibited by such care; in fact, the unexpected flow of ideas is increased by thorough arrangement."

Our worship must begin with singing and a song service consisting of their own choice of hymns which they think are great hymns and serves to give more lead to their devotion than anything else.

While a chaplain undertakes to lead his audience to a consciousness of the presence of God, he must remember that the audience consists of representatives from all denominations and are used to as many forms and ceremonies, and the feelings of all must be gratified, as far as possible; therefore, we follow the singing with a touch of the ritualistic consisting of the responsive, the Lord's Prayer and Gloria. This has proven most helpful, especially in leading the worshipers to read and pray aloud. At all times the leader must remember that he is not expressing his own feeling merely, nor is praying to himself, nor is preaching; but he is directing their minds, their aspirations and their confessions toward the living God. There must, therefore, be meaning in every phase of the service.

There is another point of view which is not extant in usual devotions where the worshipers are a prayerful people, and that is creating a desire for worship. The hearts of enlisted men are very passive, religiously, undemonstrative and reticent. To be seen at all at the services is enough. Evidence of deeper devotion becomes an object of derision from irreverent comrades with whom they have to live, and having not learned that depth

of consecration that stands out alone from others, this is not desirable. There are others who are there because they are there, and that is about all one can say. All these souls not only need to be fed, but they need first a hunger for the food. Thus it is a first task of the leader to so conduct and enliven the service that a desire for worship, desire for prayer, desire for the Word and desire for more of it may be created.

This means beauty of setting and expression. It means, on the contrary, talking their language. It means making contact with their thought. It means adequate and comfortable provision for every one. It means a book for every one. It means getting away from noisy interruptions if possible. It means lofty expectation, and the practice of the presence of God.

This is a great task and often impossible, but a task which if not so understood and undertaken cannot be accomplished even to an appreciable extent. But it is a task in which we have much witness of the spirit, and we often thank God for His part of doing what we ourselves cannot do—in making His presence felt and giving to one and all a satisfaction in worship.

The baptism of the Holy Spirit has no reference to forgiveness of sins, nor the grace of character. It has to do with the use of what we call ours for service. It is the endowment of power that leads one into a service for others that insures a life of victory over the world, the flesh and the devil. The call of the rich young man was not one of his personal salvation, but to do something for the good of God in humanity. Our call to the Church is not one of our salvation, but the call of one's self to be co-workers with him in bringing His Spirit to the world, and to Him who giveth all things abundantly we must go for the daily infilling that we may not miss the work which He has called us to do. Amen.

U. S. S. *Utah*, at Sea.

LET US PRAY.

1. For a missionary spirit—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

2. For a spirit of prayer—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

3. For a spirit of sacrifice—That the Church may be willing, at whatever cost, to follow and to bear witness to the way of Christ.

4. For a spirit of unity—That the whole Church of Christ may desire and experience a new unity in Christ.

5. For the gift of interpretation—That the Church may learn to preach the eternal gospel by word and life in terms that the men and women of this age will understand.

6. For courageous witness in moral questions—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

7. For a spirit of service—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. For the completion of our own conversion—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.—*Missionary Review*.

STANDING IN THE GAP.

"He stood between the dead and the living; and the plague was stayed."—Num. 16:48.

Korah, Dathan, and Abiram talked against God's chosen servants, and God allowed an earthquake to swallow them up. Then the rest murmured against Moses and Aaron. God was angry and He spoke to Moses, saying, "Separate yourselves from among this wicked people, that I may consume them as in a moment." Moses said unto Aaron, take a censer and put fire therein from off the altar, and put on incense and go quickly unto the congregation, and make an atonement for them, for there is wrath gone out from the Lord. The plague has begun. And Aaron stood between the dead and the living and the plague was stayed. A plague has broken out among us. The work of the Church is the best, the most spiritual work I know in all the world. And yet I see, and have seen for years, a falling away from God. There is a great desire in my heart that God will come into our midst with great power, revive us again, and get to Himself great glory. The plague is begun, the plague of compromise is in our midst. We are willing to compromise with truth. We do not want to accept the Word of God as truth. We compromise with the world by our approval and love of worldly things. We love the world when we are commanded to come out from among them, and "be ye separate, saith the Lord, and I will receive you."

"Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."—1 John 2:16-17.

It is not the will of the Father that we compromise with the world. He desires and requires that we be separate, that the world may see Christ in us.

Then we have the plague of unbelief. We do not believe God these days. But you say we do believe. Still what we do speaks so loud you can't hear what we say. When we think of great men of faith, such as Noah, Abraham, Moses, Daniel, Stephen, Paul, Moody, Livingston and many others, we wonder how God has spared us of so little faith. For without faith it is impossible to please Him, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him" (Heb. 11:6). God wants us to expect great things and honor Him with our faith by believing that He is able and willing to do greater things than we think or ask. Faith cometh by hearing, and hearing by the Word of God. I fear here is our trouble. We fail to study the Word of God to increase our faith. Too, we need to have more faith in our fellowman.

The plague of selfishness is in our midst. Also too often we place self on the throne, and give honor and praise to same. We love self, we work for self, and take what God has intrusted to our care and spend dollars for self and pennies for Him. Yes, we spend millions of dollars for pleasure, while millions of souls are perishing—yes, perishing for the bread of life. In view of that fact, can we deny being selfish? Jesus gave up everything and by His life proved that He was not selfish. He said if any man will come after me, let him deny himself, take up his cross daily and follow me. No one can follow Him without denying self. Notice here, Christ used that word "deny." He said to Peter the first time, deny self; He said the second time, "Thou wilt deny me." We must deny self or we will deny Christ. Remember that it was love of self that made Satan. He was an angel of the Lord's, but wanted to exalt

(Continued on Page 11.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY

W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HOW AND WHY READ OUR BIBLES?

The Bible is not to be read as an end in itself. Read in that light, it has no more to offer than many other books, and not as much as some. The Bible should be read as a means to an end. This is the Book that lifts, or is intended to lift, our thoughts and our hearts to God and His righteousness, His plans and His purposes. The Bible is not an attempt at history nor to show how man has acted in his relationship to God. Taking many of the men of the Bible, we find characters with many defects, and in no manner to be followed. A man of the world once wrote a book on "The Mistakes of Moses," as if the Bible held up Moses or any other of its characters (except its central figure, the Christ) as being perfect. The Bible does not undertake to show us perfect men. It does undertake to show us a perfect God. It does not show how men dealt with God, nor even how men have tried to find God. This Book was written from above downward, and not from down upwards. It shows how God in the past dealt with men and women. It is a revelation not of the character of man, but a revelation of the righteousness of God, and His sovereign attitude to man. In the Bible, God is speaking, or seeking to do so, through the agencies and instrumentalities and temperament of the times to man, to the heart and soul of man, that He may bring man into fellowship with Himself, and thus allow man to share in the joy and triumph and the glory of His righteousness. It will help us in reading our Bible to keep our mind and heart on our quest for the righteousness of God. When our Lord and Redeemer said "there is none good but God," He meant that literally. Goodness, absolute goodness, is lodged, and to be found only in the mind, character and conduct of God. It is God's righteousness, His holiness, His sovereignty, His goodness, His lovingkindness that the Bible reveals and seeks to bring to our minds and hearts. Read

in this light, we can say with the writer of the fourth gospel, "The word became flesh and dwelt among us."

This word, the Word of God, is constantly becoming flesh and dwelling in our very hearts when we read that Word in the light of its true meaning. The Word of God is sharper than a two-edged sword, because it penetrates and also illuminates the heart of man and the conscience of men as no sword or any other sharpened instrument can. The Word of God, as a revelation of the righteousness of God, is indeed a balm in Gilead and a joy to read and to contemplate. It is, indeed, in this sense a lamp to our feet, a light to our pathway. It is, indeed, a means to an end—a means, rightly read and interpreted, which brings us poor mortals face to face with the fullness and the flame of God's righteousness. J. O. A.

GENEROUS FRIENDS TO THE RESCUE.

With the beginning of February, according to the program of the Southern Convention and the division of the Church calendar year, our mission period begins. During the months of February and March, we are to emphasize in Sunday School and pulpit missions, foreign missions. The schedule as adopted by the Convention (page 7, "Christian Annual," vol. 57) is that the Church year for instructional purposes be divided as follows:

January, interdenominational co-operation; February, March, foreign missions; April, evangelism; May and June, home missions; July, August, September, October, education; November, December, orphanage and stewardship.

As to offerings, the Convention adopted the following:

That the Mission Board and Orphanage have annual offerings Easter and Thanksgiving, respectively; access to the Sunday Schools for monthly offerings, and to individuals at any time.

That the colleges have quarterly Sunday School offerings and access to individuals at any time.

From this it will be seen that the Convention planned the educational period for missions, foreign especially, for two months, practically, before Easter, the educational period culminating in the offering at or about Easter for missions.

The Convention voted to ask the membership to raise this year, from September 30, 1928, to September 30, 1929, \$45,000. As has been stated, this would clear the Mission Board of present indebtedness and enable us to face the future with a constructive program.

Now, that this great objective may be reached, two generous souls have given the whole Convention a challenge. One of these generous friends, as is now well known, gives \$5,000 on condition that we raise \$40,000 from all other sources; and now another generous friend, deeply interested and devoted to the Church, makes a donation of \$2,500 on condition that from other sources we raise \$37,500. Thus, two generous friends have come to the rescue with an inspirational challenge to every minister, Sunday School superintendent, Woman's Missionary Society, and all others in position to help in building up our Church through its missionary enterprise. We know well enough if all will do their duty and will give our people a chance even, we will reach the goal.

During the months of February and March, let us sound the missionary note far and wide and give our Christian forces a challenge to a generous offering and to a great achievement. There are hearts burdened and souls devoutly praying that every pulpit, that every Church of our Christian forces, in the Southern Convention, shall be awakened to a lively interest in missions and move forward to the accomplishment of a great task.

J. O. A.

QUARTERLY OFFERING FOR COLLEGES.

The Southern Convention, in its session at Richmond last May, voted that the colleges have quarterly Sunday School offerings. This is interpreted to mean, preferably, on fifth Sundays, as it is believed that this will interfere with no other financial program. It would seem that all schools could agree to this. There were doubts in the minds of some as to how this offering was to be divided between Elon College and Piedmont Junior College, Wadley, Ala. The Executive Committee of the Southern Convention, in session with the presidents of these colleges at Suffolk last week, agreed upon the interpretation that the Sunday School quarterly offerings from the Conferences in North Carolina and Virginia should go to Elon College; and that the Sunday School quarterly offerings in Georgia and Alabama should go to Piedmont Junior College, Wadley, Ala. It was understood from the beginning that this offering was to be taken more for its educational than for its immediate financial value. While some financial income will be derived from this source, the great objective, as stated explicitly by Dr. L. E. Smith, President of the Southern Convention, was its educational advantage. Through this means, we are training our youths in the Sunday School and teaching them to become acquainted with our colleges, and later to become pupils in our colleges.

If on the fifty Sunday, when the offering is taken for the colleges, some one in the school designated for the purpose will read to the school information about our colleges, give facts or make a brief address about our institutions, it will have a far-reaching effect and most wholesome influence. We certainly need to teach our young people loyalty and devotion to our colleges, and there is no better place to do this than in our Sunday Schools.

If our youths, in their Sunday School experience, are favorably impressed with our institutions and have information about them, they may be trusted to be loyal to these colleges and attend one or both of them when the time comes for them to go off to college. It is a wise provision of the Convention, and if carried out will have far-reaching and permanent values that cannot be estimated in words or figures. It is devoutly to be desired that the movement shall be universal and that all the schools will adopt not only the program of giving the quarterly offering, but a program of information on the day the offering is taken.

WHAT ABOUT THE LOST?

In the 15th chapter of Luke, three losses are described: the lost sheep, the lost silver, and the lost boy. A woman had ten pieces of silver and lost one piece. She swept the house and sought diligently till she found it. Then she called her friends and neighbors together and said, "Rejoice with me; for I have found the piece which I had lost." That is a common experience to lose and find material values and then rejoice. One piece lost excites more concern than nine pieces in hand. Material losses have broken many hearts and caused many deaths. The losses of the world are heavier than the crosses of the world. Jesus could bear the cross easier than He could bear the loss of the world. He died willingly to save the lost. "Likewise, joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." One mission of the Church is to hunt for the material values that are lost in the world. The Church is a great sweeper and a great finder of silver and gold.

The second loss was a sheep by a shepherd who had a hundred sheep. When the one was lost he left the ninety and nine and went into the wilderness and searched till he found it. When he found

the lost sheep he laid it on his shoulder and carried it home and called together his friends and neighbors and said unto them: "Rejoice with me; for I have found my sheep which was lost." That sheep represents a member of the Church, a believer in Jesus Christ, a Christian. That sheep was not an outsider, but an insider outside. It is a Christian who has wandered and lost the protection of the shepherd and the happy association of those who went not astray. The most beautiful thing in this parable is that the shepherd carried the lost sheep "back on his shoulders, rejoicing." Jesus not only goes after us when we wander, but He carries us back to the fold; and the fold is glad to see the return of the one that was lost. Many Church people have rejoiced with Jesus when, in a meeting where the Spirit brought back some erring member, the lost seemed to be found. The Church needs that kind of work repeated, and the Church is God's agent to go out and hunt up the lost members and carry them back to the house of prayer and praise. Many a boy on the farm has hunted for the lost sheep or cow and made the family happy when, in the twilight, he drove in the lost. Church members can go out and bring in the wandering ones and make the Church and God rejoice.

The third was the lost boy—the prodigal son, who left his father's house and went into a far country and there "wasted his substance with riotous living." He went to the end of his road. When he had spent all, a mighty famine arose in that land, and he began to be in want. When he came to himself, he thought of home, decided to return, and came back to his father's house. When he was a great way off, his father saw him, had compassion, ran and fell on his neck and kissed him. His father said: "Bring forth the best robe and put it on him; put a ring on his hand, and shoes on his feet; bring forth the fatted calf and kill it; and let us eat and be merry, for this my son was lost and is found."

The Church is always happy when wanderers return. God goes after the lost and welcomes those who repent and return. W. W. S.

CHRIST AND CHRISTIAN UNION.

BY DANIEL B. ATKINSON.

In recent years the weakness and evils of a divided Christendom have been strikingly revealed to thinking Christians. There has been an insistent demand throughout the Christian world that the forces of Christ shall come into a closer fellowship and eliminate the many faults due to a divided Church. It is not to be expected that all Christians shall agree as to what is involved in the union of Christians, nor that there shall be agreement on the methods of procedure.

We shall need to remember that twentieth century Christianity is the product of many generations of religious development. We tend to regard as sacred the institutions and beliefs which have come to us as part of our social heritage. History indicates that the Church has, from the very beginning, been desirous of maintaining unity among the believers. Paul admonished the Christians of Ephesus to be diligent to keep the unity of the Spirit in the bonds of peace. All through these centuries the Church has endeavored to keep some sort of unity. That unity has generally been regarded as unity in belief. On this theory the great creeds of Christendom have been formulated. When an individual or a group of individuals found themselves out of harmony with the prevailing beliefs, the only method of obtaining harmony was by division. In the orthodox fold the dissenting brother was regarded as a heretic. In the new group he became "orthodox," an accepted member.

We shall need to remember that historical background out of which came the present denomina-

tions. There has been a tendency to oppose the coalescing of Christian bodies because in the past these denominations have endeavored to maintain unity on the basis of belief. The important question does not pertain to the origin of a denomination, but to its present attitude. Christ's dictum to His disciples should be the guide: "He that is not against us is for us."

Christ's life was spent among a people who were divided into numerous conflicting parties. Jewish influence, authority, hopes and aspirations were thwarted by the debilitating results of their antagonisms. He clearly saw that a kingdom, nation, or city divided against itself was doomed to desolation. This is as true of spiritual kingdoms as of political kingdoms. He, therefore, prayed that His disciples in all the ages might be united. The very success of the kingdom of God depended upon the maintenance of that spiritual unity which characterized the unity of the Father and the Son. The convincing power of Christian teaching depends upon the unity of the people of God. The world will not believe the Christian message if that message comes from a divided Christendom. No more prophetic utterance came from the lips of Christ than this utterance concerning the paralyzing effort of division among the followers of Christ. Twenty centuries of history bear emphatic witness to the fact that division among the people of God has weakened the Church and enabled its enemies to triumph in many a conflict.

The American denominations have carried their peculiar doctrines, practices and organizations into every land where missionary work has been done, and by so doing they have magnified unimportant, even non-Christian factors into matters of great importance. The minds of these non-Christian peoples have been bewildered by these purely denominational matters. The present reaction in the Orient against Western Christianity is due in part to Western ideals and practices which have been intertwined with the Christian gospel.

Christ made a marvelous appeal for a generous fellowship among those who would be His followers. When John told of his restrictions placed upon a man who cast out demons in the name of Christ because the man refused to be a companion of the disciples, Christ expressed His disapproval and gave excellent reasons for a more charitable attitude. A single kindly deed inclines the heart toward a life of righteousness. A cup of cold water, given to a disciple of Christ, is worthy of a reward. And on the other hand, it is a serious matter to offend a child who believes in Christ. Christ takes the position that it is far better to encourage the good deed than it is to criticize a possibly bad deed. It is better to err on the side of virtue than on the side of wrong.

This has not been the historic attitude of the Church. And in this day when Christians are endeavoring to find common ground upon which to unite, it is well to be reminded of these generous words of Christ. Christ is not pleading for a spineless Christian life. The heroic measures which He advocates for the perfecting of life forbids such a conclusion. A sturdy faith and a deep-seated conviction are not inconsistent with a generous fellowship.

A sheep-fold is a safe place, but it is not an attractive place. Christ did not stress the fold as the essential part of his program. The green pastures and the running water had an irresistible charm for Him. Here is the ideal pastoral life. Sunshine, pasture, living water, beauty of landscape, invigorating open-air life, protection from marauders, all combine to enlarge and enrich life. Into this rich and enriching life the other flocks come. They become one flock. There is one shepherd.

One of the dangers which may confront the present movement toward Christian union may

lie in an effort to discover a limited number of "essentials" upon which Christians may unite. Any tendency in that direction ought to be restricted as not in harmony with the will of Christ and as dangerous in its implications. Christ did not come into this world to impoverish life, but to enrich it. His purpose is not to limit the longings of the human heart, but to enlarge them.

One of the results of human progress has been a vast increase in the number of human wants and in the means by which these wants are satisfied. Life constantly tends towards a "divine discontent," toward an increase in desires. Life is richer and more satisfying because of these desires. There is no reason to believe that the Christian life should be cold and barren. Christ came to bring men an abundant life. In the unity which must eventually come to the Christian world there ought to be a richness and variety of Christian experience correspondingly increased because of the expansion of human life in every other phase.

The road to Christian unity will not be an easy road to travel. Denominational institutions, associations, and practices have created a strong denominational consciousness, and many will feel that loyalty to these ancient and honored customs is the very essence of loyalty to Christ. Christians have not always been tolerant of new ideas. The way of religious progress has been marked by the fires of Christian martyrs, lighted by the hands of other Christians. This fact should temper the criticisms of those who are inclined to be unsympathetic toward those who find it hard to make the new adjustments which will be required by a united Church. It should also suggest to the conservative that he may be too narrow and limited in his understanding and appreciation of the Christian life.

We are confident that the oneness of Christians is in harmony with the will of Christ. The Church has no right to permit its activities, its organizations, its pleasures, its ideals, or anything else to destroy, baffle, or weaken the will of Christ. Christ's words were prophetic when He prayed for the unity of the disciples on down through the ages as convincing evidence to an unbelieving world that the Christ was the Son of God, sent by the Father as the Saviour of the world. A Gentile world, yet largely pagan in spirit and practice; international relations still maintained on a foundation of distrust and hatred; national disputes still settled by resort to war; race antipathies still deep-seated and bitter—all these and other unhappy social conditions point unmistakably to the small place which the kingdom of God still occupies in the affairs of men. Centuries of divided Christendom testify to the fact that a divided kingdom can never be a supremely conquering kingdom.

One is your master or teacher, and all ye are brethren.

OFFICIAL NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention, at its last session, accepted an invitation from Newport News to meet there in 1929. But inasmuch as their new Church will not be completed by the time of the Convention, the Newport News people have asked to be relieved from entertaining this year. The executive committee is, therefore, anxious to receive an invitation for the coming session of the Convention. Please take this up with your school and notify us if you wish to entertain.

J. F. WEST, JR., *President,*
Waverly, Va.;

F. C. LESTER, *Rec. Sec'y,*
Waverly, Va.;

W. C. HOOK, *Ex. Sec'y,*
Holland, Va.,
Executive Committee.

CONTRIBUTIONS

SUFFOLK LETTER.

There is no printed matter, outside of the Bible, more helpful to the members of the Church, and a family of the Church, than the Church paper. For the members and Churches of the Southern Christian Convention, that paper is *THE CHRISTIAN SUN*. It may not be the best Church paper published, but it is the best for members and Churches of the Southern Christian Convention. Next to this, for the same members and Churches, is the *Herald of Gospel Liberty*, the oldest religious paper in the world, and published in Dayton, Ohio, by the Christian Publishing Association, at \$2.00 per year—the same price as *THE CHRISTIAN SUN*. Ministers and leading laymen of the Churches of the Southern Convention will profit greatly by subscribing for and reading the *Herald of Gospel Liberty*. And now that it carries the *Journal of Christian Education* and the *Christian Missionary*, it is of special value to Sunday School teachers and members of missionary societies. These two papers have more Christian Church value than any other religious publications. Your life has more value in your home than the life of greater persons outside of your home. You have more value, as a member, in your Church than the best member of another Church has in yours. It is this personal home touch that gives greatest value to these two papers.

The regular reading of *THE CHRISTIAN SUN* does three things. It produces regular attendance, regular contributors, a knowledge of and interest in the general work and institutions of the Convention—publications, colleges, missions, Orphanage, Church extension. In other words, it makes a member of the Church interested, active, and useful. To be a member of the Church is more than to be saved. It is to be a contributor of thought, prayer, money, service, for the support of the Church and the saving of souls. If you go to Church regularly, somebody else will go because you go. If you put in your envelope regularly, somebody else will put in, too. If you read *THE CHRISTIAN SUN*, you will talk about it to your neighbors, and that will influence some of them to subscribe. If you talk about Elon College and Piedmont Junior College, it will lead others to inquire and learn more about these good institutions. If you know enough about the work of the Mission Board and the Woman's Missionary Societies to talk about them, you will interest others in the great Bible theme of missions. If you keep posted in the work of the Christian Orphanage, your interest and conversation will lead others to pray for it and give to its support. If you read the monthly reports of Dr. Atkinson for missions, Superintendent Johnston for the Orphanage, and what Drs. Harper and Beougher write about Elon and Piedmont, Jr., you will fall in line with the institutions which are not only the products of the Convention, but the life and service of the Church. You cannot keep step with this army of progress in the Church unless you read *THE CHRISTIAN SUN*. If you do not keep step in this march of progress, you are not your best as a member of the Church.

W. W. STALEY.

ELON LETTER.

PRAYER IN A UNIVERSE CONTROLLED BY LAW.

(A chapel talk, later given before the Eastern Virginia Christian Conference.)

Is the universe controlled by law? Is it a mechanism? Has it evolved in accordance with

certain laws to its present form? If so, can men continue to pray in such a universe?

The average man, when the word natural law is mentioned, thinks merely of such a law as gravitation about which we have heard since the proverbial apple pounded upon the head of Sir Isaac Newton. If such a man has studied physics, he also immediately thinks of the law of conservation of mass and energy or perchance of the laws of electric and magnetic force. And such a man is inclined to think that all natural laws are of the same quality as these laws which appear to operate without exception and are blind in their distinction between the just and the unjust. These laws have no respect for persons nor for times nor for seasons, nor seemingly for God Himself.

Those who are versed in science, however, are thoroughly aware that what is known in science as law is not in every case similar to the laws that have been mentioned. They make three categories under which they classify the laws that they find operating in the natural world. Those who wish to pursue this matter further would do well to consult Mather's "Science in the Search for God."

1. Identical laws. Reference has already been made to these laws. We can both know them and describe their processes and we can predict with confidence their action in any particular situation. The scientist confidently asserts that there is no exception to these laws, and that no one can violate them with impunity. However, the scientists humbly admit that two identical laws may come into conflict with each other. For example, according to the law of gravitation, a liquid heavier than air should always seek the center of the earth. There is, however, another law of the identical type that affects the action of liquids. If a piece of blotting paper be inserted in a bottle of ink, the ink will climb the blotting paper away from the center of the earth. This is not a discrediting of the law of gravitation; it is a confirmation rather of the law of adhesion and cohesion. At the same time, this fact establishes the principle that identical laws are operative only within certain limits, a most encouraging fact for those spiritually minded persons who disbelieve on the basis of their own experience the dogma of some scientists, who blandly assert that life is mechanistic and that freedom in the moral realm is a chimera.

We may even go further and assert that identical laws far from making freedom impossible for man, do not even limit freedom. Let us take an illustration from the spectrum, according to which there are seven primary colors, and only seven. Does this fact limit the freedom of the artist so to compound these colors as to excel in beauty and in charm and loveliness of the rainbow itself? Rather does this situation make it possible within the limit set by the seven primary colors revealed in the spectrum, for the artist to display creativeness within the law. Let us take another illustration, and this time from the field of mathematics. Mathematics has taught us that a circle can only be conceived in terms of $2\pi R$, which means that if you double the radius of the circle and multiply it by 3.1416, you will always have the circumference of a circle. Does this fact circumscribe and defeat the liberty of the artist to produce the noble imaginings of his spirit? Rather, because there is certainty in this formula, the artist is able to give form and substance confidently to his creative genius.

We may readily conclude, therefore, that the identical laws of nature, about which so much has been said, are found not to be the enemies of our

freedom, but its servants. And may we not readily conclude that, if man himself is able to exhibit creativeness in giving expression to his genius by co-operation with these dential laws, God, too, is free to express His beneficence and creativeness in terms of these same laws and in co-operation with them.

2. Statistical Laws. A second category of natural laws has been differentiated by scientists to include laws obeyed by groups independently of the characteristics of the component individuals. Among such laws are those governing the action of gases and the laws of thermo-dynamics. For example, the assemblage of molecules in a body of gas obeys these statistical laws, regardless of the composition of the gas. Gases absorb heat according to their expansion and not according to their composition. An excellent illustration of the operation of the law of gases statistically may be found among the Texas oil wells. Though these wells are under a blazing Southern sun, the pipes through which the gas escapes from an oil well will be found covered with frost.

These statistical laws may be described, but no scientist of repute claims that he can explain them. Surely there is food for thought here for the dogmatic scientist who sees no place for faith as a working hypothesis for moral and ethical living, not to say Christian living.

3. Transcendental laws. The third category of natural laws posited by scientists includes such items as the laws of atomic structure and the quantum process, the movement of electrons and protons, the form and construction of the atom and the flow of energy. It is not necessary that we deal in detail with these laws, except to say that the atom epitomizes in its structure the history and the situation of the universe, and to describe the quantum process as producing light through a vibration of particles of energy or of individual units of energy, which individual units are known as quanta. Through adherence to the quantum process, many physicists have been led to abandon two former theories of light, the corpuscular and ethereal vibration.

Scientists are ready to admit that they are conscious of the existence of these transcendental laws, but that they are neither able satisfactorily to describe them nor adequately to explain them. The challenge of the universe to the men of science today is to explain these statistical laws and to describe and explain the transcendental laws of our universe. Surely there is greater reason here than in the cause of statistical laws for the dogmatic scientist to be ashamed of any assertion as to the lack of freedom in the moral and spiritual realm of human living.

We return, therefore, to the query raised in our first paragraph: Can men continue to pray in a universe controlled by law?

Our discussion of the laws of the natural universe as they are conceived by scientists themselves suggests that there is place for prayer and that no law as we know it in any one of the categories outlined by scientists precludes the possibility or denies the efficacy of prayer.

This is true, even with respect to identical laws, which we have found not denying human freedom but, so to speak, only setting metes and bounds wherein the creative urge of the human spirit may operate in becoming orderliness. It is even more true with reference to the operation of statistical laws, and most true in the realm of the operation of the transcendental laws, which scientists admit they can neither describe nor explain satisfactorily nor adequately.

May not prayer be one of the transcendental laws of the universe? There is no tenets of science to negate this possibility. Human experience, on the other hand, raises the answer to this question from the realm of probability and, as a

countless host would testify, to the realm of certainty. Experience teaches that prayer is an essential part of the process of giving expression to the highest values of personality. We do not simply mean by this that prayer benefits psychologically through auto-suggestion, but that it puts at the disposal of the transcendental spirit resident in man a tool for creating a world in terms of the nature of God.

Prayer should use all the knowledge it has as a support and buttress of its confidence in God and in the integrity of His universe. Prayer is not the antithesis of knowledge, nor is it dependent wholly upon faith. When our friends are sick, according to the attitude of this discussion, in which devout scientists happily concur, it would be as irrational to use medicine without prayer as to insist upon prayer without medicine. The heart that truly prays laws hold upon all the assistance it can garner from its total environment, which includes knowledge of the laws of the nature of the universe and experience in the spiritual realm.

The Lord of life understood this thoroughly when He said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

W. A. HARPER.

WINDSOR, VA.

If one loves his neighbor, let him say so! If the shepherd loves his flock, it is his duty to say so. If the flock reverences the shepherd, their love for him will show itself in some concrete form. Christ taught by example. So should His followers let the works of their hands speak forth the feeling that lies deep in the hidden recesses of the heart.

Christ, loving His own, He loved them unto the end and gave Himself a ransom for many. Most denominations have a denominational paper. So does the Christian denomination. However, there are members of the Christian Church who seem to be somewhat indifferent towards their Church paper. The pastor may do his level best to keep his people informed as to what is taking place within the denomination, and fail. As the individual's life is in total darkness without Christ, likewise is the home in partial, if not total, darkness as to conditions within the Church without the rays of light THE SUN and the *Herald of Gospel Liberty* bring. However, I am sure THE SUN family will rejoice with us when they learn that the people of Bethlehem Church are at present taking more SUN "baths" and planning to enjoy more *Liberty* than has been known before in its history. A special drive is being made at present for renewals and new subscriptions to the *Herald*. The pastor is much elated about this. He is now wearing one of THE SUN's \$10.00 Stetson hats as result of work done by Mrs. T. H. Dilday, who took the circulation manager at his word and secured more than the required number of renewals and new subscriptions to THE SUN. I take pleasure to insert the names of some who helped her by co-operating: Renewals—E. F. Cullifer, C. F. Savage, Isaac Piland, J. W. Folk, S. L. McCleney, W. R. Winner, L. E. Whitehead, W. H. Byrd, A. D. Hingerty, Mrs. O. D. King, Mrs. W. J. Pierce, Miss Doris Eure, Mrs. J. C. Pierce. New—Mrs. Ernest Oliver, Mrs. R. E. Roberts, Mrs. F. A. Gloss, Mrs. S. W. Powell, Mrs. W. D. Austin, Miss Helen Summers, Mrs. T. H. Dilday, W. J. Riddick, C. E. Duke, H. H. Byrd, L. F. Darden, A. C. Hingerty. Total amount collected and turned in, \$58.00.

The Young People's Missionary Society, under the leadership of Miss Beulah Bracey, and the Christian Endeavor Society, under the leadership of Miss Doris Eure, are doing some commendable work.

Notwithstanding weather, roads and flu conditions, there was a goodly number present at the meeting of the Woman's Missionary and Ladies' Aid Societies. They're beginning the year in grand style with much interest shown. At this meeting the pastor was given many useful articles for "pantry decoration," ranging from a ham to table salt, all of which can be used to a great advantage by pastor and family.

GEORGE A. PEARCE.

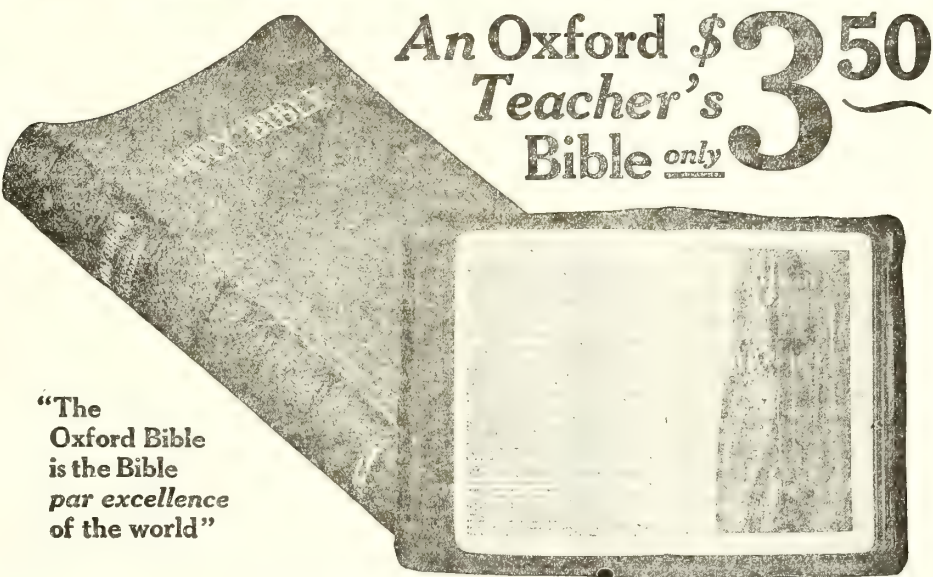
THE PEACE TREATY.

On January 15th the Senate of the United States ratified the peace pact of Paris. The vote was 85 to 1 for ratification of the treaty. There were nine senators absent, who were reported as being favorable to the pact. The vote of the Senate may well be taken as indicative of the sentiment throughout the country. There had been a persistent effort on the part of a small group of

senators to have certain reservations written into the act of ratification; but the effort failed. As is doubtless known to every one, the purpose of this treaty is the outlawry of war. Under the terms, the waging of war is made an international crime. And the signatories are committed to the plan of arbitration for the settlement of disputes between nations. Thirteen nations have already ratified the treaty, and the action of the United States will doubtless have a far-reaching effect in influencing other nations to ratify. Since the closing of the World War there has been a steadily increasing spirit of hostility to war. The United States has been behind the other leading nations of the world in condemning war; but recently there has been an increasing sentiment that has swept the country. Of course, the ratification of the treaty does not mean that there cannot be any more wars. But if the nations of the world set their faces against war, the situation that has existed for centuries is reversed. And the world has made a long stride toward peace.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE RELAY RACE AND TORCH-BEARERS.

The shining blue waters of two wonderful gulfs were busy with fishing boats and little ships. The vessels came under their square sails and were driven by galley-slaves with great oars.

In between the two gulfs lay the Isthmus of Corinth, to which the men on the ships were sailing and rowing.

The people were all in holiday dress for the great athletic sports that were to be held on that day and the next—the sports that drew, in those ancient days, over thirty thousand Greeks from all the country round, from the towns on the shores of the two gulfs and from the mountain lands of Greece; from Parnassus and Helicon and Delphi, from Athens and the villages on the slopes of Hymettus, and even from Sparta.

These sports, which were some of the finest ever held in the whole world, were called, because they were held on this isthmus, the Isthmian Games.

The athletes wrestled. They boxed with iron-studded leather straps over their knuckles. They fought lions brought across the Mediterranean from Africa, and tigers carried up the Khyber Pass across Persia from India. They flung spears, threw quoits and ran foot-races. Amid the wild cheering of thirty thousand throats, the charioteers drove their frenzied horses, lathered with foam, around the roaring stadium.

One of the most beautiful of these races has a strange hold on the imagination. It was a relay race. This is how it was run:

Men bearing torches stood in a line at the starting point. Each man belonged to a separate team. Away in the distance stood another row of men waiting. Each of these was the comrade of one of those men at the starting point. Farther on still, out of sight, stood another row, and then another, and another.

At the word "Go," the men at the starting point leaped forward, their torches burning. They ran at top speed towards the waiting men, and then, gasping for breath, each passed his torch to his comrade in the next row. He, in turn, seizing the flaming torch, leaped forward and dashed along the course toward the next relay, who again raced on and on till at last one man dashed past the winning post with his torch burning ahead of all the others, amid the applauding cheers of the multitude.

The Greeks, who were very fond of this race, coined a proverbial phrase from it. Translated, it runs: "Let the torch-bearers hand on the flame to the others," or "Let those who have the light pass it on."

That relay race of torch-bearers is a living picture of the wonderful relay race of heroes who, right through the centuries, have, with dauntless courage and a scorn of danger and difficulty, passed through thrilling adventures in order to carry the light (of the gospel) across the continents and oceans of the world.

The torch-bearers! The long race of those who have borne, and still carry the torches, passing them on from hand to hand, rush before us. A little ship puts out from Seleucia, bearing a man who had caught the fire in a blinding blaze of light on the road to Damascus. Paul, for that is his name, crosses the sea and then threads his way through the cities of Cyprus and Asia Minor, passes over the blue Aegean to answer the call from Macedonia. We see the light quicken, flicker and glow to a steady blaze in center after center of life, till at last the torch-bearer reaches his goal in Rome.

Centuries pass, and men of another age, taking the light that Paul had brought, carry the torch over Apennine and Alp, through dense forests where wild beasts and wilder savages roam, till they cross the North Sea and the light reaches the fair-haired Angles of Britain, and later the fierce Saxons also. From North and South, through Columbia and Aidan, Wilfred of Sussex and Bertha of Kent, the light came to Britain and to us of the English-speaking world. (Thus the torch-light of Christianity came to our wild and savage ancestors at the hands of faithful and fearless missionaries.)—*Basil Matthews, in Missionary Times.*

THE SUNDAY SCHOOL ARMY—FORWARD!

The Sunday School has an army of fifteen million scholars, from whose ranks we may well seek to organize a world-wide missionary campaign. If every member were trained to give at least 2 cents a week to missions, it would produce a missionary income of fifteen million dollars annually, and if only one out of every thousand of the members would go as a missionary, we would have fifteen thousand additional missionaries—enough, we are told, with native helpers and the present force, to evangelize the entire non-Christian world.

It is only in youth that broad foundations can be laid. At the age of thirty, character begins to harden like plaster in a mold, and it is in only a few instances that it ever softens again. It is hard to make an impression on the old while youth is pliable and impressionable, full of ideals, and capable of the highest direction. By harnessing the inquisitive and adventurous spirits of the young, their activities may be turned into missionary channels.

A child grows spiritually as he does physically—by food and exercise. Bind the feet and arms of a child, and physical growth is arrested. Bind the mind of the child to the groove of mere reflection on spiritual ideals and the spiritual life will atrophy. The word of God is the food for the spiritual life; missionary service is the exercise that enables the convert, probably more than anything else, to digest and assimilate the truths needed for the growth of a strong Christian character.

Christ's great purpose and plan in His work and association with His disciples was to develop and prepare them to be missionaries. If He were here bodily today, would He be content to have the Sunday School scholars simply study the teachings of His word? Would He not be vitally concerned that every scholar should be actively serving? To claim belief in Christ, and yet fail to fulfill His commands is an intellectual faith that has in it no saving power; and to claim belief in missions and yet not give of one's self, one's prayers and one's money, is an intellectual claim that will not bring any reward in eternity.

A Sunday School without missionary instruction may be compared to a village shut in by the hills, with no road to the outside world. The inhabitants know nothing of the great world that is lying beyond them. Ignorance, prejudice and indifference are some of the hills that are shutting out the world-vision of missions from the majority of Sunday Schools.

When Robert Moffat returned to England, he told the people that in Africa he had seen the smoke from a thousand villages where no missionary had ever been. David Livingstone saw the vision, and his adventurous spirit became harnessed for Christ, leaving a track in that dark con-

tinental in the shape of a cross which has never ceased to light the way for those who are sitting in darkness. We need men and women as teachers who will graphically portray the blackness of heathendom as Robert Moffat did, and impress upon the young life of our Sunday Schools that these people can never know the Light of the world unless they will volunteer to take Christ to them.

The missionary enterprise is not a notion that has been tacked on to the Church. The whole scheme and plan of giving the gospel to a lost world was instigated by our Lord Jesus Christ, the greatest Missionary that ever lived. Since Christ's purpose was to bring the world unto Himself, missions must be an integral part of the Word, and but the natural result of the true interpretation and application of Christian principles.

The force and strength of the Sunday School has hitherto been expended on itself. When once this giant is awakened to the world-vision of missions, the entire world will receive the knowledge of Jesus Christ. George H. Trull says: "In the hands of Sunday School superintendents and teachers lies the real solution of the missionary problem. They hold the key to the whole situation, and if they improve their opportunity, within a generation there will be a Church whose intelligence about missions and zeal for them have never been equaled in the world's history."

The problem is now to make and keep alive the interest of the superintendents and the teachers. There is a large number of superintendents and teachers who are not interested in the subject of missions, and know no more about it than do the scholars.

In every Church there will be found at least one person who is interested in missions. "A missionary fire burning in the heart of one person is all that is necessary to set any Church on fire for missions." It must be the business of this person to arouse a sleeping Church or a sordid Sunday School. It is far, far easier to go quietly on one's way and to indulge one's self in the ease of pondering and studying upon these questions, but if we know and see the will of our Master, we cannot acquit ourselves of guilt until we have done everything in our power to bring this vision to the hearts and minds of others.—*Sue R. Staley, in "How to Interest Your S. S. in Missions."*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 26, 1929.

Sunday Schools.

Previously acknowledged	\$1,634.18
Oak Level, Youngsville, N. C.	1.34
Hines Chapel, McLeansville, N. C.	1.10
Randleman, N. C.	3.36
New Lebanon, Elberon, Va.	4.50
Pleasant Hill, Liberty, N. C.	3.98
Union (South), Courtland, Va.	10.65
Holland, Va.	19.00
First Christian, Portsmouth, Va.	9.33
Rosemont, Norfolk, Va.	17.77
Berea (Nans.), Driver, Va.	3.60
Durham, N. C.	18.00
Pleasant Ridge, Guilford College, N. C.	1.33
United Christian, Lynchburg, Va.	2.20
Suffolk, Va.	25.00
First Christian, Norfolk, Va.	6.49
Newport News, Va.	12.00
Hines Chapel, McLeansville, N. C., 1928..	5.00
Hines Chapel, McLeansville, N. C., 1928..	5.00
Hines Chapel, McLeansville, N. C.	2.00
Mebane, N. C.	2.00
Oakland, Suffolk, Va.	3.00
High Point, N. C.	5.43

Total \$1,796.26

Individual and Church Collections.	
Previously acknowledged	\$ 728.60
Auburn Church, Raleigh, N. C.....	3.72
Mrs. T. L. Fulcher, Norfolk, Va.....	2.00
Liberty Spring, Holland, Va.....	60.30
Total	\$ 794.62
Specials.	
Previously acknowledged	\$6,712.98
Mayland Church, Broadway, Va.....	9.20
Christian Temple, Norfolk, Va.....	225.00
Burlington Sunday School, N. C.....	288.39
Total	\$7,235.57
Mountain Work.	
Previously acknowledged	\$ 164.50
Christian Temple, Norfolk, Va.....	120.00
Total	\$ 284.50
Summary.	
Previously acknowledged	\$15,041.99
Sunday Schools, regular, January 26, 1929.	162.08
Individual and Church Collections.....	66.02
Specials	522.59
Mountain work	120.00
Total to date	\$15,912.68

We are grateful indeed for those who helped last week to push us on to our goal of \$45,000. And here is some good news: One generous brother pledged last week to give \$2,500 if we reached during the year \$37,500 from other sources. (One liberal soul had already put in his \$5,000 on condition we reach the \$40,000, thus challenging and helping us to the total goal of \$45,000 for the year.) Every dollar now sent in counts, and is appreciated beyond expression.

J. O. ATKINSON,
Mission Secretary.

NEWS NOTES.
By Mrs. W. M. JAY.

The Woman's Missionary Society of Christian Temple, Norfolk, observed the annual thanksgiving offering at their regular December meeting. Rev. J. E. McCauley, of the First Church, gave a most thrilling address on the subject, "What Shall We Do with What the Lord has Given Us?" The largest thankoffering that this society ever gave was received.

This society has recently completed the study book, "What Next in Home Missions?" and used the plan that so many of our Churches are finding profitable—that of having it taught in the mid-week prayer service. Dr. Smith taught the lessons, and they report a splendid, helpful course.

The women of Norfolk district will hold a union mission study class at the First (Norfolk) Christian Church on Tuesday, January 29th. Dr. L. E. Smith and Rev. H. S. Hardcastle will teach the book, "Friends of Africa." This is a great idea, and we hope to have a report of this meeting.

The Woman's Missionary Society of Holy Neck Church has been having a most successful record thus far in their year's work. The meetings have been well attended and the members enthusiastic. Their aim is to make this year count for more and better missionary work. They have completed their first study book, "What Next in Home Missions," and they used the following plan: They met in the home of some member each Wednesday night, and on the night of the last chapter they met in the home of their efficient teacher and pastor, Dr. N. G. Newman. No refreshments were served until this last night, and then each took along some "eats," and a splendid social hour was enjoyed. They recently took out a life mem-

bership, and this was presented to their spiritual life superintendent.

Mrs. E. T. Holland is the wide-awake president of this society and is leading them in a most commendable way.

The Bertha Rowland Missionary Society, of Holland Church, is having a most profitable year under the leadership of Mrs. A. L. Jolly. The attendance has been splendid, and an unusual interest shown in the work. The programs published by the C. P. A., with other selected material, have been used for devotional periods, and a letter from one of our missionaries read at each meeting. Two boxes of clothing were sent to Mrs. Barrett immediately following the Porto Rican disaster.

A mission study course has recently been completed, "What Next in Home Missions?" having been used as the text. This course was taught by the Sunday School superintendent, Mr. E. L. Daughtrey, in connection with the midweek prayer service, which proved to be a very successful way of conducting the study.

On Sunday night preceding Christmas, a pageant was presented entitled "The First Christmas." This was a dramatization of the birth of Christ, with special music. The society raises its apportionment entirely through free-will offerings, using the quarterly mite-box system.

BURNETT.

Rev. John Franklin Burnett, D. D., son of Enos and Hannah Burnett, was born April 16, 1861, at Bentonville, Ohio; died at Dayton, Ohio, January 12, 1929. He was married to Elizabeth Ellen Turner, at Ripley, Ohio, September 8, 1870. To them were given six children—Minnie, Myrtle, Lee, Jessie, Helen and Lewis—Minnie and Myrtle passing on in babyhood. Mother Burnett passed on December 15, 1898. He was married to Alice Edwards Moreton January 23, 1901. Mother Alice passed on March 5, 1928.

He is survived by Lewis, of Indianapolis; Mrs. Jessie Goodwin, of Dayton; Mrs. Helen Ryan, of

Dayton, and Lee, of Dayton, and two grandchildren—John Franklin and Gretchen Virginia Burnett—and one sister, Alice Faulkner, of Port Williams, Ohio.

He was ordained to the Christian ministry on the third Sunday in October, 1879, but had been a pastor for about two years prior to this, having preached his first sermon at Neville, Ohio, in 1877.

He was secretary of the Southern Ohio Christian Conference for seventeen years, secretary of the Ohio State Christian Association for several years, and president of it two or more years; secretary of the Department of Sunday Schools of the American Christian Convention for four years. He was elected secretary protom of the American Christian Convention at Norfolk, Va., in April, 1894; elected secretary of the American Christian Convention at Haverhill, Mass., in October, 1894. This office he held continuously until January 1, 1927, since which time he has been secretary-emeritus.

He was pastor at Bethlehem, Oak Grove, Eagle Chapel, Hiatts Chapel, Fellowship, Point Isabel, Mt. Zion, Mt. Pleasant, Union—all in the Southern Ohio Conference—and at Eaton and Bethlehem, Ohio; Muncie, Indiana, and Franklin, Ohio, where he was pastor at the time of his departure.

The honorary title, doctor divinitatis, was conferred by Union Christian College, of which he was a trustee for several years. He has been a member of the Temple of Honor, Good Templars, Odd Fellows, Knights of Pythias, Red Men and Masons.

He was editor of the *American Christian*, co-editor of the *Conference Herald* and *Living Christian*. He was the author of the "Jedikiah" articles. He was author of several books, booklets and pamphlets. He was a devoted and true husband, a loving, kind and generous father, a real friend and wise counselor. He was a self-educated man, having been taken out of school at the age of fourteen. There was no man so well and widely known in all the Church and more loved than Dr. Burnett.

RECOMMENDED BOOKS

The following educational helps and books have been recommended by Dr. W. P. Minton, Secretary of Foreign Missionary Department, and Dr. J. O. Atkinson, Mission Secretary, S. C. C. Acting upon the advice and recommendation of these two recognized and earnest missionary workers, The Christian Publishing Association has stocked the following books, which are moderately priced and can be supplied on receipt of order:

FOREIGN MISSIONARY BOOKS		HOME MISSIONARY BOOKS	
New Paths for Old Purposes—By Margaret E. Burton. In cloth, \$1.00; paper	.60	The Adventure of the Church—By Samuel McCrea Cavert, cloth, \$1; paper	.60
The Nursery Series—Ah Fu (a Chinese river boy), Kembo (a little girl of Africa), The Three Camels (a story of India), Asa (a little Boy of Nazareth), board backs, each	.60	Indian Playmates of Navajo Land—By Ethel M. Baader, cloth	.75
Our Japanese Friend—By Ruth Isabel Seabury, in cloth only	.75	The Better American Series—Junior Home Mission Courses, cloth....	.75
Young Japan—By Mabel Gardner Kerschner, in paper, each.....	.40	The Story of Missions—By Edwin E. White, cloth, \$75; paper.....	.50
A Straight Way Toward Tomorrow—By Mary Schaeffler Platt, cloth, 75c; paper	.50	Please Stand By—By Margaret Applegarth, in cloth, 75c; paper....	.50
"Straight Way Towards Tomorrow" has been prepared especially for Missionary Societies.		Nine Home Mission Stories—For teachers to tell Primary pupils, paper	.25
		The Upward Climb—By Surah Estella Haskin, in cloth only, each..	.75
		In the Vanguard of a Race—By Mrs. L. H. Hammond, in cloth, \$1.00; paper	.75

A SERIES OF SIX BIG FOREIGN MISSION BOOKS

China, Japan, India, Africa, Near East, and Latin-America—Per set in cloth, \$6.00; paper, \$4.00; cloth, \$1.25; paper.....\$.75

All books sent postpaid.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson VI—February 10, 1929.

REPENTANCE AND FAITH.

GOLDEN TEXT: "Repent ye, and believe in the gospel."—Mark 1:15.

LESSON: Isa. 1:10-20; Ezek. 18:20-23, 27-32; Mark 2:1-12; Luke 3:1-14, 15:11-24; Acts 2:32-39; Heb. 11:1-10.

DEVOTIONAL READING: Ps. 27:1-5.

"Repent ye, and believe the gospel"—these are the words of Jesus Himself as He begins His ministry. They must be important words, for in a way they sum up His message to the nation. We will do well to consider what repentance and faith mean and what place they have in Jesus' way of life.

Repentance.

There are several words in the Bible which are translated repentance. In the Old Testament there is the word "naham," which means difficulty in breathing; hence to pant or sigh. This word naturally came to mean to lament, or to grieve. This word is used about forty times in the Old Testament and in nearly every case it refers to God. It does not have in this sense, of course, any reference to sin, but it indicates the aroused emotions of God which prompt Him to a different course of dealing with the people.

Another word for repent which is most generally employed in the Old Testament to express the Scriptural idea of genuine repentance is "shubh." This word implies a radical change in one's attitude toward sin and God. It implies a conscious, moral separation, and a personal decision to forsake sin and to enter into fellowship with God.

The New Testament has three words which are translated repent. "Metamelomai" means to have a feeling of care, concern or regret. The feeling indicated by the word may issue in genuine repentance, or it may degenerate into mere remorse. This is the word used in connection with Judas' repentance. Another word, "metanoco," expresses the true idea of the spiritual change implied in a sinner's return to God. It signifies to have another mind, to change the opinion or the purpose with regard to sin. It is the equivalent of the word "turn." One more word, "epistrepho," is used to bring out more clearly the distinct change wrought in repentance. It means to turn over, or upon, or unto, and emphasizes the positive idea of turning to God as well as the negative idea of turning away from sin. In all of these words, both Old and New Testament words, there is the idea of turning away or changing one's mind; that is, turning away from sin or what is acknowledged to be wrong, or changing one's mind. Repentance is that change in a man's mind which leads him to turn from his evil ways and live. It must not be thought, however, that this "change of mind" is a shallow thing, or that it is simply a matter of intellect. It includes the emotions and especially does it involve the will. The little boy gave a splendid definition of repentance when he said "to repent is to be so sorry that you quit doing the thing." The words used in every case place chief emphasis on the will, the change of mind or of purpose.

Several things may lead to repentance: (a) A consciousness of one's guilt or sense of sin; (b) fear of punishment; (c) a recognition of God's greatness and love; (d) the inevitable consequences of sin; (e) the hope of spiritual life and membership in the kingdom of heaven. Ministers and Sunday School teachers have in the Word of God that which under the blessing of the Spirit of God makes men and women, boys and girls more susceptible to repentance, to turn from what they know is wrong unto God and what is right.

Repentance should find expression in a changed life. John the Baptist told those who said they had repented to bring forth fruits meet for repentance. If a man has sincerely repented, his life ought to be different. Not only does he stop doing the things he did, but as far as possible he undoes the wrong which he has done. The prodigal son—by the way, this story illustrates repentance in a fine way, for when he says I will arise and go to my father, and when he arose and went, he was putting into practical effect repentance—had to do something fore, however, than to arise and go unto his father; he had to live differently in his father's house. Genuine repentance changes conduct and character.

Faith.

What is faith, anyway? A small boy said that faith is believing something that you know isn't so. Alas! that all too many people think that faith is believing something that they cannot possibly understand, and often something that contradicts reason. As a matter of fact, faith does not contradict reason; it simply goes beyond reason. And the important thing to keep in mind about real faith from the standpoint of the religion of Jesus is that faith is not so much believing something as it is believing or relying upon some one. It is illuminating and inspiring to note that of the twenty times where Jesus used the word faith in the sense in which we are using it, in only one case does he use it in the sense of fidelity. In all the other cases He used it in the sense of reliance or trust. Faith for Jesus was simply reliance upon a God known to be trustworthy. In other words, faith is believing that God means what He says and acting upon that fact. An illustration comes to mind here which beautifully gives concreteness to faith. A father and his little girl had been swimming far out beyond the breakers when he suddenly discovered that the tide had turned and was running so swiftly that it was impossible for his daughter to get back to the shore line. Swimming over to her, he told her to turn on her back and wait for him—he would swim to the shore and come with help in a boat. After a hard struggle he reached the beach, and after a long delay he secured a boat and returned for his daughter. In due time he found her far out, floating undisturbed upon the water. When he finally got her safely into the boat, one of the boatmen said, "Weren't you scared out here all by yourself?" She replied, "No, I was not afraid. My daddy told me he would come back for me, and I knew he meant what he said, and he would do it." That is faith!

One does not have to know much to have faith. Minds that cannot begin to comprehend even the simplest creeds and beliefs of religion can have faith. One does not have to be able to explain the metaphysical and philosophical theories of theology in order to experience grace in Christ. He needs only repentance for sin, and faith to believe that Christ is what He is and can do what He says He can do.

CHRISTIAN ENDEAVOR.

Sunday, February 10, 1929.

TOPIC: "Jesus Teaching Us to Serve."—Matt. 20:20-28.

Some Bible Hints.

High positions do not mean large service. The Great Servant of humanity was the lowliest (v. 21).

A condition of efficient service is capacity to sacrifice and suffer. He who serves and expects gratitude will likely be disappointed (v. 22).

In Christian service it is the spirit of it that counts. Pride makes true service impossible (v. 26).

Service in the view of Jesus consists in the giving of life. It is not merely giving things or doing things; it is giving vitality, time, life itself (v. 28).

Suggestive Thoughts.

Jesus taught His disciples to serve by serving them and serving others in their presence. Acts speak louder than words.

Healing the sick was part of Christ's service, as it is of ours. Whatever alleviates pain and distress is divine service and acceptable to God.

Jesus taught His disciples how to teach, for teaching is a tremendous service. To give sight to mental blindness or ignorance is a wonderful boon.

All human need appealed to Jesus and challenged Him to help. This is our call to service today also. What is the need of the world? Can we help?

A Few Illustrations.

The feet-washing spoken of in John 13 is a beautiful example of how Jesus taught His disciples to serve; to serve thoughtfully, to think of the comfort of others and help.

Jesus served by bringing to us the emancipating message of God's Fatherhood and love. We can serve people in the same way if we live the life of the Father.

The service of God does not mean doing big things, but little things (like the feet-washing). It is simply serving one another in the home, at work, and so on.

Jesus' service grew out of deep communion with God. We wonder why our efforts are not more fruitful than they are. Here is the reason. The spiritual power is not in the human wire.

To Think About.

What service is most needed today?
Where and how may we begin to serve?
What are the rewards of service?

PICKLES BY TRAINLOADS.

Diversification of agriculture and development of industries based on agriculture in the South was well illustrated by the movement through Atlanta, Ga., of a solid train of twenty-one cars of pickles, manufactured in Montgomery by the W. & W. Pickle Company, from cucumbers grown in southeastern Alabama.

This is said to be the first trainload of pickles ever handled on American railroads. It was brought into Atlanta by the West Point Route and delivered to the Southern Railway for movement east. The cars in the train were consigned to the following points: Fall River, Mass.; Brooklyn, L. I.; Roanoke, Va.; Greensboro, N. C.; Gastonia, N. C.; Winston-Salem, N. C.; Shelby, N. C.; Charlotte, N. C.; Knoxville, Tenn.; Chattanooga, Tenn.; Nashville, Tenn.; Charleston, S. C.; Spartanburg, S. C., and Greenville, S. C.

STANDING IN THE GAP.

(Continued from Page 3.)

self. Mother Eve wanted something for herself, and so our first parents fell into the wretchedness of sin. I say again, we are all more or less selfish. We do not love each other as we should. Jesus said, "Love one another as I have loved you." Jesus loved to the uttermost. He gave Himself, that we might have eternal life. He was unselfish. In everything His first thought was for others. O how we need that spirit of love in our hearts! But thanks be to God, we believe that He has given each Christian a spark of that divine love that does not fade away. Yes, real Christians are bound together with a tie of Christian love that nothing can separate.

The plague of prayerlessness is in our midst. We have great singers, we have great preachers, but where are our pray-ers, our intercessors, those who can stand in the gap between the dead and the living and cry mightily to God? Well, we have some, but I am sure we need more real pray-ers. Our knees are not worn out as were William Bramwell with constant praying. Baxter stained the walls of his study with prayer-breath. These men spent two, three, four, five hours and sometimes all day on their knees in prayer. We are so busy working, working, working our lives out, and sometimes with little results! We fail to take time to be holy. We need to pray more and we need more pray-ers. Aaron stood between the dead and the living. He held his place as a mediator, as an intercessor, and the Lord stayed the plague.

God said to Ezekiel, "I sought for a man among them, that should make up the hedge and stand in the gap before me, but I found none" (Ezek. 22: 30). What a Sad thing that God found no one! God is still wanting men and women of power, of consecration, and prayer. He is wanting those who will stand in the gap in these awful days in which we are living and make up the hedge around the Church that has been broken down.

We are inclined to build the Church according to man's plan and make it too often just a modern place to go to. God wants those who will stand between those dead in sin and trespasses, and point them to a living Christ, who can save them. He needs real witnesses. Jesus said, "As the Father hath sent me, even so send I you." And ye shall be witnesses unto Jerusalem, in all Judea, and in Samaria, and unto the uttermost parts of the earth. Ye shall receive power after the Holy Ghost is come upon you, and ye shall be my witnesses. Have we been endowed with power? Do we need to tarry in that upper room, or have we lost our saving power? There are many whose hearts pine for God and long for some heaven-sent ambassador of Christ to lead them from the bondage of sin into the glorious liberty of the children of God.

The important question is, what are we doing? and what are we willing to do? Since soul-winning is God's requirement and the main business of the Christian, what are we doing to win lost souls? God wants men and women who will stand in the gap and send their money and their earnest prayers that the gospel may be carried to Porto Rico, China and Japan, and to the uttermost parts of the earth. That all may know of a Saviour, the Hope of the world.

May God give us a new vision of lost souls, and cause us to stand between the dead and the living. Then the plagues of compromise, unbelief, selfishness and prayerlessness will be stayed.

MRS. R. J. NEWTON.

Henderson, N. C.

It is quite as important to hold members as it is to win new ones. The lookout committee should make this a part of their business, and not allow any member to drift away.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

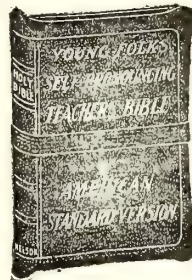
1. Bible Lesson Picture Roll, 21x32 inches, per quarter \$1.25
 2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
 3. Pupils' Lesson Stories, per quarter..... .06
 4. Little Bible Lesson Pictures, per quarter..... .05
- Group Uniform Series, Primary Course.
1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
 2. Group Pupils' Lesson Stories, Primary, per quarter07
 3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

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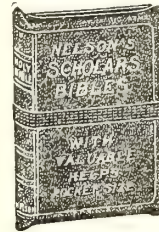
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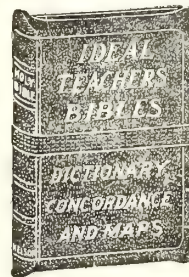
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

GOD'S PROMISE.

"If my people who are called by my name shall humble themselves and pray—then will I hear from heaven, and will forgive their sins, and will heal their land."—2 Chron. 7:14.

There are altogether two many of God's people who have plenty, but who bend their souls but little in seeking the face of Jesus.

Let us examine ourselves. Is there any lack? Is there a lack of brotherly love? are there jealousies? is there a tendency to neglect Church? is our speech always kind? are we disposed to criticize? are we giving lots of attention to keeping our bodies well and efficient and neglecting the soul? do we tuck ourselves in bed at night and fail to think of God? do we have differences with any one? If we are guilty of any of these, a study of the text will remind us of our duty and privilege in this and what God will do for us.

"Be not formed to this world, but be ye transferred by the renewing of your mind."

Prayer.—O Father, Thou who in Jesus came to the world, and took upon Thyself the form of a servant for our sakes, teach us to pray and be better. *Amen.*

TUESDAY.

THE CALL OF A LAWYER.

"Set forward Zenas, the lawyer."—Titus 3:13.

It is not known whether Zenas was a Roman jurist or a Jewish doctor. It is conceded that he was a man of education and influence, and Paul had no question about his call into Christian service.

The significant thing about this incident is that God is no respecter of persons. "He that feareth Him and worketh righteousness is acceptable to Him"; and that He needs men like this to carry His blessings to mankind, to establish righteousness and justice in the "isles of the world."

Prayer.—O Lord, call into Thy service men of power whose faith is true and cause the world by them to rejoice in hope, patient in tribulation and active charity. Live Thou in us, precious Lord Jesus, and let us die in Thee.—*Amen.*

WEDNESDAY.

RECOIL, RECALL, REBOIL.

"I have given you an example that ye should do as I have done."—John 13:15.

One's mind is called upon to make distinct movements in every instance when one is offended. The mind starts back at evil suggestion, at least far enough back to plant itself farther down in the attitude of resistance, just as one would reach back for a weapon. This is the recoil.

Directly at this movement there is a steady poise of the mind in consideration of what, why, how and what must I do—"shall I or shall I not," said George Elliot, upon which it accepts the opportunity or resists it and character is either formed or manifests itself as already formed. It stands by and prosecutes standards already set or it falls in its weakness. This is the "reboiling" process.

In the first, we are given the opportunity to be the best of what we are—time for thought and the summons of one's powers and passions to resistance in the protection of the soul. It was this moment with Jesus in the garden that he said: "Father, save me from this hour."

Our destiny depends upon the second. It is but a moment, maybe but an instant, but it is momentous in its possibilities. It is in this moment we readopt or we fling to the wind our resolutions or our well-made purposes. It is in this moment we reaffirm or we disavow our allegiance to our better self or to our God. It is in this moment we rally ourselves and prosecute our determinations or we "lie supinely upon our backs and let the enemy bind us, hand and foot." It was in such a moment with Jesus He said, "For this cause come I unto this hour."

In the last instance, out of the manhood that is in us, out of faith in the Father's designs, out of His grace which is sufficient for all our needs and which may be instantaneously summoned by a single gesture of the spirit, we fight to translate life to its highest meaning, though it cost the supreme sacrifice.

If we can put the importance of these things in our minds to keep them there in our times of temptations, we will do much to act spontaneously in the spirit of Jesus.

Prayer.—Dear Lord Jesus, be Thou before us in all things, the untold fullness of life that give life to us along our daily path. *Amen.*

THURSDAY.

WHAT WOULD YOU DO?

"Every one of us shall give an account of himself to God."—Rom. 14:12.

We have been told of a beautiful silver lake set in nature's grandeur called the most beautiful spot on earth. But if it were drained off, nothing but ooze, mud and slime would be found. Drain off your own heart and what do you see?

If you were judge and your father were a murderer, what would you do? If you were a Governor and your son were a murderer, what would you do?

If you were sheriff and your father murdered your sweetheart, what would you do?

If you were you and your sister were carried off by a seducer, what would you do?

It is hard to accuse ourselves, but the noblest life is one who faces self. A thousand things make claim on our manhood in the salvation of personal problems. In solving them, remember that "a soul injured by sin finds it hard to recover its first purity."

Prayer.—Dear Father, let Thy glory radiate from Thy heaven and give us guardian angels to warn and protect us from sin and those things we will regret before Thy face and Thy throne. *Amen.*

FRIDAY.

SAVED FOR SERVICE.

"He that believeth on me, the works that I do shall he do also."—Jno. 14:12.

"Herein is my father glorified that ye bear much fruit."—Jno. 15:8.

A consecrated host is the only means of saving the world. A consecrated soul behind truth is God's power unto the salvation of the world. It is one thing to have faith and quite another to have working faith. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

It is a sad plight to have our light blown out by a puff of wind. That is what profession with-

out practice amounts to. When consecration is complete, whatever our station and ability, whether our days are few or many, our lives will not be wasted."

It means a lot to do this. We have to drill through our pride, our lusts, our selfishness, be willing to sacrifice and endure opposition; but "He will keep thee in perfect peace whose mind is stayed on Thee."

Prayer.—Our Father, we pray Thee for Thy vital force to throb in our hearts and abide in us to make us faithful in sincerity and service. *Amen.*

SATURDAY.

THE GOSPEL ACCORDING TO YOU.

"He that abideth in me and I in him, the same bringeth forth much fruit."

A soul-winner has a lot to learn to make his service effective. He is a representative of Jesus Christ, and as such he must learn to love others; he must learn the sorrows of others and those of his own he must smother; he must learn the sins he must probe; he must learn true heavenly ministries; he must learn the obstacles of others; he must learn the spiritual tone to be preserved; he must learn to be circumspect and keep himself unspotted from the world. Forget that you must be master over those to be reached and just be beautiful within. Life is made of little sunbeams, not lightning; of waters of Saloam, not torrents; of little words, not sermons; of little deeds, not miracles; of little kindnesses, not battles.

Prayer.—Our Father, be Thou in us and make us beautiful within, partakers of Thy divine nature, filled with Thy truth and Thy life, endowed with Thy might, lighted with Thy wisdom. *Amen.*

SUNDAY.

THE GLORY OF THE COMMON-PLACE.

"Is not this the carpenter's Son?"—Matt. 13:55.

Jesus did works which astounded the people. They said, "Is not this only the carpenter's Son?" "Can any good thing come out of Nazareth?" The days of our Saviour's solitary life qualified him to bring heaven to man.

Murillo has a painting portraying angels doing the work of the kitchen, each glad of the spirit of all. The spirit glorifies anything.

Before the giant mogul locomotive there's the iron foundry. Before the glory of the ship there is the "black gang." Before the temple there is the quarry. Back of every glorious deed there is the hard labor of some one who may share the glory. Isn't this encouraging?

Prayer.—Dear Father, we willingly and gladly submit our lives to Thee. Quicken our faculties for seeing the glory of the good things that come of honest labors and increase our faculties for loving, and make our hearts Thy dwelling-place. *Amen.*

THE SUN LETTER.

We want every subscriber to THE CHRISTIAN SUN to read the little label on the front page near the top of the page which bears your name and the date your subscription expires. If it reads some month in 1928, your subscription has expired and if you will mail us a check to renew for another year we will be glad. We need your sympathy and your co-operation in trying to finance THE SUN, and if every subscriber whose subscription has expired would mail in their renewal, it would help us so much at this time. The first of the year is a good time to start doing good deeds. This would be one. Who will mail in their subscription right away?

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

Christian Orphanage

My dear Friends:

The Christian Orphanage appeals to all Sunday Schools to make a monthly offering each month to support the Christian Orphanage. The monthly offerings are our strong-arm supports. We truly hope that the Sunday Schools will try and increase their offerings this year. We have some Sunday Schools that gave us \$1.00 per month twelve years ago when we had only one building and forty-two children; some still send the \$1.00 per month, yet we now have three buildings and 118 children—nearly three times as many children and three times the expense. Let every Sunday School begin now and do its best to make its offerings larger this year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 31, 1929.

Brought forward \$ 511.42

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Greensboro, Palm St. \$ 6.15
United, Lynchburg 2.80
Pleasant Ridge 2.04
Hines Chapel 5.00
Reidsville 8.73
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Eastern N. C. Conference:
Christian Light \$ 4.00
Wentworth 7.00
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Eastern Virginia Conference:
New Lebanon \$ 9.00
Union, Southampton, 1928..... 9.34
First, Portsmouth 23.43
Holland, Dec. & Jan..... 18.00
South Norfolk 4.63
First, Norfolk 4.74
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Oakland 2.00
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E. M. Davenport 37.50
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Thanksgiving Offerings.

Western N. C. Conference:
Parks Cross Roads, additional..... \$ 3.00
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7.00

Grand total \$1,094.77

A BIT OF CHURCH HISTORY.

Rev. J. O. Atkinson, D. D.,
Editor CHRISTIAN SUN:

Rev. and dear Brother,—While looking over some newspaper clippings, I found a faded bit of history in the form of a letter that I wrote to the Norfolk *Virginian* in November, 1872, outlining the proceedings of the Eastern Virginia Christian Conference, which had just closed its sessions at Hebron Church, near Caarville. (I observe, however, that I did not mention Hebron as the Church where the body met.) It occurred to me that it might interest you, and possibly you

might consider it fit to publish. So I have copied it and enclosed the copy herewith for such use, if any, as you may have for it.

THE SUN is sent to me regularly, and I read it with appreciation. May all blessings rest upon the paper, the Churches, and yourself.

By the way, Rev. W. B. Wellons was the standing secretary, though not mentioned in my report.

Yours fraternally,
Norfolk, Va. J. T. WHITLEY.

Caarville, Va., Nov. 2, 1872.

Dear Virginian:

For the last four days I have been in attendance upon the sessions of the above-named body, and have enjoyed the exercises very much. A pleasant home was assigned me in the family of Mr. Jesse Whitehead.

Rev. C. A. Apple was elected president, vice Thomas J. Kilby, Esq., who declined re-election. B. C. Eley, of Chuckatuck, was chosen assistant secretary. About fifty delegates were in attendance, among whom were the following ministers: Rev. W. B. Wellons, Rev. J. N. Manning, Rev. R. H. Holland, Rev. C. A. Apple, Rev. J. T. Whitley, Rev. M. B. Barrett, Rev. T. W. Joyner, and Rev. C. J. Ralston.

The discussions during the entire session have been spirited and interesting. The subjects of Sunday Schools, temperance, education, home missions, etc., were considered.

The Suffolk Collegiate Institute came in for a share of discussion and support, and over \$1,300 were subscribed for finishing the building.

The home mission committee reported the erection of a new house of worship in the city of Norfolk as not far in the future, and the Conference pledged its support and co-operation to Rev. J. N. Manning, who has charge of that enterprise.

The arrangement for preaching and pastoral service for the ensuing Conference year will be as follows: Providence, Berea (Norfolk County) and Sharon (Camden County, N. C.), Rev. R. C. Tuck; Holy Neck and Bethlehem, Rev. C. A. Apple; Berea (Nansemond), Oakland, Cypress Chapel and Damascus, Rev. E. W. Beale; Jerusalem and Liberty, to be supplied by Rev. S. S. Barrett and others; Liberty Spring and Ivor, Revs. C. A. Apple, J. T. Whitley and C. J. Ralston; Antioch and Spring Hill, Rev. J. T. Whitley; Mt. Carmel, Union and Barrett's, Rev. M. B. Barrett; Hebron and Johnson's Grove, Rev. R. H. Holland; Cool Spring, Rev. T. W. Joyner; Suffolk, Rev. W. B. Wellons; Norfolk Mission, Rev. J. N. Manning.

The following standing committees were appointed for the ensuing year: education—Revs. W. B. Wellons, J. N. Manning, J. T. Whitley and C. A. Apple; Sunday Schools—Rev. J. N. Manning, John Oberly and Rev. M. B. Barrett; temperance—Rev. J. T. Whitley, T. J. Clements and William Eley; home missions—Rev. W. B. Wellons, A. Savage and I. W. Duck; executive committee—Revs. J. N. Manning, R. H. Holland and W. B. Wellons.

After transacting much business of importance, the Conference adjourned to meet at Cypress Chapel, Nansemond County, Va., on Wednesday before the first Sunday in November, 1873.

The oldest members of the Conference say they have never attended a more harmonious and profitable session than the present. QUIT.

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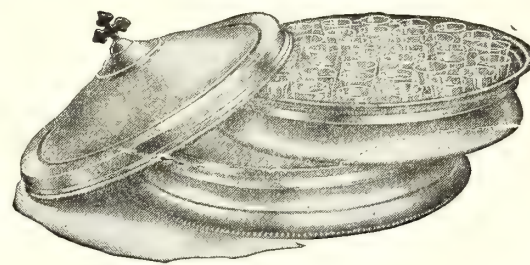
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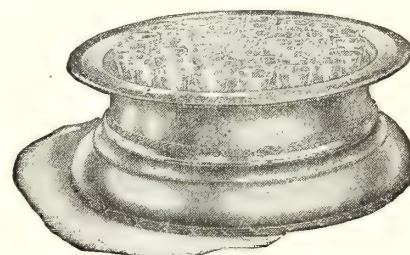


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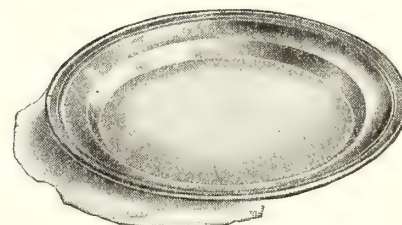
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OBITUARIES

MUNFORD.

Carr Munford was born October 31, 1864 and died December 16, 1928, age 64 years, 1 month and 10 days. He had been in bad health for some time, but the end came very unexpectedly to every one. He was twice married and was the father of five children, three daughters and two sons. He lived and walked among us. His remains were laid to rest in the home plot December 17, 1928. Services were conducted by the writer, assisted by Rev. Mr. Fisher, of Zuni, Va.

Windsor, Va. GEO. A. PEARCE.

NELSON.

Our Father, who doeth all things and never makes a mistake, saw fit to call from us Sunday morning, December 23, 1928, Mrs. B. H. Nelson. She was faithful in her home, Church and community life. She was always ready and willing to render service, and having been called from our midst, surely we feel keenly the great loss, but she will continue to live in the hearts of her friends while she is in the great beyond laboring with our Master, where there is no night.

Funeral was conducted by the writer, assisted by Rev. C. E. Newman, a former pastor and friend, at Henderson Christian Church, Monday, December 24th.

D. M. SPENCE.

SMITH.

Forrest Smith, Jr., born August 31, 1924, and died December 16, 1928, age 4 years, 3 months and 16 days. Forrest, Jr., had been ill only a short time. His death was a shock to his loved ones and friends. He was an affectionate child, good-natured and kind. He was loved by all who knew him. He is survived by father, mother, one sister and one brother. Service was conducted by the writer and interment was made in New Bethel Baptist Cemetery. May the Lord comfort the bereaved ones.

H. E. CRUTCHFIELD.

COGHILL.

In the passing of Mrs. Fuller Coghill, of the Fuller's Chapel, many hearts were caused to sorrow. The Church and community of which she was a part will miss her greatly. Surely earth has been made richer by having been blessed with her strong life of faith and love, and as she has been called, we feel assured that all heaven rejoices because of her presence.

The funeral service was conducted by Dr. P. H. Fleming, a life-long friend of the family, at Fuller's Chapel, December 20, 1928, assisted by the writer, and interment followed at the family cemetery.

D. M. SPENCE.

BOOTHE.

Mary E. Boothe departed this life on December 27, 1928, age 57 years. She was a member of Johnson Grove Christian

Church from girlhood and seemed to love her Church. At a mature age she married John H. Boothe. She leaves to mourn their loss a husband and four sons—Clifton, of Suffolk, Va.; Floyd, Ishus and John, of Sebrell, Va.; and three brothers—Robert Doyle, Jessie and Mills H. Doyle. Interment was made in the family burying ground at the old homestead in the presence of a large crowd that gathered.

ALEX. BRADSHAW.

MATKINS.

Wm. Roy Matkins was born November 1, 1894, and died December 27, 1928; age 34 years, 1 month, 24 days. He was married to Mary Jane May on December 24th, 1915. To this union four children were born, three boys and one girl, who, with their mother, survive. Surviving also are his parents, one brother and four sisters. He was a resident of Greensboro, where his work had been for some time, but was buried at Hines Chapel, in which community he was reared.

The large attendance and the floral tribute, which was beautiful, attest the respect and esteem in which he was held. Burial services were by the writer, assisted by Rev. R. A. Whitten and Rev. Abernathy, of the M. P. Church. May the Heavenly Father comfort the loved ones.

T. J. GREEN.

COGHILL.

On December 19, 1928, at her home, near Henderson, N. C., Mrs. Zoolika Kit-

trell Coghill, widow of Jonathan Fuller Coghill, passed from labor to reward in her eighty-third year. She and Jonathan Fuller Coghill were united in marriage on December 19, 1866, and to them were born eight children, four of whom are living. She is survived by one brother, four children, thirty grandchildren and twelve great-grandchildren.

At about the age of twelve she united with the Church and was a devoted member of Fuller's Chapel Christian Church at the time of her death. A great woman in faith, hope and love has fallen asleep. The funeral services were conducted from Fuller's Chapel by the writer, assisted by Rev. D. M. Spence, of Henderson, N. C. Her body was laid to rest in the family cemetery near her home. May the Christ of love comfort the bereaved.

P. H. FLEMING.

EVERETT.

Mrs. May Louise A. Everett was born November 25, 1909, and departed this life October 25, 1928, her age being 18 years and 11 months. She was in St. Leo's Hospital at the time of her death. She was the mother of twin babies, one of which was laid to rest in her arms. She leaves to mourn their loss a husband, baby, father, two sisters, four half-sisters and two half-brothers.

She was a very obedient child in the home, was the testimony by her father, which is a very commendable trait. Mrs. Everett was taken suddenly ill at her home in Reidsville, N. C., but never seemed to become conscious again. She professed Christ as her Saviour a few months before her going away.

Funeral services were conducted by the writer at Happy Home and interment was made in the Church cemetery. May the Lord bless and comfort the loved ones.

L. L. WYRICK.

DUCKWORTH.

Robert Lee Duckworth was born March 7, 1871, and died November 8, 1928. He was married to Miss Lizzie Vickers on June 12, 1901. To this union were born three children, one of which died in infancy, one boy and one girl surviving. Bro. Duckworth united with the Church when only a child, thus demonstrating in early life his belief in God. Interment was made in New Hope Cemetery, with the writer, his pastor, in charge.

Bro. Duckworth was recognized as a railroad man, having served in many positions in this capacity, but he was best remembered as a quiet, Christian gentleman, who loved every good cause and labored hard to supply the needs of his own. His good wife, two children, and a host of relatives and friends mourn his going. A good man has fallen. May God comfort the sad.

W. C. CARPENTER.

LUKE.

Inasmuch as our Heavenly Father, in His great wisdom, has seen fit to remove from our midst Bro. I. A. Luke, a loyal member of the Ladies' Aid Society of the Holland Christian Church; and, whereas, in his death, this society has lost one of its faithful and interested members; be it resolved:

1. That while we mourn the loss of him,

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we bow in humble submission to the will of Him who doeth all things well.

2. That his life and influence has been a blessing to the Church and community; that we profit by his consecrated Christian life and seek to emulate his worthy example in the work of the kingdom.

3. That a copy of these resolutions be sent to the family, to The Christian Sun, and also recorded in the minutes of the Ladies' Aid Society.

MRS. W. C. HOOK,

MRS. H. B. EVERETT,

MRS. JOE E. HOLLAND,
Committee.

BAYNES.

George W. Baynes was born May 22, 1848, and died December 11, 1929, age 80 years, 7 months and 11 days. He was married October 16, 1873, to Louisa C. Terry. He leaves a wife and six children to mourn their loss. His children are D. A. Baynes, of Columbia, S. C.; Jonathan Baynes, of Leaksville, N. C.; J. G. Baynes, Mrs. Ella Griffin, Mrs. T. W. Peerman, Mrs. P. S. Dixon, New Bethel, Rockingham County, N. C. He leaves seventeen grandchildren and seven great-grandchildren, two sisters and one brother—Mrs. P. S. Lassiter and Mr. J. M. Baynes, of Reidsville, N. C., and Mrs. Mollie Sharpe, of Summerfield, N. C., and many relatives and friends.

He was a member of New Lebanon several years, and took a very active part. He passed away in the home of Mrs. P. S. Dixon, where he had lived for many years. Before his death he told Mrs. Dixon that he was ready to go when the Lord was ready for him.

His suffering was great here on earth, but from the testimony he left it was light to his glory now. May God's blessings abide with the bereaved.

The services were conducted by Rev. J. W. Knight and Rev. J. C. Gillispie, of the Baptist Church, at Mt. Bethel Christian Church.

J. W. KNIGHT.

NELSON.

Rhoda Rozelle Nelson, daughter of C. D. and Annie Harton, was born November 30, 1887, in Warren County, N. C., and died December 23, 1928, in Henderson, N. C.; age 41 years and 24 days.

On May 8, 1912, she was married, by the writer, to Mr. Benjamin Harrison Nelson. To them were born seven children—Crandel, Benjamin, Margaret, Annie Shelton, Frank, Charles Bernard and Fritz Krisler. When eleven years of age she united with Liberty Christian Church,

and in 1905 when the Henderson Christian Church was organized, she transferred her membership to become a charter member of the latter organization, and was one of the leading and most loyal members the remainder of her life, holding responsible positions in both Church and auxiliaries. Her greatest and most influential work was teacher of the True Blue Bible Class. In her home she was the true wife and mother, relieving her husband of the executive affairs of the household, allowing him to give his best attention to his business with the Carbutt Manufacturing Company, which firm he

was associated with for twenty-five years.

The deceased is survived by her husband, Mr. B. F. Nelson, father, mother, three sisters and four brothers, as follows: Mr. William and Warran Harton, of Richmond, Va.; Mr. Leonard Harton, of Burlington, N. C.; Mr. Weyland Harton, of Washington, D. C.; Mrs. Stella Horn, of Henderson, N. C.; Mrs. E. S. Martin, of Raleigh, N. C., and Mrs. W. J. Holmes, of Creedmore, N. C.

The funeral was conducted by Rev. D. M. Spence, her pastor, from the Henderson Christian Church, on the afternoon of December 24th, assisted by the writer,

a former pastor for six years, and the interment was in the city cemetery. The Church was filled with sorrowing relatives and sympathetic friends. The music was beautiful and impressive, the floral designs were among the prettiest and most numerous the writer ever saw. It was indeed a touching scene as the husband knelt by the open casket at the grave with the bright, interesting, motherless children close by. However, no words of consolation were needed by him after hearing him say, "She is in heaven and I am going to meet her there."

C. E. NEWMAN.

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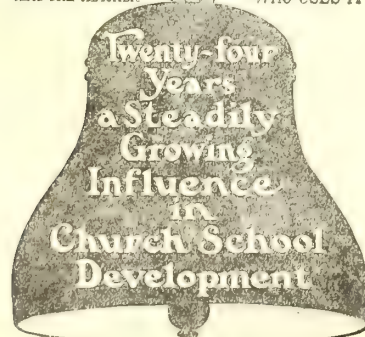
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TARBELL'S TEACHERS' GUIDE

"ASK THE TEACHER WHO USES IT"



LOY.

Bro. J. Madison Loy passed from this life December 6, 1928, being 65 years of age. He leaves a wife, several brothers and sisters to lament his going, but we feel their loss is his gain. He was a faithful and devoted member of Apple's Chapel and will be much missed in his Church and community.

May the blessings of an all-wise Father comfort his loved ones. Burial was at his Church, conducted by the pastor.

T. J. GREEN.

ALLEN.

Mr. Julius Lafayette Allen departed this life at his residence in High Point, N. C., December 20, 1928, in his fifty-ninth year. He united with Long's Chapel Christian Church in the year 1887, the year that the Church was built, and though living away for some years, he still held his membership with the Church that he united with when he was a boy and was interested in its welfare. His many friends and relatives mourn his death. The funeral services were conducted from Long's Chapel by the writer and his body interred in the Church cemetery. The order of Elks, of which he was a member, assisted in the last rites of their deceased brother. Peace be to those who mourn.

P. H. FLEMING.

RUMLEY.

William Lee Rumley was born April 3, 1906, and died December 26, 1926; age

23 years, eight months and 23 days. Bro. Willard made a profession of faith several years ago at Apples Chapel Christian Church, where his family are members and where his body was laid in mother earth at 3 P. M. on December 27, 1928. His death came as a result of an operation. His life was clean, his purpose good, his nature kind. He leaves a mother, three sisters and three brothers, with many relatives and friends to miss him.

The services were conducted by the writer, assisted by Rev. T. J. Green. May God comfort the bereaved.

JESSE J. DOLLAR.



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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, FEBRUARY 7, 1929.

NUMBER 6.

.. THE SUN'S OBSERVATORY ..

By REV. STANLEY C. HARRELL.

WAR TO END WAR.—

The World War was supposed to be a war to end war. But never have the forces of evil that have clashed with evil forces produced an ethical product. The toll of the war was billions of dollars, but all of the money in the world can never bring back the 10,000,000 lives sacrificed.

EDUCATING TURKS.—

There are constantly recurring reports of strange things that are going on in the far-away places of the earth. Some of us were only mildly interested when we learned that Turkey had adopted the Latin alphabet and that all State business and State documents were to be written in the new language. But now, having simplified the process of learning to read, Turkey is making war upon illiteracy. The edict has gone forth that every illiterate between the ages of sixteen and forty must enter the national schools and learn enough to at least read and write simple messages by the end of the year 1929. The world has seen much of attempts to educate the masses, but this is the first time that any nation has ever attempted within the short space of one year to blot out adult illiteracy.

KING LOSES THRONE.—

During recent years the world may not have been made safe for democracy, but it seems to have been made very unsafe for monarchs. King Amanullah, of Afghanistan, has lost his throne. It appears that King Amanullah had made a visit to Europe and had a look at modern civilization and its advantages. He had been to Turkey where there was a persistent effort to modernize an ancient civilization. And King Amanullah went back home determined to join the ranks of progressive people. The king adopted European clothes and tried to induce his tribesmen to follow his lead, shave off their beards, unveil their wives, and send their children to school. His people decided that their king was too modern for their tastes, and the consequence was that Amanullah has abdicated in favor of his brother, who after a few days spent in attempting to rule also decided to give it up. The latest reports were to the effect that the reins of government had been placed in the hands of a tribesman who bears the name Bacha Sakao, or the water boy.

EDUCATION FOR SKILL.—

Dr. L. P. Jacks, better known perhaps as Principal Jacks, who has made himself famous by his achievements in the educational world, in a recent address comes out most emphatically in favor of education of the mind through the training of the body. "The best methods of training the mind are indirect methods, the training of the body being an indirect way of training the mind. Bodies possessed of no skill are frustrated bodies; some

belong to rich fools, some to graduates, others to criminals, hooligans and wasters. These bodies are the greatest evil in the modern world. The finest sort of fellowship among human beings is that which arises from co-operation in skillful work. The massing together of large numbers of people with no skill and with money in their pockets is a great social danger.

The disaster of the unskillful man lies in the way he uses his leisure. He has to buy his pleasures ready-made, and they are usually very poor. Education for leisure is one of the greatest tasks for the future. Think of the vast sums of money made out of silly pleasures devised for people who are mere bundles of tired and shattered nerves. Think how the sex side of life is being exploited by clever people who know the weak spots in human nature and are determined to make money out of their knowledge."

A CHRISTIAN LIFE-PROGRAM.—

Sometimes a man writes the epitaph which he desires to have inscribed upon his tombstone. I recently read such an epitaph which was written by an Englishman. It reads: "Loved, worked, prayed, played, with the warm urgency of young blood, thanking God for all His gifts." Could there be six finer things to occupy one's time and energy. Not one of them could be left out without the life being decidedly the poorer for its absence. There are two of them, play and enthusiasm, which the average Christian is in danger of leaving out. Some one has said that we do not stop playing because we get old, but we get old because we have left off playing. It is seldom that any one ever lives to a very advanced old age who does not have a happy, fun-loving disposition. Gloom and melancholy seem to poison life literally as well as figuratively.

Many of us do not realize that it is enthusiasm which makes the tasks of life easy to perform. When marching men begin to grow weary, if some one starts a lively song, immediately there is a different step observable all along the line. The explanation is that enthusiasm has been quickened and the going is easier. If we are to get the full significance of enthusiasm we must go back to the Greek from which we get the word. There it means the quality of having God within. There are a lot of good Christians who would be infinitely better Christians if they only had a little more enthusiasm.

REPARATIONS AGAIN.—

On February 9th a new "Dawes Committee" is scheduled to meet in Paris to consider the war debts, and to try and arrive at a more satisfactory agreement as to the terms upon which Germany is to continue to pay war indemnity. The foremost financial experts of the world will be represented on the committee. The issues that face

the committee are fraught with just as grave significations as were the conditions which brought on the World War. Germany is very anxious to have the French and Belgian troops withdraw from the Rhineland.

And there can be no doubt that she would welcome some reduction in the two and a half million marks which she is required to pay annually to the allies. This was the amount that was stipulated by the Dawes plan. Of course, if the new committee fails to reach a satisfactory agreement, the original terms of the settlement will stand. There seems to be an earnest hope on the part of all those concerned that a satisfactory agreement may be reached which will relieve some of the strain and shorten the time of final settlement. All the after-effects of the war have made for disillusionment, and created sources of potential trouble. It would seem that the conclusion is about to be forced upon both the allied and central powers that no matter what may be the result of the trial at arms, both parties to such a conflict as modern war has come to be are bound to be ultimate losers.

SUNDAY SCHOOL EVANGELISTS.—

Writing in the *Texas Christian Advocate*, under the query, "Who is the greatest evangelist?" Rev. H. D. Tucker, pastor of the Asbury Methodist Church, El Paso, Texas, answers his question by the assertion that the world's greatest evangelist is the modern teacher in a scientifically organized and scientifically equipped Sunday School. There may be those who will feel inclined to dispute Mr. Tucker's statement, but it is doubtful that any one will be able to definitely refute it. The efforts to successfully carry on mass-evangelistic work are encountering ever-increasing difficulty. It is not that the evangelistic message is less effective than it formerly was. The real difficulty is to get those who are not already professing Christians to attend evangelistic meetings. Bizarre and sensational methods have lost their ability to attract crowds. And the evangelistic service held by an individual Church does not reach those who are not already reached by the gospel. It has long been a self-evident fact that most of those who come into the Churches come from the Sunday School. This is the case with both young people and adults. It is generally a much easier task to persuade people to attend the Sunday School than it is to persuade them to attend an evangelistic meeting. Once an individual has been enlisted in the Sunday School the work of winning him for Christ and the Church is half done. It is the duty and privilege of the individual members of the Sunday School to bring new members into the school. It is then the opportunity of the teacher to win him for Christ and the kingdom. Too great emphasis cannot be laid upon this phase of Christian work.

NOTES-PERSONALS

The Executive Board of the General Convention of our Church is to meet in Dayton, Ohio, on February 7th. Important business will come up, it is understood.

Dr. J. Edward Kirby is bringing great things to pass in Raleigh. Shortly, we believe, we will be able to announce that Church is out of debt. Dr. Kirby is a power.

The readers of THE SUN will sorrow to learn of the death of Mr. M. Orban, Jr., Whittier, Calif., at his home on February 2nd. He was one of the noblest Christian men of our generation. God bless his memory.

Rev. H. E. Crutchfield, pastor, ordained three deacons at Liberty (Vance) the third Sunday in January. The Church work at Liberty seems to be going well. Rev. E. C. Fry, D. D., is to speak at this Church at night February 21st.

Dr. McD. Howsare has concluded a very effective kingdom enlistment campaign at Elon. Fourteen members were added to the Church. In view of the large number that had joined in September and October, this appears to have been a very notable ingathering.

The eight Christian Churches of Greater Norfolk have decided to begin an accredited international leadership training institute this fall, perhaps in October. It is a great idea and will yield excellent results for the Churches there in the years ahead.

Dr. C. H. Rowland has rounded out his fifth year as pastor at Greensboro. He has been a minister for twenty-five years—twenty years at Franklin and five at Greensboro. During his Greensboro pastorate, the membership has doubled and a parsonage erected, and a long-hanging Church debt paid.

Bro. J. M. Darden, Assistant Mission Secretary, accompanied by Bro. Sam Davis, was at Windsor, Va., last Sunday morning in behalf of our mission work and the missionary offering. A delightful service resulted, and a committee was appointed for an every-member canvass and a guarantee that the full quota will be reached by this Church. Bro. Darden was at Bethlehem with Bro. Davis in the afternoon of the same day, and almost the full quota for this Church was pledged and assurance was given that the full quota would be reached. This, indeed, is encouraging. It is not quite two months till Easter, and the Churches which propose to raise their full quota on or about Easter will be inspired, we trust, by the splendid example set by Windsor and Bethlehem.

Dr. L. E. Smith has been pastor at the Christian Temple for ten years. Here is a tabulated record of the beginning of his labor. We quote from the January 27th issue of the Church Bulletin: "Our pastor's anniversary.—In checking over our records we find Dr. Smith has been serving us as pastor for ten years, this month. Here are some figures which indicates something of the services rendered and progress. We find that during the past ten years Dr. Smith has preached 852 sermons, received 1,105 members, married 121 couples and buried 76 persons, made 8,121 pastoral calls, received \$32,531 salary. The Church has raised for all purposes during the past ten years, including salary, approximately \$344,500, or an aver-

age of more than \$30,000 a year. We are grateful to God and pray for the continuance of His blessings upon us."

CHAPLAIN GOES SOUTH.

Ever since leaving Norfolk, on the 11th, we have been steaming south at about ten knots, headed for the Canal Zone.

We have been having gunnery drills and have been getting ourselves settled down for operations with the fleet. During the Hoover trip, we didn't do so much because we were short-handed in officer personnel.

On the way south it was odd to see the temperature changing day by day; you could hardly believe that it could be so cold in Norfolk and so warm down here. Our trip was very pleasant. We anchored in Limon Bay Friday night and got underway at daybreak Saturday to go through the canal. The canal is certainly a masterpiece of engineering, being 110 feet wide in the locks and 41 miles long, and lifting the ships 85 feet. It is a beautiful trip and takes about ten hours to go through.

Monday we start operations with the rest of the Atlantic (or scouting) fleet against an imaginary foe who is trying to destroy the canal.

H. E. ROUNTREE.

M. ORBAN, JR.

A telegram has been received from Whittier, Calif., by President Harper, announcing the death of Mr. M. Orban, Jr., former trustee of Elon College and its benefactor.

Mr. Orban has been in failing health for several years, though his death was not expected at this time. The telegram gave no conditions relating to his decease, but merely stated the fact that he had passed away at his residence in Whittier, Calif., at 4 o'clock Saturday morning. Mr. Orban is survived by his widow and his two daughters and two grandchildren.

In 1923, when the rebuilding program was undertaken at Elon College, Mr. Orban was appealed to to provide funds with which to erect the unique building in the administrative group of five then under contemplation for construction. The idea appealed to Mr. Orban very much. He had always been interested in Christian work and particularly in efforts in denominational colleges to prepare young men and young women not merely to be ministers of the gospel, but also to be intelligent lay-workers in the Churches. It is because of this passion of a lifetime that he was ready and willing to contribute \$100,000 for the erection of a building on the campus at Elon for this purpose.

It was characteristic, too, of Mr. Orban to donate this building in memory of some one else. The Christian Education Building at Elon is, therefore, known as the Isaac Mooney Building, being in memory of the Rev. Isaac Mooney, father of Mrs. Orban.

C. M. CANNON.

KINGDOM ENLISTMENT AT ELON.

Elon College community has enjoyed an unusually helpful privilege recently. During the week January 20th to 27th, we had with us Dr. McD. Howsare, from Dayton, Ohio. Dr. Howsare is Secretary of the Department of Evangelism and Life Work of the Christian Church. He, aided by his board members and others, has worked out a very useful and efficient plan of co-operative evangelistic service. As all who have had experience knows, it is peculiarly difficult to promote successfully evangelistic services in a college community where time and interest is so completely taken up in the pursuit of the varied college duties which require regular application. The tried and true methods of the past likewise fail in their appeal to student life. The kingdom enlist-

ment plan so utilizes the strength of the Church that usually his dormant is too great a degree in the revival methods of the past, that greater results generally follow.

The visible results of our meeting were eight public confessions of faith made for the first time. Of these, five were young men, all members of the senior class in college. Three were lady members of the freshmen class, all but one placed membership in our Church at Elon, six being baptized Sunday morning, January 27th. Three young people from the town were received by letter into full membership. Three faculty members were received into associate membership. In all, thirteen new members were added to our working force. One made her public declaration for Christ and places her membership in the Baptist Church of her home community. Dr. Howsare's messages at college chapel services and at the evening Church services were very helpful and genuinely appreciated. His stay among us will be long remembered. He was reimbursed to the amount of \$106.02.

W. S. ALEXANDER,
College Pastor.

CHRISTIANS AND DISCIPLES.

Attention has been called to an error in a recent news paragraph which announced the federation of a Congregational and a Disciples Church in Columbus, Ohio. It was not a Disciples Church, but a congregation of the Christian denomination, and this local federation was an anticipation of the union which is contemplated between the two denominations and which will quite probably be consummated within the coming year. The distinction between "Christians" and "Disciples" is not difficult to make historically, but confusion in individual cases easily arises by reason of the fact that most of the Churches which are composed of "Disciples" are known locally as "Christian" Churches. It is of the essence of the Disciples' contention, so far as nomenclature is concerned, that Churches should not use names which are in themselves divisive and exclusive, but should stick to scriptural names which any Christian may use. Consequently they have called themselves either Christians or Disciples, and their Churches have been called Christian Churches or Churches of Christ quite indifferently, although the first of these corporate designations belongs specifically to the denomination which is about to unite with the Congregationalists and the latter is claimed as the peculiar title of a very conservative group which separated from the Disciples a generation ago. The Disciples justify this ambiguity by reminding critics that they were not looking for a name that would designate them as a denomination, but, on the contrary, were seeking a name that would not do so. But since they have become a definite ecclesiastical group, some embarrassments naturally arise, and circumlocutions sometimes have to be employed to indicate their particular group in distinction from others. The "Disciples" as a separate body originated in a separation from the Baptists about 1830 under the leadership of Alexander Campbell. They have, with some exceptions, continued to insist upon immersion as prerequisite to Church membership. The "Christians" were the resultant of several movements beginning somewhat earlier, the chief of which was led by Barton W. Stone, of Kentucky. A merger was effected in 1832 between the Disciples and a part of the "Christians," including Stone himself. The "Christians" of today are the successors of those who did not join in this merger (dating back to 1794). They do not insist upon immersion. It is the attitude toward baptism which constitutes the principal barrier between "Christians" and "Disciples," as it does between the Disciples and the Congregationalists.—*Christian Century*.

THE CHRISTIAN SUN'S PULPIT

A REMINDER OF JESUS.

By Rev. J. W. Fix, B. D.

"In Remembrance . . ."—Luke 22:19.

On the night before Jesus died, in the upper room of a friend's home in Jerusalem, Jesus served the first Communion. Following the repast, He commanded that they should perpetuate this sacred rite. For over nineteen centuries His followers have been faithful in keeping this feast of His passion. The New Testament record of the supper makes it very clear that the Master intended this event for a threefold reminder, or "in remembrance" of Man's weakness and His supremacy. The Greek word which is rendered "remembrance" is a form of the very to keep alive the sense of a thing or to think of it as if it were at hand. Thus this institution is not only designed to keep alive the scenes surrounding the crucifixion, but to make us mindful of Him and to sense His ever presence, just as though He were present.

1. The Communion is observed in remembrance of man's weakness. Over the pages of biblical history it carries us to the weakness and sinful fall of our first parents in the Garden of Eden. It depicts before our eyes the awful murder scene enacted by Cain in the destruction of his own brother. It leads us to the opening of a pit in which we see a lad, who for the love of money and the weakness of humanity has been cast by his own brethren. It calls to mind again and again the horrible fact that two thousand years ago an innocent Babe was sought, that He might be killed ere He grow to manhood and inaugurate a new kingdom. Each morsel of bread and each cup of wine brings before us all the bitter dregs of His young manhood until finally they open the portals of a window through which we see Him stretched upon a cruel cross.

The Communion reminds us of our tendency to sin. Jesus knew that after His ascension many of us would not be receptive to the quickening power of His spirit. We would drift from righteousness. We would fail to take heed to the wisdom of our parents and ignore friendly advice. There would be times when each of us would be tempted to the extent that our mortal weakness would say "yield." The constant repetition of the Communion "in remembrance" of Him is a reminder that we need Him, lest we fall far short of His expectations for our individual lives.

Evil is in the world. If it were not present, there would be no fight, and if no fight no victory, and if no victory no crown. Man easily becomes its victim, and because he is weak he oft forsakes God's supernatural power which comes through the Spirit of Christ. Man is deceived by the artificial glamour of evil—and because of weakness he betrays his Lord, like Judas—but like him, awakens to find that he is a victim and not a victor.

Man continues in life to "wrestle not against flesh and blood, but against principalities and powers." There is but one who is sufficient in strength to come to his rescue. He is Christ the Lord, whom God has commanded to be preached to the ends of the earth. Christians everywhere are indebted to Him for the institution of the Communion "in remembrance" of man's weakness and God's strength.

2. The Communion is observed "in remembrance" of man's need of repentance and God's willingness to forgive. After man becomes conscious of his weakness and his tendency to sin, he needs to be reminded of the need of repentance

and the forgiveness of his Father to as many as come unto Him. Dr. Russell H. Conwell used to relate an experience concerning a divorce case that came under his observation years ago. This case, he says, was withdrawn from court and mutually settled because a certain little reminder led the mother to repent and prompted the father to forgive. For a long time it seemed impossible to ever reconcile this couple. They had suffered a bitter quarrel, the details of which are not to be recited here. They seemed to hate each other to the extent that in court they spoke not without the use of vile, spiteful language. At Christmas time, the wife's parents ordered the husband to send the clothes that were once possessions of his mate. In response, he sent all of her things, including two little red shoes. Either by accident or intentional, these two little shoes were placed on the wife's bureau, as the things were being unpacked by her mother. When she came into her room alone—alone after those loving years, alone without husband or child—she saw those two little red shoes. The little one who wore them was in her grave.

The reminder crushed her heart to repentance. She fell before the bureau as before the altar of God, and pledged herself to seek forgiveness. She desired from thence onward to think less of herself and more of others. The thoughts of which she was reminded was "what does our baby child in heaven think of us here on this earth quarreling over her grave and here in the presence of her little red shoes?" Repentance, yes repentance; and only a reminder was needed. Then followed the act of repentance, a loving Christmas letter to the husband. She told of the two little red shoes and asked him to come. Then in the presence of these baby shoes their hearts beat in unison once more. Hatred gave way to love, even deeper and richer than before. They entered their home anew and lived together ever afterwards in happiness and domestic peace. There was a need for repentance and a plea for forgiveness. But there had to be a reminder. Christ, understanding that phase of human life and nature, instituted the Communion "in remembrance," or to remind us that we might appreciate what He has done for us; repent of our sins, and ask of the great God above His loving forgiveness.

3. The Communion is observed "in remembrance" of His promise to be with us through the battles of life. As such, He encourages us to be valiant soldiers. During the battle of Santiago the sailors were frequently encouraged when a reminder sign was placed before them by the captain. On it were these words, "Remember the Maine." This brief statement was sufficient to remind men who were discouraged that they owed their best to America. The English sailors used to be reminded of their allegiance to old England by a banner which was hoisted high upon the mast. It read: "England expects every man to do his duty." Such reminders arouse courage and patriotism toward one's native land.

When we come to the Communion we see a blood-stained banner in the shape of the cross. It is "in remembrance" of His courage. On it are words of encouragement for you and for me. They are His final words to us, "Lo, I am with you always." Now, if that be true, and we know that every word is, then He is here today. He is with us all the time. When we are tempted to go astray, to defraud, to bear false witness, etc., He is conscious of every act. When, on the other hand, we do deeds of goodness, He smiles upon us. When we gather around the Communion ta-

ble in remembrance of Him, we are again reminded of His promise to be with us and never leave us comfortless.

INTERCOLLEGIATE ATHLETICS.

Only a daring critic would lift his voice against the almost unanimous custom of educational institutions in putting their athletic teams on the road. Nevertheless, there do still exist some such critics. They shudder at seeing trainloads of students following the teams and congregating at distant cities for the games. The time lost from study, the cost of the trip (falling often on parents who are poorly prepared for it), the undue moral exposure of immature boys and girls, the physical risks from weather, the difficulty of settling back into school routine—all these are unfavorable to the custom. The contestants may obtain some benefit. We are told they are developed in body, mind and character. But the few participants in the games are the only persons for whom these claims are made.

Emory University is one institution that does not engage in intercollegiate athletics. The *Emory Alumnus* says: "Emory's nonintercollegiate policy is one of her chief assets and is a matter not for apology but for boasting." It continues: "Is not a ninety-two-year record of consistent growth in scholarship, enrollment, power, and prestige without yielding to the popular clamor for stadium amusement more meritorious than the momentary glory of a championship football team?" The policy of Emory of "athletics for all" brought last year six hundred students, more than four-fifths of the undergraduate student body, into campus competition.

Emory seems to have demonstrated that a university can live and grow without the advertisement of traveling athletic teams. No one would assert that scholarship is injured by following Emory's policy.

This season of the year is an opportune time for drawing attention to the fact that intercollegiate games are frequently arranged for Thanksgiving Day, and thus the purpose of the occasion for expressing gratitude to God is almost wholly thwarted. Church colleges join their secular neighbors in destroying the spirit of the day. The necessities of travel in reaching the places where the games are played forbid an opportunity "to assemble in accustomed places of worship and give thanks," as the proclamations of the Presidents of the United States direct. The holiday for Thanksgiving is made a holiday for another purpose.

While here withholding commendation of intercollegiate athletics in general, a word of positive objection is entered against the games that destroy the purpose of Thanksgiving Day.—*Nashville Christian Advocate*.

THE LAW OF EXCELLENCE.

I recommend you to ground your life on the law of excellence. Make excellence the governing idea, not only in your labor, but in your leisure as well. Learn to enjoy yourself by doing things excellently. Believe me, there is no form of enjoyment at all comparable to that. I know the difficulties; I know the obstructions and the inhibitions which make it difficult to practice the law of excellence in the world as it is now arranged. But when allowance has been made for all that, I still say, lose no opportunity that comes your way for adding a touch of excellence to your great neighbor, God's universe. God's universe is not too vast an object for you to manage and operate upon. It has a way of concentrating itself in its particulars, so that when you have given a cup of cold water to one of these little ones you are entitled to say to yourself: "I have slaked the thirst of the whole universe."—*L. P. Jacks, in Christian Advocate*.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHAT "THE ANNUAL" SAYS.

Our "Christian Annual" for 1929 is out, and we presume the Churches now have them. We congratulate Dr. Kernodle and the Central Publishing Company, Richmond, Va., for bringing out "The Annual" and mailing it during January. Dr. Kernodle, a loyal friend to every enterprise of the Church, seeks to expedite and to do with great efficiency all work for the Church committed to him, and he assures the writer that "The Annual" this year would have been out in December but for the delay on the part of two Conference secretaries who failed to send their minutes in till December. The only reason "The Annual" did not appear in December even, instead of January, was because the Conference secretaries delayed the matter to the chagrin and deep regret of the publisher.

But "The Annual" itself is certainly well prepared and presented in good form. The book is larger than usual and contains much that could have been left out without hurt or injury to any cause or interest. If some one were appointed to edit the minutes and delete extraneous and useless matter, the size of "The Annual" could be reduced. The present book carries 208 pages besides the four cover pages, and it costs 8 cents per copy to send it through the mail. So much for the make-up of the book.

Its tables and records are worth studying, and reveal some facts not very agreeable to contemplate. The seven Conferences composing the Southern Convention, have a total membership of 31,089. This total is only 195 above the total reported in "The Annual" of one year ago. And this gain can only be shown by estimating one Church of the North Carolina and Virginia Conference which one year ago reported 290 members, but this year failed to get its report in. If one leaves that membership in last year, and makes his additions from the total report of this year,

without that one Church which failed to make a report, there is a loss instead of a gain. But this writer happens to know that that Church is still carrying on, and in all probability has even more members than it had last year. But making the membership of that one Church the same as that reported a year ago, our gain in Church members is shown to be 195. This, we think, is most regrettable, for certainly 31,000 Christians ought to be able, if they are Christians, to add more than 195 to their total membership. The Conferences that showed gains were the Valley of Virginia, 127; Eastern Virginia, 29 (which Conference reports a total membership of 10,504); North Carolina and Virginia, 217; Western North Carolina, 171. Total gain for these four Conferences, 544. The following Conferences showed a loss the past year in total membership: Alabama, a decrease of 47 over the number reported a year ago; Georgia and Alabama, a decrease of 48; Eastern North Carolina, a decrease of 144. A total decrease of membership in these three Conferences, 349. Subtracting this decrease from the increase reported in the other Conference, we get a total gain in the Convention of 195 Church membership.

As to Sunday Schools, we find the following:

The Valley of Virginia increased from a total enrollment of 2,012 to 2,115; gain for the year, 103.

The Alabama Sunday Schools reported a year ago 1,428 on roll. This year, for some reason, its Conference makes no report in "The Annual" of its Sunday Schools whatsoever. Our only recourse then is to estimate that the Sunday Schools of this Conference, at least, kept up their enrollment, and for the sake of totals, we will put their number the same as last year, 1,428.

Georgia and Alabama reported a year ago a total in their Sunday Schools of 811. The reports this year show a total of 1,106, a gain of 295.

The Eastern Virginia Sunday Schools reported an enrollment of 8,164. This year's report shows a total enrollment of 7,433. However, there were six schools reported in "The Annual" of 1927 not reporting in 1928, which schools had a total enrollment, according to the last report made, of 383. Taking for granted that these schools held their own, there would still be a decrease in the enrollment of the Sunday Schools of this Conference of 348.

The Sunday Schools of the North Carolina and Virginia Conference reported one year ago a membership of 4,310. This year 4,339, a gain of 29.

The schools of the Eastern North Carolina Conference reported a year ago 3,099. The total reported this year, 2,576, but there were eight schools reporting last year not in the report of this year, and their total was 719. Again, taking for granted that these schools held their own, and adding this number to those reporting this year, we have a total of 3,295, which would show a gain of 196.

The Western North Carolina Conference one year ago reported in its Sunday Schools a total of 3,027. The total reported this year is 2,934, but there were two schools not reporting this year whose total membership one year ago was 242. Again, estimating that these schools held their own, we will have a total of 3,176, thus giving a gain in Sunday School membership of 149. On this basis, there was a total gain of 275 within the Convention.

These figures for our Sunday Schools give some encouragement, but certainly not what one could wish and has the right to expect.

As to finance, the reports of one year ago showed that the Churches of the Valley of Virginia Conference raised for all purposes (including pastors' salaries and all local enterprises) \$11,249.80. The past year the total is reported to be \$14,935.33. The Alabama Conference reported raised for all purposes a total of \$9,929.07. In 1928,

\$6,995.02. Eastern Virginia Conference raised for all purposes in 1927 \$263,774; in 1928 the total amount raised for all purposes was \$359,044.90. North Carolina and Virginia Conference raised for all purposes in 1927 \$56,260.25; in 1928, \$63,409.54. Eastern North Carolina Conference raised for all purposes in 1927, \$35,311.51; in 1928, \$15,988.10. Western North Carolina Conference in 1927 reported raised for all purposes \$27,374.23; in 1928, \$20,343.17. The Georgia and Alabama Conference reported raised for all purposes in 1927 \$15,370; in 1928, \$18,191.28. This shows a total raised by all the Churches of the seven Conferences of the Convention for local and all other expenses in 1927, \$429,268.86, and in 1928, \$496,907.34, thus showing a gain in total amount raised of \$67,638.48 more in 1928 than in 1927. Very much the larger part of this total was for Church improvement, pastors' salaries, and current expenses of the Church. This is a wholesome gain, and shows that the people are not indifferent to the calls and needs of their Church and are as willing to give as they have ever been. We are putting our treasure into our Church. It will be interesting to any one having an "Annual" to figure out just how much of the money raised by Churches was spent for local purposes and how much went to Church enterprises—missions, colleges, orphanage, superannuation, education, publications. It will be seen, however, that the amount spent on the general enterprises of the Church is far behind the amount spent on the local Church.

"The Annual" reveals many significant facts and tells the story in figures of triumphs and of failures, of victories and defeat, but, nevertheless, of effort and devotion in the right direction.

One fact is evident in publication, and that is that every pastor and every Church should put forth renewed zeal, energy and effort to win others to Christ and to Church membership, and at the same time seek to develop the loyalty, the devotion and the spirituality of the membership of the Church. To this end, may God help us and give us victory in the year 1929. What we need most of all, as any one will see who studies our "Annual," is an awakening of the spirit of evangelism and a consequent deepening of spirituality in the Churches.

J. O. A.

THE MISSIONARY IMPERATIVE.

Bishop Mouzon, of the M. E. Church, South, in a notable address at Memphis, Tenn., recently declared that the missionary message of our Lord was not optional with Christians, but imperative. The bishop stressed the fact that the imperative to spread the gospel over the earth is written all through the New Testament, "and it is written not only in words but in the heart and spirit of the gospel. It is the heart of the gospel, and if this is taken out the gospel dies."

Many of us may not believe in foreign missions, but that does not relieve us of our sacred duty and solemn obligation as Christians. Jesus did believe, and does believe, in missions, and on this account He knew it was best for His followers and all who would share His presence and fellowship to believe in missions also. Who are we that we should put our judgment and our belief over against the judgment, belief and command of our Lord? The simple truth is that our Lord never intended that this command should be a burden, but a blessing to all who obey it. And it has been such through the ages and is such today. That which many look upon as a burden, our Lord knows is a blessing and a benefit, and He invariably makes it turn out that way.

Quoting Bishop Mouzon again in his stirring appeal to the Methodist hosts: "It is a sacred and solemn duty to share this gospel with all men everywhere. All men need Christ, and all men

are naturally religious. If we have a saving gospel for ourselves, we must take it to others. Men cannot live without God. Night reigns, lights go out and hearts die without God. If we have this gospel, the demand is that we must take it to others who do not have it. The world has long tried many substitutes for the salvation offered by Christ, but all these substitutes have failed. Unless we get Christ to man, he is lost. It is, therefore, imperative for us to carry Christ to that man. The only hope of reforming and regenerating human society is through Christ. We must learn to risk our gospel in the hardest places and believe it can and will triumph over all difficulties."

No wonder many are morally dumb and spiritually paralyzed. They stand before an imperative duty enjoined upon them by our Lord, and are dumb and amazed because the command embraces such scope and requires such hazard and sacrifice. This is the very reason the command was given, that we as followers of the Lord might become willing to sacrifice in His name and to make an adventure for His sake.

We give to missions and do the missionary work not for man's sake, but for God's sake; not for humanity's sake, but for Jesus' sake. We do not know and so cannot love, the folks afar off. But our Saviour knows them intimately and loves them with the same passionate devotion that He loves us. On this account, He has put upon us the constraint and the duty of sharing the gospel with others for His sake—that we might have fellowship and be co-workers together with Him. God always releases spiritual force and power in that Church and among that people who undertake and do sacrificially their duty as enjoined by the great commission. J. O. A.

HOW A N. C. DENOMINATION GIVES.

It helps some of us to see the great and the good things being done by others. One of the great factors in building up the cause of Christianity and benevolence in North Carolina is the Presbyterian Synod of North Carolina. The synod of North Carolina of the Presbyterians does not embrace all of the State, since there is an Asheville Presbytery composed of fifteen counties in the western part of the State not included in the synod of North Carolina, although this presbytery is within the bounds of the State. Exclusive of this presbytery, covering fifteen counties, the synod of the State, according to figures now made public, gave during the year 1928 a total of \$896,040 to benevolences, not including pastors' salaries, current expenses, building expenses and congregational missions, totaling \$1,819,474. Our Presbyterian brethren gave to their benevolences as follows:

Foreign missions	\$276,524.00
Assembly's home missions	240,302.00
Christian education & ministerial relief....	43,606.00
Publication and Sabbath School work....	15,533.00
Assembly's training school for lay workers	4,563.00
Bible cause	4,705.00
Orphans' homes	120,970.00
Educational institutions	189,837.00
Total	\$896,040.00

That which is striking from the above, because of its universality among the denominations going forward with a great increase in numbers and membership, is the fact that foreign missions received the largest amount of any Church enterprise or benevolence. The Presbyterians, like others, have learned to grow by putting foreign missions as a secret of prestige and power that all Churches have to learn before they go forward in great strides. Dr. Gillespie, in giving out his figures and data for the past year, calls attention to growth as follows:

"In 1888 we had 122 ministers; now we have 316. The Sunday School enrollment increased from 13,165 to 64,567. We then had 261 Churches; we now have 559, and our Church membership has grown from 22,553 to 76,213, and this number will be greatly increased when the figures for the past year are in." Continuing, Dr. Gillespie says: "Look at the response to the foreign mission call. In 1888 we gave \$12,761; in 1928 we gave to foreign missions \$276,524. In 1888 our total contributions to all benevolences was \$29,811, while the last year, as already stated, the total was \$896,040. Though our membership has increased only three and one-half times, our giving has increased to a total of sixteen times as much. The only explanation of such parting with money as this is the spirituality of our people, the recognition that they are not their own, but that they and theirs belong to God."

The Presbyterians of the North Carolina synod are certainly setting a pace for the rest of us in growth and in giving that we may study to our profit and emulate to the glory of God. Inflame the hearts of the people with the missionary passion and a zeal for the salvation of the unsaved, then the impossible becomes the possible and God honors with results such efforts in His name.

We grow, and we glow, only as we obey the great commission and "go." J. O. A.

PROGRESS OF CHRISTIAN UNITY IN 1928.

By H. C. ARMSTRONG,

Secretary Association for the Promotion of Christian Unity.

Concerning Christian unity at the end of the year it can be said that "now is our salvation nearer than when we first believed." It has been a year of obvious and important progress. The problems involved are being better analyzed and understood, trends toward unity are becoming clearer and more definite, and the desire for unity is more general and more insistent. In things both visible and invisible the cause of church reunion has made decided and significant gains.

There has been the introduction of a new and highly important factor into the movement for unity and co-operation. It is the principle of research and practical investigation. At the meeting of the Home Missions Council there was launched a five-year program of study and fact finding survey in American church conditions for the guidance of home mission work and comity arrangements. This study is already bringing important facts to light.

Another research agency, The Inquiry, has just completed a study, the results of which are published in a book entitled "Are There Too Many Churches in Our Town?" This is an outline book for the use of study groups in local churches and committees. In the larger world, the year has seen the establishment of an international bureau of social and religious research with headquarters at Geneva, Switzerland. This bureau publishes the new magazine of international co-operation, "Stockholm." In the field of theological discussion there has been published "Faith and Order," which is the full report of the addresses, discussions, and findings of the Lausanne conference of August, 1927. This is the fullest and most authentic compendium of contemporary church belief and practice yet published.

This new factor of research is greatly significant. It means that Christian unity is moving out of the realm of the abstract and speculative into the realm of the concrete and the real. It is "getting down to earth" and becoming practical.

It has been a year of notable progress in the movement for the union of local churches and of communions of kindred origin and similar faith and practice. The statistics as far as known indicate that the number of local church unions

is increasing at the rate of about three hundred a year. There are now between 1,500 and 2,000 local united churches in the United States.

Arrangements have been practically completed for the union of the Congregational and Christian Churches, and negotiations are well advanced among the Reformed, the Evangelical, and the United Brethren Churches. A number of very significant informal conferences have been held between groups of Baptists and Disciples for the consideration of closer fellowship. The outstanding overture of the year is that issued by the Methodist Episcopal Church at the Kansas City Conference, inviting the Presbyterian and Congregational Churches to consider the question of union. The movement for actual, definite union among American Protestant communions seems now to be a permanent fact.

The year has witnessed the twentieth anniversary of organized Christian co-operation in the United States. In December, 1908, at Philadelphia, the organization of the Federal Council of the Churches of Christ in America was effected, "to manifest the catholic unity of the churches," and to provide a way for the churches to do together those things which can be done better together than separately. At the meeting at Rochester, December 5th to 12th, the Federal Council celebrated its twentieth anniversary. This meeting marked a significant milestone in the progress of practical Christian unity. The meeting was characterized by a decided renewal of hopefulness and enthusiasm for unity, a clear and definite recognition of the necessity and urgency of closer fellowship, and by a practical temper of mind which dealt with these matters in a constructive fashion. A committee of twenty-five was appointed to work out and propose plans for such revisions and reconstruction of the Council as are needed for the closer unity of the constituent communions.

The good year 1928, therefore, "reports progress." Much has been accomplished. There is much yet to be done. Christian unity in America has undoubtedly "turned the corner." The big, long "home-stretch" lies ahead. It calls for the help of every loyal heart and hand.—*The Christian Evangelist (Disciples)*.

MAKING PEOPLE MORAL BY LAW.

The opponents of our Sabbath law say: "You are trying to make people moral by law. This cannot be done. The only way to make people good is by getting the love of God into their hearts."

Our reply is: We are not trying to "make" people moral by law. We are trying to give them an opportunity to be moral by law. What is a garden fence for? Not to make the garden; the gardener does this. The fence is to make the garden possible, to keep out intruders that would trample down its tender plants. What are the dykes of Holland for? This country, with its beautiful scenery and fruitful fields, lies below the level of the sea. Great dykes have been built on its shores which put their shoulders against the sea and prevent its waters from sweeping in to destroy Holland. The Dutch, not the dykes, make Holland; but the dykes make Holland possible.

This is all Sabbath laws are for. They do not make people go to church or perform any religious duty. But they do say to greedy commercial interests who are bent upon using the day for money making: "Stand back and give the preacher, the Sabbath school teacher, and Christian father and mother an opportunity on the Sabbath day to reach the people with the teachings of God's Word, which will make them good."—*The Christian Statesman*.

CONTRIBUTIONS

ELON LETTER.

The Senior Class Sunday School Class has just closed a very earnest discussion extending over four Sundays as to prayer. To me it was very illuminating to see the high estimate young people place upon the exercise of this priceless spiritual privilege.

Prayer is the language of the soul, the medium by means of which men and God may communicate, they agreed. This may not be a philosophical definition, but it is certainly a descriptive one, growing right out of actual experience.

This group was particularly pleased with the prayer, which we call the Lord's Prayer. They examined it with great care and sought to get down to its foundational meaning.

Its "Our Father," they thought signified that prayer cannot be entirely personal. It must include others by implication. It would be presumptuous they felt if any one should address God as "My Father."

The first petition breathes the reverence we should always feel in the presence of God.

We cannot really pray the Lord's Prayer, they thought, unless we are willing to identify ourselves with His program in the world. That is what "Thy Kingdom come, Thy will be done, on earth as in heaven," means to these Seniors.

"Give us this day our daily bread," they were glad to think, was meant to suggest that God is interested in every phase of our life and experience, even our physical welfare.

They did not know whether to say "forgive us our trespasses, or 'forgive us our debts.'" They examined the meaning of this petition in the original documents and found that we should really pray "forgive us our oughts"—that is the things we ought to have done, but neglected, as well as for the things we did do, but ought not. So they accepted both "debts" and "trespasses" and regretted we have no English equivalent in common use to connote the idea.

They expressed small patience with the fellow who thinks he is equal to any situation and who is willing to be tempted. Prayer should teach us our insufficiency, our sense of lack, our need of help, humility. If Jesus had not taught His disciples to pray, "Lead us not into temptation, but deliver us from evil," these Seniors would feel like amending the model prayer by including that idea.

They were glad too that the prayer ended in an outburst of praise and adoration, just as it began, suggestive that the very *alpha* and *omega* of prayer, its atmosphere is reverence.

I doubt if many of us who pray the Lord's Prayer see in it the great significance it contains. It was a revelation to these Seniors, even as it was to me, to discover the concept behind the words our Lord suggested to His followers when they asked Him to teach them to pray.

W. A. HARPER.

DEPENDENCE.

Occasionally one runs across a person who evidences but little or no desire to take an active interest in the hustling world of affairs, but rather is apparently content to languidly, and with a minimum energy, go through life in a desultory manner, quite satisfied to let others bear the burdens and take the initiative in the ordinary functions of daily experience.

Dependence upon others is surely not a desirable status with which any man or woman should be satisfied unless, of course, the dependent one

is physically handicapped or has reached the age where he or she can conscientiously take their hands from the plow, as it were, and enjoy well-earned rest.

It was no doubt intended by the Creator that every one should work out his or her own salvation in this life, that they should perform certain duties imposed equally upon all people, that by diligence and labor alone could they merit the possession of the luxuries of life.

If a man or woman, being possessed of sound health and endowed with average intelligence, fails to do his or her own work, then it logically follows that this same work will have to be performed by others, these others assuming added burdens thereby. It is only necessary to glance at the pages of history to determine the inevitable result—aggravated conditions superinduced by the idleness and wastefulness of those of great wealth, as opposed to the rightful indignation of the half-starved, over-worked masses who owed their pitiable state of lack to the excesses that were crowding the foolish lives of the aristocrats.

It is amusing and instructive to conduct our investigation further, even into the lower forms of life. For instance, let us visit an apiary and learn the lesson taught by the highly energetic little bees. Here we see industry—a combination of scientific skill and manual labor. The provident insects have no use for a drone, the idler being killed with dispatch as he is considered an impediment to be removed, at the earliest possible moment, for the common good of the workers.

The drone, the man who habitually accepts charity, whining at "misfortunes" that his own idleness has brought about, indeed merits little sympathy. If he were candid he would say of himself, "I am a liability. The world is progressing despite my inertia. I am content to let others feed and clothe me. However, beneath the fancied happiness of my inactivity there lies a sinister gloom. I am consuming what I have not produced. By sheer laziness, chicanery and perhaps open dishonesty, I glean from the fields where other men have sown."

On the other hand, the active, honest and energetic man can say with equal and more justifiable candor, "I am an asset in this world, a needed and appreciated member of society. By doing my share, I am contributing to the advancing prosperity and general progress of my city, State and nation. I am benefiting humanity. I earn my living honestly and am looked upon by my fellows with confidence and trust." The latter is indeed the happy man. He is so interested in his work, so gratified at the progress he has made, so absorbed in making himself a better citizen, a better husband, a better employee, that his mind is stimulated and his every activity becomes a joy—life proves a great, fascinating experience.

The habitual "leaner"—let it be hoped for the good of society his number is few—is missing some things that make this earthly experience worthwhile, and such a man has no place in the ranks of those who are materially contributing to the general progress of the world. W.

O Lord, our God, send Thy blessing upon us today. Prepare us in mind and heart for worship. As we open our hearts to Thee today may we have Thy cleansing and inspiring presence. Enrich us with Thy grace. Speak to us in this hour of worship. Minister to us the bread of life, and may righteousness, peace, and joy fill us as we worship Thee this day. Amen.—*Centenary Bulletin*.

SERVICE.

Christianity began with a renunciation of wealth; indeed, with a renunciation of things, not because wealth in itself is bad, but because it has proved itself so constantly a barrier to the good. One need not use the word "wealth" in this connection, for the amount of possessions is not the determining factor; it is one's attitude toward them. No one will dispute Dean Inge's witty statement of the truth that the average man is rich enough when he has a little more than he has got and not till then. There is as fatal bitterness aroused in bickerings over small estates as over large, and materialism may measure the value of life by dollars as truly as by thousands of dollars.

What is of inescapable significance is the witness of history that the great servants of the world, the effective prophets of liberty and wisdom and beauty, the men and women who have won for us our continents, who have established our schools, who have preserved for us our faith, whose heroisms remain in the recollections of humanity as flaming milestones of our social progress, have been men and women who renounced or ignored the securities of possession for the adventures of service. The pioneers who pre-empted the lands which we have inherited—physical, social, moral—have had that intrepid quality of renunciation by which they forewent the luxuries and even the comforts which constitute so much of our ideal of life, and through their poverty we have become rich. From the viewpoint of expansive and ministrant living, history seems about to tell us that "it is hell, not to be poor." It is not simply the austerity of religion; it is the frankness of human experience which declares that as a way of life materialism is mocked by wisdom, and the end thereof is the way of death. Jesus is unhesitant and unmistakable in his attitude toward possessions. He never condemns them for themselves; he simply has no use for them. "A man's life consisteth not in the abundance of the things which he possesseth."—*Rev. J. M. M. Gray, in Christian Advocate*.

MORE RURAL HIGH SCHOOLS.

There are a greater number of high schools in the country than in the city, but those in the cities are larger and their numerical total of attendance is greater than that in the country schools according to statistics of the Department of the Interior. It was stated that the country youth has less opportunity to continue at his books through the secondary stages of education than has the city youth.

These facts are compiled by the Federal Bureau of Education. It states that there are today in the United States 21,700 high schools. Reports have been received from 17,711 of these, of which 3,960, or 22.4 per cent, are urban high schools; that is, they are located in centers of 2,500 or more population; 13,751 or 77.6 per cent are rural—located in centers of 2,500 or less in population.

In the 13,751 rural high schools in the United States there are only 1,079,086 children, or 28.8 per cent of the total high school enrollment; in the 3,960 urban high schools there are 2,662,364 children, or 71.2 per cent of the total enrollment.

It is estimated that more than 18 of every 100 children 15 to 18 years of age in urban areas continue their education beyond the high school, while only 7.2 of every 100 children of the same age-group in rural areas seek further education preparation.

As secondary education has developed and is now functioning, the urban high school child has a much better chance to go to high school, and when he does go he enjoys an educational opportunity much better adjusted to life's needs than that now available in the rural schools.

REJOICING, PRAYING.

We are definitely told that the will of God for every believer is to "rejoice always; pray without ceasing; in everything give thanks" (1 Thes. 5:16-18).

Christians need have no doubt as to what God's will for them is, for we have this plain statement from His word. These three things go together: "Rejoicing, praying, thanksgiving." They are inseparable; they compose one sentence in the revised version; they constitute the perfect will of God for His people. Happy is the man that doeth His will; he "abideth for ever" (1 John 2:17).

But how is it possible to "pray without ceasing?" How can one constantly be in a spirit of prayer? With so many things to distract his thoughts, and disturb his heart, and demand his time, how can a Christian fulfill this expressed will of God? Dr. J. O. Buswell, president of Wheaton College, in his book on "Problems in the Prayer Life," says: "The continuous nature of prayer may well be illustrated by the conversation of intimate friends. Words are not constantly exchanged, but fellowship is not interrupted. We must not only have regular and frequent times of prayer, but whenever there is a break in the occupation of our minds we ought to revert to conscious communion with God just as involuntarily as we should continue in conversation with a friend near at hand."

Furthermore, it should be borne in mind that, in addition to our petitions, there is to be constant rejoicing and thanksgiving as a part of our communion with God. Making our requests known is only part of a life of prayer; it is just as important to rejoice in the Lord and praise Him for what He is and what He is doing. This will open the door into the prayer-room of our hearts. It matters not what may happen, at any time, at any place, from any source, if only we take it as permitted by God for His glory and our good, thank Him for it, and continue to rejoice in the Lord, we will then find our hearts going out to God in worship, praise and supplication.

On the other hand, if we begin to murmur and complain, criticise and find fault, question and doubt, the door into the prayer-room of our hearts will involuntarily close. We will soon find ourselves unable to pray. The Holy Spirit will be grieved and quenched. In order to pray without ceasing, it is necessary to be continually happy in the Lord. Our spirits must rejoice in God our Saviour.

Notice how often praise and thanksgiving are associated with prayer. "Continue in prayer and watch in the same with thanksgiving." "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Again, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy." And again, "We give thanks to God always for you all, making mention of you in our prayers."

But is it possible to rejoice always down here in this vale of tears, disappointments, distresses, afflictions, sorrow and death? Yes, David said: "I will bless the Lord at all times; His praise shall continually be in my mouth." It was a matter of his will and not of his feelings. Paul said: "Rejoice in the Lord alway, and again I say rejoice." And again, "Let us offer the sacrifice of praise to God continually; that is, the fruit of our lips giving thanks to His name."

It is not a question of circumstances. God is far above all our circumstances, surroundings and perplexities. Therefore, we can always rejoice and say with the prophet of old: "For the Lord God will help me; therefore, shall I not be confounded; therefore have I set my face like a flint, and I know I shall not be ashamed." Paul learn-

ed to "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." The quickest way out of any difficulty or trouble is to praise God for it. That is the way Paul and Silas got out of prison. That is the way the twelve apostles escaped from their enemies: "rejoicing that they were counted worthy to suffer shame for His name." Such rejoicing and thanksgiving stimulate prayer and supplication, even for those who are against us.

Take heed, therefore, that nothing robs you of that joy which the Lord bequeathed to His own (John 15:11), and without which you will be hindered in prayer. If you are not able to rejoice in the Lord and be grateful for all His benefits, endeavor to find the cause and quickly remove it. It will generally be found in unbelief or in unconfessed sin. Either of these will dispel your joy. "Now, the God of peace fills you with all joy and peace in believing," we read in Romans 15:13. Therefore, it is necessary to meditate much upon the promises of God; for "faith cometh by hearing, and hearing by the Word of God." To neglect your Bible is to lose your joy.

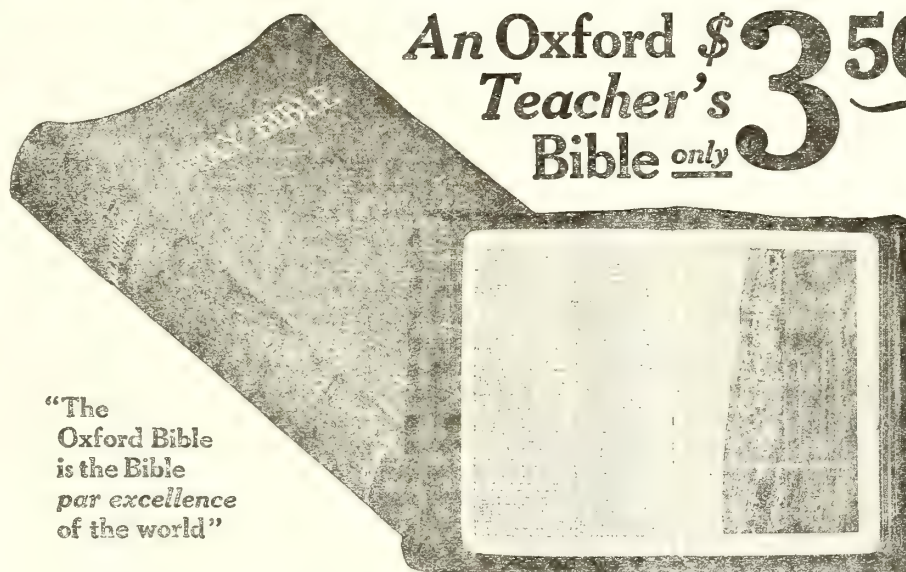
The apostle John wrote his first epistle in order that "your joy might be full," and again that "ye sin not." In this way only can we maintain fellowship with the Father and with the Son. This fellowship can easily be marred by the darkness of sin, and then we are unable to rejoice in the Lord. Let us quickly confess every known sin, with a purpose to forsake it, plead the blood of Christ, believe the promise of God (1 John 1:6-9) and then we will be able to pray in the Spirit with joy in our hearts.

If we find nothing that interferes with our joy, then we should thank God for His love, His grace, His forgiveness, His patience, His faithfulness, His goodness, His gentleness, His power and for all His benefits (Psa. 103:2). "Name them one by one," and soon we will be in the spirit of prayer again. By rejoicing in everything and being thankful for anything, we can "pray without ceasing" anywhere. And "this is the will of God in Christ Jesus concerning you" and every member of the body of Christ.

Continue to pray earnestly for a revival.—*The Great Commission Prayer League.*

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6 And A-hi'-shär was over the household; and Ad-o-ni'-ram the son of Ab-dä was over the tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

BY BURYING HIS GOD HE FOUND THE LIVING GOD.

Missionary stories that center around certain passages of Scripture will never fail to interest. Tell the story of Joseph Hardy Neesima, who in boyhood buried one of the little clay gods to see if it was really a god, and if it had any actual power. After watching it carefully for days, he saw a sprig of green shooting up from the mound. Believing that the god had life, he dug down to see more—and found only a grain of rice that had lodged in a crevice in the little clay image. The idol was lying there as powerless as when he had placed it beneath the sod. This turned the faith of Neesima away from the gods of his fathers and he began searching for the truth. The way of life was revealed to him in two Bible verses. He read in a Chinese Bible, in a seaport of Japan: "In the beginning God created the heaven and the earth." This was his first revelation of God. Later, in China, in another Chinese Bible, he read: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This was his first revelation of the Son of God, Jesus Christ. And from these two verses he became a strong Christian leader, Christian minister to his own people, and the founder of a famous university. Would not the reading of these two verses, with the story of the work they wrought in Neesima, make a strong impression upon any Sunday School?—*Sue R. Stacy*, in "How to Interest Your Sunday School in Missions."

JESUS' WORLD-WIDE PROGRAM.

Though an Oriental, a native of one of the smallest countries of the world, a member of the narrowest of races, Jesus rose far above His people, His times, His training, traditions and environments, and was the first whose sympathies and purposes embraced the whole world of mankind. His love and mission of service were irrespective of race-prejudices and national ambitions. They embraced the whole wide world.

A man's conception of the "world" reveals his conception of the mission of Christ and the task of the Church. Indirectly it indicates his attitude as to his responsibility for promoting Christ's ideals and carrying out His program:

1. The "world" is one of the eight planets revolving around the sun, and not even a first-class planet. Jupiter is twelve hundred times the size of the earth.

2. The "world" comprises the vast populations of the globe, "composed of all nations and kindred and peoples and tongues," ever increasing, and estimated at this time as over 1,750,000,000. This is only a fraction of the peoples, past and future, whom we are told that "God so loved." In looking at the two hemispheres that make a world, we cannot eliminate either hemisphere in our program of Christian service without discrediting the larger conception of Christ's ideal as to the scope of the Church's paramount task.

The great commission of Christ to His Church is the basis of all missionary operations. He said to His disciples when on earth: (1) The limited commission, "Go to the lost sheep of the house of Israel"; (2) the enlarged commission, "Go ye into all the world"; (3) the all-inclusive commission, "And ye shall be witnesses unto me both in

Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The unfortunate and unwarranted distinction between home and foreign missions has greatly retarded the progress of the kingdom.

1. One pernicious error that has resulted comes from undue emphasis on "beginning at Jerusalem." It has crystalized into the half-truth, "Charity begins at home," with its attendant, inexcusable excuse—"enough work to be done at home." If the Church should remain at "Jerusalem" until every individual is converted, it would never advance beyond Jerusalem while the world stands.

2. An equally mischievous error is to limit the commission to the heathen world. This also reduces the task of the Church to a part rather than the whole.

Jesus never said, "Go ye into all the *civilized* world" or into all the *heathen* world, but into *all* the world. Is not the time propitious for discarding all narrow conceptions of the task of the Church, and for so enlarging the thought of men that they will take into calculation a real world-program, and into their sympathies every phase of missionary effort essential to the fulfillment of the great commission?

Christ, in His parables, forecasts the two opposite resultant developments, the one material and outward, the other spiritual and unseen:

1. The grain of mustard seed may represent Christendom, the human resultant of the gospel, nominal Christianity, promoted by false methods, emphasis on numbers, and worldly consideration.

2. The leaven may represent the divine purpose, spiritual Christianity, the kingdom that "cometh not with observation." The two parables illustrate the vast difference between Christendom and Christianity.

These two objectives may be expressed as evangelizing the world, and Christianizing Christendom. The evangelist who casts the gospel "net unto the sea" of humanity "gathers of every kind"; the pastor who applies the principles of the kingdom, "gathers the good" for useful service. Missions are first an evangelizing program, and second a Christianizing process. Each is equally important, and the one is the complement of the other. Neither objective should overshadow or overbalance the other. They go hand in hand.

The effect of the Emperor Constantine's program for indiscriminate world-conquest—converting the chief of a tribe and then proclaiming the nation Christian and baptizing them en masse—led to nominal Christianity and resulted in the dark ages. On the other hand, the neglect of foreign missions in the early centuries after the Protestant Reformation resulted in the stagnation of the spiritual life of the Church which was overcome only by the rise of Puritanism, the Methodist revival and the missionary awakening under Carey, Morrison and others.

Church history has impressed the fact that it is easier to evangelize a nation than to maintain the Christian standard. It is easier to conquer a country for Christ than to hold it for Christ. Where is Jerusalem, the mother Church? Where is Antioch that sent out Paul and Barnabas, the first distinctive foreign missionaries? Where are the Churches of Asia Minor? Where are the North African Churches of Alexandria, Hippo, and others that in the early days of Christianity counted a thousand bishops? Mohammedanism has uprooted Christianity in these scenes of the early Christian triumphs, and from hundreds of

minarets and towers 200,000,000 followers of the "false Prophet" hear the call: "God is God and there is no god but God, and Mohammed is His prophet."

Will this history repeat itself in the United States? In our "Christian country," with its splendid civilization, material development and great religious organizations, is there no danger of degeneration? When machinery is substituted for spirituality; when the Church is over-organized and cumbered with machinery, it is in danger of breaking beneath its own weight. Today culture is often more in evidence than piety. The Church is becoming "rich and increased with goods" and is in danger of becoming self-satisfied. Commercialism and worldliness, in many places, sap the life of the Church.

The two greatest enterprises confronting the American Church of the twentieth century are still the evangelization of the world and the Christianization of America. The first is the aim of the department of Church operations known as foreign missions; the second is the task of the co-ordinate department designated home missions. To enlarge the circumference is to increase the area included in the circle. The successes of foreign missions necessarily enlarge the sphere of home missions. They are as mutually dependent for the advance of the kingdom of Christ as the two oars of a boat, or the two departments of an army—the forces advancing on the firing line and the forces at the base of supplies. The one advances into new territory, establishing outposts; the other assimilates it and makes the new land and peoples an integral part of the kingdom.—*Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 2, 1929.

Sunday Schools.

Previously acknowledged	\$1,796.26
Happy Home, Ruffin, N. C.	1.10
Liberty, N. C.	1.92
Bethlehem, Timberville, Va.	5.08
Bethlehem (Nans.), Suffolk, Va.	3.38
Union (South.), Courtland, Va.	1.22
Ramseur, N. C.	10.00
Ingram, Va.	3.00
First Christian, Greensboro, N. C.	12.71
Parks Cross Roads, Ramseur, N. C.	2.86
Elm Avenue, Portsmouth, Va.	26.79
Pleasant Ridge, Ramseur, N. C.	3.04
North Highlands, Columbus, Ga.	1.80
Total	\$1,869.16

Individual and Church Collections.

Previously acknowledged	\$ 794.62
W. M. Goodwin, New Hill, N. C.	4.00
Albert Godley, Tenesly, N. J.	1.00
Total	\$ 799.62

Woman's Board, S. C. C.

Previously acknowledged	\$5,221.16
Japan	597.23
Porto Rico	825.33
Richmond	342.08
Raleigh	102.75
Orphanage	20.00
Mountain work	137.25
Alabama	129.58
Total	\$7,375.38

Summary.

Previously acknowledged	\$15,912.68
Sunday Schools, regular	72.90
Individual and Church Collections	5.00
Woman's Board, S. C. C.	2,154.22
Total to date	\$18,144.80

J. O. ATKINSON, *Sec'y.*

BUSINESS THE CIVILIZER.

By DR. ERNEST H. CHERRINGTON.

The economic arguments for prohibition may be stressed without apology hereafter, since Ernest Elmo Calkins has written "Business the Civilizer," newly off the presses of Little, Brown & Co. Instead of a crude, selfish and materialistic realm, Mr. Calkins portrays the world of business as "the profession." He finds: "Men are bringing to it some of the qualities which actuate the explorer, scientist, artist—the zest, the open-mindedness, even the disinterestedness with which the scientific investigator explores some field of pure research." In fact, he becomes quite dithyrambic when he writes:

"Each age had its appropriate method of seeking adventure. The knights set out clad in unspeakably ridiculous suits of armor, to break up the dull humdrum of life by courting the unexpected. A century or two later, as man became conscious of his physical universe, he set out in almost equally ridiculous ships to tackle what lay beyond the pillars of Hercules, the rotundity of the earth, or a short passage to India.

"Not only were such the outlets for daring souls which could not settle down to a monotonous and orderly life, but in these achievements they won such glory as their age offered. Always this thirst for adventure, this craving for the unknown, this desire to tackle whatever dragon happened to be unslain at the moment. And all these gallant gentlemen united in considering a man who made and sold things as the lowest form of animal life. Napoleon could not think of anything more insulting to say to England than to call it a nation of shopkeepers, but today the Napoleons are more interested in shopkeeping than in anything else. The type that once was a Ulysses, a Columbus, a Roland, a Sir Francis Drake, a Benvenuto Cellini, or a Balboa, is today a manufacturer whose business is really the charger or the galleon with which he sets forth to seek this modern version of adventure. Today Peter the Hermit, instead of putting men on the backs of mail-clad horses and sending them on crusades, is putting them into Fords and Chryslers and Cadillacs."

The new idealism in business which expresses itself through an active interest in civic and social well-being, as well as in the ethical concepts of the business man, is recognized by Mr. Calkins, who points out: "We are just beginning to realize that altruism, unselfishness, generosity, honesty, sincerity, frankness, all that list of old-fashioned virtues, have a definite dollar-and-cents value in business; that they are not vain gestures; that they are not throwing the dust in the eyes of the public; that they do build up that one commodity on which we depend, belief and confidence." And elsewhere says:

"Even the most jaundiced observer must admit that business is ethically better than it used to be. The millennium has not arrived. Human nature has not changed. Men are just as selfish and self-seeking as they ever were. But business has learned the priceless truth, laid down by Benjamin Franklin and scores of philosophers before him, that honesty is really the best policy. It has learned that the only source of prosperity is the public, which buys and pays; that on its treatment of that public depends, in the long run, its success; and that a permanent customer who comes back is a greater asset than the profit on the first sale."

Mr. Calkins' principal interest is in advertising, which is merely another name for publicity. However, few would agree completely with his statement: "It is a hundred years since Edmund Burke christened the newspapers the 'Fourth Estate,' and Napoleon said that four hostile newspapers were more to be dreaded than an army. The power of the press was puny when compared

with the mighty engine of publicity we have today—an engine which is apparently getting out of control. Like the fisherman in the Arab tale, the newspapers have opened the bottle; they are appalled by the djinn that has come out, the djinn of publicity, with vast powers for good or evil; they do not know how to control it, what to do with it, or even how to coax it back into the bottle."

Not even a hostile press can halt the onward movement of great social forces that are remaking the nations of the world. We discovered that long ago in the fight for prohibition. Other nations than America are making that discovery today. The press can be tremendously helpful or can very seriously handicap those who are fighting against some deeply entrenched evil. But publicity is not entirely in the hands of the newspaper editors of the country, nor has it ever been possible for any group to secure unanimous opposition by these editors to any social program.

The readiness of the American people to throw on the rubbish-heap old ideas or old customs—as was evidenced by their whole-hearted approval of national prohibition as well as of State prohibition laws—is recognized by Mr. Calkins, who writes:

"The new American tempo is manifesting itself in a number of interesting ways. First, in the public's disconcerting willingness to turn its back on establishing institutions, products, methods, ideas, as evidenced by the rusting rails of hundreds of abandoned trolley lines; by the difficulty a woman with long hair has experienced for the past two years in finding a hat large enough to fit her head; by the ruthless wiping out of denominational lines and the establishment of broad 'community' Churches; and by the fact that the only thing that saved the great solidly entrenched phonograph industry was the timely introduction of a new and vastly superior machine built on a new principle.

"Next is the public's promptness, amounting almost to aggressiveness, in accepting new products, new methods, institutions, and ideas. Witness radio, balloon tires, the metropolitan tabloid pictorial newspapers, the Chrysler car, the boot-legger, Duco finish, electric refrigeration, pale ginger ale, National Cash Register stock—not to

comment on the celerity with which the nation accepted its newly created bad breath!"

As one catches the spirit of modern business so lucidly set forth by Mr. Calkins, one may understand why the great leaders of America's industrial life are today arraying themselves behind the prohibition laws. It is not alone that prohibition has made tremendous contributions to our present prosperity, but that it is also in harmony with that new spirit of social responsibility whose recognition by our economic leaders is today emphasizing the truth so pithily expressed by Mr. Calkins in the title of his book, "Business the Civilizer."

OFFICIAL NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention, at its last session, accepted an invitation from Newport News to meet there in 1929. But inasmuch as their new Church will not be completed by the time of the Convention, the Newport News people have asked to be relieved from entertaining this year. The executive committee is, therefore, anxious to receive an invitation for the coming session of the Convention. Please take this up with your school and notify us if you wish to entertain.

J. F. WEST, JR., *President,*
Waverly, Va.;
F. C. LESTER, *Rec. Sec'y,*
Waverly, Va.;
W. C. HOOK, *Ex. Sec'y,*
Holland, Va.,
Executive Committee.

THE WORLD'S POPULATION AND RELIGIONS.

The world has one billion, six hundred and ninety-one million people. The religions of these people, as nearly as we are able to gather, are as follows:

Christians	565,000,000
Confucianists (one-fifth)	301,000,000
Mohammedans (one-sixth)	222,000,000
Hindus (one-eighth)	211,000,000
Animists	158,000,000
Buddhists	138,000,000
Shintoists	25,000,000
Jews	12,000,000
Unclassified	15,000,000

RECOMMENDED PLANS AND PROGRAM**February, March—Foreign Mission Months**

THE SOUTHERN CONVENTION, in its Richmond Session last year, made February and March "Foreign Mission Months" for educational and informational purposes, culminating in an offering from all the Churches for Missions at, or on the nearest possible Sunday to, Easter—March 31, 1929. The goal set for the offering—Home and Foreign Missions—from Sunday Schools, and Churches, and individuals is \$33,000; Woman's Societies, \$12,000—total, \$45,000. Inasmuch as the entire amount thus asked must be raised by voluntary offerings, the Conferences, in their recent sessions, in which the matter was discussed, adopted and recommended to the Sunday Schools and Churches the following method to be pursued in reaching their quota of one-third as much for Missions as for pastor's salary:

FIRST: When a Church uses the Budget Plan, write into that budget one-third the amount of pastor's salary to go to Missions, and send this in monthly or quarterly.

SECOND: If the budget is not used, canvass the individuals of the Church and Sunday School to find out how much each will give to Missions and when, entering the same on a card prepared for the purpose and which may be had of the Mis-

sion Secretary, Elon College, N. C.

THIRD: Where neither of these plans is adopted, then endeavor to increase the offering from the Sunday School, and at or about Easter have a Missionary Rally and try to raise the entire amount of the quota at that one service, in conjunction with the monthly offerings from the Sunday School for the year.

Each Church and Sunday School should use one or the other of these plans.

MISSION BOARD, SOUTHERN CHRISTIAN CONVENTION, INC.

J. O. ATKINSON, *Secretary*

Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson VII—February 17, 1928.

PRAYER.

GOLDEN TEXT: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."—John 15:7.

LESSON: Gen. 18:23-33; Ex. 32:21, 32; Neh. 1:4-11; Dan. 6:10; Matt. 6:5-15; Luke 18:1-14; John 17:1-26; 1 Thess. 5:17; 1 John 5:14, 15.

DEVOTIONAL READING: Ps. 121:1-8.

Jesus prayed. That is a rather conclusive argument for prayer. He assumed, too, that His disciples would pray, and He therefore taught them many things about prayer. The lesson for today suggests several characteristics of real prayer.

1. Prayer should be sincere. "When ye pray ye shall not be as the hypocrites, the actors, the make-believers." They were not sincere. They did not pray because they felt the need of prayer, but rather to be seen of men. But to do this was a travesty on prayer. Prayer should be the most sincere thing a man does. If ever a man was earnest, if ever he means what he says and does, it ought to be when he prays. It is not so much what he says, but the spirit in which he says it that counts.

2. Prayer should be secret. "When thou prayest, enter into thy chamber and pray to the Father who is in secret." This does not mean that a man cannot pray, or should not pray in public, but it does mean that every man should have some place and should take some time, so that alone with God he might talk with the Father. There should be private or secret prayer.

3. Prayer should be social. "When ye pray, say 'Our Father,' . . . 'Give us our daily bread, forgive us our debts, or trespasses, bring us not into temptation, deliver us from evil.'" A man should pray for himself, but he should also pray for others. Prayer that never includes more than a man and his wife, his son John and his wife, never becomes full-grown prayer.

4. Prayer should be reverent. "Our Father, who art in heaven, hallowed be Thy name." One is not to rush unabashed into prayer. It is a time for reverence. Without reverence for the God whom we address there can be no real prayer.

5. Prayer should be regular. "Daniel kneeled upon his knees three times a day and prayed. It is not enough to pray simply when dire emergencies come or when we want something from God. Prayer should have a regular place in every well-organized life. It should be as much a part of a man's day as is his eating and sleeping.

6. Prayer should be resigned. "If we ask anything according to His will." Jesus said, "Nevertheless, not as I wilt, but as Thou wilt." No matter what we may desire, we are to ask for it if it be the Father's will.

7. Prayer should be personal. A man can and should pray for others. But no man can do all the praying for another. Prayer in the sense in which Jesus used it was personal communion with God. "O God, Thou art my God," is the heart of personal religion out of which prayer issues.

8. Prayer should be persistent. "Pray without ceasing," said Paul, and he was only putting in another way the truth that Jesus expressed in the

parable of the unjust judge and the widow woman. A man should have the spirit of prayer as an integral part of his life.

9. Prayer should be practical. "Give us this day our daily bread. Lead us not into temptation." A man is not to deal simply with indefinite generalities; he is justified in asking for definite, specific, and even very practical things. Our real needs ought to be objects of prayer.

A few things need to be said in regard to prayer. It needs to be understood that prayer is not primarily asking God for things. Prayer accomplishes its highest purpose when it makes it possible for God to work out His purpose in our lives. Not what God can give us in the way of material things, but whether we get God Himself is the crucial problem in prayer.

Furthermore, the main difficulty with all of us who read these notes is simply the fact that we do not pray. The best argument for prayer, said a great man, is praying. One may not be able to offer eloquent prayers, but one may be able to offer real prayers if in a spirit of sincerity and reverence he combines in words or thoughts adoration, thanksgiving, confession, intercession and consecration, which are the essential factors in prayer. We have not because we ask not, said James. Prayer is in a sense a blank check, signed by God and left blank, and made payable to all those who call upon Him in sincerity and truth for those spiritual resources, and even those material things which are necessary to our highest well-being.

CHRISTIAN ENDEAVOR.

Sunday, February 17, 1928.

TOPIC: "How Much Should We Strive for Material Things?"—Luke 12:13-31.

Some Bible Hints.

This incident shows Jesus' estimate of spiritual as compared with material things. Material things are necessary, but spiritual things are more important (vs. 13, 14).

Too much attention paid to material things easily leads to covetousness. God means each one in this world to have his own, but not to grab the other fellow's share (v. 15).

Life is not for the accumulation of things, but the development of character. On this point, the world is all awry and needs to turn around and be converted (v. 15).

It is right to enjoy life, but not to the exclusion of forming character. To be rich toward God is the one thing needful (v. 21).

Suggestive Thoughts.

When a man lives "for himself," he has missed the meaning of life (v. 21). We gain our true selves only when we rise about ourselves.

Material things are the furniture of God's world, the equipment in God's school-room. To live for them and what they bring is like a boy worshipping the desks and the blackboard.

Carey worked to make a living, that he might lead a divine life. This is a true principle. Work for the material things that they may be used for noble ends.

Our economic system is wrong. It makes striving necessary when there should be enough for all without the desperate struggle that we see everywhere. Something is wrong when in order to get bread we eat we must snatch it from a brother.

A Few Illustrations.

When you are dizzy, you move and cannot stop. When hypnotized by material things, we cannot stop striving to get more and more. We are slaves.

The moment material things get us, dominate us, and we are interested only in getting more, we should stop, look, and listen. That is a danger signal.

We must not despise material things. God means us to work for them, even strive for them. "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). The danger is in seeking them too much.

No one can draw a line and say, "Beyond this is too much." What would be much for some may be right for others. It depends only on how we would use material things if we got them.

To Think About.

What use should we make of material things? How may we know when to stop striving?

What is the stewardship of material things?

IMPORTANT INFORMATION.

On October 25, 1918, there was organized in Raleigh, N. C., a Board of Religious Education of the Southern Christian Convention. This forward-looking group of men and women voted that the following aims should constitute the program for that year: "(1) Sunday School and Christian Endeavor Societies in every Church in the Southern Christian Convention. (2) Every school a standard school, and every Christian Endeavor Society a standard society. (3) Monthly missionary instruction and offering. (4) An endeavor to raise the sum of one thousand dollars for the work during the year."

For ten years this board has been working towards this goal, but as yet has not completed its task. Religious education will never be completed so long as there are children to train and there is progress made in civilization.

The work has progressed, however, until the Convention in session last May thought it wise to grant the board a budget of \$4,500, to be raised through the Sunday School and Christian Endeavor Conventions and Sunday Schools and Christian Endeavor Societies. This amount is needed in order to carry on the work which should be done.

The board, through its proper officials, appealed to the Sunday School and Christian Endeavor Conventions for aid and received from them \$1,089.78, which still left us due \$3,410.22, to be raised through the Sunday Schools and Christian Endeavor Societies. An appeal was made last October to all of the pastors and Sunday School superintendents of the Convention for an offering which would average only sixteen dollars per Sunday School. According to the treasurer's report up to the end of 1928, twelve schools had responded with offerings ranging from \$1.90 to \$13.60, and totaling \$69.13, which leaves the board \$3,341 short of its budget. This means that two hundred Sunday Schools did not respond in any way to the appeal, and means also that the board does not now have sufficient funds to engage a field secretary.

We do not feel justified in making another appeal for funds. It may be that there are pastors and Sunday School superintendents who wish to respond to the needs of religious education by giving their schools and Endeavor Societies an opportunity to contribute. If so, their loyalty will be greatly appreciated by the members of the board, who are anxious to do a worth-while service for the Church, and the offerings will aid greatly in promoting a much-needed work. This matter is left entirely with those in authority in the local Churches.

F. C. LESTER, *Ch'n.*

WITHIN REACH OF ALL.

The advantages offered to young men and women having a college degree are becoming more and more apparent. From a time when such an education was looked upon as a luxury, to be acquired by only a financially favored few, it has now reached the point in this country where it is almost a prerequisite to a successful career. It is true that a great many of the nation's successful men are not college graduates, but few will deny that those who have not had the benefits of a higher education are put at distinct disadvantage with the more fortunate ones in this respect with whom they must compete.

Naturally, the number desiring to be of the latter group is ever increasing. To those whose parents are in good financial circumstances, the item of expense is not necessarily considered a great difficulty, but to others it is an obstruction blocking the path to a college degree. Yet this obstruction is not one that is altogether immovable, though possibly it is a burden that must be carried until the degree is obtained.

Universities and various organizations have striven to make a higher education possible to all. Scholarships are offered, student loan funds have been established, and it has been arranged so that students can work their way through school, paying their own expenses.

Those who adopt the last-mentioned method find that the way is hard at times. The desire for learning must be sincere, the determination strong to stick until the goal is reached. However, it appears that the hardships entailed by the necessity of working one's way through school are counter-balanced to a large extent by the benefits received as a result. In most instances such a one has had some experience with the knocks in the "university of life" and has acquired thereby some ability to deal with them. Irving T. Bush, head of the Bush Terminal, who has hired thousands of college men, said in his new book, "Working With the World," "I prefer to employ men who have worked their way through college. Those men who have worked their way, I find, have their abilities sharpened by the struggle. Their feet already are firmly on the ground and they realize that worth-while ideals must be practicable."

A recent survey of 763 universities and colleges in the United States which make some provision for working students show that 46 per cent of the men students and 23 per cent of the women students of those institutions are earning part or all of their way through. These institutions enroll 84 per cent of all college students in this country.

The Educational Directory for 1928 lists 1,068 higher educational institutions with enrollments totaling 878,088 men and women students. In these colleges and universities about half of the men and a quarter of the women are contributing to their own support by working part-time; about a fifth of the men and over a tenth of the women are entirely self-supporting. Self-help students earn approximately \$33,000,000 annually.

After all, it does not matter so much how one has to get an education. It is obtaining the knowledge and then applying it that counts. The great part of it is that there are so many young Americans who are imbued with the ambition to make their lives count, and are determined to secure all possible preparation, no matter the sacrifice. Second only to this is the fact that the democratic principles of this country have put higher education within the reach of all and the invitation to partake is not restricted.

H.

The one thing above everything else which distinguishes us as Christians is "brotherly love."

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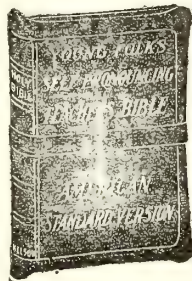
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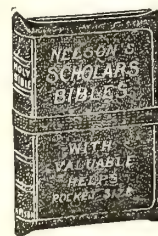
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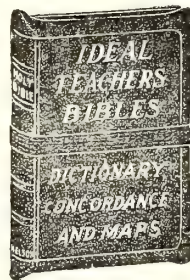
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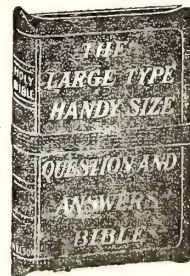
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FAMILY ALTAR

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

PAY AS YOU GO.

"Be sure your sins will find you out."—Num. 32:23.

Sin is self-recording. So is holy living.

We are told of an invention called the Dynograph, an instrument attached to a locomotive for the purpose of detecting unevenness of the track. As the train runs, a roll of paper is moved by power received from the wheels. Glass needles containing red ink make the record. If the track is level, it makes a straight mark. If not, the exact variations are recorded.

The whole story of human life is just as infallibly recorded, and no one can escape the record; and we believe, without doubt, according to God's word, that "There is nothing hid that shall not be revealed"—that the whole record shall be revealed. There will be no judge necessary to condemn us and give sentence. Our lives will condemn us.

Prayer.—Lord, let Thy grace and truth shine in our souls every bit of the way and make our path straight. *Amen.*

TUESDAY.

ON THE WATCH.

"I have set thee a watchman unto the house of Israel."—Ezek. 33:1-9.

Once a traveler visited the lighthouse of the great harbor at Calais, in France, and asked the keeper of the light, "What if one of your lights should go out at night?" "Never! Impossible!" the man exclaimed. "Why, Sir, out yonder are ships sailing to all parts of the world; and if to-night one of my burners went out, I should hear in six months from India, or America, or Africa, saying that on such a night the lights of Calais gave no warning, and some vessel had been wrecked."

That lighthouse-keeper felt his responsibility. Ezekiel, from whose prophecy our Bible passage is taken, felt his responsibility also. He had been set as a watchman to give warning to his people of their spiritual perils, and God would require their lives at his hands.

Every Christian is responsible for some one. Each one of us has some one—some child, some friend, some sister or brother or Sunday School pupil—who looks up to us and is guided by our advice and example. These lives are like chips, sailing to all shores, embarked on many diverse enterprises, turned toward failure or success, according to the shining or the extinction of our lights. Shall we not keep them clear and bright?

Prayer.—Our Saviour, help us, we pray Thee, so to let our light shine that others may see our good works and glorify our Heavenly Father. *Amen.*

WEDNESDAY.

GLORIOUS REST.

"His resting-place shall be glorious."—Isaiah 11:1-10.

There is a glorious rest, and there is a rest that is inglorious. The rest of a sluggard is shameful. It is not real rest. The rest of a man of low ideals

is stagnant, for it does not prepare for anything ahead of him that is worth preparation. Rest is a necessity in every life that is limited by our human weaknesses, and the kind of life it shall be is largely determined by the kind of rest it is.

The Son of Man was obliged to rest, and His rest was glorious. It was preceded by the most glorious labors. It looked forward to the most glorious struggles and triumphs.

Christ would teach us how to rest. The only preparation for His rest is His work. The only enjoyment of His rest is His fellowship. Millions pass through life without once enjoying real rest, because they have not once known the delight of Christ's fellowship. The door of true rest is labor with the Lord. The pillow of true rest is prayer.

Prayer.—O Thou divine worker, we would enter Thy occupations. O Thou peace of eternity, we pray that we may enter into Thy rest, on earth in time, in heaven forever. *Amen.*

THURSDAY.

ALL FOR CHARLOTTE.

"The mountain was full of horses and chariots of fire round about Elisha."—2 Kings 6:8-17.

Once a little girl, accompanied by a relative, was taken to the heart of a great city to do some shopping. She was immensely interested in the turmoil, the throng of carts and street cars and automobiles, and especially in the remarkable way in which she crossed the streets. When she was asked if she had not been afraid to go across, she answered serenely, "Oh, no! The big policeman just held up his hand, and all the folks and horses waited till Charlotte went over."

The little girl thought that all the stoppage of traffic was just for her, and in a sense she was right, just as Elisha was right in seeing the mountains full of the heavenly host round about him, protecting him. Every one of us has a right to feel that all the force of the armies of heaven exists to protect him.

How our fears dishonor the Heavenly Father! What more can we wish than the concentration of divine protection upon our little life?

Prayer.—Lord God of Sabaoth, send out Thine armies and surround us. Be our impregnable fortress. And let us rest at peace in Thee. *Amen.*

FRIDAY.

BE NOT IMPATIENT.

"What glory is it if, when ye sin and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God."—1 Pet. 2:18.

India has given the world many stories of Christian heroism, but none more thrilling than that of Abdul Karim. He was all on fire with the love of Jesus Christ and with eagerness to tell all men the good news of salvation. He ventured to carry the message of the cross into the terrible closed country of Afghanistan. They soon made him a prisoner and bade him deny his religion, saying "Mohammed is God's apostle." "I will never say it," he replied. They cut off his right hand. Still he declared, "I will never say it," and they cut off his left hand. As he continued to refuse and to preach Christ, they pulled out his tongue. He did his best to say "Jesus Christ, my Lord," as he passed away to meet his Saviour in glory.

In the presence of such heroism, we may well ask ourselves what credit we deserve for our ordinary Christian lives. What sacrifices have we endured for Christ? What have we given up for Him? What enemies of Christ have we faced? What testimony have we given under any difficulties? We count it Christian service to receive

from Christ the comfort and peace and joy which He is so glad to give us; but what have we given to Him in return?

Prayer.—Lord Jesus, take us out with Thee on the paths of glory. Give us courage to serve Thee in difficult places. In Thy name. *Amen.*

SATURDAY.

THE PERFECT WORKER.

"God finished His work which He had made; and He rested."—Gen. 2:1-7.

Joseph Parker, commenting on this verse, draws the contrast between the work of man and the work of God. "God rested," he said, "because the work was finished; we rest because our poor strength is wasted, and we need to be recruited by sleep. God finishes His work, and He rests, not as one who is weary, but as one who has completed his design. We rest because of an exhaustion of our strength, but He who is yonder in the heavens, throned above all heights, rests because His work is completeness, His efforts are perfection."

If we bear in mind this contrast, we shall rest confidently in God. Our work is faulty, but His is never marred by any blemish. We often fail in our work, but He always succeeds. We are timid about undertaking new tasks and important affairs, but with Him as our partner we shall fear no labor to which He sends us.

The world's workers may thus be divided into two classes, those who work with God and those who have not God as their helper. The latter may have great genius and natural ability; they may gain conspicuous worldly success, but they cannot attain the eternal success. To choose the lasting prosperity rather than the fleeting triumphs requires long patience and a true sense of values; but oh, how richly it pays!

Prayer.—O Thou Crucified, we would take up our cross and follow Thee. We would go by the road of sorrows, the Via Dolorosa. So shall we come out with Thee upon Olivet and ascend with Thee in glory. *Amen.*

SUNDAY.

THE COST OF REVENGE.

"Vengeance is mine, and recompense."—Deut. 32:26-36.

Some one has said that "paying back wrongs leaves us heavily in debt to God." We regard any harm done to us as a debt we should pay back. "I owe him one for that," we foolishly say. And then when we have paid this silly debt of revenge, when we have "got even" with our enemy, we discover that we are far from even with God. Nothing so puts us out of harmony with God as the spirit of revenge. God is love, and revenge is hate. Revenge, therefore, is in direct opposition to God.

When revenge takes possession of us, unrest seizes upon us. Peace leaves us, happiness leaves us, strength leaves us. Thoughts of hatred so fill our minds as to leave us no thought for our proper work in the world.

And it is all so useless. If sin is to be punished, we can safely trust that affair to the Judge of all the earth. Our judgments are crude indeed compared with His decisions. And when His loving wisdom perceives that a penalty must be imposed, how swiftly and completely it falls. God, the all-merciful, is also the all-avenger. Let us not seek to take His work into our feeble and clumsy hands.

Prayer.—Our Father, who art in heaven, forgive us our debts as we forgive our debtors. Make our mercy to others the measure of Thine to us. Bless our enemies, we pray Thee, and receive us and them into Thy love. *Amen.*

Christian Orphanage

Dear Friends:

Our good friend, Bro. H. A. Carlton, of Raleigh, N. C., knows how to make little children happy. He went in a store in Raleigh after the holidays and saw they had quite a number of toy wagons and other playthings to make little folks real happy left over. He bought the stock and had it shipped to the Christian Orphanage. The first pretty day after we received it we called the little folks to the office and distributed the toys. Then the fun began. On the concrete sidewalk they went. Joy, happiness, pleasure and everything that goes to make real life for a child was theirs. As we stood at our office window and watched them in their glee, we wished our friend Mr. Carlton could have been present and enjoy looking at them in their flood of real enjoyment.

I often think that if those who make contributions of this kind could only be here and see the real joy and happiness they bring to the children by their contributions they would get as much joy out of the giving as the children get out of the receiving.

If the good women who make the pretty little Easter dresses which they have been sending us from year to year could only be here on Easter Sunday morning and see all the little girls march off to Sunday School dressed in the little dresses which have been so nicely made, and the faces of the little children beaming with smiles of real happiness and appreciation, they would doubtless shed tears of joy because they had a part in bringing this real joy to these little fatherless ones.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 7, 1929.

Brought forward \$1,094.77

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Apple's Chapel\$ 1.97
Mt. Bethel 2.00
Third Avenue, Danville..... 22.20
Hopedale 2.80
28.97

Eastern N. C. Conference:
Henderson\$ 6.97
Morrisville 2.00
Wake Chapel 6.41
15.38

Western N. C. Conference:
Liberty 1.05

Eastern Virginia Conference:
Elm Avenue\$ 3.57
Bethlehem 1.83
Mt. Carmel 4.90
10.30

Valley Virginia Conference:
Linville\$ 4.02
Mayland 1.00
Timber Ridge 1.02
Winchester 5.65
11.69

Alabama Conference:
Wadley 1.55

Special Offerings.

C. D. Johnston, to correct error...\$ 6.48
Philathea Class, Lynchburg, Va.... 8.08
Stella Sharpe, Kernersville, N. C... 1.00
T. B. Roberts, support children.... 20.00
M. W. Hook, cash item..... 1.00
Mrs. W. J. Tucker, Goldleaf, Va... 2.00
Earl B. Horner, Burlington, N. C.... 27.50
C. M. Horner, Burlington, N. C.... 27.50
93.56

Thanksgiving Offering.

N. C. & Va. Conference:
Rocky Ford 3.20
Alabama Conference:
Wadley 10.95
Grand total \$1,271.42

A GENIUS.

It has been said that "poets are born, not made," and, if there is any degree of truth in this supposition, the same must apply to those masters of music who have endeared themselves not only to their contemporary surroundings but whose names will ever live in the minds of all true music lovers.

It is generally conceded that talent along any professional line, principally in the arts and sciences, springs from within, as it were. In other words, it is necessary for the young musician, the student sculptor, the amateur thespian, to be possessed of a certain natural versatility which cannot be imparted to him by the professors of the conservatory, the studio or the school of expression.

It is a fact that certain people are obviously not intended to engage in professional work of this nature. They may have the benefit of the most competent instructors. They may spend years at a recognized institution in an endeavor to develop histrionic ability, and yet prove a dismal failure in the opinion of experienced critics and reviewers, not to mention their audiences.

One who was born a musician, at least we may be justified in assuming this to be a fact, was Franz Schubert, world-famous composer, the centennial of whose death was recently observed in musical circles. This artist was born in a little village near Vienna on January 3, 1797, and during a very brief life (he died at the age of thirty-one) composed over four hundred and fifty songs, nine symphonies, twenty-four sonatas for the piano, and a large number of miscellaneous pieces. Not only that, but he was the virtual founder of the German Lied.

As a young child, Schubert began the study of music under the direction of his father. He possessed a fine soprano voice which was developed at a choir school in Vienna. It was said of him that he was a tireless worker, a most devoted student. His compositions are marked by a tinge of melancholy and this may be attributed to the fact that, personally, he was unattractive physically, and apparently unappreciated.

Among the better known of his compositions are "Hark, Hark, the Lark," "The Wanderer," "The Erl-King" and "Sylvia."

Schubert, the genius, is not dead, but will continue to live in the hearts of music lovers of the world for centuries to come. In epitomizing the life work of this famous musician, an editorial writer recently stated, and appropriately so:

"Music has had a large place in the world of men. Its influence is for good. It makes for understanding, fellowship, noble thought, decency and good order. Were the music all taken out of the world, it would be a drab place indeed. We believe, with Shakespeare, that the man who has no music in his soul and who does not respond to the influence of sweet sound is a man to shun and one who is ripe for treason, stratagems and spoils."

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J. EDWIN HARRIS.

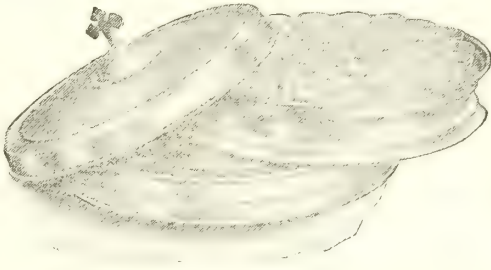
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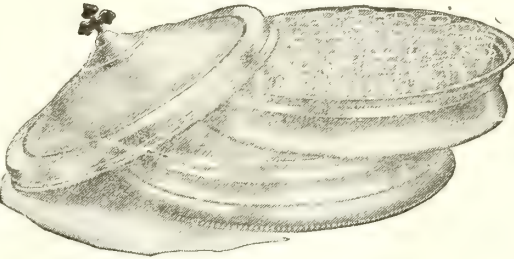
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Bread Plate No. 1—Narrow rim..... 1.60
No. 2—Broad rim 1.60

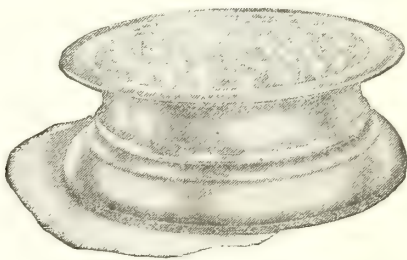


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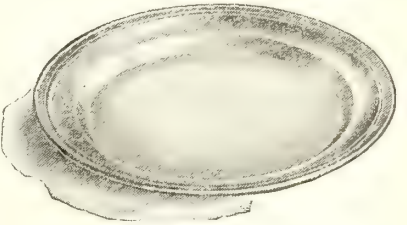
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OBITUARIES

COLE.

Mr. Benson Cole, Chapel Hill, N. C., age 84. A consecrated and joyful follower of the Master; highly esteemed by old and young; conscious and fearless in the approach of death; member of Damascus Christian Church.

B. J. H.

LAWRENCE.

Ruth Lawrence, daughter of Mr. and Mrs. Charlie Lawrence, Sanford, R. F. D., was nearing the age of fourteen years when overtaken by death. She had professed faith in Christ, was a good little girl, known and loved by an unusually large circle of young and old.

B. J. H.

ESTEP.

Virginia Alice Estep, wife of W. J. Estep, died October 9, 1928, aged 71 years. Mrs. Estep had been a faithful member of Wood's Chapel Church for many years. She had gone through many severe trials and was a great physical sufferer for several years, but through it all she was patient and trustful. A good woman is gone. Funeral services were conducted by the writer from the Cedar Grove Church of the Brethren.

She leaves to mourn her departure her husband, one daughter, one sister and one brother and eight grandchildren.

W. T. WALTERS.

PATTERSON.

At dawn on November 26, 1928, an angel came from the heavens and took the spirit of a tried and weary soul and soared away to a land of rest. As smilingly and as brave as she lived, Mrs. Mary Patterson, aged 84, charter member of Pleasant Grove Christian Church, died at the home of J. R. Patterson. Surviving her are five children—J. W. Patterson, Mrs. Lee Kicker, Opelika, J. R., and T. F. Patterson, Verbena, Mrs. Homer Atkins, La Grange. She was laid to rest in the Bethel Church Cemetery, Chilton County, Rev. Mr. Howell officiating.

SUTTON.

Mrs. India Odel Faucett Sutton was born July 5, 1900, and departed this life December 31, 1928. She married Mr. L. Marion Sutton September 3, 1922, and there were born two children, Alva Reid and Dorothy Mae. Alva Reid passed to the home above on October 30th. Mrs. Sutton leaves to mourn their loss a husband, little daughter, father and mother, one brother, four sisters and other relatives and many friends.

In early life she united with Shallow Ford Christian Church, where she was a devout member until she fell on sleep in her twenty-ninth year. May the God of love and mercy comfort the bereaved. The burial took place at Shallow Ford Church by the writer, assisted by Rev. T. J. Green. The many beautiful flowers and the large audience at the funeral rites attested the love for and high esteem in

which she was held. Sweet peace to her memory and rest for her soul.

J. W. PATTON.

ELDER.

Mrs. W. W. Elder, wife of Chaplain Elder of the United States Navy, died at Long Beach, Calif., December 26, 1928. She was taken with influenza and had seemingly about recovered when there was an infection that went over her body and resulted in death. Her unexpected death was a shock to the entire family.

Before her marriage, Mrs. Elder was Miss Elizabeth Kachne, of New York. She leaves to mourn her going, besides her husband, two children—Elizabeth Ann and Jimmy; also two sisters. She was with Chaplain Elder at Elon College for several weeks about three years ago and made many friends, who will learn with sorrow and regret of her untimely going away.

S. E.

DAVIS.

Funeral rites for Mrs. Etna Ann Burke Davis, wife of J. C. Davis, 209 Salisbury Street, Raleigh, N. C., were conducted at New Elam Christian Church Sunday, January 6, 1929, by her former pastor, Rev. G. R. Underwood, of Pittsboro, assisted by the Rev. Mr. Well, of Raleigh Presbyterian Church, and D. A. Mann, deacon of New Elam.

Mrs. Davis was a faithful member of New Elam Christian Church for more than fifty-eight years. Interment was

made in the Church cemetery, under a beautiful mass of flowers. Pallbearers were C. C. Johnson, C. S. Howell, C. N. Johnson, William Drake, V. Lasater and Grover Woodall.

Mrs. Davis was 70 years of age, had lived in Raleigh the past twenty-one years. She is survived by her husband, J. C. Davis; four children—Mrs. C. C. Johnson, Greensboro, N. C.; Mrs. C. N. Johnson, Varina, N. C.; Mr. H. E. Davis and Mrs. C. S. Howell, of Raleigh, N. C.—and one sister, Mrs. J. J. Lasater, Durham, N. C., and one brother, W. A. Drake, of New Hill, N. C.

J.

SMITH.

W. L. Smith was born September 9, 1854, in Troup County, Ga., and died at LaGrange, Ga., January 4, 1929, age 74 years, 3 months and 25 days. Bro. Smith moved to Randolph County, Ala., near Roanoke, where he made his home till just one month before his death. He had become too feeble to farm, so he moved to LaGrange, that he might take life easy and rest himself a bit.

He joined the Forest Home Christian Church in August, 1895, and remained a faithful land loyal member till his death. He was a kind, affectionate husband and father, an ideal farmer and citizen who was highly appreciated by all his neighbors. He appreciated very much his pastor. This writer was the last pastor he had and feels very keenly the loss of such a distinguished Christian friend. He leaves to mourn their loss two brothers, J. L., of LaGrange, Ga., and T. J., of Roanoke, Ala.; a wife, eight children, seventeen grandchildren and a great host of friends.

May God's richest blessings rest upon the bereaved family is the prayer of an humble servant.

G. H. VEAZEY.

SCOTT.

William Hulbert Scott, son of Loftin B. and Bettie A. Scott, was born in Person County, N. C., April 21, 1875, and died December 10, 1928, age 53 years, 7 months and 19 days. He was educated in the local schools and at Elon College. When a boy, he united with Lebanon Christian Church, Semora, N. C. On April 22, 1903, he married Miss Hattie Meeler, who survives him, together with one son, Eustes Scott, of McClure, Va., and one daughter, Mrs. Madelene Nichols, of Newark, Del.; there are also surviving him three grandchildren, a stepmother, Mrs. Loftin B. Scott, of Semora, N. C., and the following brothers and sisters: Alwin B., Robert C., Clyde D., Misses Ethel and Arnold, Mrs. Ed Nerman and Mrs. Russell Apple.

Mr. Scott for a number of years was a R. F. D. carrier from Semora. Eleven years ago he resigned his position with the government and located at Beckley, W. Va., where he died December 10, 1928. His body was brought to Semora and the funeral was conducted at the Lebanon Church on the afternoon of December the 12th. The burial was in the Church cemetery. May a strong faith in the one who directs the affairs of men not fail the surviving relatives in the hour of bereavement.

C. E. NEWMAN.

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carrying away into Babylon are fourteen generations; and from the carrying away into Babylon are fourteen generations.

24 Then Joseph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.
THEN spake Jesus to the multitude, and to his disciples,



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HOYLE.

We, the board of deacons of Liberty (Vance) Christian Church, feel very keenly the loss of one of our most faithful and consecrated members and deacons, Bro. Joseph H. Hoyle, whom the Heavenly Father saw fit to call from this life to the life beyond on December 10, 1928. Bro. Hoyle came to us in 1911 from New Hope Christian Church, and continued his deaconship and faithful service as a devout Christian with us until his death.

While we mourn the loss of our dear brother and co-worker, who for many years has so faithfully performed his duties to his Christ and community, we realize that our loss is his gain. May we ever strive to imitate his good example by being more faithful in the discharge of our every duty.

We wish to express our appreciation of his noble life lived among us and the uplifting influences that will still be felt by the people of his Church and community in which he lived.

Therefore, be it resolved:

1. That we humbly submit ourselves to the will of the Heavenly Father, who in His great wisdom doeth all things well.

2. That we extend to his loved ones in bereavement our deepest and most heartfelt sympathy.

3. That a copy of these resolutions be sent to his family, one to the local paper, one to the minutes of the Church, and one to The Christian Sun for publication.

E. M. NEWMAN,
W. S. AYSCUE,
C. O. EAMS,
L. L. STAINBACK,
W. G. WINN,

Deacons.

HOLLOWELL.

Whereas, our Heavenly Father has seen fit to take from this life our friend and sister, Mrs. Sue Boyd Hollowell; and whereas, she was the organizer, as well as a most faithful member of the Ladies' Aid Society of Berea (Norfolk) Christian Church; therefore, be it resolved by the society:

1. That in the death of Mrs. Hollowell, our society has lost one whose service of love we gratefully appreciate, and whose passing we deeply mourn.

2. That we, the members of the society, record our gratitude for her life among us, and while we realize our loss we are submissive to Him who doeth all things well.

3. That we express here our sympathy to her husband, and to all the members of her family, and pray God's richest blessings may rest upon them, and that

the presence of His Spirit may comfort them.

4. That a copy of these resolutions be spread upon the secretary's book of our Ladies' Aid Society, a copy sent to the family, and a copy published in The Christian Sun.

LADIES' AID SOCIETY.
Berea Christian Church.

NELSON.

On December 23, 1928, God, in His love and wisdom, called Mrs. B. H. Nelson to mansions above.

We, the members of the Missionary Society of the Henderson Christian Church, of which Mrs. Nelson was a most loyal and faithful member, wish to offer the following resolutions:

First, That the members of the Missionary Society feel that her going from us was the will of our Heavenly Father, who doeth all things wisely and well.

Second, The society feels that we have lost a true and faithful member, always loyal to her Church she loved so well. She will be greatly missed and long remembered for her good deeds.

Third, That her husband and children

have lost one from their circle whose life was a benediction. With sympathy we commend them to the Lord, who promised never to leave nor forsake us.

Fourth, We extend to the Church, the society and her dear family our deepest sympathy.

Fifth, That these resolutions be recorded on our minutes, a copy sent to the family, and a copy sent to The Christian Sun for publication.

MRS. S. O. SPRUILL.

MRS. W. O. CUNNINGHAM.

MRS. HUBERT B. HARWARD.

Henderson, N. C.

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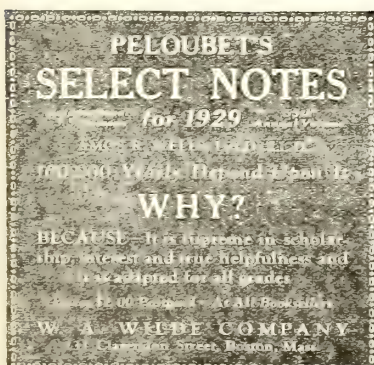
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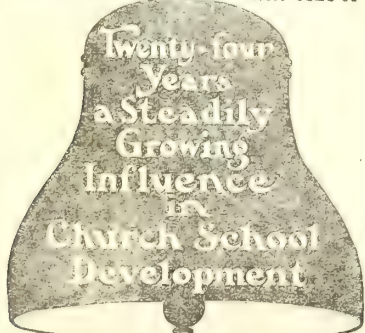
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TARBELL'S TEACHERS' GUIDE

"ASK THE TEACHER WHO USES IT"



WHITE.

Joseph Thomas White was born in Sussex County, Va., January 4, 1862. When a young man he was married to Miss Seagar George Chapman. To this union were born six children, two of whom survive, namely: Carl and Chapman. Later he married Miss Mary Roxie Riggan, and to this union one child was born, Joseph Franklin.

He joined Spring Hill Christian Church when about eleven years old, and, except for two years while in Norfolk as a member of Memorial Temple, he remained a loyal and consecrated member until his death. Following his father, Edward Thomas White, he became deacon of the Church and superintendent of the Sunday School, which offices he held with dignity, and with profit to the Church and community for about twenty years.

Therefore, be it resolved:

First, That we recognize in his death the providence of God, and bow in humble submission to His will, finding comfort in the hope of meeting again "in the house not made with hands."

Second, That the Church acknowledges the loss of a faithful deacon and Christian counselor, but rejoices that for so long time his services were given freely to the Church.

Third, That the Sunday School appreciates the long years of devoted service which it has received, and will seek to be worthy of his efforts by continuing the work which he loved.

Fourth, That sympathy is hereby ten-

dered to the bereaved family, and the comfort of the Holy Scriptures and the hope of immortality are offered for consolation.

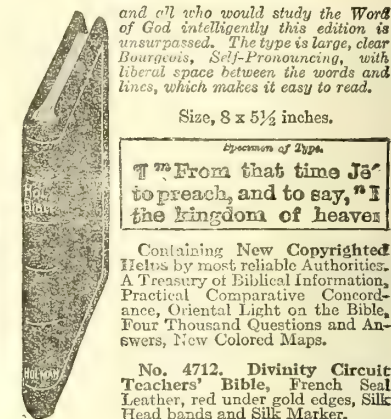
Fifth, That a copy of these resolutions be sent to the family, a copy spread on the records of the Church and Sunday School, and a copy sent to The Christian Sun for publication.

F. C. LESTER,
J. J. FAISON,
C. C. RICHARDSON,
J. N. COOPER,
Committee.



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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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IN ALL THINGS, CHARITY.

VOLUME LXXXI.

RICHMOND, VA., THURSDAY, FEBRUARY 14, 1929.

NUMBER 7.

.. THE SUN'S OBSERVATORY ..

BY REV. STANLEY C. HARRELL.

CHURCH MUST PAY DAMAGES.—

The Supreme Court of the State of Minnesota has recently affirmed a judgment against the Simpson Methodist Episcopal Church of Minneapolis, which requires the Church to pay the sum of \$3,000 in a damage suit brought by one of the members who held an official position in the Church. The man who brought suit was attending a Bible class social. He was injured while aiding in moving a piano. The piano had a broken caster, which was responsible for its tipping over, breaking the man's leg. The trustees had been informed of the condition of the piano, and had neglected to have it repaired. The lower court awarded the damages and the Supreme Court approved the decision. The Supreme Court summed up the case as follows:

"It may reasonably be said that charitable institutions must first fairly compensate those who are injured and damaged by the negligence of their officers and servants in the conduct of the affairs of such institutions before going farther afield to dispense charity and do good. Men and corporations alike are required to be just before being charitable. Charitable, benevolent institutions have been and are doing immeasurable service for the physical and moral welfare of humanity. Such institutions are rapidly growing in number, in resources, and influence. They should be encouraged, aided, and protected in carrying on their work to the full extent that it may be done without injustice to others. They are generally favored by being relieved, partly or wholly, from the burden of taxation. We do not think it would be good public policy to relieve them from liability for torts (legal wrongs) or negligence. Where innocent persons suffer through their fault, they should not be exempted. That rule, in the long run, will tend to increased efficiency and benefit them and the public, as well as persons so injured. It is almost contradictory to hold that an institution organized to dispense charity shall be charitable and extend aid to others, but shall not compensate or aid those injured by it in carrying on its activities."

POOR PREACHING AND PIE.—

Writing under the title: "The Peril of Too Much Pie," an author who prefers not to receive too much publicity, contributes a most interesting article to the current number of *Church Management*. The contention advanced for the cause of so much poor preaching is that the preacher eats too much, and exercises too little, and as the result of this over-indulgence of the appetite and under-indulgence in the proper exercise, the preacher is unfitted for keen mental activity. The writer seems to have in mind the eating of various and sundry kinds of refreshments at unseemly hours. The same being forced upon him by attending Church socials, and by kindly dis-

posed ladies who prepare rich and delectable tidbits to regale the ministerial palate.

There is much food for thought in the suggestions made. The preacher who has a good appetite and a weak will certainly faces a grave danger if his congregation still lives up to the old-time custom of inviting the preacher for special dinners. He is not in so grave danger if most of his meals are taken at home. There are not many preachers who do not sin against the body, through their failure to regularly and properly exercise. There are still some preachers whose pious, nonsensical convictions of conscience dictate that they should keep everlastingly on the job. They have never found out that the only way to hold tight is to turn loose once in a while. Any preacher who is disposed to be careless in keeping physically fit will do well to carefully consider the following paragraph, in which the author illustrates his idea:

"Not all good preachers are necessarily athletes or perfect physical specimens. At the same time, a study of the physical properties of these masters of the homiletic art will reveal the fact they are uniformly virile men, men of endurance and stamina, men of good health and, most important, men of good habits. Watch these men at their work. They are able to study long and hard—they have the strength to do it. They face the exciting and exasperating duties of their work with a calm mind and with good poise and self-control—they have a reserve of strength that enables them to do this. Watch them as they preach. The vibrant vocal tones that thrill us—the clear-cut enunciation that makes the message easily heard even in a large auditorium—that spontaneity of thought and that flashing wit that we all admire—these are something more than the skill of oratory acquired in a school; these are primarily the expressions of a healthy mind that is perfectly at home in a healthy body!"

POPE NO LONGER A PRISONER.—

The Associated Press bulletins of February 7th carry the statement that an agreement has been reached between Mussolini and the Pope of Rome which settles the long agitation over the "Roman question." The details of the agreement have not yet been made public. In fact, it has not yet been officially signed. The date set for the signing being February 10th, at which time Premier Mussolini and Pope Pius XI are to meet at the Latern Palace and sign the agreement. The details of the settlement will then be made public.

The friction between the Italian government and the holy see dates back to 1870. Previous to that date the pope had been enthroned in Rome as a temporal ruler. He not only ruled over the city of Rome, but also over adjoining territory which was known as the "papal states." The pope claimed that his authority over this territory was absolute, basing his authority upon an-

the B. F. Frank Rt 4 12-1-29
ants which had been made to the holy see. In 1870 the troops of Victor Emanuel II besieged the city of Rome, and as the forces of the pope were not strong enough to offer resistance, the claims of the pope were disregarded, the city was declared to be the capital of the kingdom of Italy.

While denying the claims of the pope, the Italian government proclaimed what was called the law of guarantees, which gave to the pope the use of the Vatican palaces and gardens as his official residence, and with this went certain other properties. He was given also a large indemnity by the government to compensate for the loss of revenue from the territories that had formerly constituted the "papal states." The Italian government gave the pope the privilege of visiting his former domain whenever he might wish, promising that he would receive every protection from the State and that he should be accorded royal honors whenever he made such visits.

The pope absolutely refused to accept the terms offered him by the government. He claimed that he had been unjustly deprived of his territory and that he could accept nothing save the restoration of that which had been forcibly taken away from him. He shut himself up within the Vatican, declaring that he would never leave it until his dominion should be restored to him. He stuck by his declaration until the ends of his days, and his successors have followed the same policy. It is commonly said that the pope is a prisoner in the Vatican. He is a prisoner only in that he elects to play the role of a prisoner. He might come and go as he pleased and the protection of the Italian State would be accorded him.

To appear, however, outside the Vatican, the pope claims would be to take the role of a subject of the King of Italy, and would be to recognize the authority of the king over the city of Rome, and this he refuses to do. This is not as whimsical as it might appear to some of us. It is the question of the temporal power of the Church which is involved. The pope claims the right to be a temporal ruler; but a ruler, to be a ruler in more than name, must have something to rule over. As it is, the pope is only permitted the use of the Vatican palaces and the land that goes with them, as an expression of the courtesy of the Italian government. Even a little State over which he exercised absolute authority would permit him to set up a court as a temporal ruler. He would then be in a position not only to have his official representative at the Italian court, but would also give him the right to send his ambassadors to all the nations of the world, as well as to the World Court and League of Nations. It would now appear that the deadlock between the pope and the Italian government which has existed for almost sixty years is about to be broken. The world awaits with considerable interest the announcement of the terms of the agreement.

NOTES-PERSONALS

Dr. R. S. Stephens, in sending a remittance for missions, reports the encouraging fact that he has just concluded a protracted service of two weeks, with twenty-three conversions and twenty additions to the Church.

Mr. and Mrs. O. H. Paris, of Greensboro, will have the sympathy of their many friends in the death of their only child on February 5th, a sweet little girl of eleven years. *THE CHRISTIAN SUN* extends deep sympathy.

The Rev. Milton W. Sutcliffe, who has been pastor of the Webster Christian Church, near Havre de Grace, Md., for the past five years, resigned in January on account of poor health, and he expects to go to Arizona for a while. The pulpit of Webster Christian Church has been filled every Sunday since Mr. Sutcliffe left by the Rev. E. W. Jones, of Dover, Del., except on February 3rd, when Mr. H. C. Taylor, of the People's Church, of Dover, Del., filled the pulpit.

Rev. P. S. Sailer, pastor of Vanderveer Park Christian Church, Brooklyn, N. Y., in renewing his subscription to *THE SUN*, writes: "If you can possibly manage to do so, I wish you would send me a copy of 'The Christian Annual,' published by the Southern Convention. I am enclosing check for three dollars to extend my *SUN* subscription as far as possible and at the same time pay for the Annual. For about twenty-six or twenty-seven years I have been a subscriber to *THE SUN*. I look forward to its weekly visits with a great deal of interest."

Rev. O. D. Poythress writes: "Our work is moving along very encouragingly, considering the amount of sickness we have had. We are expecting Dr. Fry to preach for us the second Sunday night in February. Would like very much to have you come one Sunday during February and preach for us. We are anxious for our Church to become a real "missionary" Church. Of course, this cannot be accomplished in a month or a year, but I believe that eventually, through education, wise planning, backed up with genuine consecrated living and faithful praying, it will be accomplished."

THE CHRISTIAN ANNUAL.

"The Annual" has been mailed out to Churches of the several Conferences. It contains the proceedings of the Southern Christian Convention, held in Richmond, Va., May 1-4, 1928; the Woman's Convention, held at the same time and place; the proceedings of the seven Conferences composing the Southern Christian Convention, and in addition it gives the proceedings of Eastern Virginia Christian Missionary Association, O. D. Poythress, president and J. F. Morgan, secretary; Eastern Virginia Woman's Missionary Conference, Mrs. M. L. Bryant, president, and Mrs. L. W. Stagg, secretary; North Carolina Woman's Missionary Conference, Mrs. C. H. Roland, president, and Mrs. J. J. Henderson, secretary; Woman's Missionary Conference of Alabama, Mrs. M. W. Melton, president, and Mrs. G. L. Stevens, secretary, and Woman's Missionary Conference of the Valley of Virginia, Mrs. A. W. Andes, vice-president, and Mrs. B. F. Frank, secretary.

The proceedings of the missionary societies are printed at the charge of the general publication fund of the Southern Convention, and no copies

are sent out to members and officers of the missionary conferences. However, any officer or other person can receive a copy by writing *THE CHRISTIAN SUN*, Richmond, Va., and enclosing 50 cents, preferably in stamps. The number of copies is limited, and those writing will have preference in order of their requests.

SOUTHERN'S CORN CUP.

Chas. N. Long, of Bremen, Haralson County, Ga., corn grower, who was awarded the Southern Railway System's corn cup as the producer of the best ten ears of corn in the South in 1928, received the handsome trophy from the hand of Governor L. G. Hardman, of Georgia, in the executive offices in the State Capitol, on Thursday, January 31st.

After winning first prize at the Southeastern Fair, Mr. Long entered his exhibit in the competition for the Southern's cup. Exhibits from the eight States of the South served by the Southern were collected in the office of Roland Turner, general agricultural agent, at Atlanta, on December 11th and were judged by a committee of experts consisting of Dr. Tait Butler, editor *Progressive Farmer*, Memphis, Tenn.; Dr. H. W. Barre, director experiment station, Clemson College, S. C., and C. A. Cobb, editor *Southern Ruralist*, Atlanta, Ga.

The cup will remain in the possession of Mr. Long until the winner of the 1929 competition is announced, and his name will be engraved on it along with those of Willie Pat Boland, of Newberry, S. C., winner in 1925; James A. Patterson, of China Grove, N. C., 1926, and Dan Bickley, of Irmi, S. C., 1927.

THE PRODIGAL FATHER.

We have heard much about the parable of the prodigal son. In this day when we are hearing much about the criminality of boys, it is well to give heed to the parable of the prodigal father. Here it is:

A certain man had two sons; and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me."

And he divided unto him his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing school, and to college, and tried to believe that he was doing his full duty by the boy.

And not many days after, the father gathered all his interests and aspirations and ambitions, and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life, but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country; and they elected him chairman of the house committee and president of the club and sent him to Congress. And he fain would have satisfied himself with the husks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart-hunger! I will arise and go to my son, and will say unto him, 'Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintances.'"

And he arose and came to his son. But while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, "Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said, "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I got the information, and I got the companionship; but I got the wrong kind—and now, alas! I am wrecked, in soul and in body, and there is nothing you can do for me. It is too late, too late, too late!"—*Northwestern Christian Advocate*.

THE MEN GOD WANTS.

When God wants a worker, He calls a worker. When God wants a great servant, He calls the busy man.

Moses was busy with the flock at Horeb. Gideon was busy threshing wheat by the winepress. Saul was busy searching for his father's lost beasts. David was busy caring for his father's sheep. Elisha was busy plowing with twelve yoke of oxen. Nehemiah was busy bearing the king's wine cup. Amos was busy following the herds. Peter and Andrew were busy casting the net into the sea. James and John were busy mending their nets. Matthew was busy collecting customs. Saul was busy persecuting the friends of Jesus. William Carey was busy making shoes. John Milton was busy mastering the classics. John Bunyan was busy tinkering pots and pans. Martin Luther was busy performing penance. Adoniram Judson was busy investigating religious truth. Charles Spurgeon was busy as a preacher. Roger Williams was busy as a stenographer.

God never called an idler into His service. The indolent young man who looks longingly toward the gospel ministry will never get a call from God. The busy workers are the men God wants.—*H. L. Hastings*.

"BECAUSE I LOVE IT."

Gladstone's rule, even in his older years, was that of a "twicer," as he termed it, at public worship. "Church going," he said, "is not a matter of fancy for a Christian. It is his duty for the work's sake. I am a regular Church-goer. I should go for various reasons if I did not love it, but I am fortunate enough to find great pleasure in the midst of devout gatherings, whether I can accept their creeds or not. For I find that there is in a corner of my heart a little plant called reverence which wants to be watered about once a week."

Are you looking about for a means or a method by which you can help improve the community in which you live?

There is no other way by which a man can make what is best in himself such a wide and permanent influence for good in his community as by throwing himself heartily and vigorously into Church work.

To be an outside saint is better than nothing, but the best position is to be an inside laborer in the life of the Church, thus helping to develop the finest character and bestowing the greatest blessings on mankind.

A man is never more safe or more happy, never more useful, than when he has associated himself with the composite life in the spirit which the Church provides.

"Come, thou, with us and we will do thee good and thou shalt be to us instead of eyes."—*Oliver Wendell Holmes*.

THE CHRISTIAN SUN'S PULPIT

LUKE—PHYSICIAN AND ARTIST.

By Rev. J. W. Fix.

The difference between a snapshot and a portrait is outstanding. A snapshot may be made anywhere and at any time. It may even represent the subject in action; but a portrait is a thoroughly formed conception of an individual wrought out of deep meditation and study. When one reads the gospels it is evident from beginning that they are not a series of snapshots of Jesus. Instead, they are carefully painted portraits of Him, as seen from different angles of His ministry.

The Greek world has made innumerable contributions to the field of sculpturing and architecture. In the realm of art she is pre-eminent if for no other reason than the fact that some of the most beautiful portraits of Jesus are painted by a little Greek physician whose name was Luke. This young Greek was never married; therefore, being relieved of domestic responsibilities, was free to devote his entire life to the service of God and humanity.

At the beginning of his gospel he portrays the Bethlehem manger scene in colors that delicately harmonize with the living Christ. He closes with that wonderful walk to Emmaus, when they said: "Did not our hearts burn within while He walked and talked with us?" In the center of the gospel one finds His two outstanding parables that of the good Samaritan and the prodigal son. With grace and ease, Luke translates prose and poetry into many very vivid and dramatic scenes.

Luke has a tendency to materialize and humanize. He speaks of the Spirit of God appearing in the form of a dove. He refers to the risen Christ in terms of flesh and bones. When the three disciples slept in the Garden of Gethsemane, the other gospel writers say that Jesus rebuked them; but Luke moistens all words of harshness. He speaks much of the tenderness of Jesus. He tells us that Jesus wept over Jerusalem and that in the spirit of kindness He prayed for those who put Him to death. He does not denounce the leaders of the early Church for their mistakes, but, with a universal love for all mankind, he eats with sinners.

1. Luke's first portrait of Jesus is that of a Saviour. In his Bethlehem scene, the angels proclaim, "Unto you is born this day in the city of David a Saviour." Luke alone records the story of Zaccheus. He tells how Jesus entered his home and revealed unto him God's great plan of salvation. While onlookers said, "He has gone to be the guest of a sinner." Zaccheus said, "Half of the goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." And Jesus said: "This day is salvation come to this house—for the Son of man is come to seek and to save that which was lost."

Matthew gives us the parable of the lost sheep. In Luke 15 we have the story repeated together with that of the lost coin and the lost son. Luke records the prayer of the publican who prayed for salvation, saying: "Lord, be merciful unto me, a sinner."

2. Jesus, friend of the poor. In Matthew we have in the manger scene the Christ-child as a descendant of a king, an heir of David, who was visited by the wise men from the East who brought costly gifts unto the new-born King. Luke paints an humble scene. He tells us of a Baby in a manger because of no room in the inn. He speaks only of a group of humble shepherds

men coming to the scene of His nativity. Matthew says: "Blessed are the poor in spirit." Luke says: "Blessed are the poor." His great love for them is shown by his care for them. He speaks much of the lame, the halt, and the blind. It is in Luke's portraits of Jesus that we read of the rich man and Lazarus. He shows us how Lazarus went to heaven and there enjoyed peace and happiness. While the man who refused him bread-crumbs endured torment. Luke tells of a rich young man, whose soul was required of him because he loved money more than God.

3. Luke pictures Jesus as a friend of women. During the time of Jesus, woman was considered a slave. This fact deplored the young Nazarene, and in His new kingdom He set forth a plan by which she should be emancipated. On the first page of Luke's gospel we have an introduction to some of the women of His time. Elizabeth is there. He tells us of Anne, a prophetess of the tribe of Asher, who was in the temple when Jesus was brought to be dedicated. Very vivid are Luke's scenes in the home of Mary and Martha. Luke tells us that Jesus healed a woman who for eighteen years was bound. Very beautifully does he picture the ministry of Mary Magdalene. He tells of Joanna, and of Sussanna, both of whom supplied the needs of Jesus. On the way to the cross, Luke pictures women following Him and he lets us hear Jesus say in kindly words to them: "O daughters of Jerusalem, weep not for me, but for yourselves."

4. Luke portrays Jesus as a man of prayer. In this portrait he reveals the fact that Jesus was constantly in communion with His Heavenly Father. At His baptism he tells us He prayed. Before selecting the twelve, He was in consecrated prayer for guidance. He prayed for those who took His life. While in the midst of prayer, some of His disciples came to Him and said: "Lord, teach us to pray." Luke tells us that in one of His parables Jesus said: "Men ought to pray always and faint not. At the close of His life, the other writers say that Jesus exclaimed:

"My God, my God, why hast Thou forsaken me." Luke tells us that He said: "Father, into Thy hands do I commend my Spirit."

In conclusion, I would say that the world would be incalculably poorer were it not for these portraits of Jesus from the work of Luke. His revelations of the birth of Jesus, the lad of twelve in the temple, His twelve outstanding parables, and the transfiguration scene alone are invaluable in their worth to twentieth-century Christians. As we turn from these pictures of Him, there lingers those impressive scenes of the "three losts." We realize that the world is full of folks today who are lost in a maze of circumstances and entangled in a world of economic, political and social disorder. They are lost to guidance, like the lost sheep. Lost to usefulness, like a lost coin that is hidden underneath a piece of furniture or in some dark corner. Lost to loving companionship, like the prodigal son who was lost from sight of his beloved father. All of these men the Son of Righteousness came to seek and to save. He came to put them into useful activity and to bring them nearer the Father's throne than they had ever been.

Unless you and I can portray Jesus in our own lives, as Luke sets Him forth, He means little unto the world as far as we are individually concerned. We may paint Him in beautiful colors that blend into harmonious perfection, but unless we portray Him as the Divine Son of God, the gospel stories lose their resolute power in our own lives.

Franklin, Va.

HOW SHOULD WE GIVE?

A little girl had 10 cents given her. She bought ice cream with it. Some one said to her, "I thought you were going to give your dime to missions." She replied, "I did think about it, then I thought I would buy the ice cream, and let the ice cream man give it."

One day a boy said to his mother, "I am going to the Church tonight to hear the missionary from Africa, for when he was here before I gave him 5 cents and I want to know what he has done with it."

Do you give intelligently and follow up your gifts with interest?—Emma C. Fisk.

Shall We Share the Gospel with Others? IF SO, TO WHAT EXTENT?

One million, seven hundred thousand souls in Japan and Porto Rico alone are depending upon us. If we of the Christian denomination do not share with them the Gospel, they will never get it. February and March are "Foreign Mission Months" in the Southern Christian Convention. What will the answer be from us as individuals, Sunday Schools and Churches? We are depending upon each and every one to do his or her best in obedience to the command of our Lord, "Go ye."

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN SUNNY FLORIDA.

(Editorial Correspondence.)

Orlando, Fla., Feb. 9, 1929.

It is exceedingly difficult to realize that snow and sleet and cold, shivery weather are so nearby as papers and letters from home indicate. Here at Orlando the balmy sunshine woos one, and the gentle outdoor breezes forbid one to remain shut-in. If there is any value in open spaces and a beaming sun, one certainly gets that value here now, and revels in it. Seated now by a placid silvery lake, basking in the genial rays of a balmy sun, birds twittering and crooning as they play hide-and-seek in silken mosses hanging from the branches of pines and palms—one is forced to meditate not so much on the wonders and beauties of nature as upon the goodness and glory of God. I am spending and relaxing a few days at this sane, sensible and reasonable sanitarium, and am not surprised that Ponce de Leon decided he had found the fountain of youth when in the centuries past he came to and discovered Florida. Since his day, thousands, yea millions, of others seeking health and happiness have come this way. And what a contribution these health-seekers, these broken, bruised, battered and afflicted ones have made to the world! "If there were no suffering and afflicted ones, there would be no sanitariums, hospitals and health resorts. So suffering has produced our sanitariums, and what a product they are in this world." If you want to find patience, persistence, cheerfulness, faith, prayer and a great many other virtues of godly make and mien, go to a sanitarium where, as Roman gladiators entering the arena used to say, with a cheery smile and a polite bow, "Morituri te salutamus" (we who are about to die salute you). And as a result of, or rather following that cheery smile and polite bow, those who patronize sanitariums and hospitals don't die—cer-

tainly not till they have made their contribution to mankind. What would this wicked, treacherous and disappointing world be without patience, and a great deal of it? Well, if you want to see patience, and learn to be patient, go where patients are. Ancient Job had to be in a hospital a long time, and suffer afflictions almost beyond human endurance before he could write the immortal book that bears his name. Job's suffering and afflictions gave to this world its supreme example and contribution of patience. One cannot think of Job without thinking of patience, and one cannot think of his patience except for that background of, and long stay in, a sanitarium to which his friends (?) came on friendly visits—and brought him wormwood and gall. (And Job bore all that so patiently that now, instead of wormwood and gall, they bring you potted plants and fragrant flowers to the sick-room.) Job's suffering certainly did make this sick and afflicted world more tolerable, and its lot more endurable.

But patience is not the only contribution suffering has made to the world. If you wish to find smiles, sunshine, radiant cheerfulness, go to sanitariums and hospitals where suffering is. I have a friend who has not walked a step in years. Day in and out, month by month, year by year, he lies flat on his back and radiates sunshine and good cheer to all who visit him. We lovingly call him "The Merry Cripple." The merriest, cheeriest, gladdest, most grateful people I meet on this earth are in and about sanitariums, where suffering and affliction have smoothed and wiped out the frowns and flaws and fickle frills and brought out the real jems, jewels and diadems of character; laid bare and put before the world the real heart and soul of one, as God made it and intended it should be. People in sanitariums and hospitals are not a charge on society, nor a liability to the world—they are an asset, and very often a boon and a blessing.

And persistence! Why, one does not know what persistence is until one has visited a sanitarium and consulted people who are suffering and have been afflicted. What would we know about Paul, and John Bunyan, and David Livingstone but for their suffering, afflictions, chastisements—and their power of persistence through it all. Why, it is nothing to meet in a sanitarium one who has been suffering and is yet afflicted for two, four, six, ten years, and still persisting, persevering with a zeal that cannot be daunted, not only in the endeavor to get well, but succeeding in the attempt to be agreeable, courteous, kind, gentle, gracious and grateful. And faith! Such faith as these afflicted ones show to this otherwise faithless world. I doubt if we know what faith is; certainly we never see it at its best until we find it in the sick-room, discover it in the heart and soul of one who has suffered and endured, one who is and has been afflicted, and, with Paul, can say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward."

Suffering and affliction are not things to be coveted or sought after; nevertheless, they have their place in the economy of grace and in the purposes of God. As such, they make their contribution to the glory and welfare of man, and to the praise of their Creator.

The writer is neither sick, suffering, nor afflicted. He packed some books, "parchments," a "cloak" or two, and other paraphernalia in his hand-bag, and for a few days fled away to Florida and this Adventists' sanitarium, where they feed you on nature's foods only, serve you to nature's remedies only—sunshine, fresh air, salt-rubs, electricity—awaken you in the morning with hymns and melodies of praise, and soothe you in the evening hour with a soulful, reverential ves-

per service, and greet you through the day with smiles, good cheer and a most willing and efficient service—and so make the heart glad while the body grows strong, the mind grows clear, and the soul grows grateful. J. O. A.

WHY FOREIGN MISSIONS?

Why? Let Dr. Egbert W. Smith, secretary of foreign missions, Presbyterian Church, give answer: "Why? The one answer is Christ. The authority for foreign missions is Christ. The exemplar of foreign missions is Christ. The power in foreign missions is Christ. The foreign mission enterprise is the Church's supreme exhibition of her obedience to Christ's authority, her sympathy with Christ's spirit, her loyalty to Christ's purpose, her faith in Christ's power and promise."

So the foreign mission enterprise is Christ's, and in promoting that enterprise we are promoting not a human but a superhuman enterprise, and we do so not for our own sake, nor even for humanity's sake, but for Christ's sake. On this account foreign missions, as does no other enterprise of the Church, forces the Church to a close fellowship with Him and, to use Dr. Smith's words again, "throws the Church completely back on her superhuman resources and develops her faith, her courage, her endurance, her prayer life as nothing else does or can."

Why foreign missions, then? That we weak, selfish, faithless mortals may have something to try our strength, wipe out our selfishness, test and strengthen our faith. For that which we do for foreign missions, we do not for ourselves or for those round about us whom we may see and know, and from whom we expect thanks or praise, but we do it for Jesus' sake, just that we may honor Him and seek to glorify His name in the earth. And what we give to foreign missions we give not for earthly praise, show or reward, but we just give it for the sake of our Lord and Master who commanded us to do it. And this is the Church's greatest need today—Christ-likeness. We need most of all to be more like Him, draw nearer to Him, do more for His sake that we may the more intimately share His fellowship.

"The Church's ever-present need" (I am quoting Dr. Smith again) "compared with which money, organization, machinery, members are but dust and chaff, is Christ-likeness—that spirituality, that faith, that holy courage, that redemptive passion that we see in our Lord."

Why foreign missions? Just for the sake of our Lord and Saviour. That is all. He loves the whole world and wants to save the whole world. And He, not me, chose the way of foreign missions, and in this way invited us to walk with Him and become co-workers with Him in the great adventure. We go that way with Him just for His dear sake and because He chose that way for Himself and for us. J. O. A.

READING AND THINKING.

This is an age of printing and reading. "Of making many books there is no end; and much reading is a weariness of the flesh." This was written by the author of Ecclesiastes 12:12. That is true today; and when magazines and newspapers are included, the truth of that statement is magnified. That is one peculiarity of the Bible, that its statements are inclusive, containing more than the words express. Every great truth in the Bible opens a mine of invaluable worth to mankind. It is like the soil that produces more and more as the centuries pass. The more scientists study the soil and the more labor tills the soil, the greater the harvests. Increasing population does not diminish the products of the world. The

more people, the more they have. This is true of the Bible. The more men study it, the more they find in its pages.

Reading papers, magazines and books is the fad of this age. People used to study; now they read. Students in school are very much the same in their studies. It is largely reading. There has never been so much reading in any age of the world's history as today. The latest paper, the latest book—that is what readers want to see. Reading for the mind is like eating for the body. There is mental appetite as well as physical appetite. There is also spiritual appetite. Too much eating dulls mental appetite, and too much reading dulls spiritual appetite. Too much reading fills up the mind with undigested thought, as a farmer can plant more acres than he can cultivate; and that makes a poor harvest.

Thinking is exercising the mind actively, to produce results, either in the minds of others or in the world's work. The thinkers of the world have produced the inventions that decrease the burdens of men and increase the necessities and useful comforts of life. The steam engine, the sewing machine, the electric light, the typewriter, the cook stove, are all products of thought. Governments, constitutions, theologies, sciences, philanthropies were all conceived in the field of thought. Thinking broods over reading like birds on a nest, till something new and useful is hatched out. The hen that lays the eggs may be dead when the hen that sits on the nest sees the living chicks. Paul seems to combine reading and thinking in what he writes the Philippians in chapter 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Thinking is the mental digestive organ. To eat more than the stomach can digest is a producer of disease and not of health. To read more than the mind can digest in thought is to produce mental disease and not health. That is the reason that "much reading is a weariness of the flesh."

W. W. S.

CHRISTIAN UNITY.

We are expecting our people in every section to rally heartily to our Christian unity program. Every Church and Sunday School should respond with generous offerings for this program which we have talked about a long time. Funds are necessary for your commission to do its work. Our share toward the work of the Federal Council of Churches must be paid from this Christian unity budget. A goodly number of individuals, whose hearts have believed in this program for a long time, should now find it not only a joy to make a worthy personal contribution, but also an opportunity herein to actually help along the cause. If your Church and school did not make their offering on the date, February 3rd, kindly see to it soon.

Does your Church make an annual every-member canvass for both its local expenses and benevolences?

Did you put your very best efforts into your appeal this year for your January Convention offering?

Have you planned for a stewardship institute in your Conference this year?

We have round-table questions on "Church Management and Church Organization" which would be very helpful for your next Conference quarterly or institute, or mid-year convention.

Some of our Church treasurers are fine business men, and note things that will be of help in our office. We appreciate them. They always send in even amounts, so they are quickly and easily divided. Under the Convention budget

plan, the remittance is to be divided and credited as follows: General Convention, 6 per cent; foreign missions, 34 per cent; evangelism, 5 per cent; Christian education, 25 per cent; home missions, 25 per cent; reserve fund, 5 per cent. They quickly detected the difference in time and work in making a 6, 34, 5, 25, 25 and 5 per cent division of \$50 over that of \$49.79, for example.

Mr. W. T. Dunn, Lynchburg, Va., says that the men of the Church are starting a stewardship class. This will help to spell success in any Church.

Recently our Church and the Congregational Church of Lima, Ohio, federated. Both pastors retired from the field and they are calling a new pastor. The finance committee has adopted the Convention budget plan, and are dividing the benevolences equally, sending one-half to the Christian headquarters and one-half to the Congregational headquarters. They remit monthly and have made two such remittances already.

We have word from Mr. H. C. Replogle, president of the Western Osage Conference, that the Conference is planning to use the Convention budget plan in its Churches.

WHAT DOES PREDESTINATION MEAN?

Some people have the idea that God has fixed the destiny of every man, woman and child in the world—that each one is to be saved in heaven or consigned to hell according to God's will, and that nothing that one can do will change his future. Is such a doctrine taught in the Bible?

The word "predestinate" is found twice in the Bible. The word "predestinated" also occurs only twice. Surely, if this doctrine of predestination, as popularly understood, is taught in God's word, we shall find it in these texts.

Romans 8:29, 30 contains two of these words. "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son." "Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."

We must here draw a sharp distinction between foreknowledge and predestination. These terms are confused in the minds of many. It is true that "God . . . knoweth all things" (1 John 3:20). This, however, is entirely different from foreordination or predestination. Knowing about a thing before it happens does not necessarily imply responsibility for its occurrence. Astronomers can predict to the very minute eclipses of the sun and moon hundreds of years in the future. They have foreknowledge, but do not control the eclipses. I might look up in the sky and see a crumpled airplane falling. I foreknow that the machine will strike the earth, but I am not responsible for the accident or the death of the aviator.

Coming back to the predestination mentioned in Romans, a careful analysis of these verses shows us that "whom He did foreknow, He also did predestinate." God foreknows every one. Then, we cannot escape the conclusion that He has predestinated every one. To what? Some to eternal life and others to eternal damnation? No, no! That is not what the text says. It reads, "predestinate to be conformed to the image of His Son."

All are Predestinated.

God has predestinated every man born into this world to be conformed to the image of His Son. This can mean nothing else than that God has predestinated every human being to be saved. The text reads further, "Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8:30). The plain meaning of this Scripture is that all are predestinated to be called, justified, and glorified.

The other two places in the Bible where predestination is mentioned are Ephesians 1:5 and 11: "Having predestinated us unto the adoption of children by Jesus Christ to Himself." "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him." Both these statements concerning predestination teach only one thing; that all men are predestined to salvation and a place in heaven.

The Will Is Free.

God predestined that every man should be saved. "All have sinned, and come short of the glory of God" (Rom. 3:23). "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). We are all sinners under the condemnation of death. But through Christ we are all heirs of eternal life. "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). In this way God has conferred eternal life upon all.

If there is one teaching more emphatically laid down in the Bible than another, it is that God will never force man's will or deprive him of his power of choice. "Whosoever believeth in Him should not perish, but have everlasting life" (Jno. 3:16). "Whosoever will, let him take the water of life freely" (Rev. 22:17).

The tree of the knowledge of good and evil was placed in the Garden of Eden that Adam and Eve might choose to serve God, or not to serve Him. Joshua told the children of Israel, "Choose you this day whom ye will serve" (Josh. 24:15). Elijah gave the same exhortation to Israel in his day, "If the Lord be God, follow Him; but if Baal, then follow him" (1 Kings 18:21).

The one thing that God wants of us is our love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). But love is one thing that cannot be forced. It must be voluntary, freely given. There is a little girl at my home. Suppose I should say to her on returning from work at evening, "Helen, come throw your arms around my neck and kiss me, or I shall whip you." Fearing the punishment, she does as she is bidden. How does a caress given in such a way affect me? Do I appreciate and enjoy it? Of course not! So it is with God.

On the other hand, if my little daughter comes dancing out of the house to meet me, and throws her arms about me voluntarily and kisses me as an expression of the love in her little heart, how this thrills a father's heart! Just so we make God happy by expressing our love to Him.

If God had foreordained that some should be saved, while others are doomed to be lost, then those who are saved are forced to live with God, whether they desire it or not. Their love, in the very nature of things, cannot be free and voluntary. God has the power to force things His way, but He does not exercise such power, because it is contrary to the nature of His great love.

A father might want his son to enter his firm, work with him, and eventually become a partner with him; but if the son refuses to follow his father and accede to his plans, the wise father will not force his son, knowing that an unwilling heart will not bring success. God plans for us all to be saved, but if we reject His plans for our welfare, and refuse the destiny He offers us, He will not force us to do His will.

God predestines us all to be saved and live with Him throughout eternity; but it is possible for any man to take himself out of God's hands, away from the destiny God has planned for us. "I have called and ye refused; I have stretched out my hands, and no man regarded." "For that they hated knowledge, and did not choose the fear of the Lord" (Prov. 1:24, 29).—*Kay M. Adams, in Signs of the Times.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Federal Council of the Churches of Christ in America is an organization that originated in an unconscious urge in the mind of the Protestant denominations. This urge found expression in local ministerial associations in cities, and larger groups of leading men who felt that there should be some way to cultivate and express the unity for which Jesus prayed, and thereby increase the efficiency of the gospel at home and abroad. One of the first great organizations was the evangelical alliance, an association of evangelical Christians of various Churches and countries, formed in England in 1845. General meetings of this association followed in London, 1851; Paris, 1855; Berlin, 1857; Geneva, 1861; Amsterdam, 1867; New York, 1873; Basel, 1879; Copenhagen, 1885; Florence, 1891, and London, 1896.

This great organization was followed by the Interchurch Conference on Federation, held in Carnegie Hall, New York City, November 15-21, 1905. At that meeting, 300 delegates, by a rising vote, adopted the plan of federation, which was fully organized in Philadelphia, December 2-8, 1908. At this meeting, Dr. William H. Roberts was chairman; Elias B. Sanford, secretary, and Bishop E. R. Hendrix, president. Delegates from thirty Protestant denominations were present in that meeting, and twenty-eight denominations now constitute the organization. The sessions of the council are held every four years, and the president serves only one quadrennium. The places of meetings and the presidents have been as follows: Philadelphia, Bishop E. R. Hendrix, 1908-1912; Chicago, Rev. Dr. Shaler Matthews, 1912-1916; St. Louis, Rev. Dr. Frank Mason North, 1916-1920; Boston, Rev. Dr. Robert E. Speer, 1920-1924; Atlanta, Rev. Dr. S. Parks Cadman, 1924-1928; Rochester, Bishop F. J. McConnell, 1928.

Rev. Charles S. Macfarland, brought up in the Christian Church, is the general secretary of the council and one of the outstanding workers in that greatest of all organizations yet formed to promote unity and co-operation throughout the ranks of Protestantism. The delegates to the council are elected by the general bodies of the respective denominations, so that the council is not a body to dominate the denominations, but it is supported and controlled by the denominations in co-operation with one another. That is the one organization in which all the denominations stand on a common platform, enjoy equal rights, and the same privileges. The smallest denomination is respected as much as the largest. Geography, theology, numbers, forms of government, race and wealth, all fare alike in discussions, votes and opinions. The great questions, too large for any one denomination to manage, are more successfully controlled by unified co-operation. For example, when the whole Church works for prohibition and its permanent place in the nation, it creates a public sentiment that is impregnable. "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." In unity there is strength. The council labors to unify the Churches in all that advances the interests of the kingdom.

W. W. STALEY.

ELON LETTER.

Elon is called upon again to mourn the loss of a great and good friend. On Saturday morning, February 2nd, Mr. M. Orban, Jr., passed to his eternal reward at his home in Whittier, Calif. A

telegram that day from Mrs. Orban announced the sad intelligence of the decease of one of the most devoted and generous friends the cause of education in the Christian Church has ever had.

The interment was in Whittier on Tuesday, February 5th. A memorial service was held at the hour of the funeral in the Mooney Christian Education Building—the gift of Mr. and Mrs. Orban to the college in memory of Rev. Isaac Mooney, father of Mrs. Orban. During the memorial service, over which Dr. W. S. Alexander presided, the following program was rendered:

Song—"How Firm a Foundation."

Invocation—Dr. J. U. Newman.

Scripture—Psa. 24:1-5; Matt. 5:3-8, 14-16: Prof. Ross Enslinger.

Memorial Address—W. A. Harper.

Solo—"Come, Ye Disconsolate," Prof. C. James Velie.

Prayer—Prof. S. A. Bennett.

Mr. Orban was one of the gentlest and kindest men it has ever been my privilege to know. From the moment that I first grasped his hand at the Union Station, in Los Angeles, in August of 1923, until the day of his decease, I have felt that in him Elon College and the other institutions of higher learning of our Church had a stanch and devoted friend, one who was ready to sacrifice for these institutions and to rejoice in the privilege such sacrifice offered.

It is rare, but it is at the same time refreshing to the soul, to meet such a man as Michael Orban, Jr. He was denied the privileges of higher education himself, but he was significantly appreciative of the value of thorough preparation, and especially for the work of the kingdom, and was willing to give of the prosperity that had come to him that others might enjoy that which he had not been privileged to have. And nothing gave him greater satisfaction than to think over the possibilities that offered themselves to well-prepared young people in the days that lie ahead.

Again and again have I heard him speak of some young man whom I knew he had helped in his preparation for the ministry (though he did not know I was aware of his assistance to the young man) as a promising servant in the work of the kingdom. And often has he said, with respect to such a young man: "I have watched his record for several years, and I have high hopes of his doing still greater things for the Lord."

On the morning of January 18, 1923, which is a sort of dating point in the Elon history and experience, being the day of our great fire, though I had never met Bro. Orban I had heard of him, I decided I would telegraph him of our disaster, and acted upon my impulse. The next morning I received a night letter from him, stating that he was sending me "a five." Five days later I received a letter from him with a check for \$5,000. His epigrammatic telegram was characteristic of his modesty. He had none of the desire to exploit or parade himself for his generosity, and he did not even wish those who transmitted his message to know what he proposed to do. I was not certain whether he was sending \$500 or \$5,000, because I was not then personally acquainted with his great spirit.

When his letter was received containing his check for \$5,000, he stated that it was a genuine pleasure to him to do something for Elon; that he had read of our work in the *Herald of Gospel Liberty* and *THE CHRISTIAN SUN* and was impressed with it, and the little he was doing was to him a real pleasure.

When the plan had fully developed for rebuilding the college, and it had been decided to include in the group of new buildings one devoted especially to Christian education, I felt impressed to go across the continent and to lay this matter on the heart of this man whom I had never met, but with whom I felt a strange soul-kindness. My first plan was to go the 1st of May, but it was inconvenient for him to see me at that time because of certain other engagements he had taking him away from home, and so the trip was abandoned.

In July I became impressed again with the propriety of a visit to California. I wrote him and told him I would be glad to come to see him if it was agreeable, and he telegraphed me to come. I reached his home on the 2nd day of August of that year, with the result that is well known.

The idea of providing a center for the expression of the Christian life in a college appealed to Mr. Orban with irresistible force. It was clear from the beginning that he was enamored of the thought and that he was anxious to make this contribution not only to one of our colleges, but to the Christian world in its higher educational field. On Friday morning, following our arrival at his home, I arose early and found Bro. Orban in the living-room, and in his hand was an open Bible. Lying on the table beside which he was seated was a pen-drawing of the proposed building. He looked at me with radiant joy in his face and said: "Well, we have decided to try it." He meant by "we" Mrs. Orban and himself, they being joint partners in all their Christian generosity. These twain have been one in their great and good work through the years of their happy wedded life.

On a bronze tablet in the entrance to the Mooney Christian Education Building is found this inscription: "Michael Orban, Jr., a Christian layman, whose consecration to the kingdom of God has been an inspiration to a host. Modest, consecrated, generous, he has devoutly lived the simple life that the institutions of the Christian Church might profit by his larger liberality. This building erected to the memory of his father-in-law stands as a memorial also of his own and of his noble wife's generosity of heart and soul. 1923."

I shall never forget the visit which Bro. Orban made to Elon that fall when the foundation of the Mooney Building was just climbing out of the soil. He was happiness itself in the thought of seeing this noble structure arrive at completion. In the fall of 1925 the building was dedicated, and he and Mrs. Orban and their daughter, Miss Corrinne, were here for the occasion. It was a memorable event in the history of the college.

And, now, my friend has gone, gone to his eternal home, and in his going there is added another compelling charm to the urgent and insistent appeal of the spirit world. So long as experience shall be green in memory's garden of life, the cherished friendship and beautiful Christian character of M. Orban, Jr., will stand out. And this good thing which he has done on the Elon campus will, I take it, be the forerunner of many similar structures for the expression of the Christian life and training therein on the campuses of Christian colleges.

Bro. Orban was more than a pioneer. He was a prophet in the realm of Christian education. He had the insight of a prophet and the devotional enthusiasm of a saint. Happy, do I count myself, to have been privileged to know and to love this simple man of God.

Since I could not be present at the funeral, I sent the following telegram to be read on that occasion, and this telegram summarizes in brief the high estimate our brother held in the minds and hearts of all who knew him:

"Michael Orban, Jr., was an inspiration to a host of us who knew his consecration of life and his devotion to the cause of Christ. His modesty and his generosity which grew out of his spiritual consecration and his Christian devotion were unsurpassed by any one of my acquaintance. He had the prophet's insight and the saint's emotional enthusiasm for great causes. He loved Christian education, and, Christian statesman that he was, he gave to Elon College the first building wholly devoted to Christian education on any college campus in the world. God bless his memory."

The recitations were suspended during the hour of the funeral in memory of Bro. Orban.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE.

There was a meeting of the Executive Board and the Finance Board of the Southern Christian Convention at Suffolk, Va., January 22nd. The purpose of this meeting was to interpret the ruling of the Convention regarding the colleges and the financing of the same. At this meeting we arrived at a definite understanding of the relationship of the colleges to the Convention and to each other. It was agreed that for the period preceding the meeting of the next Convention the Sunday School offerings should be promoted and the offerings sent to the colleges in their adjacent territory; so Elon College will promote the work of Sunday School offerings in the Conferences in Virginia and North Carolina and will receive all moneys collected therefrom; and Piedmont Junior College will promote Sunday School offerings in the Alabama and Georgia and Alabama Conferences and the same plan for scholarships that was arranged for by Elon College will apply to Piedmont Junior College, the same "generous person" that is giving a scholarship in each of the five Conferences in Virginia and North Carolina will give a scholarship of \$100 to each of the Conferences in Georgia and Alabama, and the college will also give a scholarship of \$100 to these two Conferences. The Sunday Schools in each Conference that make the largest gross gift to the college through quarterly offerings will be allowed to name a young person for a scholarship worth a hundred dollars, and likewise the Sunday School that makes the largest per capita gift will be allowed to name a young person for one of these scholarships.

It might be possible that the same Sunday School will win both scholarships. This plan gives equal opportunity to the small Sunday Schools to win a free scholarship. These quarterly offerings should be arranged for on every fifth Sunday, but since some of the Sunday Schools have not taken quarterly offerings, it may be necessary for them to double up if they want to win a scholarship for the coming school year. For some time this promotional work in the Sunday Schools will be largely educational, but it is hoped that over a period of years it will yield some very needed support for Piedmont Junior College.

S. L. BEOUGHIER.

BIG CHURCHES SHOULD UNITE.

A definite agreement that the Presbyterian Church in the United States and the Methodist Episcopal Church of America should unite was reached recently at a conference of commissioned representatives of the two Churches, Rev. Eugene M. Antrim, Oklahoma City, secretary of the joint committee announced. The two denominations have a membership of 6,000,000.

Devising of a plan, which might also serve for future alliance with other denominations, and its adoption by the Presbyterian general assembly

and the Methodist Episcopal general assembly are steps toward union to be expected later, Rev. Antrim said.

"Our beliefs, our doctrines, and in fact everything about the two denominations are so similar that union is almost inevitable," he declared.

The announcement followed a day of discussion between members of the Presbyterian department of Churches co-operation and union, headed by Dr. J. Ross Stevenson, of Princeton, N. J., and the Methodist Episcopal committee on relations with other denominations, headed by Bishop Herbert Welch, of Pittsburgh.

The Presbyterian officials also met with officials of the United Presbyterian Church for what Dr. Stevenson declared to be a resumption of informal discussions looking toward an alliance between the two denominations. The United Presbyterian denomination has a membership of approximately 176,000, and has national headquarters here.

The ultimate organization of the plan for union

of the Presbyterian and Methodist Episcopal denominations was regarded by conference leaders as the task of a joint committee as suggested by Rev. Dr. Joseph A. Vance, of Detroit.

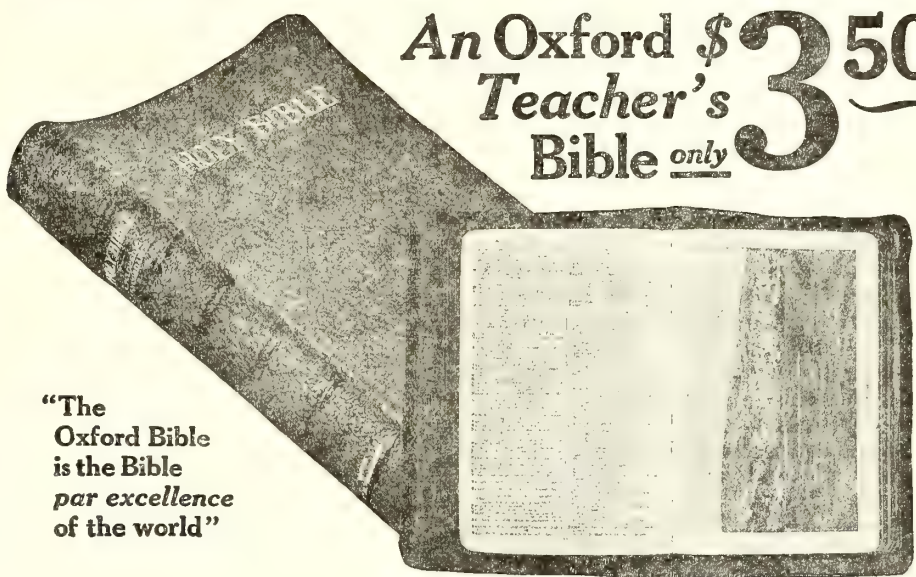
The conference, which was closed to the public, was attended by high Church officials from Chicago, Detroit, Buffalo, N. Y., Baltimore, Columbus, Washington and Philadelphia. The conference was the result of a resolution adopted at the Methodist Episcopal Conference at Kansas City last year looking to a union with the Presbyterians. It later was sent to the Presbyterian general assembly at Tulsa, Okla.

It has been said of the world's history hitherto that "might makes right." It is for us and for our time to reverse the maxim, and to say that right makes might.—Lincoln.

The spirit of good will among men rests upon spiritual forces.

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17 And there was a very sore battle that day; and Abner was beaten,

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6 And Ā-hī-shār was over the household: and Ād-ō-nī-rām the son of Ab-dā was over the 'tri-

- | | | |
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

SUNDAY SCHOOL AND MISSIONS.

Said a Sunday School superintendent: "This school's business is to teach the Bible, not missions."

To compress into ten words a denser ignorance of the Bible or a heresy more fatal to the progress of Christ's kingdom would be a difficult feat. That missions form the central current of Scripture, we have already seen. The New Testament, the crown and climax of divine revelation—by whom was it written? By missionaries. For whom was it written? For mission converts and mission Churches. It is not primarily a system of doctrine, or a collection of proof-texts, or a miscellany of lessons. It is the history of a campaign, beginning from Jerusalem and aiming at the uttermost parts of the earth.

Its main sections are two. The first four books contain the life of Christ whose last command was "Go, and lo I am with you." The rest are the history and results of the going. The first four, "Christ in Palestine." The other twenty-three, "With Christ on the mission field." The gospels close with the Saviour risen and pointing outward. The next book is "The Acts of the Missionaries," the word apostle being but the Greek spelling of the word missionary. Then follow the epistles, written to strengthen the hearts and guide the life and thinking of the missionary converts and Churches.

If the New Testament were taught in every Sunday School as primarily a missionary book, beginning with the life of the Great Missionary, then the acts of the missionaries, then the letters of the missionaries from this, that, and the other point of the far-flung battle line—the Church of tomorrow would be far nearer what our Lord intended His Church to be, and the kingdom would go forward with a mighty stride.

The object of Sunday School teaching—is it simply to impart knowledge? An experienced schoolmaster was asked, "Do you not get weary of going over the same old subjects, with class after class, year after year? How do you live through the sameness and grind?" "You forgot one thing," was the reply. "You forget that I am not really teaching that old subject-matter at all. I am teaching living boys and girls. The matter I teach may become familiar and lose the thrill of novelty. But the boys and girls are always new; their hearts and minds are always fresh and inviting; their lives are always open to new impressions, and their feet ready to be turned in new directions."

Just so, Sunday School superintendents and teachers that know their business are not teaching the Bible, save as a means to an end. Bible knowledge is not the true objective. But they are seeking, through the Bible, to train every member of the school to be a missionary-hearted Christian, because the spirit of missions is the spirit of Christ, expressing itself in loving service in the home, the school, the community, and unto the uttermost parts of the earth.

How far the average Sunday School fails of imparting the missionary passion, we all know. Multitudes carry away from their years of attendance on it no world vision of Christian service, no consciousness of missionary obligation, scarcely a country-wide conception of the kingdom. Passing strange this is when we remember that Christianity is a missionary religion and that the Church's supreme business, for which the Sunday School is the appointed training department,

is the establishing of Christ's kingdom throughout all the world.—*Dr. Egbert W. Smith, in Desire of All Nations.*

LIFE'S SUPREME LESSON.

The supreme lesson that the Christ-like life of self-forgetting service is the richest, the most satisfying, the most blessed in retrospect—where can we find this lesson taught so convincingly, so interestingly, so simply and vividly, as in the lives of the missionaries?

Said James B. Angell, LL.D., ex-president of the University of Michigan and formerly United States minister to China and Turkey:

"I have had the good fortune to be in the homes of princes and the palaces of the rich in many lands, but I am speaking the simple truth when I say that I have never been anywhere in the world in homes which impressed me so with the happiness of the dwellers as the humble homes of our hard-working missionaries on the foreign field. It was not the happiness of pomp, but it was that highest of all earthly happiness, which God grants to every man and every woman who makes the supreme end and desire of life to do the work of the Master, regardless of personal comfort."

"Exposed to robbers by night and invaders by day," wrote Ann Haseltine Judson, in her journal at Rangoon, Burma, "we both unite in saying that we never were happier."

After nearly fifty years of ceaseless toil and self-sacrifice in India, where for many years, as he himself said, he was tolerated like a toad and then hunted like a beast, William Carey left it as his dying testimony that the work of a missionary "is the most blessed service in which any human being can be employed in this world."

"You can hardly conceive how I feel," wrote Mary Moffat, "when I sit in the house of God surrounded by Christian natives. Though my situation may be despicable and mean in the eyes of the world, I feel that an honor has been conferred upon me which all the kings of the earth could not have done me. I am happy, remarkably happy, though my habitation is a single room with a mud wall and a mud floor."

Robert Moffat declared that if he had a thousand lives they should all be devoted to preaching Christ to those who had never heard the joyful sound.

Livingstone reached Linqanti through flooded country, struggling through swamps and water three and four feet deep. His hands were raw and bloody. His knees were through his trousers. He was weak from repeated attacks of fever. Yet he writes, "What an unspeakable mercy it is to be permitted to engage in this most holy and honorable work! What an infinity of lots in the world are poor, miserable, and degraded compared with mine!"—*Desire of All Nations.*

VALUE OF MISSION STUDY.

Through personal interviews, correspondence, and reports obtained from the leaders of mission study classes it is believed that the value of mission study in the lives of young people has been fairly estimated in the following testimonies:

"Mission study has caused me to be a better Bible student." "It has led me to a realization of the value of a human soul." "It cultivates a hunger for the whole truth of human life in the world." "The more we study missions and become enlightened on the subject, the more inter-

ested we are in the work." "It sets young people to thinking with regard to the problems and possibilities of the work." One student says: "The success of the work in foreign lands and the beautiful Christian lives produced have all been to us a strong present-day proof of the living power of the gospel." Another says: "By contrast with heathen religions, the blessings of the gospel are made clearer, gratitude engendered, and a deeper interest in lost souls awakened."

In some instances conversions have resulted from mission study. "One young lady was converted in the mission study class." "One member was won to Christ." "There were two conversions in one class due to the opening of the mind to the possibilities of God."

As a result of mission study, young men and women have already sailed for the field, while others are preparing for service at home and abroad. "One of our members has left us to begin work as a missionary at Singapore." "Two of the members are planning to work in foreign fields." "One young man was led to enter the ministry." "Several young people have made the decision to go into regular Church work." "A young man and his wife gave themselves to mission work."—*Missions in the Sunday School.*

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 9, 1929.

Sunday Schools.

Previously acknowledged	\$1,869.16
Wake Chapel, Fuquay Springs, N. C.	4.00
Hopedale, Burlington, N. C.	2.19
Palm Street, Greensboro, N. C.	6.00
Shiloh, Bennett, N. C.	1.07
Zion, Moncure, N. C.	1.20
Ether, N. C.	1.58
Antioch, Harrisonburg, Va.	5.03
Lebanon, Semora, N. C.	2.38
Hines' Chapel, McLeansville, N. C.	1.22
St. Luke's, Dover, Del.	1.00
South Norfolk, Va.	10.11
Vanceville, Tifton, Ga.	1.05
Mt. Olivet (G), arch, Va.	2.85
Pleasant Ridge, Guilford College, N. C.	1.50
Holy Neck, Holland, Va.	8.00
Linville, Va.	5.26
Rosemont, Norfolk, Va.	12.50
Elm Avenue, Portsmouth, Va.	30.00
Total	\$1,966.10

Individual and Church Collections.

Previously acknowledged	\$ 799.62
D. A. Mann, Moncure, N. C.	5.00
Miss Anna L. Smith, Clayton, N. C.	2.50
Total	\$ 807.12

Specials.

Previously acknowledged	\$7,235.57
J. K. Eppard, Stanley, Va.	30.00
F. O. Leonard, Jonesboro, N. C.	3.00
Catawba Springs, Raleigh, N. C.	7.89

Total \$7,276.46

Summary.

Previously acknowledged	\$18,144.80
Sunday Schools, regular	96.94
Individual and Church collections	7.50
Specials	40.89

Total to date \$18,290.13

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

The following are the receipts and disbursements of the W. B. M., S. C. C., for quarter ending December 31, 1928:

Receipts.

Alabama—Women\$337.51

Cradle roll	1.50	
Eastern Va.—Women	\$707.71	\$.339.01
Young people	150.08	
Willing Workers	51.32	
		909.11
North Carolina—Women	\$686.01	
Young People	85.40	
Cradle Roll	3.15	
		774.56
Valley of Va.—Women	\$ 89.19	
Young People	52.20	
Cradle Roll	.15	
		141.54
Total receipts	\$2,164.22	

Disbursements.

Foreign Missions:		
Japan—Dues	\$239.34	
Specials	206.85	
Kitamura Mission Home	111.22	
Kindergarten	2.32	
Bible Women	25.00	
Sunday School	12.50	
		\$ 597.23
Porto Rico—Kindergarten	\$ 2.48	
Santa Isabel	137.25	
Relief fund	685.60	
		825.33
Home Missions:		
Richmond—Dues	\$239.34	
Specials	102.74	
		342.08
Raleigh	102.75	
Orphanage	20.00	
Mountain work	137.25	
Alabama—Pisgah parsonage	\$ 64.79	
Roanoke Church	64.79	
		129.58
Total	\$2,154.22	

Respectfully submitted,

MRS. H. S. HARDCASTLE,
Treasurer.

QUARTERLY REPORT.

Following is the report of the Woman's Home and Foreign Mission Board, Eastern Virginia Conference, for the quarter ending June 30, 1928:

Women's Societies.

Antioch	\$ 8.61
Berea, Nansemond	27.25
Berea, Norfolk	6.00
Bethlehem	31.77
Christian Temple	158.25
Cypress Chapel	21.20
Damascus	6.00
Dendron	4.90
Elm Avenue	22.50
First, Norfolk	21.50
First, Portsmouth	33.60
First, Richmond	17.25
Franklin	53.00
Holland	17.20
Holy Neck	73.25
Hopewell	14.25
Isle of Wight	4.50
Liberty Spring	18.95
Mt. Carmel	33.48
Newport News	9.70
Oakland	3.00
Rosemont	61.50
Suffolk	99.50
Wakefield	18.00
Windsor	18.85
	\$ 784.01

Young People's Societies.

Antioch	\$ 13.15
Berea, Nansemond	2.55
Bethlehem	5.50
Burton's Grove	16.25

Christian Temple	10.56
Damascus	10.00
First, Norfolk	2.25
First, Portsmouth	6.40
Franklin	21.50
Holland (Bertha Rowland)	24.15
Holland (Barrett)	4.00
Holy Neck	12.00
Hopewell	4.70
Liberty Spring	10.45
New Lebanon	4.71
Rosemont	5.10
South Norfolk	3.00
Suffolk	17.05
Waverly	8.00
Windsor	4.46
Union, Surry	6.40
	192.18

Willing Workers' Societies.

Berea, Nansemond	\$ 3.00
Bethlehem	1.25
Christian Temple	12.41
First, Norfolk	1.75
First, Portsmouth	3.40
Franklin	15.00
Holland	4.78
Holy Neck	4.98
Hopewell	4.30
Liberty Springs	3.10
Mt. Carmel	2.70
Newport News	3.55
Rosemont	6.00
South Norfolk	5.70
Suffolk	1.50
	73.42

Total \$1,049.61

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

NEWS NOTES.

BY MRS. W. M. JAY.

Friday, February 15th, is the day set aside as the "World Day of Prayer for Missions." This is one of the greatest meetings our women have during the year, and we hope to have many reports for our news column.

The day of prayer for missions has been ob-

served by the Church women of the United States and Canada for many years. As the years have passed, women of other countries have joined until it has become a world day of prayer—a world-wide union of Christians of all races, meeting on the same day, and voicing in many languages their petitions to the Father, that His name may be hallowed, His kingdom come, and His will be done on earth.

Mrs. O. S. Mills, president of the Rosemont Missionary Society, gives us the following information regarding their Thanksgiving service: A publicity committee of five distributed envelopes and gave a personal invitation to every member of the society, with the urgent request that they bring an offering in money and in words of thanks to God. The program of our genial board was used. The meeting was well attended and an offering of \$31 was given. This society also sent a nice box to Porto Rico.

The sympathy of our women will go out to Mrs. O. H. Paris, secretary of the North Carolina Woman's Missionary Conference and president of the Greensboro Woman's Missionary Society, in the loss of her little daughter, Margaret, aged 11 years, the only child of the home. Sweet and winning, and possessed of an unusually keen mind, she gave promise of a bright future. She was sick for four weeks from flu complications, and she fell asleep on February 5th.

OFFICIAL NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention, at its last session, accepted an invitation from Newport News to meet there in 1929. But inasmuch as their new Church will not be completed by the time of the Convention, the Newport News people have asked to be relieved from entertaining this year. The executive committee is, therefore, anxious to receive an invitation for the coming session of the Convention. Please take this up with your school and notify us if you wish to entertain.

J. F. WEST, JR., President,
Waverly, Va.;F. C. LESTER, Rec. Sec'y,
Waverly, Va.;W. C. HOOK, Ex. Sec'y,
Holland, Va.,

Executive Committee.

RECOMMENDED PLANS AND PROGRAM

February, March—Foreign Mission Months

THE SOUTHERN CONVENTION, in its Richmond Session last year, made February and March "Foreign Mission Months" for educational and informational purposes, culminating in an offering from all the Churches for Missions at, or on the nearest possible Sunday to, Easter—March 31, 1929. The goal set for the offering—Home and Foreign Missions—from Sunday Schools, and Churches, and individuals is \$33,000; Woman's Societies, \$12,000—total, \$45,000. Inasmuch as the entire amount thus asked must be raised by voluntary offerings, the Conferences, in their recent sessions, in which the matter was discussed, adopted and recommended to the Sunday Schools and Churches the following method to be pursued in reaching their quota of one-third as much for Missions as for pastor's salary:

FIRST: When a Church uses the Budget Plan, write into that budget one-third the amount of pastor's salary to go to Missions, and send this in monthly or quarterly.

SECOND: If the budget is not used, canvass the individuals of the Church and Sunday School to find out how much each will give to Missions and when, entering the same on a card prepared for the purpose and which may be had of the Mis-

sion Secretary, Elon College, N. C.

THIRD: Where neither of these plans is adopted, then endeavor to increase the offering from the Sunday School, and at or about Easter have a Missionary Rally and try to raise the entire amount of the quota at that one service, in conjunction with the monthly offerings from the Sunday School for the year.

Each Church and Sunday School should use one or the other of these plans.

MISSION BOARD, SOUTHERN CHRISTIAN CONVENTION, INC.

J. O. ATKINSON, Secretary - - - - - Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson VIII—February 24, 1929.

CHRISTIAN GROWTH.

GOLDEN TEXT: "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ."—2 Peter 3:18a.

LESSON: John 1:40-42; Matt. 16:15-18; John 21:15-19; Luke 2:40, 52; Eph. 4:11-16; Phil. 1:6, 9-11; Col. 1:9-11; Heb. 6:1-3.

DEVOTIONAL READING: John 15:1-8.

There was born into the home of the writer of these notes a little over a year ago a baby boy. What a relief it was to know that after all those months of uncertainty and discomfort on the part of the mother, the little one had arrived safely and that the mother had come through the "valley of the shadow" all right. The birth of that boy, the fact that he came into a new world with life in his little body—what a tremendously important event that was! To be born of the flesh is a very significant and important event.

But any parent knows that this is only the beginning. What care that baby boy has required! What work he has caused! What concern he has laid upon the heart of the father and mother! What tremendous issues are involved in that little life! What a challenge to intelligent training and loving care that little boy flings at his parents! Or, let us put the matter in another way: Suppose that after that little boy had come into the world, the father and mother had said in so many words, "Thank God, the little fellow has arrived! It is all over. We can take things easy now. We have done our part." Suppose they had left him to care for himself. Suppose they had simply taken care of his physical necessities. Suppose they give no heed to his training, that they make no provision for his education, that they do not bother with trying to teach him high ideals, that they make no attempt to help him to help himself. One can readily see that in the light of the possibilities of life that there is something after all more important than simply to be born.

Now let us transfer this principle to the matter of the Christian life. There are many people who think that the important, and the all-important thing in the Christian life is to be born again. If only people can be persuaded to "be converted" and to "join the Church," all is well. Christ said, "Ye must be born again," and when a man has been born again, that is all there is to it—thus do many people reason with themselves and with others.

Now, it is absolutely essential that man and women be born again or anew. Except a man be born again or anew or from above, he cannot enter or see the kingdom of heaven, said Jesus. One suspects at times that one thing the matter with so many members of the Church is that they have never been born again. They have never been regenerated. They are still living in the realm of the natural rather than in the realm of the spiritual.

But just as being born in the physical sense is only the beginning and not the end, just so is being born anew in the spiritual sense the beginning and not the end. You cannot make much of a Christian out of a man who has never been born again, who has not experienced in his heart the regenerating and transforming power of the Spirit

of the living Christ. But, on the other hand, he is a poor Christian indeed who interprets his Christian life in terms of the fact that was at a certain time born into the kingdom. In other words, conversion is not the ultimate goal in the religious life; it is simply the starting point, the means to an end. The ultimate goal of the Christian life is Christ-like character and conduct. Not babes in Christ, but "a perfect man, unto the measure of the stature of the fullness of Christ" is the goal of the Christian life.

The failure to recognize this central truth of Christianity accounts in large measure for the stunted and dwarfed Christians who are to be found in such large numbers in every Church. The idea of Christian growth has never laid hold upon such people. They have looked upon the Church as the "ark of safety." They have interpreted the Christian life as a finished and completed product, rather than as a never-ending process of growth and development in Christ-likeness. They have never seriously set themselves to the task of putting themselves in that atmosphere and providing themselves with that spiritual food, and resolutely setting themselves to those spiritual exercises which will make for well-rounded, constantly growing Christian character. They have grown but little in grace and in the knowledge of our Lord and Saviour Jesus Christ. Ministers and Sunday School teachers need to emphasize again and again the fact that Christian growth is not an elective in the Christian life; it is a required subject. Jesus Himself is authority for the principle in its application in our individual lives.

Now, when one thinks of Christian growth he can think of it in terms of growth in the natural world. A seed grows by being in a suitable soil, by getting the proper nourishment, by getting sunshine and moisture and warmth, by being cultivated, by being pruned of all parasitical growths, by being cared for. Of course, the seed must have inherent life in itself. Put an artificial seed in the best soil and give it the best attention and it will never grow. The same principle applies to the Christian life. Let a man have the experience of conversion, then let him put himself in that atmosphere which is congenial to the Christian life, let him attend services of worship, let him nourish his soul on prayer and meditation and Bible reading, let him exercise his soul in active service, let him keep his life open to the spirit of the living and life-giving Christ, and let him do this persistently and insistently and consistently and he will grow; he cannot help growing! A man is not responsible for growth in spiritual life any more than he is responsible for the growth of a seed. But he is responsible for the conditions of growth. Let him fulfill in the spiritual world the simple conditions which foster growth in the natural world and he will grow. And unless he grows, he will die. This is one of the inexorable laws of life.

At the risk of making these notes unduly long, the writer wants to call attention to this principle of growth as illustrated in today's lesson. At first, the disciples simply "followed Jesus." But under His teaching and because of His spirit they "grew" until in that memorable experience at Caesarea Philippi, in the words of Simon Peter, they came to see that He was indeed "the Christ, the Son of the living God." But that was not enough. Jesus would have them understand that the Christian life was something more than an understanding of what He was, to say nothing of simply following Him. In the incident as related

by John, He suggests that the ultimate test of discipleship is to love Him so sincerely and so passionately that the whole life overflows in service to one's fellow-men.

It is not amiss to remind the readers of these notes that we are in the midst of Lent. Whether we be members of those communions which observe Lent or not, we overlook a supreme opportunity if during this period we do not deepen and enrich our devotional life and avail ourselves of the splendid opportunity for Christian growth which the Lenten period both suggests and makes possible.

CHRISTIAN ENDEAVOR.

Sunday, February 24, 1929.

TOPIC: "Why is Christianity the Only Adequate Religion?"—Acts 4:8-12; John 3:16.

Some Bible Hints.

Christianity satisfies because it fills us with the Spirit, with heaven itself, with power to live the Christ-life (v. 8).

Christianity is the only religion that has a personal Saviour. It is more than a doctrine, it is trust in a person (v. 10).

Christianity offers not merely paradise, but salvation—release from the power of sin now. It offers forgiveness, joy, health, wholeness (v. 12).

Christianity alone reveals a personal God of love, who gives Himself for our salvation (v. 16).

Suggestive Thoughts.

Christianity is known by its fruits. It lifts believers to higher levels of living, and it lifts nations as well. Compare America and China, for example.

The God described by Jesus, a loving Father, is the only God revealed in any religion who wins at once our acceptance. You can worship such a God and no other.

Christianity is the only religion that sets up God Himself as a model to be followed. "Be ye perfect as your Father in heaven is perfect." The meaning is to be perfect in loving.

Christ's ideals as revealed in the Sermon on the Mount appeal to the moral sense of mankind. They are ultimate practical truth. No other religion makes such an appeal.

A Few Illustrations.

At the World's Parliament of Religions in Chicago, when representatives of many faiths expounded their religious beliefs, Christianity shone like a star. It had the best in all other religions and none of their weaknesses.

There is much truth in Buddhism, but there is something wrong with a system which, like this system, produces worshipers of cows. A religion is known by its fruits.

Buddhism, which claims to be tolerant, persecutes those who confess Christ, often driving them from home and family. Would Christ, who turned the other cheek, do this?

Mohammedanism is an aggressive religion, but it does not build hospitals, foster civilization, establish benevolences. Christianity alone does that.

To Think About.

What is the greatest feature of Christianity? How does the teaching about the love of God raise Christianity above other religions?

Why should we respect the good in other religions?

RESOLUTIONS OF APPRECIATION.

Whereas, Miss Pattie Coghill has been associated with the Board of Religious Education for several years, and has throughout these years, both by her character and by her diligence and efficiency, greatly contributed to the work of

Christian education throughout our Convention; and

Whereas, she has done such constructive work as has laid the foundation for those who may follow her; and

Whereas, the unstinted way in which she has given herself to her work has made such demands upon her physical and nervous energy that her health was threatened and she felt constrained to give up the work which she loved:

Be it therefore resolved, That we, the members of the board, hereby express the grateful appreciation both of our board and of the Convention which we represent, of the sterling character, the efficiency in service and the devotion to duty of Miss Coghill; that we express our appreciation of her fine spirit of co-operation and her constructive suggestions in regard to the work which she believed to be so vital; that we commend her for her fine work both in the field and in our summer school.

Be it resolved also, That we hereby express the hope that Miss Coghill will build up that reserve of physical and nervous energy which will restore her to abounding health; and that we hereby express the wish that in the work to which she has been called she may find fruitfulness and abiding satisfaction.

Be it further resolved that a copy of these resolutions be sent to Miss Coghill, a copy sent to THE SUN for publication, and a copy kept on file in the records of the board.

F. C. LESTER,
MRS. J. W. PATTON,
C. H. STEPHENSON,
E. T. HOLLAND,
W. H. BAKER,
J. F. MORGAN,
H. S. HARDCASTLE,
Board of Religious Education.

WASHINGTON'S ANNIVERSARY.

Congress has authorized appropriations of \$4,500,000 for a nation-wide celebration in 1932 of the 200th anniversary of the birth of George Washington. The commission which has charge of the proposed celebration met recently to formulate definite plans for this event.

As part of the proposed celebration, the meeting adopted a resolution calling for the construction of a suitable highway to connect Mount Vernon, Va., the home and burial place of Washington, with the south end of the Arlington Memorial Bridge now being constructed in the city of Washington over the Potomac River.

The meeting also adopted a resolution for the publication of all of George Washington's papers, except his diary which has already been published. Another resolution called for the restoration of "Wakefield," birthplace of George Washington. It provided further for the appointment of a committee of three to consider plans submitted by the National Wakefield Association and army engineers for restoration of this property, which is owned jointly by the United States and the association.

President Coolidge, chairman of the commission, presided at the meeting. Others present were Senator Fess, of Ohio, vice-chairman; Senator Capper, of Kansas; Senator Glass, of Virginia; Senator Bayard, of Delaware; Representative Tilson, of Connecticut; Representative Byrns, of Tennessee; the Vice-President, Charles G. Dawes; C. Bascom Slemph, of Virginia; the Speaker of the House, Nicholas Longworth; William Tyler Page, of Maryland, Clerk of the House and executive secretary of the commission, and Mrs. Sherman, of Denver, Colo.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

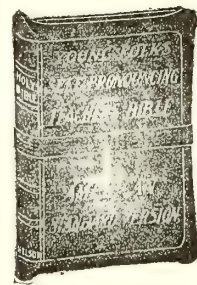
- Improved Uniform Series International Lessons.
- 1. Bible Lesson Picture Roll, 21x32 inches, per quarter \$1.25
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- 1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
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In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and

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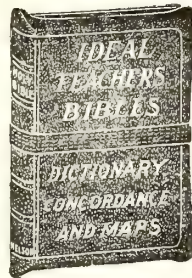
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1536 E. Broad St., - - - Richmond, Virginia.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

TOUCHING JESUS.

"If I touch but His garment I shall be made whole."—Mark 5:28.

Did you ever touch Jesus? Not many do; at least they do not realize it. Six hundred thousand Israelites thronged Him for the promised land, but only a few got there. Hundreds thronged Him, elbowing Him all the way, but His virtue went out only to one who touched Him. What was that touch? It was the unqualified faith of the seeker. "He that cometh unto the Lord must believe that he is, and a rewarder of them that seek Him." How about that time you prayed and you knew in your soul that God was in you, and you had an immediate answer? How about those holier moments perhaps listening to a sermon or to a good song, and you resolved you would live a better life? How about those hours awake in bed when you dreamed of the Christ-like life and visions of spiritual significance dawned in your soul? Touching Jesus.

Prayer.—Dear Father, we desire to touch Thee in that vital way that cleanses us from sin and all soul impurities, and endows with Thy virtue. Grant to us to shut out the world and talk with Thee until we shall find. *Amen.*

TUESDAY.

A NEW CREATURE.

"If any man be in Christ he is a new creature."—2 Cor. 5:17.

At the brook Jobbok Jacob struggled all night with a heavenly spirit. At the break of day he won. He decided to give up himself, trust God and take the consequences. He decided to go back to Esau and set his bad past straight and spend the rest of his life straightening out his own crooked ways. At that moment his soul came to a rest and peace and he was no longer Jacob, but Israel. Heretofore life had been a living for him, and no matter how he got it. Now it is "Penial," which means "the face of God."

That is how God makes folks over who surrender to Him.

Prayer.—Our Father, in heaven, draw us to Thee, that heaven's perfections and glories for this world may lead us on to its achievements in every experience until we shall be with Him forever there. *Amen.*

WEDNESDAY.

GETTING AWAY FROM SELF.

"I will arise and go to my father, and will say unto Him, Father, I have sinned against heaven, and in Thy sight; I am no more worthy to be called Thy Son, make me as one of Thy hired servants."

"He that hearkeneth unto counsel is wise."—Prov. 12:15.

"Who walketh wisely he shall be delivered."—Prov. 28:26.

As a child runs in at meal-time and flops down at the table, face and hands all dirty from the play of the day, calling for something to eat, so is a man who is engrossed in the material interest of the world and his own satisfactions. But as

mother leads him to the mirror and says, "Look, what so you need?" so is he who faces Christ—he soon sees the wrong of his way, and "beats" it to the place of washing.

Not many years ago a monument was unveiled in New York representing Washington in prayer. This was taken from that experience of his when all hope of re-enforcements were gone and he said his re-enforcement was God. It was at this time the great general was often seen upon his knees.

The richest moment in any man's life is when he feels so poor that there is nothing to do but to go to God.

Prayer.—Our Father, and our God, we do realize more and more that all the gains of this world are naught without Thee. We pray for a daily submission and surrender to Thee. *Amen.*

THURSDAY.

EAGLES AND GOD'S WAY.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord did lead them."—Deut. 32:11, 12.

That is just how they do it, and that is just how God does it.

We are told that when young eaglets are old enough, the mother bird destroys the nest and shoves the little birds out into space to make them fly. That is her method for teaching them to fly and to awaken in them a consciousness of their own power.

God does not drop His children and leave them to fall. He gets under their fall and bears them up. When the "bottom dropped out" with Jacob and the prodigal son, they would have gladly given all that they had ever possessed for peace to their accusing conscience. Their experience, however, seemed to be a necessary one to bring them to their senses, and just that was necessary to give God a chance to get under those men and bring them in to His service. God stands at the door of every heart ready to bless, but He never makes the way so easy as to come in unwelcomed. We all must come to where we say, "I will arise"—and make all things right.

Prayer.—Dear Father, in the name of Jesus our Lord, we pray for humility. Awaken in us a deep realization and consciousness of Thyself, and of our debt to Thee. Slaken not Thy Spirit with us until we are fully Thine. *Amen.*

FRIDAY.

SOMETHING NEW.

"Behold all things are become new."—2 Cor. 5:17.

When the prodigal decided that he would live in harmony with his father's house and do right, he was a new man. All things were new to him.

When Jacob decided to go back to Esau and make his past right and serve God, he was a new man.

When conscience has made itself heard, God gives one a new life; he speaks in a new language, as it were—doctrine (truth) seems new, commandments are new, he has put on the new man, living is new, and all things are new. The face that was harsh and forbidding is now the expression of kindness and love.

After Jacob's change, he blushed to say his name was Jacob, which means "deceiver," "supplanter." But now it was Israel, which means "Striver"—"I have striven and am striving with the Lord."

Prayer.—Dear Father our God, in the Saviour's name we come to Thee for succor. Remember us and give us blessed experiences with Thee, that we may know we are Thine. *Amen.*

SATURDAY.

EVIDENCES OF REGENERATION.

"As many as are led by the Spirit of God, they are the sons of God."

"The Spirit itself beareth witness with our spirit that we are the children of God."

"The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law."

And added to these is love of His law, obedience to law, love of righteousness, hatred for sin and all unrighteousness. A new-born soul may not have all these, but he will have some of them to some degree and all will come as he cultivates them.

Prayer.—Our Father, forgive us all our iniquities, heal us of all our diseases, redeem us from destruction, crown us with lovingkindness and tender mercies, oh satisfy us and reunite us daily. *Amen.*

SUNDAY.

CHANGED INTO ANOTHER MAN.

"And Thou . . . shalt be changed into another man."—1 Sam. 10:6.

Human nature had asserted itself and Israel clamored for a king. Saul was given and Samuel turned to him, saying, "Thou . . . shalt be turned into another man."

Saul's fitness to be king and be of special service depended upon the spirit of the Lord coming upon him.

A true child of God seeks the realm of his highest usefulness and joy, and he must be endowed with power from on high in order to possess the heart-life that is the issue with us in all things. The new life means especially two things to every believer—deliverance from self and dedication to God.

As a result, the life gains a new capacity. The capacity gets power, the power goes out and works.

Prayer.—Dear Father, we come to Thee, asking for the new man to be in us, that the man that is may surrender to the man that ought to be. *Amen.*

APPOINTMENTS.

Rev. E. C. Fry, D. D., our missionary from Japan, now on furlough, will speak on "Missions" or preach at the following Churches: Henderson, N. C., Wednesday night, February 20th; Liberty (Vance), Thursday night, February 21st; Fuller's Chapel, Friday night, February 22nd; Pleasant Union, Sunday A. M., February 24th; Pleasant Hill, Sunday night, February 24th; Durham, N. C., Wednesday night, February 27th; Sanford, N. C., Friday night, March 1st; Burlington, N. C., Sunday 10 and 11 A. M., March 3rd; First Church, Greensboro, N. C., Sunday night, March 3rd; Palm Street, Greensboro, N. C., Sunday 3:30 P. M., March 3rd; Reidsville, N. C., Monday night, March 4th; Elon College, Thursday A. M., chapel services, March 5th; Shallow Ford, Tuesday night, March 5th; Danville, Va., Wednesday night, March 6th.

If SUN readers in the vicinity, in addition to the pastor's announcement, will make these appointments known, it will be appreciated.

Dr. E. C. Fry, returned missionary from Japan, can only be with us a very limited time. I have made the above schedule from such information as I had on hand. If other Churches can arrange to have him with dates named, Dr. Fry will be glad to go. Those congregations who hear him will be fortunate indeed. We only wish he could visit all our Churches.

J. O. ATKINSON,
Secretary.

Christian Orphanage

Dear Friends:

In the beginning of institutions of charity, we are told that there were three classes of folks who contributed toward their support. One class was people who had money and were willing to give. They contributed of their means to give the help-less a home. Through all the years this class of givers have been loyal and faithful and are still faithful. There was another class. This class had no money, but had friends who had money whom they could influence to give. This, too, is a very helpful class. In our twelve years of service in Orphanage work we have had some rich experiences with this class of helpers. Some years ago a man of wealth was passing through the town of Elon College and drove over to the Orphanage and did not even stop his machine; but three little boys were on the front lawn, and all tipped their little caps as he passed by. It touched his heart and he went home and called me on the phone and invited me to come to see him the next day. I went. He asked me many questions about the work. He said an institution that could train little boys to be so gentlemanly and polite was worthy of support, and when I bade him good-by he placed five hundred dollars in my hand, and, with tears trickling down his cheeks, he said, "God bless you in your work." The three little boys had no money, but they influenced a man who did have it.

The largest individual gifts in money that have come to the Christian Orphanage have been given by men who never saw the Orphanage, but gave on the advice of one who had visited the institution and saw its needs. Sometimes, if one has no money, the suggestion to some one who has may influence splendid contributions to such a worthy cause as this.

Then there was another class. This class were people who had no money but were willing to serve. A man and his wife would take charge of the institution and run it for a period of time without pay, and then others would take their place and they would return home. But this third class of assistance is not in practice today, and in these modern times would not work.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 14, 1929.

Brought forward \$1,271.42

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Rocky Ford\$ 2.20
Hines Chapel 1.90
Berea 10.25
Greensboro, First 10.89
Durham 20.35
Liberty 1.07
46.66

Eastern N. C. Conference:

Plymouth\$ 5.34
Catawba Springs 6.00
Mebane 2.00
Hayes Chapel 8.96
22.30

Western N. C. Conference:

Pleasant Cross\$ 2.26
High Point 7.35
Park's Cross Roads 1.43
Hank's Chapel 3.56
Pleasant Hill 5.80
Ramseur 9.00
Grace's Chapel 2.00
Randleman 2.92
34.32

Eastern Virginia Conference:	
Rosemont	\$10.84
Holy Neck	10.00
South Norfolk	10.11
Franklin	6.84
Oakland	4.00
Valley Virginia Conference:	
Dry Run	\$ 3.85
Leaksville	3.41
Antioch	2.83
Alabama Conference:	
Noon Day	.55
Georgia and Alabama Conference:	
Vanceville	1.05
Special Offerings.	
Less Wagoner cash item.....	\$ 2.20
Mrs. J. B. Montgomery, cash item..	1.00
C. M. Howard, support children....	20.00
W. H. Lee, support Mary Dell....	25.00
Mr. Roberts, support of children...	10.00
M. Y. Wilson, support children....	20.00
Woman's Board, S. C. C.....	20.00
F. O. Leonard, Jonesboro, N. C....	1.00
Bethel Church, Thanksgiving offer'g	7.69
106.89	
Grand total	\$1,535.07

BUILDS NEW SCHOOL-ROOMS.

The New Lebanon Christian Church, of Rock-ingham County, has added three new Sunday School-rooms to the Church. The New Lebanon Sunday School has been doing good work under the old conditions, but since the addition of the new rooms a greater work has been done in this field. The wonderful progress is due to the superintendent, W. T. Moore, and his efficiency in appointing an adequate teaching staff.

The offerings are made once each month for the Christian Orphanage and to missions, and quarterly to the fund of Elon College. Bro. Moore tells us that since the addition of this plan that it has been much easier to finance the school. This is in keeping with the promise of Jesus: "Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For the same measure that ye mete withal, it shall be measured to you again" (Luke 6:38).

J. W. KNIGHT.

THE WORDS OF JESUS.

No other words spoken on earth have had such a history; no other words carry such cargoes of wonder. They are the birds let loose from a region above us, just out of our reach, of which we are dimly aware, and toward which both faith and wisdom point. They appeal to some identity within us half forgotten, but vaguely remembered. They operate upon something below the surface of our lives. Their influence rises and grows of itself and builds itself into a temple within men. They speak in answer to a deep cry of the soul; they quench an intolerable fear; they make this world, even at its darkest, something of a home. They bind us something within us which must not lie broken too long, lest life turn bitter. God made us to need such words, and now that they have been spoken, it is as if the silence round about us had found a voice, singing like music in the hearts of men.—*Jos. Fort Newton.*

NOTICE.

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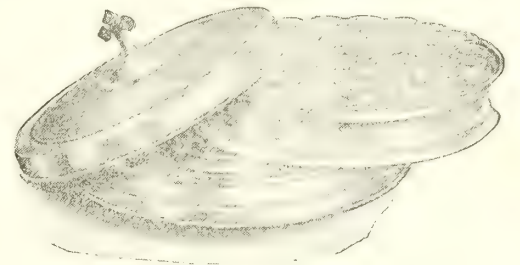
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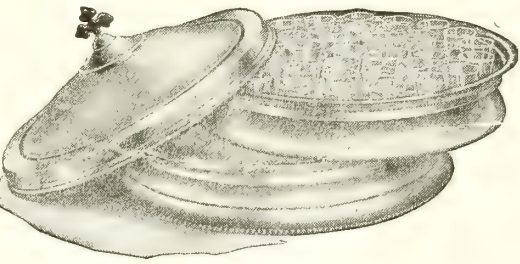
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Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
No. 2—Broad rim 1.60

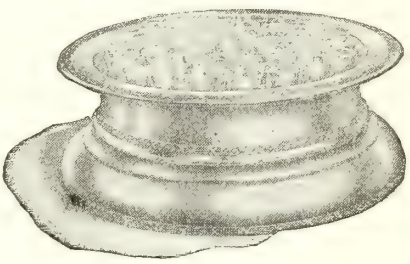


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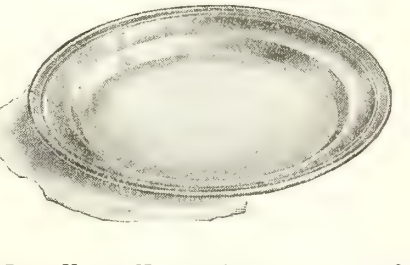
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- Tray No. 85—Interlocking only, with 36 glasses.\$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90

- Tray No. 90—Interlocking, with 36 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses
(this style has broad rim, which is sometimes preferred, due to increased ease of handling).\$22.00
Base No. 2—Silver-plate; fits Silver Tray 90... 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00



- Breda Plate No. 3—Narrow rim\$ 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

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OBITUARIES

KELLY.

Percy Kelly, Jonesboro, N. C., age 23, son of Mr. and Mrs. J. Walker Kelly, a devoted son, faithful member of the Presbyterian Church, active Mason, industrious citizen, enemy to no one, a Christian gentleman. In his going, the writer grieves the loss of one of his best friends among young men. B. J. H.

DAWSON.

Miss Nancy Dawson, Sanford, R. F. D., died at 58 years of age. She was a character member, deeply interested and regular attendant at Turner's Chapel Christian Church. Funeral services by the writer and Rev. R. L. Williamson, in the presence of an unusually large congregation of relatives and friends. B. J. H.

LONG.

Mr. Sidney F. Long, Chapel Hill, N. C., died very suddenly in his office in the 68th year of his life. He was a trusted and highly respected employee of the University of North Carolina. For many years he was chief of police of Chapel Hill. His convictions were strong. To him a thing was right or it was wrong. His faith and integrity won for him the lasting esteem of all classes. He was a member of Damascus Christian Church. B. J. H.

THOMAS.

Mrs. Delanah McIvor Thomas passed from this life at 72 years of age, leaving four sons and three daughters. She was one of those rare saintly characters in whom kindness, thoughtfulness, patience and persistence are so finely and powerfully blended. A very faithful member of the Shallow Well Christian Church. B. J. H.

BLAND.

Mrs. Annie Moore Bland, wife of brother John Bland, passed into the great beyond in the thirty-fifth year of her life, leaving husband and three little children. She had been a member of New Elam Christian Church since childhood, and was ever interested and faithful in the cause of right and a better life. Funeral and burial at New Elam Church. B. J. H.

HIGGS.

Joseph H. Higgs was born June 26, 1877, and died January 14, 1929, making his age, therefore, 51 years, 6 months, and 18 days. He is survived by seven children, his wife having died about ten years ago. The three youngest children are still at home, and will perhaps try to keep the home together without the guiding hand of either father or mother—a sad situation, even though they are good children. Bro. Higgs was a member of Newport Christian Church and a highly respected man. Funeral services at St. Paul's Lutheran Church, near his home, January 16, 1929. A. W. ANDES.

HELBERT.

Lyeurgus Sylvester Helbert was born September 1, 1857, and departed this life at his home in Harrisonburg, Va., January 14, 1929, at the age of 71 years, 4 months and 13 days. He was a highly respected man, a good citizen, and a kind husband and father. Surviving are his widow, two sons and one daughter, four grandchildren and two great-grandchildren. Part of the family belong to Bethlehem Christian Church, and the funeral services were held there January 16, 1929, and interment at New Market. The writer was assisted in the service by Rev. Joe French. A. W. ANDES.

MURRAY.

Willie Scott Murray was born in the month of April, 1873, and died in Durham, N. C., December 31, 1928, age 55 years and 8 months. He was converted several years ago, and, I am told, lived a real Christian life from that time till his death. For twelve years he had been a great sufferer, and for the past year or two his sufferings were intense, but these he bore patiently. The deceased is survived by his companion and nine children, and one brother, Lewis Murphy, of Leaksville, N. C.; two sisters, Mrs. Pattie Loftis, of Leaksville, and Mrs. Scott Tuck, of Finchley, Va.

The funeral services were held at the home in West Durham, N. C., and the burial was in Union Cemetery, Virgilina, Va., on the afternoon of January 1st. C. E. NEWMAN.

WHITT.

Miss Polly Whitt, daughter of James and Minerva Whitt, was born November, 1855, and died January 15, 1928, age 73 years and 2 months. Early in life she professed faith in her Saviour and united with Mt. Cana M. E. Church. In 1911 she and her sister, Betty, joined Liberty Christian Church, Nathalie, Va., where her membership remained till death. She is survived by six brothers—James, Tommie, of Nathalie, Va.; Henry, Joe and Robert, of Virgilina, Va., and Lewis, of Petersburg, Va. Her brother, John, and sister, Betty, preceded her to the spirit land by a few years.

After the death of Miss Whitt's mother several years ago, the old home was then broken up, and the remainder of her days she made her home with her brothers. She was of a quiet, kind disposition and loved by all. She will be missed by her loved ones and many friends. Her parting message to them was she was ready and willing to go on to her heavenly home.

C. E. NEWMAN.

WHITTEN.

Rayford B. Whitten was born January 27, 1853, in Coweta County, Ga., and died at LaGrange, Ga., January 18, 1929. He was seventy-six years of age less nine days. He married, in 1887, Miss Mary E. Pitts, of Troup County, Ga. She preceded him to the spirit world in February, 1919. Five children are left to mourn their loss—Mrs. Lola Phillips, Mrs. Felicia Brown, LaGrange, Ga.; Mrs. Lizzie B. Wetcher, Miami, Fla.; Mrs. Dovie Patterson, Milledgeville, Ga., and Rev. R. A. Whitten, Elon College, N. C.

Bro. Whitten spent most of his life on the farm near Roanoke. He moved into Roanoke, where he lived about ten years. After his wife died, he made his home with his daughter in LaGrange till his death. He was a loyal member of the Baptist Church, and died in the triumph of a living faith. Funeral services were conducted from the home by his pastor, Rev. W. P. Cofield, assisted by the writer. His body was laid to rest by his wife in the cemetery at Roanoke, Ala., to await the resurrection of the just. May God comfort the bereaved.

G. H. VEAZEY.

SWINT.

W. L. Swint was born December 12, 1860, and died January 23, 1929. Mr. Swint grew up in an age when opportunities were not as good as they are in this age. However, he prepared himself for the teaching profession and taught quite a number of schools in his younger days. He was always a busy man. He earned his living by honest toil. He had been operating an up-to-date shoe shop for a number of years prior to his death.

In his early manhood he married a good woman, who only lived a short time, leaving their only child at seven weeks of age. Mr. Swint reared this boy as best he could and had made his home with him for the last few years. On November 20, 1928, he took unto himself another wife, Miss Gussie Mae Brumeloe, and he was as happy as any man I ever knew.

He leaves to mourn their loss one sister, one son, one grandchild and his own young wife. Funeral services were conducted

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Cana of Galilee; and
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Specimen of Type
ST. MATTHEW 2 *The three wise men*

carrying away into Babylone fourteen generations; and from the carrying away into Babylone unto Christ are fourteen

ing interpreted is, God with us.

24 Then Jesus being raised from sleep did as the angel of the Lord had

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from the home by the writer, and interment was made in Bethel Cemetery, about five miles from Roanoke, Ala., where his first wife was buried, and in the community where she spent most of her life.

G. H. VEAZEY.

MARSHALL.

John H. Marshall was born October 4, 1862, and died December 15, 1928, age 66 years, 2 months and 11 days. He was married to Jettie Ham October 25, 1883. To this union were born the following children: William D., Charles M., Joe W., and John S. Marshall, who died about five years ago; also Mrs. A. H. Hester and Mrs. E. F. Johnson, all of Salem Chapel community. His wife preceded him in death about thirty years ago. He did not remarry but reared his children alone, acting the double part of father and mother.

His life was characterized by honesty, industry and thriftiness. He joined Salem Chapel Christian Church when about thirty years old and remained a member till death. In his last years he lived much alone in his quiet way on his farm. His was the quiet life. He spoke slowly after thinking slowly. He was a man of strong convictions and great determination. The funeral services were conducted from the home and Salem Chapel, where the remains sleep beneath beautiful flowers. There was a large attendance of kindred and friends. Services were conducted by the pastor.

JAS. L. FOSTER.

GOODE.

Mrs. Ida Chandler Goode, daughter of Mr. and Mrs. William Chandler, was born in Halifax County, Va., on February 13, 1896, and died in Person County, N. C., January 15, 1929, age 32 years, 11 months and two days. When a young girl, she professed faith in Christ and joined Mt. Cana M. E. Church. Later she transferred her membership to Union Christian Church, Virgilina, Va.

In 1916 she was married to David Goode, of Virgilina, Va., who survives her with two children, David and Annie. Sister Goode had been in poor health for several years. In recent months her sufferings increased. She bore her affliction patiently. Her neighbors spoke in the most complimentary terms of her high Christian character. Her parting message to loved ones and friends was, "I am going home."

The funeral was from her Church at Virgilina, Va., on Saturday P. M., January 19, 1929, conducted by the writer, assisted by Rev. E. R. Harris, of the Baptist Church, and the burial was in the town cemetery. The high esteem in which she was held was shown by the crowd of relatives and friends at her funeral and burial. The floral designs were beautiful. Many hearts are sorrowing, but not as those without hope, of the separation ending when this life is over.

C. E. NEWMAN.

FULTON.

Mrs. Martha Vaughn Fulton was born April 26, 1855, and died January 13, 1929, age 73 years, 8 months and 17 days. She was married to J. Wyatt Fulton September 1, 1872. To this union were born

the following children: T. P., Mrs. Sallie F. Vance, William W., who died at the age of 23 years; Walter L., J. Frank, Anna F., who died at the age of 36 years; Mrs. Martha B. Hester, who died at age of 32 years; Ernest W., Mrs. Byrd Hester, Mrs. Jennie Burke and Mrs. Fleta McKinney, of Winston Salem, N. C., with whom the deceased had lived for some years. One brother survives, Mr. W. L. Vaughn, of Walnut Cove, N. C.

In the above union, the families of Salem Chapel section were largely made akin. This large family was reared on the farm near Belews Creek, Stokes Coun-

ty, N. C. In early life she joined the M. E. Church, but later moved her membership to Salem Chapel Christian Church with her husband and remained a loyal member till death. For some years she suffered, but after an operation she enjoyed life till about twenty-four hours before death came. Her going was sudden and unexpected. The messenger found her in comfort, waiting and ready. She had the privilege of visiting her Church twice last year.

She was a good Christian woman, gentle, loving and motherly to all with whom she associated. In her latter years, lov-

ing children administered to her needs, and acts of love and sympathy were given her day by day. The beauty of her Christian life was but reflected in the beauty and fragrance of the lovely flowers banked by the casket.

The funeral services were held from the home of Mr. and Mrs. McKinney, Winston-Salem, and Salem Chapel Church, and her body sleeps beneath a great bank of flowers to await the resurrection morning. The attendance was very large. The funeral services were conducted by the pastor.

JAS. L. FOSTER.

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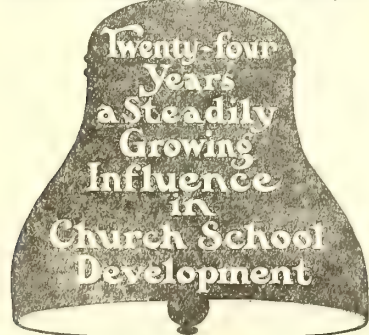
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TARBELL'S TEACHERS' GUIDE

"ASK THE TEACHER WHO USES IT"



COOK—CLAPP.

Mr. Chalmer R. Clapp and Miss Leola Cook were united in marriage by the writer at his home at Elon College, N. C., Sunday, January 13th, at high noon, in the presence of a few relatives and close friends. The scribe, with the young pair and their friends, drove to the home of the bride's parents, Mr. and Mrs. J. A. Cook, where a splendid dinner was in readiness, awaiting their arrival. These are splendid young people of the Apple's Chapel Church and community, and many friends wish them perpetual happiness in their wedded life. They will reside at present in the home of the groom's parents, Mr. and Mrs. Eli Clapp.

T. J. GREEN.

SHIFLETT—CRAWFORD.

Mr. Russell Shiflett and Miss Rhoda A. Crawford, both of Greene County, Va., were quietly united in marriage on January 21, 1929, at Swift Run, Va., in the presence of the bride's parents, Mr. and Mrs. Moses S. Crawford, and a few friends. The bride is the organist of the High Point Christian Church. Ceremony by the writer. May their lives be happy and useful.

B. J. EARP.

PATTERSON—TAYLOR.

Mr. Millard Patterson and Miss Alma Taylor were united in marriage at the home of the writer Monday evening, December 24, 1928, with only a few of their

immediate friends present. Mr. and Mrs. Patterson are two of the beloved young people of our young people's department of Third Avenue Christian Church. Their many friends wish them a long, happy and prosperous life.

Danville, Va. M. T. SORRELL.

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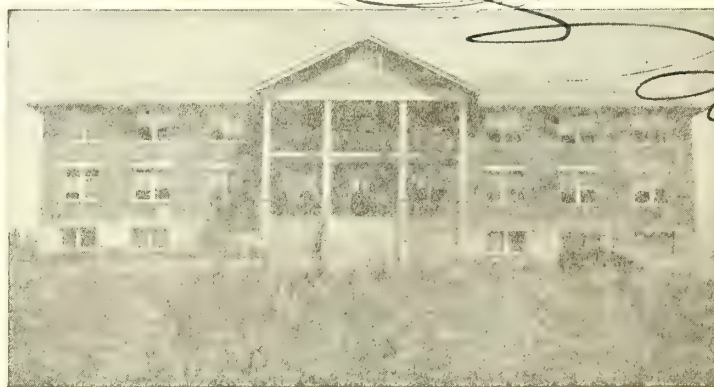
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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, FEBRUARY 21, 1929.

NUMBER 8.

Mrs B F Frank Rt 4 12-1-29

.. THE SUN'S OBSERVATORY ..

BY REV. STANLEY C. HARRELL.

THE CHANNEL TUNNEL.—

The British Parliament is again confronted with the question of building a tunnel under the English Channel, and thus connecting the British Isles with France. There is a marked division of opinion as to the desirability of such a connection. Business men in general seem to be in favor of the project. On the other hand, there are those who fear that in case of a future war the tunnel would prove a source of grave danger to England. In all probability, the enterprise will not be undertaken in the immediate future, but eventually it is likely to be done. The world moves ever closer together, and the fears of men must give place to the faith that builds for a larger future.

CITIZENSHIP AND THE CONSTITUTION.—

Louis Werner, a native of Germany, has been refused naturalization as an American citizen. Werner was making application to become a citizen of this country, but witnesses testified that in a Baltimore barber shop he had expressed the wish "to see the day when there would be a still in every American home." His request to become an American citizen was refused. If disregard for the eighteenth amendment of the Constitution makes a foreigner an undesirable candidate for citizenship, what is the status of the American citizen who flaunts the provisions and purposes of that same amendment? This is a question which deserves serious consideration from millions of American people.

CONSIDERING CHURCH UNION.—

On January 30th, in the city of Pittsburgh, two significant meetings were held in the William Penn Hotel. In one room, representatives of the Baptist and Disciples Churches were met for the purpose of discussing the possibility of union between these two great religious bodies, which appear to have so much in common. At the same time, in another room of the hotel, were gathered representatives from the Methodist and Presbyterian Churches, who were discussing the possibility of union between their respective organizations. Outstanding leaders from all sections of these communions were represented in the meeting. It is indeed remarkable to see the developments that are crowding one upon the other, which point to an ever-increasing sentiment for union among the followers of Christ.

A member of the Disciples Church, in commenting on the proposed union between his denomination and the Baptist Church, said: "Is there any reason why these two denominations should not merge? There may be reasons, but in the light of current Protestant trends, these should not count. Protestantism must either unite or perish. Denominationalism has run its day. Intelligent people will no longer support it. The

things that divide are two trivial. There are traditions, of course, but are traditions dearer than the progress of God's reign?"

QUEER TURNS IN POLITICS.—

We have long been familiar with the saying that truth is stranger than fiction, and it seems at times as if politics were determined to furnish renewed instances. This new and strange turn is manifested in the appointment of a diplomatic representative to Washington from Nicaragua. The new Nicaraguan minister to this country is none other than Senor Juan Batista Sacasa. When the United States intervened by sending the marines to Nicaragua, there was a conflict on between the Liberal and the Conservative parties of the government. The President of the little republic had died. Senor Sacasa, a representative of the Liberal party, was the Vice-President. He claimed the right which was provided by the constitution to succeed to the presidency. The Nicaraguan Congress met in special session and elected Senor Diaz, a Conservative, to the presidency. The followers of the two contending candidates for the honor prepared to settle the issue by an appeal to force of arms. The United States intervened, sent American marines to Nicaragua, drove out Sacasa and firmly established Diaz as President. When Diaz's term of office expired, the marines were still there, and to them was delegated the task of seeing that an orderly election should be held, in which the people might express their real choice for national officers. The election was held, the conservatives were defeated at the polls, and the liberals were elected to office. The new Liberal President has rewarded Sacasa by appointing him Nicaraguan minister to Washington. The man whom the marines deprived of a chance to rule is now the official representative of his country at the American capital. In the meantime, the American marines are still in Nicaragua, and some of them continue to be killed.

THE ROMAN QUESTION SETTLED.—

The provisions of the political treaty between the holy see of the Catholic Church and the government of Italy are of considerable interest. They are about what might have been expected by one who was at all familiar with the outlines of the controversy. The pope is recognized as the absolute ruler over the properties that have been in his hands during all the years of the controversy. It gives to the pope an evidence of his claim to be a temporal ruler. Besides the recognition of the temporal authority of the pope, the Roman Church receives little save the eighty-seven and a half million dollars which the Italian government agrees to pay as indemnity for the losses which the Church has sustained. But for Mussolini and the Fascisti government of Italy, it doubtless has far-reaching political significance. It brings

the support of the Roman Catholic Church to strengthen the power and increase the prestige of the Fascist party. The Roman Catholic faith has been all along the established State religion of Italy.

The article dealing with the teaching of religion is suggestive of the entire spirit of the agreement. It is as follows: "The teaching of religion becomes compulsory, not only in the elementary schools but also in the secondary schools, according to the program established in the accord between the holy see and Italy. Italy recognizes Catholic organizations forming part of Italian Catholic action, which, according to instructions of the holy see, must keep their activity outside of any political party and under the immediate control of the hierarchy of the Church for spreading and applying Catholic principles."

BIG NAVIES AND WAR TALK.—

Have you been reading anything in the papers and magazines about the possibility of war between the United States and England. There have been many articles recently dealing with this theme. Some were written by Americans and some were written by Englishmen. To some of these writers, war between these two nations is considered unthinkable and impossible; others are of the opinion that a series of unfavorable situations might easily bring about war between the two largest English-speaking nations. What is calling forth this weighing of the possibilities of war? There is no grave issue pending between England and the United States. There is no situation that is calculated to arouse jealousy or dissection. Two momentous issues—that of the British debt to the American government and that of the proposed Franco-British alliance—have been amicably settled within the last few years, without even a suggestion of strained relations arising.

Whenever there is a proposal for a substantial increase in the fighting strength of the United States Navy, there always arises this discussion about the possibility of war with some other nation. A few years ago, when a bill was pending to make large appropriations for building battle-ships, it was the possibility of war with Japan that was used to make the American people believe that it was expedient to spend millions of dollars in providing a bigger navy. It is not at all necessary for alarming conditions to exist which are the reasonable basis for such war talk. There are always situations that are potential sources of war, if nations or people are looking for occasions of war. But it is also true that such situations can always be settled peaceably and satisfactory if the nations involved desire peace. Such discussions focus the national consciousness upon war. They engender suspicion and hatred, and do more to precipitate war than anything else possibly could.

NOTES-PERSONALS

THE CHRISTIAN SUN learns with sorrow that Mr. J. A. Williams, of Franklin, Va., is quite ill at his home. The latest report is that he is improving. We hope and pray for his complete and speedy recovery.

Rev. C. E. Gerringer, Wakefield, Va., is planning to attend the conference for rural ministers at Vanderbilt University this spring. This is one of the most important conferences on Church work in the United States. We hope that several of our ministers will go.

Dr. E. C. Fry, home on furlough from Japan, is now in the Southern Christian Convention and will be within the bounds of the Convention until March 6th. Our people are delighted to have a visit from this veteran missionary, and we are sure his visits will do the cause of missions great service.

There has been so much sickness in our Churches and among our ministry that, during the first two months of the calendar year, our Church work has materially suffered. Reports are to the effect that the "flu" epidemic is improving in the country, and we hope and pray that this means a general increase in the efficiency of our Church work. So far, no minister in the Southern Christian Convention has passed away. We hope that all of them will be fully restored to health, and that the Lord will bless and prosper their efforts.

THE SUN LETTER.

The circulation manager has set apart the 27th day of February as a day to show our appreciation of THE CHRISTIAN SUN by mailing in our renewals and getting new subscribers. Fifteen hundred letters have been mailed to subscribers, asking that they help to make this a red-letter day by mailing in their renewal and a new subscriber if possible. It would be a fine thing if every reader of THE CHRISTIAN SUN would read the little label on the top margin of the first page of the paper bearing the subscriber's name and giving the date the subscription expires; and if the subscription has expired, mail your renewal. It will only cost you two dollars to make us happy, and then THE SUN will shine in your home a whole year. We want to hear from fifteen hundred subscribers by February 27th. If you will send in your renewal, others will, too. Don't fail us.

CHAS. D. JOHNSTON,

Elon College, N. C. Circulation Manager.

FRANKLIN, VA.

Our Church has extended an invitation to Dr. Roy C. Helfenstein, of Dover, Del., to conduct its evangelistic campaign. He is to be with us April 21st to May 3rd.

Dr. E. C. Fry brought us a fine message on missions Sunday night, February 17th.

Our young people enjoyed a delightful Valentine party given by the Holland Christian Young People on Friday, February 15th.

Many of the former Elon students of Franklin plan to attend the Elon get-together banquet at the Suffolk Christian Church Friday, February 22nd.

Rev. R. D. Stevenson, of the Baptist Church, of Franklin, and Joseph W. Fix, of the Christian Church, exchanged pulpits on Sunday night, February 10th. There is a fine spirit of co-operation between the Churches of Franklin.

JOSEPH W. FIX.

EDUCATION A CONQUEST.

One of nature's greatest laws seems to be, "Least of all seeds, greatest of all harvests." The first acorn had wrapped up in it all the oak trees on the globe today. All life comes from microscopic beginnings. There is nothing small in nature. The microscope reveals as great a world below as the telescope above. All of nature's laws govern the smallest atoms, and a single drop of water is a miniature ocean.

Drop by drop is instilled into the mind the poison which blasts many a precious life. Moment by moment the soul is equipped for the proper discharge of life's greatest duties and responsibilities.

How often do we hear people say, "Oh, it's only ten minutes, or twenty minutes till dinner-time; there's no use doing any thing." Or to use other similar expressions. Why, it is just these little spare bits of time, these odd moments which most people throw away that men like who have risen to gain their education, write their books and make themselves immortal.

If you think you "can't" improve your education and rise to a higher position in your profession, then you can't, and this is not meant for you. Grant could not find the word "can't" in his dictionary. Napoleon said, "Impossible is the adjective of fools." If you think you are too old to improve your situation in life by further study, then this is not intended for you. Arkwright was fifty years of age when he began to learn English grammar and improve his writing and spelling. Franklin was fifty before he began to study science and philosophy. Milton, in his blindness, was past fifty when he sat down to complete his world-known epic, and Scott, at fifty-five, took up his pen to redeem an enormous liability. "Yet, I am learning," said Michael Angelo, when past seventy.

There is no place in life where we should stop our study, and there is no young person in our day who desires an education and wants it bad enough that cannot acquire it.

S. L. BEOUGHER.

Wadley, Ala.

"AND LO! I AM WITH YOU."

It cannot be otherwise than that God has kept His promise, because ever and anon I have felt His Spirit as I have gone about testifying to the goodness of His Son, Jesus Christ, our Saviour. Last night I had the privilege of speaking for thirty minutes to a large room packed with men and boys at banquet tables in the First Christian Church of Troy, and in the faces of those men and boys I could see the reflection of that self-same Saviour. As I tried to speak of the finer things which challenge the hearts of men and mold the hopes of boys, I found ever a ready hearing, and especially when I spoke directly of the challenge of Christ Jesus for the very best in their lives. It was a father and son banquet, and as I occasionally mentioned men or boys of the South I could see from their countenances how united in Christ all true Christians are. As often as I see things which stir my heart, I think of readers of THE CHRISTIAN SUN, and wish they, too, might know that folks up here are thinking and acting bravely under the leadership of Him who said, "And lo! I am with you always, even unto the end of the world." And so, whether it be the chronological end or the geographical end, Jesus our Saviour is there.

Last Sunday I saw a large congregation gathered in the First Christian Church of Dayton, Ohio. Several of the leaders of our Convention were there, and some of our finest pastors. They were there to mark the removing of that congregation from that place to one that is larger and better. From Dr. Warren H. Denison, who re-

cited briefly the history of the First Christian Church, I learned that it had been preaching its broad, brotherly, Christian principles in Dayton for nearly a century and a quarter; that editors, authors and writers of our denomination had for years and years worshiped in its pews; and that many of the history-making moments of our great denomination had been planned and promulgated from within its walls. Being in the headquarters city, it has housed many of our Conventions and General Board sessions, and denominational secretaries have felt in it a new power with which they might go out to less favored Churches and inspire them to better things. Mrs. O. W. Powers spoke of how the women of the Church had entertained the best and greatest of our leaders, and therefore kept abreast of the foremost thought in our denomination. Through them they heard of the splendid successes and achievements of the South and learned of our finest Churches and ministers throughout that great section. Dr. W. P. Minton told of the Church's missionary activity, and Rev. A. W. Sparks spoke on the relation of First Church to the denomination. A Church that has stood the tests of one hundred and twenty years in the very heart of the denomination can measure up to the requirement expressed in Edgar A. Guest's "It takes a heap o' livin' in a house to make it home."

Rev. W. T. Scott was present to tell how the First Christian Church, through one of its organized classes, began a mission in the Walnut Hills section of the city which later came to be Walnut Hills Christian Church. Rev. Clark A. Denison was present, and told much the same story of how the pastor and members of the First Christian Church had started a work which is now the Crown Point Christian Church of Dayton. Rev. Edwin B. Flory was present and spoke of the great number of members which had gone from the First Christian Church to the Riverdale Christian Church, of which he is pastor, and which, by the way, celebrates its fifth anniversary tomorrow and hopes to have seven hundred present for the occasion. It was interesting to notice that four of the eight preachers on the platform were at one time pastors of Churches in Norfolk, Va. How closely we are related after all!

Dayton, Ohio.

JOHN G. TRUITT.

THE CHRISTIAN ANNUAL.

"The Annual" has been mailed out to Churches of the several Conferences. It contains the proceedings of the Southern Christian Convention, held in Richmond, Va., May 1-4, 1928; the Woman's Convention, held at the same time and place; the proceedings of the seven Conferences composing the Southern Christian Convention, and in addition it gives the proceedings of Eastern Virginia Christian Missionary Association, O. D. Poythress, president and J. F. Morgan, secretary; Eastern Virginia Woman's Missionary Conference, Mrs. M. L. Bryant, president, and Mrs. L. W. Stagg, secretary; North Carolina Woman's Missionary Conference, Mrs. C. H. Roland, president, and Mrs. J. J. Henderson, secretary; Woman's Missionary Conference of Alabama, Mrs. M. W. Melton, president, and Mrs. G. L. Stevens, secretary, and Woman's Missionary Conference of the Valley of Virginia, Mrs. A. W. Andes, vice-president, and Mrs. B. F. Frank, secretary.

The proceedings of the missionary societies are printed at the charge of the general publication fund of the Southern Convention, and no copies are sent out to members and officers of the missionary conferences. However, any officer or other person can receive a copy by writing THE CHRISTIAN SUN, Richmond, Va., and enclosing 50 cents, preferably in stamps. The number of copies is limited, and those writing will have preference in order of their requests.

THE CHRISTIAN SUN'S PULPIT

THE POTTER AND THE CLAY.

By Rev. J. W. Fix, B. D.

"Cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand."—Jer. 18:6.

One of the greatest enemies known to mankind is discouragement. When once Satan pries open the human heart with his wedge of discouragement and allows the other satanic enemies of life enter, he claims the victim for his own. Last week while sitting beside the bed of a good woman, she said, "I could get well physically if it were not for my mental attitude, for I become discouraged at almost anything. When once I become discouraged I give up hopes of recovering. Discouragement comes from illness, from poverty, false friendship, disappointment in love, and from having people take no heed to the wise counsel of leaders. We read in the promises of Jeremiah that he became badly discouraged because the house of Israel would not heed his words of wise prophecy. He had been sent forth to proclaim the words of the Lord. In the 17th chapter of his prophecy he warns them to be obedient to the laws of the Sabbath, but they inclined not their ears to the words of the Lord, and Jeremiah became discouraged. Then the voice of the Lord said unto him in the words of our Scripture lesson: "Jeremiah, arise and go down to the potter's house, and I will cause thee to hear my words." Then Jeremiah went to the potter's house and behold the potter molded a vessel of clay and marred it in his hand as it was nearing completion; then he made another even more beautiful than the first one. Then the words of the Lord spake to Jeremiah, saying, in the words of our text, "Cannot I do with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hand."

This bit of prophecy suggests to our thinking three items of interest concerning our lives.

1. God has a plan for each life. As the potter has a pattern for each vessel, so God has a plan for each life. While visiting in one of the large potteries of Ohio, I saw the potter at his wheel. The various vessels molded by his hands differed one from another, but for each one he had a definite plan. The world is full of variation. The stars differ one from another. The flowers differ and men are all different. God planned that the rose bush produce roses, and the fig trees figs. He planned for the birds to fly in the air and the fish to inhabit the water; He planned for man a definite work, and a different work for each man. To some he gave the gift of prophecy, some teaching, some preaching, etc. In this plan for each individual life each man is to be himself. Imitation is unnatural and does not tend toward carrying out His purpose. Sometimes we find it hard to discover God's plan, but, nevertheless, He is anxious to reveal it. In the hands of Pilate, the Master said: "To this end was I born, and for this cause came I into the world." In like manner, each man is born into the world for some distinct service which he can render better than any one else. God planned that Moses should be a leader and a law-maker. He planned that David should be a king and a psalmist. He planned that Jeremiah should be a prophet. He has a plan for you.

2. Man may mar God's plan for his life. Man is made in God's image. He is given the gift and ability to think and to reason. Ofttimes he fails to use his best judgment in the fulfillment

of God's plan for his life. He mars the plan even as the potter mars the vessel. I knew a popular chautauqua lecturer who use to create clay models as his part of the entertaining and instructive program. Sometimes he would reveal to his audience the fact that the clay would not produce great figures because it was marred by certain defiling objects. From the mass of molding material he would draw forth a bottle of whiskey, a pack of cigarettes, a pair of dice, a number of coins, a deck of cards, etc., and explain that these little things went toward marring his plan for producing clay models of great men. So we often allow bad habits, dissipation, indifference, and lawlessness to mar God's plan for us.

Not only do individuals mar God's plan, but great nations often fall short of fulfilling His highest expectations. Ancient Rome marred His plan, and Rome fell. Modern Germany marred the plan of the designer, and she is paying the humiliating price of defeat.

Both the land of Israel and the prophet Jeremiah were tending toward the downward grade in being disrespectful toward God's plan. Israel disobeyed the words of prophecy and Jeremiah allowed himself to become discouraged. As the prophet saw the potter mar the clay as it neared perfection, he saw his own life and work in the analogy. He heard the voice of God saying, "O house of Israel, cannot I do with you as this potter?"

3. God can reshape the lives we mar. As the potter takes the marred clay and remakes it into a beautiful vessel, even so God may take our sinful lives and convert them into usefulness and beauty. Jeremiah took new hope when he heard the Lord say unto him, "Behold, as the clay is in the potter's hand, so are ye in mine hand." God, through Christ, takes men that are indifferent and marred and makes them into vessels that are fit for kingdom service. He has been doing this for ages and ages. His purpose runs throughout eternity. Years ago, he took the humanic clay of a Nazarene and molded him into the greatest of men. He reshaped the life of Simon, the

son of Jonas. He made him to be Peter, the foundation of the Church and the famous preacher of Pentecost. He reached down, and with His molding hands, shaped Saul of Tarsus, then an enemy to Christianity and the Church, into Paul the saint and writer of the world's greatest and most illuminating epistles. He took that piece of Hebrew clay that was marred by selfishness and designed the world's greatest missionary and preacher. He may take you and me, though sinful and unworthy we be, and create within us clean hearts and noble ideals. His creative possibilities are unlimited. So let us yield our lives as we sing—

"Have Thine own way, Lord! Have Thine own way!

Thou art the Potter; I am the clay.

Mold me and make me after Thy will,

While I am waiting, yielded and still."

BRO. ALLRED'S FIELD.

I was blessed with the privilege of meeting with the Christian Church people at Biscoe on the second Sunday in February at 3 o'clock, and ordaining two deacons. It was a pleasure to see how earnest that small band is working. The secretary suggested that we see what we could raise on our quota for missions in the small number that were at that business meeting. They pledged so near the quota that I am sure it will be finished. They are doing a wonderful work there, and deserve credit. They have a nice building with extra rooms for Sunday School. It is a brick-veneered building. They are having a good school now, with between fifty and sixty on the roll. The Lord can use us if we will let Him. We want the prayers of the Christian people, that this Church may be a soul-winning Church. I also think that our Pleasant Ridge Church will reach its quota for missions. The Church at High Point will do the best they can on missions. If any one will watch THE SUN he can see what High Point Church is doing. Then, our little Church at Shady Grove that has been neglected is going to do something for missions and the Orphanage. They are giving once a month to the Orphanage, and they will give once a month for missions I think. May the Lord help us to encourage people and not to criticise them.

JOHN M. ALLRED.

Shall We Share the Gospel with Others? IF SO, TO WHAT EXTENT?

One million, seven hundred thousand souls in Japan and Porto Rico alone are depending upon us. If we of the Christian denomination do not share with them the Gospel, they will never get it. February and March are "Foreign Mission Months" in the Southern Christian Convention. What will the answer be from us as individuals, Sunday Schools and Churches? We are depending upon each and every one to do his or her best in obedience to the command of our Lord, "Go ye."

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN SUNNY FLORIDA.

(Editorial Correspondence.)

Orlando, Fla., Feb. 16, 1929.

Edward W. Bok, of the Curtiss Publishing Company, has made a distinct contribution to Florida, to the United States and to mankind. His gift is unique in our country, so far as this writer knows, and is certainly worth while and marvelous. It is sixty miles out from Orlando, and is on the highest peak of the few hills in Florida. On Mountain Lake, within three miles of Lake Wales, you will find it, and having found it you will want to tarry there just as long as circumstances will permit. In the first place, Mr. Bok purchased the whole of Iron Mountain, a few hundred acres in the Mountain Lake region, leveled the peak of it into a plateau, and then proceeded to adorn and beautify it with green lawns, shady nooks, an infinite variety of flowers and shrubbery and tropical plants from everywhere, dotted the whole with tiny lakes, moats and playing fountains, and then right in the center of it all he placed and planted his now famous "Singing Tower." This tower is a delight to the eye, an inspiration to the heart, and a joy forever. Its architectural skill and achievement are matchless and wonderful. The tower itself rises to a height of 205 feet. It is all of hewn and polished stone. The coquina rock used in the lower walls was quarried near Daytona, Florida, and is historic to Florida, being the same sort of stone used by the Spaniards in building the old fort of Saint Augustine in 1638. Both the rich gray marble at the base of the tower, cut to suggest the outline of bells, and the gorgeous pink Etowah marble, blended in the building in perfect harmony, are from quarries in Georgia. Near the base are richly colored forms of sea life, the jellyfish and

sea-horse, and then above there are carvings of trees with bird life displayed in the boughs thereof. The carvings of birds in the marble band encircling the tower show the cranes, flamingoes and native birds of Florida. The tower itself weighs 5,500 tons, is built on re-enforced concrete piles driven twenty-four feet into the ground. It is 52 feet square at its base, but rising in gradually changing form and tapering lines, it becomes octagonal at the top and is there thirty-seven feet wide. I have purposely described this tower at some length, and in some detail, that the reader may be prepared, in a measure, to enjoy the music of this tower when it is all set to music and to "singing." For in this tower, high up and obscured to vision from the outside, are sixty-one bells, all toned and tuned to music, weighing 123,164 pounds. The tenor bell alone weighs eleven tons, and the smallest bell of the number weighs only ten pounds. These sixty-one bells have forty-eight tones (four octaves), and when all these bells, composing the carillon, are put to sound in perfect tone and melody by the world's most noted carillonneur, now employed the year around by Mr. Bok to give a daily concert, well, the whole tower sings, and the top of the mountain sings, and the whole atmosphere around you is vibrant and articulate with music. Promptly at 4 P. M. as the gong sounded the hour, "Lead, Kindly Light" pealed forth from the tower, and you could hear the tune and the tone as if a legion of angels were caroling forth their celestial minstrelsy from the batterments of glory. When the half-hour closed the concert with "Sweet Hour of Prayer," one felt as if he had been transported to another and a better world. For miles and miles the melody and music of the carillon at 4 P. M. daily sound out to gladden the hearts and cheer the souls of all who came within its reach and range. And then Mr. Bok has made a sanctuary for bird life. Through the range of the hillsides and all around the great tower are all and sundry forms of bird life. Mr. Bok has made a real sanctuary for birds as well as for humans, and he has made Florida and our whole country his debtor. No wonder President Coolidge came all the way from Washington, D. C., just to dedicate this sanctuary. It is worth coming all that distance and more just to see it all and hear the "Singing Tower."

Florida is blessed this year with an abundant citrus crop. Some one told me 20,000,000 crates of oranges and grapefruit would be shipped from the State this season, and that says nothing of the millions of bushels that are culled out or fall to the ground and decay. Yesterday a friend took me in his car out through the truck fields, where tons of berries and vegetables are now going out to Northern markets. It looked good, and spring-like sure enough to see scores of boys, girls and women picking large, luscious strawberries and the men crating them and hauling them by hundreds of crates off to the nearest shipping stations. Thousands of crates of cabbages, beans, beets, peas and potatoes are now going North daily, and the Florida farmer is hurried with harvesting his spring crops, transplanting and hoeing his celery and cucumbers and planting his corn.

The days now are warm and balmy, the great out-of-doors is wholesome and inviting, mocking birds are singing, flowers are blooming, and God's glory and bounty are manifest everywhere. This writer is grateful for a stay of two weeks, in which he quit losing flesh and put on four pounds, and now turns with a grateful heart and a more steady hand to tasks that call and duties that press and invite him. What a beautiful and bountiful world indeed is this in which a good and benevolent Creator has placed us! We do not praise Him as we should for His bounty and His blessings.

J. O. A.

THE DESIRE OF ALL NATIONS.

The essence of Christianity is the sharing of one's best with others. And the best that Christianity has to offer and share with the world is the gospel—the good news of Him who loved the world so well that He gave His life to redeem it. To make this good news known in the world, Paul gave his grateful and joyful service. "Unto me who am less than the least of all saints was this grace given, to preach unto the Gentiles the unsearchable riches of Christ and to make all men see." The reason why we do so little, give so little, to share this gospel with others is because we ourselves possess so little in Christ. Dr. Egbert W. Smith, in a volume of 193 pages, contends that "Our experience of Christ is the fountain, our missionary zeal is the stream—the one measures the other."

Dr. Smith has written a wonderful little volume entitled "The Desire of All Nations." We wish every pastor and every Sunday School superintendent in our Church had and would read this brief book. It burns with missionary zeal and fervor and pours out a constant stream of missionary information and inspiration. The first chapter shows the foundation of and authority for missions, and is entitled "The Bible and Missions." In a few strokes of the pen, Dr. Smith convinces the reader that the whole Bible is regnant with the missionary passion—the passion of God for the salvation of souls. Then Dr. Smith contends that the chief business of the preacher and of the Church is to make Christ known to the world. This is followed by a chapter on "The Sunday School (Church School) and Missions," in which the importance and the necessity of teaching and practicing missions in the Sunday School are vividly portrayed. A superb chapter on "The Penny and Missions" shows the relationship of our going and our zeal for missions. The volume closes with "The Critic and Missions," in which objections to missions are mentioned and disposed of.

In this little volume (one can get it, paper-bound, of Doubleday, Page & Co., for 75 cents) one gets missionary information from one who has been much on the mission field and has given more than a quarter of a century to the promotion of the missionary work in all the world.

In closing this volume, the author offers an injunction that all may, with profit, heed: "Before that great and loving Lord let us kneel. Let us ask Him to touch our eyes, that we may see the world as He sees it in all its sin and want and helplessness; to touch our hearts, that we may feel for it that compassion of His that brought Him to the cross; to touch our lives, that we may live for that for which He lived and died; and to quicken us by His resurrection power, that the light and the joy of His love we may carry unto the end of the earth." How we do wish there might be a wide and careful reading of this Book among our people at this time!

J. O. A.

BUSINESS AND PROHIBITION.

Business and the saloon could not prosper together. Railroads and drunkards could not live together. Business discovered the necessity for sober men and railroads prohibited the use of liquor before the Woman's Temperance Union and the Anti-Saloon League were born. Engineers were prohibited from running a train under the influence of liquor before the Church excluded members for being drunk. Luke was right when he wrote, "The children of this world are in their generation wiser than the children of light" (Luke 16:18). Only sober men could be trusted to operate trains, or steamships, or big factories, or big business of any kind, and big business prohibited

the use of alcohol as a beverage. This is a business age, and business demanded soberness.

Then followed the Woman's Temperance Union and the Anti-Saloon League, local option, and, finally, the eighteenth amendment to the Constitution. Even now railroads prohibit smoking on their premises. On almost every station there are signs on the walls, "No Smoking." The law now prohibits driving automobiles while under the influence of liquor or having liquor in possession. It is time for men to stop talking about the Church taking away personal liberty and putting prohibition over on the people. Business demanded it. The Church prayed and worked for it. The voters of the nation decided it. It is now law, and those who make, sell, buy, or use intoxicating beverages are law-breakers, and law-breakers are the lowest class in society. They are all conscious of the wrong they are doing or they would not hide in doing it. Personal liberty ends where law begins.

When we come to the moral and religious point in this question, the obligation is just as binding. Paul struck the keynote when he wrote, under inspiration, in 1st Cor. 8:13, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Cain raised that question in Gen. 4:9, after he slew Abel: "Am I my brother's keeper?" for "no man liveth to himself." The best must live for the worst. The sober man lives for the drinking man. The honest man lives for the dishonest man. The law-abiding man lives for the law-breaking man. The Christian man lives for the sinning man. Jesus lived and died for all. That is the great lesson for all. We live for others or we do not really live at all. Before prohibition is changed, three things will have to be done—business will have to be destroyed, the Church will have to go out of business, and the ballot-box will have to be closed and American voters robbed of their rights. The Constitution may be added to, but it will never be annulled. W. W. S.

ARE YOU DYING SPIRITUALLY?

"Man doth not live by bread only." This is a scientific truth that is not generally appreciated. The other day a patient came into my office, an intelligent, well-informed business woman, fifty-seven years of age. She said to me, "Doctor, do you know, I feel the need of something that I do not possess. I know that I cannot enjoy real health without it, and yet it is not for me. My father was an avowed agnostic, and I was reared in that atmosphere. I am now too old to undergo any change."

I told her she reminded me of a man who came to Christ one night. He, too, felt his need of something he did not possess. Jesus told him he needed to experience a new birth. But he said, "How can a man be born when he is old?" (John 3:4.) He was assured that even this was possible and essential, although it could not be explained by human reasoning or human philosophy. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (v. 6.) The latter is just as real as the former. The one who is born of the Spirit has experienced two births. He has been born again, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23).

He is now in possession of two natures—the human and the divine. These two are contrary the one to the other. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

A very intimate relation exists between health and this spiritual birth and life. Jesus came that we might have life, and have it more abundantly. It is this abundant life that is begotten by the Spirit of God.

How Life is Sustained.

Possessing these two natures, attention must be given to each. The fleshly nature, or animal nature, is sustained just as is that of any animal, by natural food. It cannot long continue to exist without food. Man lives by bread, or physical food, as any other animal does, but "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord" (Deut. 8:3). What physical food is to the body, the word of God is to the soul. The prophet said, "Thy words were found, and I did eat them" (Jer. 15:16). To John, on the Isle of Patmos, in revelation, "a little book open" was presented, and the words were spoken, "Take it, and eat it up" (Rev. 10:1, 2, 9).

To the unbelieving Jews, Jesus said, "Your fathers did eat manna in the wilderness, and are dead. . . . I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh. . . . Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John 6:49-53). He did not here refer to the literal flesh. In explaining what He meant, He said, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (v. 63). To some, this was a hard saying, and they forsook Him. Turning to the few who were left, He said, "Will ye also go away?" Simon Peter replied, "Lord, to whom shall we go? Thou hast the words of eternal life" (vs. 67, 68). This was the true bread. "The word which ye hear," Jesus said, "is not mine, but the Father's which sent me" (John 14:24). Near the close of His ministry on earth, He said in His prayer for those who had been with Him, "I have given unto them the words which Thou gavest me" (John 17:8). In them was sustaining and keeping power.

God's Word Creates.

God's word has in it creative power. "By the word of God the heavens were of old" (2 Pet. 3:5), and "through faith we understand that the worlds were framed by the word of God" (Heb. 11:5). "By the word of the Lord were the heavens made." "For He spake, and it was done; He commanded, and it stood fast" (Psa. 33:6, 9). God's word received is spirit and life. "It shall not return unto me void, but it shall accomplish that which I please" (Isa. 55:11) is the promise of God. For this reason, Paul thanked God that those who heard him preach the word "received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

If we would live a true Christian life, the conscience must be quickened by constant contact with the word of God. Man is as dependent upon the word of God for spiritual life as he is upon physical food for physical life. To refuse to eat physical food results in physical death, and to neglect to feed upon the word of God results in spiritual death.

We must partake of physical food daily, in order to keep physically fit. It is just as essential to partake of the heavenly manna daily, in order to keep spiritually fit.

It is not what we eat that builds up physical vigor; it is what we digest and assimilate. To allow the mind to dwell upon a portion of Scripture or a definite subject is of greater benefit than is the methodic reading of an entire chapter day after day without thought. Prayer and meditation aid in appropriating the word of God, making it possible for it to become a part of the be-

ing. The word must be made flesh in order to be of real benefit.

Exercise is an all-important aid in appropriating the food we eat, after it is digested. He that works little should eat little, and he that will not work at all, neither shall he eat has a scientific basis. Many a dyspeptic could be helped by merely spending a portion of each day in some out-of-door occupation. Exercise creates a normal appetite for food; it improves digestion, and aids assimilation. This is equally true spiritually. The man who buries himself in his books and fails to live to be a blessing and a benediction to his neighbors, friends, and enemies soon becomes a fanatic. A fanatic is a spiritual dyspeptic. He is one who eats but neglects work. He that will not work shall not eat, applies spiritually as well as physically. It is in this way that a man receives the full benefit of the word, and that man lives "by every word that proceedeth out of the mouth of the Lord."—*Signs of the Times*.

WHAT THE CHURCH NEEDS.

The Church's ever-present need, compared with which money, organization, machinery, numbers, are but dust and chaff, is Christ-likeness—that spirituality, that faith, that holy courage, that redemptive passion that we see in our Lord. Out of this burning conviction came Theodore Parker's declaration that "if the whole missionary work had accomplished no more than the building up of one such character as Adoniram Judson, it would be worth all that it has cost."

While lying in the foul and fetid Burmese jail, with thirty-two pounds of chains on his ankles, his feet bound to a bamboo pole four feet above the floor, and the mercury over one hundred degrees, Judson was sneeringly asked by a fellow-prisoner, "What about the prospect of the conversion of the heathen?" He calmly replied, "The prospects are just as bright as the promises of God." That such faith and fortitude are not the exception, but the rule, among the missionaries of the Lord Jesus, the records abundantly prove.

Most of our Church and social life in this Christian land consists of the interchange of courtesy and kindness, speaking to those that speak to us, loving those that love us, doing good to those that do good to us. But in all this, asks our Master, "What do ye more than others? Do not even the publicans the same?"

But in His foreign mission work He is challenging and lifting His Church to a supreme unselfishness. It is carried on for those who can render no return and who at first often reward all efforts to help them with abuse, persecution and sometimes murder. It demands and develops in His Church the very spirit and likeness of Him who "when He was reviled, reviled not again; when He suffered, He threatened not"; who came "not to be ministered unto, but to minister and to give His life a ransom for many."

Prof. William James, in one of his books, speaks of "the remarkable way in which contemporary religion neglects the heroic standards of life." The prevalent dread of poverty and hardship among our better classes, with its accompanying worship of wealth and luxury, he pronounces "the worst disease from which our civilization suffers." And every Christian communion today is voicing its fear that our wealth of material comfort is softening the Church's fibre and dimming her sacrificial zeal. Where under God shall we go for the right antidote and impulse?

There is one divinely appointed place for learning and relearning the heroic standards of apostolic Christianity. It is the school of missionary obedience. There these standards reign. There the Church sees them in daily practice.—*Dr. E. W. Smith, in Desire of All Nations*.

CONTRIBUTIONS

SUFFOLK LETTER.

Tilling of the soil is the first and it will be the last occupation of man. "And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it" (Gen. 2:15). Again, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 3:19). The nation rests on tillers of the soil and the character of the nation rests on that same class.

Much is said and written in these days on farm conditions, farm relief, and most of it is by politicians who court the support of country voters. Corn, wheat and cotton are not produced by Congress, but by man, plow and mule, working in harmony with God's seasons and rain. No class of men practice faith more than those who cultivate the soil. They plant and sow with implicit faith in God, and harvests reward their faith and their labors.

The difference between the business of the world and farming is that farming can be done in a small way and by individual effort. Big business cannot be done by individuals; it must be done through corporations. A single individual could not operate a steel plant, a coal mine, a railroad, a cotton mill, or a lumber plant. Such plants, and others of like kind, must be operated by corporations and many workers. It is different in farming. In fact, what the nation needs is small farms and individual farmers. It is a mistake to try to farm through big corporations. The small farms near communities and homes where honest toil, social life, community Churches and schools produce the best character the world has ever known. If individuals could manufacture steam engines, automobiles, steamships and great organs, it would break up great corporations without which cities could not live. If farming could be done by great corporations, it would destroy rural life without which the nation could not live. It takes both to develop the best interests of society and the wisest and strongest citizenship. The smokestack and the mule labor together to feed and clothe the world. Big farms scatter country homes so as to weaken, if not destroy, country neighborhoods; and there is no finer group of people on the globe than a compact, religious, real working country neighborhood. There is time to sleep, time to think, time to visit, time to go to Sunday School and Church, time to cultivate those friendships that are sweetest and best. The farms are too large, and there are too many acres in money crops. Less hired labor, more work by owners of land, the cultivation and raising of home supplies, and then the best money crops will solve many agricultural questions that now throw gloom over the best business in the world.

W. W. STALEY.

ELON LETTER.

Character is a by-product of experience, of the total experience. It is the consequence of the personality's reaction emotionally, intellectually and volitionally to particular situations in terms of the highest values. Christian character is the consequence of the personality's reaction emotionally, intellectually and volitionally to particular situations in terms of the highest values inherent therein, these values being conceived in terms of the revelation of God in Jesus Christ and as progressively interpreted by the Holy Spirit.

But what are the highest values?

They are personal, they are moral, they are religious.

Character education cannot be differentiated from religious education, and in a Christian land from Christian education. Our public schools, therefore, cannot function most effectively as character-builders. Religion is not merely a universalization of the highest conceivable principles evolved out of experience. Religion is the synthesis of those personal forces we have found inherent in the universe and their organization into techniques rendering those forces serviceable to the race, personally, socially, societally.

Morality is, speaking quantitatively, only one-third religious. It is the intellectual contemplation and segregation of the categorical imperative. It lacks warmth and energy. It is clod and lifeless. Morality has no conscience, because it lacks affectional devotion, because it lacks sacrificial commitment to causes, because it is pure reason applied to particular situations. Character, however, involves the whole personality. It harmonizes, conserves, illuminates, affectionalizes, motivates and activates every experience in terms of the highest values inherent therein.

Religion cannot be differentiated into a department of experience. Religion, as a course of study, may, for purposes of curriculum construction, be organized around certain areas of human experience, but the religious quality is inherent in every experience. The college itself is an area of human experience, just as the home is. This area may be resolved into various teaching units, every one of which inevitably will be capable of religious significance, and when education in any college becomes perfectly developed every such teaching unit will yield its inherently religious contribution to the building of character in its faculty, its students, its own organizational life. Religion is more than morality tinged with emotion. Religion is morality conceived in terms of the highest personal values, affectionalized in the spirit of the martyr, and volitionalized in the spirit of the crusader.

We should at this point differentiate between the dual purpose the college faces in its religious education program. It aims to transmit to its students certain generalized past experiences in the field of religion, and it aims to make its students religious. Religious knowledge may be so presented as practically to lack character-building quality, because the religious value inherent in the situations described may not be raised to consciousness nor be so presented as to result in their affectional embrace. But while we can differentiate these dual purposes, we can never wholly separate them; and ought to endeavor to fuse them into a unified process. Even those students who do not elect the religious courses of instruction should become religiously motivated and activated by the college through its other character-building techniques.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

The distinctive features of Piedmont Junior College are hereby presented for your consideration:

1. The inculcation and practice of the tenets of the Christian religion as they are accepted by our evangelical denominations without regard to sectarian alignments.

2. The teaching and application of the principles of true American citizenship, using as a basis

the Constitution of our great national commonwealth and the Declaration of American Independence.

These two ideas will stand out in all the instruction in this institution, every subject having its relationship to them made plain. Christianity has a vital relation to all true knowledge and to education of the highest and truest type. All of the subjects taught in the college have their bearing either directly or indirectly on the development of citizenship. Our American civilization is a Christian civilization and should be recognized and emphasized.

Some scientists profess to believe that science is out of accord with the Bible and likewise out of harmony with the tenets of the Christian religion. We teach that true science is in harmony with the statements and revelations of the Scriptures and with the teachings of Jesus Christ, the Son of God.

The history of the world is strewn with the wrecks of nations that forgot God and neglected the fundamentals of citizenship on which the stability of the State depends.

Many of the textbooks and much of the teaching of the present in our schools are tainted with false science and unwholesome humanitarianism, leading ultimately to a corrupt and degenerate citizenship.

Piedmont Junior College is committed with all earnestness to the development of Christian citizenship of the highest type. Therefore, our creed includes:

1. Christianity, the basis of our national ideals.
2. Religious freedom to individuals.
3. Complete separation of Church and State.
4. The United States Constitution as the permanent foundation of our government, and a jealous guardian of its principles.
5. Democracy in education and freedom and liberty for educational institutions.
6. Teaching these principles without fear or favor.

The stress of modern life and a vicissitude of fortune prevent thousands from availing themselves of instruction in college, so Piedmont College is an institution which affords an open door for an education of those of very limited means.

S. L. BEOUGHER.

HOPEWELL, VA.

Having been unanimously called to take charge of Hopewell Christian Church, I assumed my duties as pastor the first Sunday in December, 1928. I have been very kindly received, and my feeble efforts to preach the word are apparently highly appreciated. They love the Lord and His precious word.

Before preaching my first sermon as pastor, I asked the congregation what they wanted me to preach, and the answer came from many of the leading members, "Preach the Word; preach Jesus Christ and Him crucified." I assured them, by the grace of God, I would do it. I never felt more at home or had greater liberty in preaching than I do here.

The flu has crippled us very much in Sunday School and Church work generally, especially in attendance. The prospects for the future are bright and very promising. We are hoping to have a special revival meeting in the spring. We most earnestly ask the prayers of all God's people, that we may have a gracious revival of pure and undefiled religion of Jesus Christ. Three have been received into fellowship with us since our arrival.

We have a very active and interesting Christian Endeavor Society. The greater number of our

young people belong to it I think. We also have a wide-awake Woman's Missionary Society. Sister Warner is president and is very active in the work. They are deeply interested in the cause of missions, home and foreign. Sister Ryan is secretary of missions for the Church. She is endeavoring to get every member of the Church and Sunday School to give some definite amount for missions, weekly or monthly, as they may prefer. I think she is succeeding nicely, and we are looking for good results.

The people here seem to have a mind to work. The Ladies' Aid Society of the Church is very active and doing a splendid work. Sister Black is president, and a good one, too.

We were delighted to have Bro. Wood, of the Christian Temple, Norfolk, Va., and Bro. Baldwin, an evangelist, of Petersburg, Va., with us in our prayer service last evening. They both took part in the service and had encouraging things to say to us. We hope they will come again.

Our prayer meetings are largely attended and real soul feasts to us all.

On Tuesday evening, the 5th, there was a rap on our door. When I opened the door, the members and friends of the Church began to pour in with their arms full of good things for the larder, etc., ranging from good things to eat in abundance to a beautiful settee and chairs to match for our living-room. We were so surprised and agreeably shocked that we stood almost speechless while they placed these articles in our rooms. It was one of the heaviest poundings we ever received, and yet we feel much better after having received it.

We wish to return our most sincere thanks to each one taking a part in it, and also to those who desired to have a part in it and were denied the privilege. This is in many respects a very hard field, but there are some whole-souled brothers and sisters in our membership. God is going to bless us as we trust and obey. Pray for us, please.

J. W. BARRETT, SR.

WINCHESTER, VA.

The other day I was told that a man of our Church has to his credit thirteen years of continuous attendance at Sunday School without missing a Sunday. And he has been almost, if not quite, as regular at preaching services. In the nearly five months we have been here, he has not missed a service, and only once has he been absent from mid-week prayer meeting.

And we have quite a number of others who are almost as regular in attendance. And others still whose hearts are with us, and their prayers, but whom sickness keeps away from the services of the Church they love. Such faithfulness is heartening to the pastor. We have a band of loyal and faithful members here—people really interested in the growth of the Church and the extension of the Master's kingdom.

The Sunday School, under the leadership of Superintendent Roy A. Larrick, is in a healthy and encouraging condition. The young people's Christian Endeavor Society recently closed an interesting contest, resulting in the addition of several members and the raising of more than \$60. The success of the society is largely due to the energy, earnestness and consecration of the president, Miss Frances Richards, ably assisted by the faithful young people who stand by her in the work.

The Ladies' Aid Society has recently had the parsonage repapered, painted, and otherwise improved, at a cost of about \$150. Under the efficient leadership of Mrs. Fred Forney, this amount has been raised with the exception of a very few dollars.

The Woman's Missionary Society is doing good work under the capable leadership of the president, Mrs. Roy A. Larrick.

We greatly desire an interest in the prayers of the brotherhood, that we may be used of the Master to accomplish His will through us here.

R. L. WILLIAMSON.

PRAYER.

My prayer for the new year is that this may be a good year; that our country shall have reasonable seasons and average health, and that every heart shall be able to know Him from whom these blessings come. My prayer is that God may bless our fields and the hands that till them, and that He may reward our work with a satisfactory harvest.

That God may bless our manufacturing interests and the people who carry on in this great enterprise, as men, women and children are thus given occupation and are thereby enabled to provide the necessities of life. And the mining in-

dustry, which brings to the surface that which makes life comfortable and worth living; the result of which turns the wheels of commerce and brings to this world the joy of knowing God.

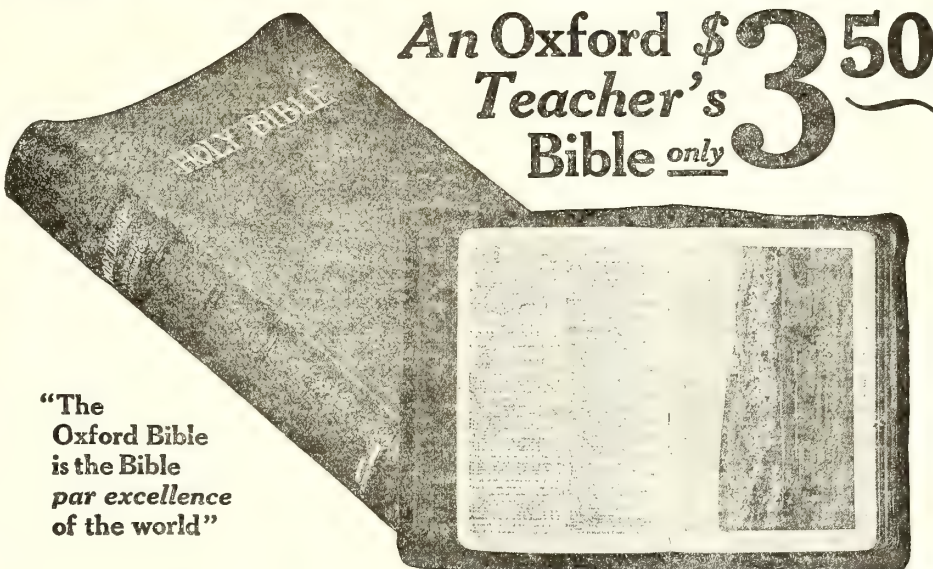
That God may abundantly bless His spiritual kingdom on earth, and that this shall be the most fruitful year in saving the lost.

All these material achievements depend upon how we regard the kingdom of His dear Son. I am praying for a harvest of souls to be garnered for God. I am praying for all of our missionaries and their fields of service, that God may provide some way for our Church to give the gospel to seventy thousand souls in Porto Rico; that there may be some way provided for a million souls to be saved through our Church in Japan. I am praying for all my people of every condition and kind. I have a prayer list with more than sixty homes whose names are on the list, for whom I am praying daily; and besides this, I remember the poor colored people of my country at a throne of His divine grace.

G. D. HUNT.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE MINISTER'S MESSAGE.

The great prophets of the Old Testament on the threshold of their office were given, in some form, a vision and revelation of God. So it was with Paul—"It pleased God to reveal His Son in me, that I might preach Him." And not preaching only, but Christian doctrine, Christian ethics, Christian life and experience are all determined by our conception of God. Our idea of God is the stamp. Press it down on the intellect and the result is theology; on the conscience, and the result is duty; on the feelings and will, and the result is spiritual experience. The one regnant thing in a man's religion is his conception of God—not his lip conception, but what in his inmost soul he understands God to be. An error there means just that much darkness in the mind, that much sin, wretchedness, failure in the life. A few years ago one of the leading papers of Boston published a full-page Sunday editorial, and in large print in the center of the page were these words: "A man's idea of God, if he could express it, would tell you instantly the nature of the man."

Of all the misconceptions of God that are wrecking human character and happiness today and staying the coming of the kingdom, the two most harmful, the two most widely and unsuspectedly prevalent, are the very same two against which much of the Old Testament is aimed and to overthrow which both Christ and Paul put their lives in peril. Against the Pharisees, Christ showed that God is not a class God, that He loves the outcast as well as the high caste, the bad as well as the good, the unchurched as well as the enchurched. Against Pharisees and Judaizers, Christ and Paul showed that God is not a provincial, tribal, nationalistic God; that He loves not one race, but all races; that He is the great Saviour God of all the families of men.

These two tragic misconceptions Scripture pictures to us in two men sulking, one outside of a house, the other outside of a city. One is the elder brother in the parable. The other is Jonah. The one sulks over fatherly love shown to a prodigal, the other over fatherly love shown to foreigners. The one thinks of God as loving the good only. The other thinks of God as loving the nation only. The most distinctive thing about God, the greatness of His heart, both are ignorant of. Yet both are specialists in religion and one is a prophet.

Can Christian people find anywhere a more conscience-piercing fact than this, that although the Son of God commanded His followers to go into all the world, to disciple all the nations, to preach the gospel to every creature, yet nineteen centuries later we find 95 per cent of all Christian ministers and Churches crowded into a few favored countries, so crowded that in our Southern States there is an average of nearly four Protestant Churches to every thousand of the population, while the majority of the human race are left in spiritual darkness? The explanation is that all over these favored countries, to an extent undreamed of, the God who is praised in the pew and preached in the pulpit is a provincial, tribal, nationalistic God.

If any man ever knew this narrow conception of Deity, how deep-rooted and stubborn it is, Paul knew it. Does he adapt himself to it? Does he preach a little God to please men's little hearts? With his pulpit the castle stairs, he beckons to the great audience massed before him in Jerusalem. He addresses them in their sacred Hebrew tongue. Silence falls. As they hang upon his lips, suddenly, like a thunderbolt smiting their rock-bound

prejudice, comes the tremendous declaration that by the command of God Himself Paul is going forth as a missionary to preach their Messiah-Saviour to foreign nations. With that word the storm breaks. "Away with such a fellow from the earth, for it is not fit that he should live." But Paul has shot his foreign mission bolt. He has borne his witness to the world love and world-purpose of his Lord. And did the Lord approve that kind of preaching? He did. In the night the Lord stood by him and said, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, thou must bear witness also at Rome."

"As thou hast testified of me in Jerusalem." Paul had testified of Him as a world-Saviour; he had testified of His purpose of love to those other nations; he had testified at the risk of popularity and life itself. And so must the present-day minister testify, if he would follow in the steps of Paul and Paul's Master.—*The Desire of All Nations.*

AFRICA TODAY.

BY REV. H. S. HARDCASTLE.

I.

Foreword.

This suggested program is the first of a series of nine based on the study book, "Africa Today," by Mary A. Jeffreys. It has been prepared for young people's groups. It will not work itself, but if the suggestions herein made are carried out in full or with adaptations, it will serve as a background for an interesting session. It can readily be seen that some advance preparation will have to be made, especially by the leader. For two or three dollars, the society can purchase such books as "Africa and Her Peoples," Walker; "The Golden Stool," Smith (especially good), and "The New Africa," Fraser. These books could be passed on from leader to leader, and would be very helpful. Only as the activity of the members of the class is enlisted can the best work be done. A mere lecture by the leader will not suffice.

Program.

1. Devotional Period:

(a) Call to worship—The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined (Isa. 9:2).

(b) Hymn—"The Morning Light is Breaking."

(c) Scripture reading—Acts 17:22-31; Rom. 10:8-17.

(d) Silent prayer—The leader should suggest definite objectives for which the members of the group, with heads bowed reverently, should pray for earnestly, e. g., for the missionaries in Africa; for the victory of Christianity over Islam; for those who have positions of authority; for better industrial conditions; for the Christianization of racial relations, both in Africa and in America; for many new volunteers for work in Africa.

(e) Prayer—Brief prayer by the leader or by some one appointed before hand.

(f) Hymn—"O Zion, Haste, Thy Mission High Fulfilling."

2. Question-Box Period:

The leader should prepare in advance a sufficient number of copies of the following list of questions (she may add others, of course) and pass them around, asking them to answer as many of the questions as possible. In spite of the fact that there is an appalling amount of ignorance

in regard to Africa, this need not be embarrassing, for each will keep and correct his own paper.

List the great rivers of Africa. Two African lakes. Two deserts. Five African cities. Eight African products. Some historic places in Africa. List the names of as many missionaries to Africa as possible. What two great religions are seeking to evangelize Africa?

3. Leader's Talk Period:

The leader ought to present briefly and clearly some of the outstanding facts about Africa, such as her size, her geographical features, her resources, both mineral resources and raw materials, her peoples, her languages, her religions, her problems. These facts can be secured from many sources, available in most cases to any group which might use this program.

Special—By the use of a map of Africa, and by the use of posters and pictures, this period can be made most interesting and instructive. The National Geographic Magazine, Asia, the Missionary Review of the World, and current magazines often have material which can be used very effectively. A little foresight and a little ingenuity and work will do wonders here.

4. Discussion Period:

This period should be used for general discussion on such topics as "Why study Africa?" "What contribution has Africa made to us?" "Do we have any responsibility toward Africa?" "How can we discharge our responsibility to Africa?" "How does the presence of Africans in our own section affect the problem of missions in Africa?" Many other topics can be suggested, and if the leader is wise and tasteful this will be a most profitable period.

5. Debate Period:

Plan well in advance to have a debate between two teams (two or three on a team) on the subject. "Resolved, That civilization has done more harm than good in Africa." This is by no means a one-sided question. Limit each speaker to three to five minutes, depending upon the number and upon the time limit of the program.

6. Assignment Period:

The leader for the next class period should make the assignments in advance, holding each person responsible for his part of the program.

7. Closing Period:

A moment of silent prayer.

KEEPING IN TOUCH.

Every Sunday School should keep itself in vital touch with the foreign field by having its own missionary toward whose support it contributes and whose letters from abroad and visits when on furlough would be living links between the school and the field. In a Scotch Sunday School, the superintendent one Sunday read a letter from a missionary in Fiji Islands, describing how the gospel was changing the hearts of the cannibals. Then he said, "I wonder if there is a boy here who will some day become a missionary of the Lord Jesus and give his life to carrying the gospel to cannibals?" In a class of boys just in front of him sat Jimmie Chalmers, twelve years old. Then and there the seed was planted, the resolve was made. Deep down in his heart, "God helping me, I will," said Jimmie, and became, though some careless years intervened, the apostle of the Papuan Gulf, whom Robert Louis Stevenson loved with a passionate admiration, esteeming him one of the two greatest men of modern times, and writing to him, "If I had known you when I was a boy, how different my life would have been!" Superintendent, why should not your boys know Chalmers, and your school send out another like him?

Boundless are the possibilities of youth, and equally great the incentives to fidelity of those who labor in this the most fertile of all fields.

The missionary movement in America, represented today by 13,000 foreign missionaries and an annual contribution of \$38,000,000—by whom was it started? By bishops? By college presidents? No! By young people. Not to the wise, the learned, or the mighty came the vision of America going forth to the spiritual conquest of the world, but to a few college boys, Samuel J. Mills and his four friends, in that memorable summer of 1806 as they knelt in prayer while the storm raged around their haystack shelter. Offering themselves for the foreign field, and then by their faith and zeal stirring the Church to send them, they opened a new and glorious chapter in the history of the kingdom.

Not to the old or the middle-aged, but to the young, is given the divine promise that they “shall see visions.” If our young people today are not catching fresh visions, and opening new eras of world conquest for Christ, it is for our Sunday School leaders on their knees to inquire, “Search us and our work, O God, and show us the reason why.”—*Desire of All Nations*.

JAPANESE STUDENTS AND THE TITHE.

When we were visiting the Japanese academy at Naraha, a few miles out of the great city of Tokyo, Prof. A. N. Nelson, the principal, told me of an experience that the students had been passing through which has a real lesson for all of us. It shows how true it is that the blessing of God does follow faithfulness in paying the tithe. He has promised, and He fulfills His promises. We hear it in the testimony of our brethren and sisters in all lands. Said Prof. Nelson:

“A year or two ago, students were falling behind in their accounts at the school. The student indebtedness had run to over 1,000 yen (a yen is half a dollar). The question was taken up, and in connection with the matter the students themselves agreed that they would be systematic in paying tithe on the gains by their industrial work in school. They would be careful and conscientious in tithing every little factor of income. So they gave their orders to our business office that the tithe was to be credited on all their reports of work.

“Well, sir, the result was wonderful. Really it was. There was a visible improvement in the financial situation of the students themselves. In one year they nearly paid out the total indebtedness on student accounts, and for the present year they are running on with no obligations.”

“Well, now, how do you account for it?” I asked, as Professor Nelson told me this story:

“They seemed able to turn out more work and to earn more. They were more careful of their time and more industrious. They did not lose so much time. Moreover, strange to say, there was not so much sickness among them. They were able to devote full time to their industries.”

There it is, brethren. A group of students out in the country, alongside that great bay that reaches up into the main island from Yokohama northward, and without any thought of demonstrating anything at all except their loyalty to God, this student body bears witness that the blessing of God does come upon those who are faithful in yielding to the Lord His own. Read again what the Lord says in Malachi. It is true, and our brethren and sisters bear witness to it in all the world:

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine

cast her fruit before the time in the field, saith the Lord of hosts” (Mal. 3:10, 11).—*Review and Herald*.

MISSIONARY OFFERINGS.
WEEK ENDING FEBRUARY 16, 1929.
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Winchester, Va.	5.50
Berea (Norfolk), Hickory, Va.	9.00
Bethlehem, Altamahaw, N. C.	4.64
Liberty (Vance), Henderson, N. C.	3.82
Ebenezer, Cary, N. C.	2.00

Total \$1,993.86

Individual and Church Collections.

Previously acknowledged	\$ 807.12
Dr. & Mrs. J. T. Stewart, Summerfield... ..	5.00
Suffolk, Va.	233.34

Total \$1,045.46

Specials.

Previously acknowledged	\$7,288.96
L. M. Clymer, Greensboro, N. C.	15.00
Burlington S. S., Burlington, N. C.	75.55

Total \$7,379.51

Summary.

Previously acknowledged	\$18,290.13
Sunday Schools, regular	40.26
Individual and Church collections.....	238.34
Specials	90.55

Total to date \$18,659.28

J. O. ATKINSON, Sec'y.

FORTY-FIVE FOR MISSIONS.

The Southern Christian Convention must reach the goal of \$45,000 for missions. With this amount, the board can pay its debts, make more liberal appropriations to the General Board for foreign missions, and be in a position to expand its work.

As to new Churches, the Convention is practi-

cally at a standstill. We cannot stand still, but must go forward or backward. Will you help us to go forward? Near Easter, every Church that has not done so should raise its quota for missions.

Of the \$45,000 goal, one man offers to give the last \$5,000, another the last \$2,500 preceding the last \$5,000; the women have agreed to raise \$12,000 of the remaining \$37,500, leaving \$25,500 to be raised by Churches and individuals. The women will give some of that raised on the Churches.

Men of the Church, can't we raise double what the women raise, or five times what one man will give? Let's get down to business and do our part. Let us prove to the world that we believe in missions and are willing to support missions.

J. E. WEST, Ch'n.

LITERATURE.

During this foreign mission period in our Churches our people should be informed as to our foreign mission work. We have in the mission office at Elon College, N. C., an abundance and a variety of literature giving just such information as is needed at this time. This literature is for free distribution and can be had on request. Let pastors, Sunday School superintendents and others interested address us their request, and we will be glad to accommodate them.

J. O. ATKINSON,
Elon College, N. C. Mission Secretary.

OFFICIAL NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention, at its last session, accepted an invitation from Newport News to meet there in 1929. But inasmuch as their new Church will not be completed by the time of the Convention, the Newport News people have asked to be relieved from entertaining this year. The executive committee is, therefore, anxious to receive an invitation for the coming session of the Convention. Please take this up with your school and notify us if you wish to entertain.

J. F. WEST, JR., President,
F. C. LESTER, Rec. Sec'y,
W. C. HOOK, Ex. Sec'y,
Executive Committee.

RECOMMENDED PLANS AND PROGRAM

February, March—Foreign Mission Months

THE SOUTHERN CONVENTION, in its Richmond Session last year, made February and March “Foreign Mission Months” for educational and informational purposes, culminating in an offering from all the Churches for Missions at, or on the nearest possible Sunday to, Easter—March 31, 1929. The goal set for the offering—Home and Foreign Missions—from Sunday Schools, and Churches, and individuals is \$33,000; Woman's Societies, \$12,000—total, \$45,000. Inasmuch as the entire amount thus asked must be raised by voluntary offerings, the Conferences, in their recent sessions, in which the matter was discussed, adopted and recommended to the Sunday Schools and Churches the following method to be pursued in reaching their quota of one-third as much for Missions as for pastor's salary:

FIRST: When a Church uses the Budget Plan, write into that budget one-third the amount of pastor's salary to go to Missions, and send this in monthly or quarterly.

SECOND: If the budget is not used, canvass the individuals of the Church and Sunday School to find out how much each will give to Missions and when, entering the same on a card prepared for the purpose and which may be had of the Mis-

sion Secretary, Elon College, N. C.

THIRD: Where neither of these plans is adopted, then endeavor to increase the offering from the Sunday School, and at or about Easter have a Missionary Rally and try to raise the entire amount of the quota at that one service, in conjunction with the monthly offerings from the Sunday School for the year.

Each Church and Sunday School should use one or the other of these plans.

MISSION BOARD, SOUTHERN CHRISTIAN CONVENTION, INC.
J. O. ATKINSON, Secretary - - - - - Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson IX—March 3, 1929.

THE CHRISTIAN CHURCH.

GOLDEN TEXT: "So, we, being many members, are one body in Christ."—Rom. 12:5.

LESSON: Matt. 16:13-20; Mark 4:26-32; Rom. 12:4-8; Eph. 1:15-23, 2:13-22, 4:4-6, 11-16, 5:22-27; 1 Tim. 3:15.

DEVOTIONAL READING: Eph. 4:11-16.

What do we mean when we use the word "Church"? We may have several things in mind. We may refer to the building in which people meet to worship. We may refer to the members themselves; that is, a man is a member of such and such a Church, meaning that he is a member of the Church which meets in that particular Church. We may refer to the denomination, the larger fellowship of which the local Church is a member and a part. Or we may be more inclusive and refer to the Church universal, the entire body of believers known as the Church. In some cases, we may have in mind the ideal Church, the Church invisible. The word "Church," therefore, embodies many meanings.

It is somewhat surprising to note that Jesus uses the word "Church" only twice as recorded in the four gospels. It is quite probable that he had in mind the Church universal; that is, the body of believers, not only those who believed on Him in His day, but that larger group who, through the succeeding centuries, would believe on Him and be united by a common allegiance and loyalty to Him. It is to be noted further that "the Church" and "the kingdom of God or heaven" were not synonymous in Jesus' thinking. It would seem that the Church was a means to an end—the bringing in of the kingdom of God. The Spirit of the kingdom ought to be and is in the Church. But the kingdom of God is more inclusive than the Church. The Church is to be perhaps the most effective instrument through which the kingdom is to come.

In the references as given for today's lesson there are several truths in regard to the Christian Church in its largest aspects. They can only be touched upon in a brief way here for lack of space.

1. The origin of the Christian Church. The Church is an institution of divine origin. It was founded by Jesus Christ Himself. "On this rock," said Jesus—and He was not referring to Simon Peter, but to the living and vital confession of faith in Him as the Son of the living God and as expressed by Peter—"I will build my Church." Let no man think that the Church is a man-conceived and man-made institution. It is a divine institution founded by God through Christ.

2. The mission of the Church. "Christ is the Head of the Church. The Church is the body of Christ." What did Paul mean when he wrote these words? He was simply putting in a concrete way the truth that the Church was the organization that was to embody and to express the will and the spirit of Christ Himself. The Church is to be Christ's representative in the world. It is to declare His character. It is to express His spirit. It is to carry out His will. It is to be the means through which the kingdom of God is to come in human life.

3. The Unity of the Church. "So we, who are many, are one body in Christ." "There is one body, and one spirit, even as ye were called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is over all, and through all, and in all. There are many, many, alas all too many divisions in the Christian Church, but it is well to keep in mind that after all there is really only one Church. In spite of our differences there is only one Lord and Master, one faith—faith in God as revealed in Christ, one baptism—the baptism of the Holy Spirit. It is high time that we began to magnify our agreements and minimize our differences and attempt that unity for which Jesus prayed.

4. The growth of the Church. The Church is to grow naturally, even slowly, silently, and yet irresistibly. It is as seed sown in good ground, or as leaven put in a lump of dough. It does not need to parade with brass bands. It needs only to be the channel of the divine Spirit and it will grow.

5. The limitations of the Church. The Church is made up of men and women, ordinary people with all the foibles and weaknesses of human nature. It is not a select group of angels. It is made up of folks—folks just like you and me. It ought to go without saying, therefore, that the Church will have its limitations and will make its mistakes. But, alas! there are so many who expect to find, or who say they expect to find in the Church perfection both in the Church and in the Church members, that it needs to be emphasized again and again that the Church has its limitations, limitations imposed upon it by the human factors involved in it. And yet, by and large, there is not another organization that even approaches the Church in the high level of its ideals of life, or in the high moral enterprises to which it gives itself.

6. The future of the Church.—"And the gates of Hades shall not prevail against it." The gates of Hades, or hell, are generally interpreted to mean the "power of the unseen world, especially the power of death. The gates of Hades prevail over all things human, but the Church shall never die." There are some faint-hearted people who wonder about the future of religion and of the Church, and there are some faint-hearted people who prophesy that the Church will eventually, and perhaps soon, be an outworn anachronism. Let all such read again the words of Jesus Himself. Ultimate victory is the heritage of the Church. She shall not fail. She is the one sure thing in a world of uncertainty.

7. The challenge of the Church. If the Church is committed to the task of producing Christ-like character and of establishing the rule of God in human hearts; if, after all, at heart the Church is one; if the Church has at her disposal the infinite resources of God through Christ; and if she has the promise of ultimate victory—then certainly we ought to give all that we have and are to the Church. Here stands the Church as the representative of Christ on earth, seeking to find out and to carry out the will of God. Here are men and women, young men and maidens with capacities and resources that the Church can use and must have and has a right to expect. In the light of the needs of our modern world, how dare those who have experienced the grace of Christ withhold all that they are and have from the Church! To belong to the Church means something. There is no greater achievement than to be a true member of the Church of Jesus Christ.

CHRISTIAN ENDEAVOR.

Sunday, March 3, 1929.

TOPIC: "Recruiting for Christ."—Matt. 9:35-38. (Consecration meeting.)

Some Bible Hints.

"Jesus went about." The recruiting officer must go where recruits may be found (v. 35).

Jesus' way to recruit was to teach, preach, explain, heal. He was a conversational evangelist (v. 35).

We shall never do much evangelistic work unless, like Christ, we are moved by compassion. Self-love is stationary. True love moves and acts (v. 36).

"Pray." We can all pray. This service is often neglected (v. 37).

Suggestive Thoughts.

Jesus had a passion for souls. His greatest joy was to help people to understand God. Read John 4:32, 34.

Youth can be recruited for Christ far easier than age. The young mind is not yet set. It is open to ideas, to conviction. Youth wants to be won if the challenge is big enough.

Begin recruiting within your own circle. Try to win people you know, in your home, in your work, in your community. That means, of course, that you live Christ first.

A beautiful Christian life is the best way to recruit for the Master. People recognize Christ in us, and respect Him, and are drawn to Him.

A Few Illustrations.

You cannot recruit for Christ without the Spirit's power any more than you can operate an electric car without electricity.

Use the gospels in recruiting. Single gospels, which cost only a cent or two, should be given to those you are trying to win. This opens up conversation.

In recruiting, we must be patient with people's problems. An Italian woman refused a gospel because her child was sick, arguing that if God were good, her child would not be sick. Finally she took the book, and later was won to Christ.

Endeavor societies can engage in evangelism by agreeing to win a definite number of young people in the community. First, study personal evangelism in a class, then start after your comrades.

To Think About.

What should we ask the recruit to do?

How long should we try to win a given person?

What is the reward of soul-winning?

SUMMER SCHOOLS.

News has reached the writer that some are wondering whether there will be summer schools at Elon and Piedmont Junior Colleges. The resignation of Miss Coghill as field secretary caused this question to arise. There will be schools at both places. Plans are in the making, and fuller announcement will be made soon, but please remember that summer schools will be conducted at both of our Southern colleges.

The dates of these schools have not been definitely fixed, but the Bethlehem Junior will likely be June 30th to July 6th, and Elon July 27th to August 3rd. The writer would like to know from those interested whether these are acceptable dates. He is anxious to have the schools at a time when most people can attend.

Suggestions concerning courses to be offered will also be gratefully received. The board is anxious to offer whatever courses will best meet the needs of our Churches. The writer believes that the best thing that could be done for our Sunday Schools would be to have our superintendents take a course in the summer schools that

would help them in their work. For several years young people and teachers have been taking courses that inspired them and made them want to do a fine work in the local Church, but on returning to the local Church they discover that the superintendent has received neither the inspiration nor the training which has been theirs. The result has been that in many instances the enthusiasm created at summer schools has dwindled to nothingness and the training put to no use. If the pastors and superintendents will attend with their young people, it is my belief that the value of the Sunday School will be greatly increased.

Please begin now to plan to attend the summer schools for young people and Christian leaders of our Church. You cannot spend a week to better advantage.

F. C. LESTER, *Ch'n.*

WORLD'S FAIR.

Plans are being made to hold a World's Fair in Chicago in 1932 to celebrate the 100th anniversary of that city. A house joint resolution, introduced by Representative Wallis C. Hawley, of Oregon, and sponsored in the Senate by Senator Deneen, of Illinois, providing that when the sum of \$5,000,000 has been collected and turned into the treasury of the Chicago World's Fair Centennial Celebration Corporation, the President shall invite the participation of other nations of the world, and that exhibitions from other countries may be imported free of duty, custom's fees, or charges, has passed the House and the Senate, and now awaits the signature of the President. When this bill was before the Committee on Ways and Means of the House, Vice-President Dawes stated his approval of the plans for the celebration and urged a favorable report from the committee.

The announcement that such a fair is to be held arouses no special enthusiasm upon first thought. The people of this country generally have become somewhat tired of what the average exhibition known as a fair consists. The term connotes to most persons a heterogeneous mass of individual exhibits constructed largely for advertising purposes.

But, it is said that the proposed fair in Chicago is to be based upon an entirely different idea. It is to have as its purpose an exhibitory review of the progress of the various sciences, arts and industries of the world in the last century. Instead of being upon a competitive basis, as heretofore, the businesses of each industry are to join in contributing toward the exhibit of that particular industry only those things which have added to its progress. It will be similar to the plan adopted by the Baltimore and Ohio Railroad in exhibiting the progress of transportation, last year in Baltimore, which drew a larger attendance than the Sesquicentennial Exposition at Philadelphia.

A number of scientific and educational organizations have shown interest in the project. The National Research Council, which is the organization of the scientific intelligence of the nation, has indorsed the idea, pledged its support and appointed a commission of distinguished members to aid in the preparation and development of the plans.

Doubtlessly, the proposed World Fair at Chicago, conducted in accordance with the proposed plans, would be a success and of great educational value. In the rapid progress of the last century, few have had time to pause and contemplate the back path. Each new development has caused the majority to discard and forget the old in admiration and wonder of the new. What an opportunity, what an education, to be enabled to study the whole, to connect each step, to catch a vision of what may be accomplished in the future.

H.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

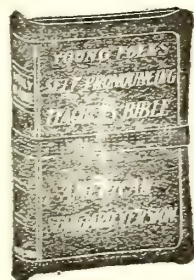
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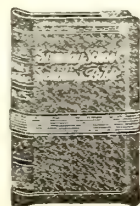
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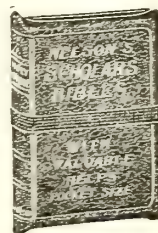
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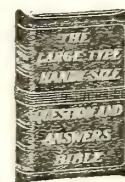
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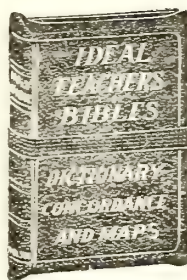
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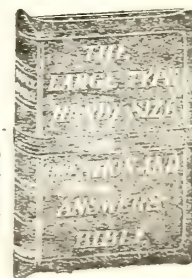
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

A MIGHTY GOOD INVITATION.

"Come unto me."—Matt. 11:28.

The occasion of this utterance from Jesus was that of burdened surroundings. There were lots of folks in that throng who were tired, spent in heart and soul under the yoke of Jewish regulations and Roman government. There were laboring beasts harnessed to loads beyond their strength. At the docks, men were weary under severe taskmasters loading ships to their gunwales. He said, "You are burdened like harnessed beasts." "Come unto me and I will give you rest."

How? By fellowship with Him. That lightens the load and renews the strength.

By communion with Him. That means loyalty, courage and strength tremendously sustained in the consciousness of truth, in which one bears tremendous loads as though they were light. When Christ said, "For I am meek," we are told He meant "I am to you as an unbroken colt" in energy and strength. If the burden was sin, He meant I will take it away and make your heart a shrine of innocence and trust. Somehow, He takes His love, His affections, His sympathies, and spreads them out as a soft rug for the path of the weary and burdens are made light.

A gentleman on a street car one day said: "Put your basket down, lady, the car will carry both it and you"—"Cast thy burdens upon the Lord, for He careth for you."

Prayer.—Our Father, we confess that we do try to carry our own loads and trust too little to Thee. Forgive us, in Thy mercy and teach us how to cast off and lean on Thee who will make life easy and bright. So we try this day to come to Thee. *Amen.*

TUESDAY.

THE BEST GIFTS.

"Oil and perfume rejoice the heart; so doth the sweetness of a man's friend."—Prov. 27:9.

Christmas time brought to a lot of folks lots of presents. Here is a list of a few that one person got: fountain pen and pencil, account book, clothes brush, box of writing paper, dressing gown, three neckties, address book, and more than three hundred Christmas cards, many of them beautiful works of art.

But he said: "The best gift I had was friendship. Expressed in the presents, and especially in the cards, many of which contain personal words, written with a pen. Friendship is one of the rare things in this world that cannot be bought with money nor lost with poverty.

"It is that eternal fact in human relations that preserves our faith in human nature. It keeps us optimistic in the midst of what sometimes seems like a very bad world. Friendship is the unselfish side of life. True friends are not trying to get something out of us, but to share something with us.

"One of the finest things that Jesus ever said was, 'No longer do I call you servants, but friends.' And He said it, not as a superior being,

condescending or patronizing, but as a companion with men who needed that fellowship more than anything else.

"No one is poor who has friends. And no one is rich who has none."—C. M. S.

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

THREE IN ONE.

"Ye are the salt of the earth."—Matt. 5:13.

"Ye are the light of the world." "Ye are my power."—Rev. 11:3.

A boy once said, "Salt is that stuff that makes the biscuits taste bad when you didn't put it in." If we are salt, the world will taste bad if we don't live up to it in our contract with the world.

Emerson said, "Light is the first of painters. There is no object so foul that internal light will not make it beautiful." Where there is no light, there is darkness. If Christians are the light, the world will be darkness if they do not shine.

Of power, Burke says, "All persons possessing any portion of power ought to be strongly and awfully impressed with the idea that they act in trust, and that they are to account for their conduct in that trust to the one great Master, Author and Founder of society."

What is power worth stowed up in a cold engine? "He hath no power who has no power to use it."—*Festus.*

If God is depending upon us as power for the salvation, Perfector of souls and Endower of tianity seriously. I am painfully impressed that we are not wielding our God-given power to its maximum.

Prayer.—Dear Lord, our Father, Author of salvation, Perfector of souls and Endower of power, come Thou into our lives more and make us more keenly sensitive to our responsibilities in sharing with Thee the salvation of the world; give into us an understanding of what it means to be Thine, that Thou art ours, and where we are Thou wilt be. Give us the simplicity of faith and the liberty of grace and the courage of conviction to shine for Thee forever. *Amen.*

THURSDAY.

THE FEARFULNESS OF BEING A PRODIGAL A LITTLE WHILE.

"Because of this deed, thou hast given great occasion to the enemies of the Lord to blaspheme the child that is born unto thee shall surely die."—2 Sam. 12:14.

The result of stepping aside for a little bit is appalling at times. Think of the people that the prodigal son associated with! What was the influence of his life upon them? What happened to them after he quit them and returned to his father's house?

David, a triumphant monarch, a "man after God's own heart," who had private designs crowned with success, enjoyed prosperity, designed evil against his neighbor with his neighbor's wife, succeeded, with no publicity nor scandal connected with it.

But the blow came. The unseen hand appeared. He got into difficulties from which he could not extricate himself. There came trouble in his own home. In his family there came irregularities and crime, sons rebelled against him; he had to play himself at the mercy of an unscrupulous person who knew his secret; things went wrong. Are you surprised?

There are a thousand problems for us; a thousand demands upon our manhood. What will we do? Can a soul injured by sin recover its pristine strength and beauty?

Madam Burka, the world's most famous criminal woman, had over 1,200 descendants; 90 per cent were jailbirds through murders and vice. Yet there was a time when Maggie was a fair-haired, innocent girl.

If we are tempted, let us think of what it may mean to others, and act for their good.

Prayer.—Dear Lord, we come to Thee and trust Thee to deliver us from the consequences of sin. Abide in us our helper when we are tempted. Crucify evil from us forever. *Amen.*

FRIDAY.

RELIGION AND DYNAMITE.

"He that believeth and is baptized shall be saved."—Mark 16:16.

There is a story of a city building a sewer. Blasting was necessary. A man failing to notice the danger signals was walking down in the blasting area. The foreman ran toward him, calling "Fire! fire! fire! stop! back!" Action on this warning saved his life.

It is true manhood, to say nothing of true religion, to act sensibly on life's warnings. It is folly to do otherwise. This being true, we are appalled at the number of heedless people and make folly their outstanding trait.

We are told of a converted skeptic who, in reply to the question of what changed him, said, pointing to the clasp on a Bible, "See these words? There are two words which conquered me—thou fool. I have inscribed them on this clasp. God has simply convinced me that I am a fool, and I have determined that I would never come to any consideration of its sacred mysteries except through this medium. I will remember that I am a fool and that God is the only wise."

Prayer.—Dear Father, we realize that our days fly fast and dangers encompass us. We wait on Thy promises that they will direct the path of those who wait on Thee. Grant us this, Lord. *Amen.*

SATURDAY.

THE TRAGEDY OF INDECISION.

"When the young man heard the saying, he went away sorrowful."—Matt. 19:22.

And we have never heard from him since. He was a model young man, a pleasing character, gracious in manner, clean and pure as human purity goes, honored in his community, socially accurate, an observer of business ethics. But, more than all these, he was rich, and this left him undecided about taking up real active Christianity. Tragic indeed, because it closed the one supreme opportunity he had to be an apostle of the Lord and probably a spiritual world ruler. He went away like a cloud without a rain, like a lamp without oil, like a field without a harvest.

Prayer.—Dear Father, it is in Thy light we shall see the light. How soon will the flowers of our life wither and die if we do not follow Thee and know life everlasting! Forbid that any sins shall come in and steal away our sunshine. *Amen.*

SUNDAY.

CARRYING THE FACE OF GOD.

"I have seen Thy face as though I had seen the face of God."—Gen. 33:10.

How many folks ever thought of God when they saw you? Reverse it. How many folks do you know; when you see them, make you think of God?

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Our Orphanage superintendent is always up against two problems. The superintendent of the Christian Orphanage is no exception. Our first problem is to know how to meet the many appeals we have and the one to give the preference. When all seem to be so needy and worthy and need a place so badly! We have often heard it said that there is always room for one more, but in orphanage work this rule will not hold good from the fact that we sometimes reach the point where we have no vacant place left.

We have had two appeals within the last week which have been real touching, and our heart goes out to these little children. One case is that of a little girl. Her mother is dead, and her father is paralyzed and had to go to the county home. She is eight years of age and is a very bright child. She has a sister older than she who can make her own way—but what about this little girl of this young and tender age! Good women in her community have appealed to the Christian Orphanage for assistance for this child. We have another appeal to take five children, three girls and two boys. In this case the mother is dead, and an aunt of the children has cared for them for some time. She fell ill some weeks ago and died last Week. Five little children left without protecting care save and except what the good women in the community render in their behalf.

Orphanages are avenues of service to fatherless and motherless children. Here are two instances where the Christian Orphanage can render a real service to helpless humanity. The last five children mentioned are members of the Christian Church; they are looking to the Christian Orphanage to take them and care for them in this hour of need. That is our first problem.

Our second problem is to get funds with which to pay bills at the end of the month. The Orphanage is a channel through which every member of our Church can visit the fatherless and the motherless and minister unto them and carry out the teachings of the Bible in regard to visiting the widow and the fatherless in their affliction. Every member of the Christian Church should make some sacrifice to help the Orphanage carry on its great work in rendering a real service to fatherless children. Have you done your part?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 21, 1929.

Brought forward \$1,535.07

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Happy Home\$ 2.00
New Lebanon Sunday School..... 3.00
New Lebanon S. S. Baracca Class.. 2.00
Ingram 3.00
Hebron 2.60
Bethlehem 3.35
Lebanon 1.68
Bethel 1.66

19.29

Eastern N. C. Conference:

Amelia\$ 3.36
Wentworth 12.00
Pope's Chapel 1.04
Piney Plains 6.00

22.40

Western N. C. Conference:

Pleasant Ridge\$ 1.94
Burlington, Jan. & Feb.105.29

107.23

Alabama Conference:

Forest Home\$ 1.00
Pisgah75
Roanoke 4.00

5.75

Special Offerings.

J. T. Stewart, Summerfield, N. C..\$ 2.50
Etta F. Fleming, Manson, N. C.... 35.00

37.50

Grand total \$1,727.24

APPOINTMENTS.

Rev. E. C. Fry, D. D., our missionary from Japan, now on furlough, will speak on "Missions" or preach at the following Churches: Henderson, N. C., Wednesday night, February 20th; Liberty (Vance), Thursday night, February 21st; Fuller's Chapel, Friday night, February 22nd; Pleasant Union, Sunday A. M., February 24th; Pleasant Hill, Sunday night, February 24th; Durham, N. C., Wednesday night, February 27th; Sanford, N. C., Friday night, March 1st; Burlington, N. C., Sunday 10 and 11 A. M., March 3rd; First Church, Greensboro, N. C., Sunday night, March 3rd; Palm Street, Greensboro, N. C., Sunday 3:30 P. M., March 3rd; Reidsville, N. C., Monday night, March 4th; Elon College, Thursday A. M., chapel services, March 5th; Shallow Ford, Tuesday night, March 5th; Danville, Va., Wednesday night, March 6th.

If SUN readers in the vicinity, in addition to the pastor's announcement, will make these appointments known, it will be appreciated.

Dr. E. C. Fry, returned missionary from Japan, can only be with us a very limited time. I have made the above schedule from such information as I had on hand. If other Churches can arrange to have him with dates named, Dr. Fry will be glad to go. Those congregations who hear him will be fortunate indeed. We only wish he could visit all our Churches.

J. O. ATKINSON,
Secretary.

FAMILY ALTAR.

(Continued from Page 12.)

Men judge the goodness of God, His forgiveness, His kindness by the attitude and helpfulness of others. The infirm, the impatient, the crushed and the burdened, the stricken and the sick, all look into the Christian's face to find out how Christ looks and feels about them, and they come to know Him by them. Besides, there is nothing which feeds a bad man in his badinage so much as a look of approval. Christians, therefore, should not hesitate to give their disapproval of wrongdoing. We too often beam with sunlight when we ought to flash fire.

It is the privilege of good men to make it easier for those who are weary, or sinning, to believe in the compassion and mercy of our God.

Prayer.—Our Father, we have received much at Thy hands, and we have offered Thee nothing in return. Make us more faithful and diligent in all our days, and to shine for Thee and do all the good we can. Amen.

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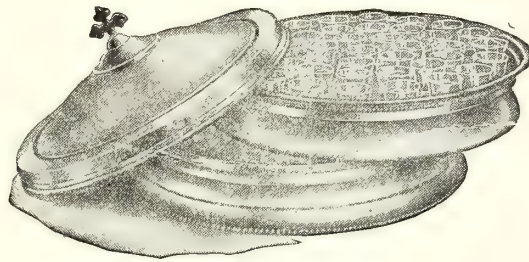
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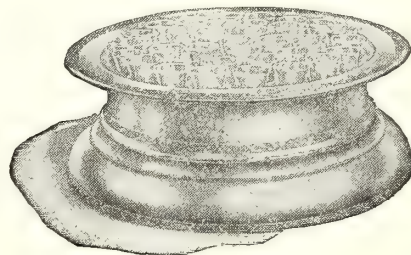


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CAN GOD TRUST YOU?

Less than ten years ago the writer was connected in a small way with a concern in Missouri which was started and built up by a man who had less than 200 when he went into business. At the time that the writer was connected therewith, this concern was advertised all over the known world as being the greatest business of its kind that the world had ever known. The president's photo was shown in dozens of magazines month after month.

It was a known fact that he had a "million-dollar business," and it was advertised as such. His \$250,000 home was talked of by every one who saw it. He had money invested in other business enterprises. The Chamber of Commerce mentioned his business in their advertising from month to month. He owed no man. His credit was good for a million dollars. His family had everything that money could buy. On top of his building was erected the largest electric-light sign of its kind that had ever been made. It could be seen for miles and miles. People came from every part of the world to do business with this man.

A few days ago, the writer was in that State and stopped in to see the president of the house (who was the same man that started the business) and was shocked to learn that the business has dwindled down to almost nothing.

One of the former departmental managers told me that they had until the 1st of April to move out of the "million-dollar building," as it had been sold to satisfy the demands of their creditors. The president's home has gone likewise. Money has been drawn out of other investments until there is none left.

But what was the trouble? Was it a change in business conditions? Is this kind of business a

thing of the past? No. I was told that while the business was at its height the president came to the point where no one could advise him. No one could talk to him. There was a time when he would stop and "pat" a fellow on the back, but success changed that picture. He came to the point where he would not even speak to a man who was in his house on business. He left everything up to his employees. He didn't have time for business. He was out spending his money to satisfy his longings.

There was a time when big business men came to him for advice. There was a time when he could, and did, advise the Chamber of Commerce and other large organizations, but the picture changed. His business started down the other way. His friends tried to advise him; big business men tried to advise him; the Chamber of Commerce tried to advise him against the very thing that ruined his business and wrecked his name. He laughed in their face. He told every one that he could run his business. He boasted that he had built the greatest business of its kind that the world had, and he would be able to run it.

I was told that he could not buy a dollar's worth of merchandise in the whole city with his credit. His name is no longer mentioned in magazines. Thousands of dollars' worth of advertising space remains unpaid for. The large electric sign that once could be seen for miles with its shining lights can be seen no more. What was once the pride of his life is now a faded picture. Once men passed by his front door and looked up in amazement, but today they look as they do at other "out of business" places.

Many a young man is in the height of his success today, and saying that "I will run my business as I want it run." Many a young woman is

saying today, "I am a good business woman; I can handle my own business. I do not need to ask my friends for advice. I don't have to depend on either man or God." Yet, we look around and find many of those who have failed to look to God in times of their prosperity and are today in the gutters of life. Many a soul has gone down to the bottomless pits of life only because they tried to satisfy their worldly passions.

It seems hard to take the advice of those who have gone through the gates that have closed them from the pleasure and happiness that once they had. I wonder if we are handling the affairs of our own as God would have us handle them? I wonder if we are spending our money and our time as God would have us spend them? I wonder if it would not be worth-while for you and me to ask ourselves the question, "How much can God trust me with?"

C. J. STRICKLAND.

God will either keep His saints from temptations by His preventing mercy, or in temptations by His supporting mercy, or find a way for their escape by His delivering mercy.

The Church is not an end in itself, but a means to an end, and that end is the service of mankind.

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Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jē'sus was

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ST. MATTHEW 2

Specimen of Type

The three wise men carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

ing interpreted is, God with us. 24 Then Jē'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.
THEN spake Jē'sus to the
multitude, and to his dis-
ciples,



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THE book
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OBITUARIES

WYMER.

Jacob Wymer was born July 10, 1843, and died December 21, 1928, at the age of 85 years, 5 months and 11 days. He was twice married, his first wife having died some years ago. He is survived by his second wife and by four sons and three daughters, all children of the first marriage. He was a member of Whistler's Chapel Christian Church, and was well thought of. Funeral services at Whistler's Chapel, December 24, 1928.

A. W. ANDES.

BOLDEN.

Mrs. Fannie Bolden ended a life of usefulness at the age of sixty-six years. Her body was laid to rest at Martha's Chapel February 17, 1929. She was brought from a distance back into the community of which she was formerly a part. Sister Bolden, conscious of her approaching end, expressed her readiness to go. A large congregation came to pay its final tribute to this loyal wife and mother, a Church member, and a Christian woman.

R. LEE HOUSE.

GILMORE.

Thomas Hasten Gilmore was born November 6, 1864, and died January 23, 1929, making him eighty-two years, two months, and seventeen days old. Bro. Gilmore was a Confederate veteran, a member of Company H, Seventeenth North Carolina Regiment, Junior Reserve. He joined May 30, 1864, and returned home May 1, 1865.

Bro. Gilmore joined the Church in early life and unto his death he was a faithful follower of Christ.

In 1872 he was married to Susan J. Johnson, and became the father of ten children, nine boys and one girl. His wife preceded him to the grave seven years. May the blessings of heaven rest upon his relatives and friends who mourn.

J. A. DENTON.

BROWN.

Bro. L. A. Brown departed this life on January 24, 1929, at the age of 77 years, 9 months and 23 days. He leaves to mourn his departure his wife, who was Miss Sallie Summers, to whom he was married fifty-one years ago last December; nine children—H. H. Brown and Mrs. W. H. Michael, of Gladys, Va.; Mrs. R. A. Apple, Mrs. J. A. Apple and A. J. Brown, of Altamahaw, N. C.; Mrs. Jason Lowe and Mrs. C. C. Whitsell, of Gibsonville, N. C.; Mrs. L. L. Wyrick, Elon College, N. C.; Mrs. A. Y. Fuller, of Guilford College, N. C.—twenty-five grand-children and one great-grandchild, three brothers, and many other relatives and a host of friends. Burial service was attended by an unusually large crowd and held at Apples Chapel. Last but not least, he was a Christian. May the Comforter console the hearts of the loved ones.

T. J. GREEN.

LUKE.

Isaac A. Luke was born in Murfreesboro, N. C., September 23, 1864, and died

at Holland, Va., December 9, 1928, age 64 years. He was the son of the late Rev. J. W. Luke and Catharine Holland Luke. He was married to Jesse E. Holland, daughter of the late Rev. Robert H. Holland and Margaret Oberry Holland, on May 16, 1888, and to this union two sons survive, Howard A. and Isaac H., both of Holland.

He joined Holland Christian Church in 1894, and was ordained a deacon the following year. He was for many years superintendent of the Sunday School, chairman of the board of deacons and chairman of the official board, which offices he held with dignity and profit to the Sunday School, Church and community.

Therefore, be it resolved:

1. That we recognize in his death the providence of God, and bow in humble submission to His will, finding comfort in the hope of meeting again in the house not made with hands.

2. That the Sunday School appreciates the long years of devoted service rendered by the deceased, and will seek to be worthy of his efforts by continuing the work which he loved.

3. That the Church acknowledges the loss of a faithful deacon, official and

Christian counselor, but rejoices that for so long his services and means were so freely given to the Church.

4. That sympathy is hereby tendered to the bereaved family, and comfort of the Holy Scriptures and the hope of immortality are offered for consolation.

5. That a copy of these resolutions be sent to the family, a copy spread on the records of the Church and Sunday School, and copies sent The Christian Sun and Herald of Gospel Liberty for publication.

J. P. DALTON,

JOB G. HOLLAND,

A. L. JOLLY, Committee.

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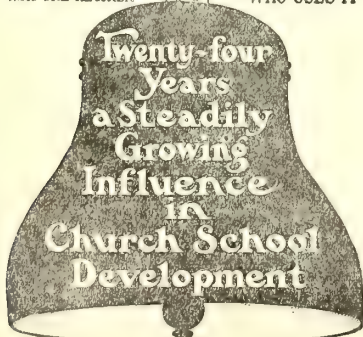
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TARBELL'S TEACHERS' GUIDE

"ASK THE TEACHER WHO USES IT"



HOZIER.

Mrs. Mary A. Hozier, the last of the charter members of the First Christian Church, Norfolk, Va., died January 6, 1929, at the age of 88. She had lived the last years of her life with her son and daughter-in-law, Mr. and Mrs. Arthur F. Hozier, whom she leaves, together with a number of other children to mourn their loss.

The funeral services were conducted at the First Christian Church on the afternoon of January 8th by Dr. W. W. Staley, Rev. O. D. Poythress and J. F. Morgan. Her pastor, Rev. J. E. McCauley, was unable to attend the funeral on account of illness. The body was laid to rest in the family lot in Magnolia Cemetery, Norfolk, Va. May the Lord bless and comfort the bereaved ones left behind.

J. F. MORGAN.

PARIS.

On February 5, 1929, after four weeks of unceasing illness, the spirit of little Margaret Paris, aged 11 years, took its flight. She was the only child of Mr. and Mrs. O. H. Paris and a devoted member of the First Christian Church. She was one of those rare little creatures, gentle in manner, brilliant in mind, and lovely in spirit. Loving hands and skilled physicians did all in their power, but her frail little body was not able to win out in the struggle. There is a vacancy in the home and a sorrow in the heart; yet her loved ones are comforted with the

thought of greeting her again, "Lovelier in heaven's sweet climate, yet the same."

Funeral services were conducted from the First Christian Church by her pastor and Rev. R. Murphy Williams. Then the body was taken to Belew's Creek and, after a brief service there, interred in the Preston family plot. Girls from the Dixie Scout troop carried the flowers, of which there was a great profusion.

While our hearts in grief may say, "Why so few years"? yet we can also say, "Thank God for the beauty of those years and the joy and sunshine brought."

C. H. ROWLAND.

Greensboro, N. C.



HOLMAN BIBLES

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FOR ADULTS, TEACHERS
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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, FEBRUARY 28, 1929.

NUMBER 9.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By REV. STANLEY C. HARRELL.

RECREATIONAL ACTIVITIES.—

A vacation is not a sure vacation without recreational activities, such as boating, fishing, swimming, tennis, roque, horseshoe, etc. No champion of athletics and recreation need be disappointed in deciding on Winona as such a spot.

THREE LIVES IN ONE.—

Dr. David Starr Jordan, who recently passed his seventy-eighth birthday, in speaking to a large group of friends and Stanford alumni, reviewed his lifework in a most interesting and unusual way. He said: "I have lived three lives. I have been a naturalist and explorer; I have been a teacher and the president of this university; and I have worked for international peace. Thirty-eight years ago, Governor Stanford asked me to found a university that should begin where the University of California ends. Herbert Hoover is the type of man we then hoped to develop. I think my greatest achievement in behalf of world peace was made by my lecture tour through England, Germany, and Japan in 1913. I did not think the war would come. But the rulers of England thought they would be more powerful if Germany were crushed. The rulers of Germany thought they would be more powerful if England were crushed; and so the war came. But world peace is coming. The Kellogg pact is the greatest step toward peace ever taken; not because of the treaty itself, but because it has gotten the whole world to thinking peace instead of war."

TITHING AND SINCERITY.—

A preacher recently published the story to the effect that a man well known in public life had handed him a check for a thousand dollars, with the statement that it represented his tithe for the week. One of the first things this man did when he took a definite stand for Christ was to dedicate a tenth of his income to Christian work. Of all the things that have been said in favor of and against tithing, one fact is inescapable. There can be no doubt about the sincerity of the tither's Christian convictions. For one thing, tithing costs a little too much to be kept up steadily for the sake of a mere pretense. It is too constant, regular and systematic to be sustained by anything save a deep-seated conviction. The millionaire may, in a burst of liberality, give large sums. The man of average means may give sacrificially when his sympathies are deeply moved. But it takes a genuine love for Christ and His kingdom to devote a tenth of one's income week after week and year after year. Rich men sometimes argue that for them to give a tenth would mean that they would have to give too much. The poor man argues that in the light of the little he has that for him a tenth is too much. It really is not true

that to give a tenth is too much for any Christian. But it is sometimes true that the love is too small to sustain such a system of systematic support of kingdom enterprises.

LIQUOR IN WASHINGTON.—

William S. Abernethy, writing of the task of enforcing the prohibition law in the nation's capital, sets forth the conditions as follows: "The House committee, familiarly known as the Gibson committee, has been holding numerous hearings of late in the endeavor to formulate some sort of an enforcement bill which will operate to rectify alarming conditions now prevailing in the District of Columbia. The capital city is wet, notoriously so. Dr. Doran, prohibition commissioner, says there are three thousand places here where liquor can be secured. The foreign embassies and legations of course have direct access to all the wines and liquors they want, and no law of this land can deny them this privilege. To call them bootlegations would probably not be in good taste, so we will not apply that term in this connection. There is a strong feeling that a good portion of this foreign stuff filters through the consignee to thirsty throats in select circles. The problem is a serious one at best. Washington has no enforcement act. Now and then a padlock is clamped on the premises where some notorious offender has held forth, but the usual program is arrest, acquittal; or if convicted, as occasionally happens, a small fine and then back to the profitable business again in some new location. Great things are expected of the new administration locally. There is a strong feeling that the man up in the White House can, if he really wants to, pass out the word that will assist the police and prohibition enforcement officials to quit winking."

MORE ABOUT CHURCH UNION.—

We referred last week to the meeting recently held in Pittsburgh in which representatives from the Methodist Episcopal Church and the Presbyterian Church in the United States were gathered to confer about Church union between their organizations. These two bodies are perhaps generally known to SUN readers as the Northern Presbyterian and Northern Methodist Churches. Most of us were doubtless expecting that about as far as they would get would be to pronounce union as something earnestly to be desired, and that might be expected in some remote and uncertain time. Full details as to exactly what were the results of the conference are not now available, but it seems that the religious world has been startled by the serious approach which was made to the question before them. Such reports as have been made public indicate that these two great bodies are giving themselves to the question of uniting in a whole-hearted and determined way. And when great numbers of Christian men and women really

get in earnest about momentous issues of the kingdom and begin to approach them in the spirit of faith, great results are accomplished. It is then, and only then, that the desired becomes the sought for, and the impossible becomes possible. We have deplored the divisions and talked about the possibility of union so long that we have for the most part about lost our faith. But it appears now that the earnest prayers and labors of a few determined souls are beginning to bear fruit.

HIGH COST OF EVANGELISM.—

Sir Henry Lunn, editor of the *Review of the Churches*, a British religious periodical, has recently said some things that have been needing badly to be said for a long time, concerning the sums received by a certain type of evangelist. Sir Henry writes under the title: "Demas as Evangelist, A. O. 1928." For the benefit of some of our readers who may be forgetful, let it be recalled that Demas was the man who forsook Paul, "having loved this present world," to quote Paul's exact words.

This noted Englishman seems both amazed and disgusted at the huge sums collected by professional evangelists in this country. He refers to such a procedure as "selling Christ," and argues that it is worse to sell Christ than to deny Him. Attention is called to the case of "Rev. — S—, D. D.," who is generally known as "B— S—," "received for his campaign in New York, in addition to the expenses of himself and his staff, the sum of \$100,000." The system is likened to the sale of indulgences by Tetzel, which roused the indignation of Martin Luther and started him upon his crusade of reformation. It is pointed out, however, that the money collected by Tetzel and his associates went into the coffers of the Church, rather than for the enrichment of their individual estates.

Sir Henry learned that during six years of evangelistic work, Aimee Semple McPherson had been able to accumulate \$600,000 in clear profits. These two cases are exceptional in the amounts that have been accumulated. But everywhere are found evangelists, both big and little, who follow similar tactics. They make engagements wherever they can, but always with the stipulation that they are to receive "free-will offerings." The technique of securing these "free-will offerings" is often a marvel of skill and ingenuity.

Sir Henry's suggestion as to how to meet and deal with the situation seems adequate and directly to the point. "But the whole of this money-making business, under the guise of evangelism, can be brought to an end if the Churches will unanimously agree to insist that the evangelists shall be paid a fixed salary by the society that sponsors them, and that all free-will offerings shall be duly accounted for and forwarded in tact to the society which sponsors the evangelists."

NOTES-PERSONALS

The address of Rev. J. A. Denton is changed, and is now Raleigh, N. C., R. F. D. 3. Correspondents will please make note of same.

If Churches desire envelopes for the mission offering on or about Easter, or literature now to help inform the people, let requests be sent to the Mission Secretary, Elon College, N. C.

The many friends of Mrs. F. E. Bullock will learn with sorrow that her home in Dayton, Ohio, was recently destroyed by fire, entailing a serious financial loss upon Mrs. Bullock and Bro. Bullock.

The new Elon College Catalogue is from the press of the Central Publishing Company, Richmond, Va. A postcard addressed to C. M. Cannon, registrar, will bring a copy free to any reader of THE CHRISTIAN SUN.

The Clio Literary Society of Elon College celebrated its thirty-ninth anniversary on Washington's Birthday. The program was of a high order and indicates that literary life is not entirely dead in modern colleges as some people are inclined to think.

The Mission Secretary has in his office for distribution what he and others think the best missionary literature we have had in years. If pastors and Church officials wish their people to have real missionary information and inspiration as to our own work and workers in mission fields, let them send request for this splendid literature.

Rev. J. E. McCauley, First Church, Norfolk, was confined to his room for four weeks after Christmas, but is much improved now and is occupying his pulpit again. He writes: "I am using this month (February) and next at my Sunday morning and Wednesday evening services for preaching on missions and studying stewardship."

There will be deep sympathy for Prof. L. L. Vaughan, always active in the work of the United Church, Raleigh, in the death of his father, Mr. J. B. Vaughan, Franklin, Va., on the morning of the 19th. Prof. Vaughan has been called upon to sustain the loss of his father and mother both within a year. THE CHRISTIAN SUN extends deep sympathy.

The Board of Trustees of Elon College met in their midyear session on the 19th. Fifteen members of the board were present. They spent a most profitable day in studying the college as a going concern. The domestic science department served a delightful luncheon in their honor in the Y. W. banquet hall. Members of the faculty were guests also of the department at this luncheon.

President Lewis H. Keller, of the Atlanta Theological Seminary; Dr. Lyman Royce, secretary of city Churches in the Congregational National Council, Cleveland, Ohio; Dr. Fred P. Ensminger, secretary of the southeast Congregational field, Nashville, Tenn., and Dr. J. Edward Kirby, pastor of the United Church of Raleigh, were visitors to the college on Saturday. Elon is always glad to welcome representatives of the Congregational Church to its campus.

Our collection of missionary literature for the Churches during this mission period is excellent

and gives a splendid idea of our work and workers. The Mission Secretary has on hand and for free distribution where actually needed and desired folders, leaflets or pamphlets with the following titles: "The Missionary Motive," "Missions in the Sunday School," "Why?" "How?" "Winning the Japanese Farmer by Mail," "\$59,-872.92—What Does it Mean?" "Pre-Easter Suggestions for the Foreign Mission Period," "That They All May be One," "Down by the Riverside," and pictures of each of our missionaries.

It is not often that THE CHRISTIAN SUN calls attention to contributed articles, but there are two in this issue that the editor will be glad to have THE CHRISTIAN SUN readers look up. These articles are an appreciation of a sermon delivered by Bro. Stanley C. Harrell by a Baptist layman, who was not only present but who really listened in as the preacher preached; the second is by Miss Sallie W. Roberts, an invalid, who has had a genuine Christian experience and who is able to impress her readers with her uplifting message. We hope that both of these messages will be read by all of our readers.

"Teaching the Church to Tithe" is a new leaflet issued for free distribution by The Layman Company. Its subtitle is "Guidance on the road to financial freedom and self-respect." It contains simple but tested suggestions of methods which can be used in any Church without breaking into or interfering with present activities. It is equally well adapted to Sunday Schools, young people's societies, woman's societies, or other groups in the Church. This leaflet will be sent without charge direct from The Layman Company headquarters, 730 Rush Street, Chicago, on request from pastors or others who are interested in unsectarian, simple and practical stewardship promotion.

Bro. J. M. Darden, Assistant Secretary of Missions, Suffolk, Va., is working diligently and planning wisely to the end that the whole Eastern Virginia Conference shall do its full duty and meet its full quota for missions during the mission period and at or near Easter. He believes now that this Conference will give at least one-third as much to missions this year as its Churches pay their pastors. This is certainly a goal within the reach of every Church in every Conference, and no Church should be willing to do less than this—pay one-third as much to have the gospel preached to others as they pay to have it preached to themselves. We will go far beyond this some day, when we appreciate the gospel more than we do now; but surely this year we should—every Church should—do at least this much.

Suffolk Church has not only put on the budget, but seems to be living up to it. Last week we reported in THE SUN the quota for missions of the first quarter and we are advised all claims for the first quarter of the Church year, including all apportionments and obligations, were met. This is doing business for the Good Lord in the Good Lord's own way. "Let each one of you lay by him in store on the first day of the week as the Lord hath prospered him." The trouble with many of us is that we put off our offerings for the Lord until about the last—the last of the year, or the last of the month, or week—when we are commanded to put this aside first. Others can do, if they will, as Suffolk is doing, and they will find it much easier and better to give to the Lord's work in this way the part due Him.

Rev. H. S. Hardcastle, pastor Suffolk Church, under date of February 19th, writes: "So far as the Eastern Virginia Conference is concerned, it is doing an intensive work (in the present mis-

sionary period). I can say this because I can speak from first hand. Our own Church is pledged to raise its quota, and we are going to do it. I am hoping, however, that in this emergency we shall do a bit more and go over the top with an extra offering. I have made definite plans for our missionary education work during the next few weeks. A series of sermons distinctively missionary in character and spirit, a well-defined program of missions in the Sunday School every Sunday, and what I think is going to be a very attractive missionary display, together with a personal letter and the distribution of the splendid missionary material available this year—all these things ought to awaken and develop the missionary spirit of our Church. I am looking forward with keen delight to these next few weeks." When a pastor enters the mission period with zeal and plans like those, he may indeed look forward with keen delight, for there will be response and results.

THE BLUE AND THE GRAY.

Sixty-four years ago there ended a struggle which had threatened the very existence of our nation. A struggle in which two sections of our country had arrayed themselves against each other and fought for four years with bitter hatred. At that time it seemed to many impossible that the wound would ever heal, that enmities could be forgotten. Today, so complete has been the reunion of the two factions that it seems even more impossible that such a tragic affair could have occurred.

There remain but a few of the Blue and of the Gray who fought so valiantly and stubbornly for what each believed to be the right. With the passage of years they have forgiven and forgotten. Since the time of that futile conflict, their descendants have fought side by side and with equal valor for the glory of the Stars and Stripes. It could not be said those of the North are more patriotic than those of the South.

These remaining few are fast succumbing to the ravages of time. While there are yet some of these two great hosts for whom taps have not been sounded, it is planned that there be held, in the city of Washington in the year 1929 a grand reunion.

To this end, Congressman Edgar Howard, of Nebraska, has introduced a bill to provide for an appropriation to bear the expense of such a reunion and the appointment of a commission to carry out the plans. The commission, as provided in the bill, would consist of the general of the United States Army, the commander of the Spanish-American War Veterans, the commander of the American Legion, the commander of Veterans of Foreign Wars, and such other persons as the President of the United States may appoint.

Such a reunion, symbolizing the complete unity of our nation, following the historic assemblies of the Blue and the Gray at Gettysburg, Vicksburg and Stony Mountain, and the return of captured battle flags, would be an event of national significance and serve as an inspirational object lesson to our people for generations to come. H.

LITERATURE.

During this foreign mission period in our Churches our people should be informed as to our foreign mission work. We have in the mission office at Elon College, N. C., an abundance and a variety of literature giving just such information as is needed at this time. This literature is for free distribution and can be had on request. Let pastors, Sunday School superintendents and others interested address us their request, and we will be glad to accommodate them.

Elon College, N. C.

J. O. ATKINSON,
Mission Secretary.

THE CHRISTIAN SUN'S PULPIT

LITTLE FAULTS THAT RUIN GREAT LIVES.

BY REV. JOSEPH W. FIX, B. D.

"Take the foxes, the little foxes that spoil the vines, for our vines have tender grapes."
—Songs of Sol. 2:15.

The Song of Solomon is a very dramatic and poetic book. It is most beautiful in its construction and the analogy portrayed through its songs. The ancient Jews said it showed the relationship between Jehovah and His people Israel. The early Christians said it illustrated the love of Christ for His people. It is the story of King Solomon and his love for a rustic country maiden. She has been in love with her true lover, a shepherd boy of the hills. Her songs of love and devotion make up this book of canticles which were canonized as "The Song of Solomon." We are not surprised at a book of human love in the Bible when we consider that such love was ordained of God.

Seven songs make up the book. In the first one the maiden sings before her townsmen a song in which she asks them to show her where she might find her lover. In the second one she relates a visit with him in which she sang a song of humor and nonsense. Let us listen to that part of it which we shall meditate upon as our text: "Take the foxes, the little foxes that spoil the vines, for our vines have tender grapes."

To be sure the folk songs of those days were full of truth and grand analogy. There is more in them than mere jesting and humor. Imbedded in this ditty is a lesson for us all to consider. It surely stimulates our thought and helps us discover that there are certain little foxes continually trying to spoil the tender vines and fruits of our lives. The fox is a cunning little creature. He is small and his teeth are sharp. One tiny bite upon a young vine will destroy its future prospect. One bite upon the tender life of a youth will bear unfavorable fruit, unless something be done to remedy the situation. Let us think of some of the dangerous little foxes that impair our lives, weaken and wreck character and lead us down to destruction. They all may seem like insignificant little things, yet they may ruin lives that are destined to become great in the sight of God and man.

1. One of the greatest enemies known to man is evil companionship. When once a youth is a member of a bad crowd, he is destined to failure, unless he give up the bunch and select good friends. Just as the tender grapes are ruined by the minute bite of the little fox, so we may become useless and miserable if we associate with bad company. The old fable of Aesop brings out the thought that one becomes like the group with which he travels. Listen to the story: Once upon a time a man set a trap in his field. The next morning he discovered that among the birds caught therein was one that did not resemble the thieving crows. This bird said, "Do not kill me, for I am not as one of the others." But the man said, "Birds of a feather flock together." So it is that a person is known by the company he keeps.

A bad crowd will have untold influence for evil upon any one. Every professional gambler, murderer, drunkard and prostitute started on the downward grade by being in a crowd that encouraged wickedness.

Much truth is to be found in the singing of Dr. H. R. Palmer's famous hymn, "Yield not to temptation, for yielding is sin. Shun evil companions;

be thoughtful and earnest, kind hearted and true. He is willing to aid you, He will carry you through."

The tragedy of Judas stands out in the New Testament as a fair example of sin that was brought upon him because members of a bad crowd won his confidence. Had it not been for his frequent association with the Roman cohort, I doubt if Judas would have ever thought of betraying his Lord and Master.

When Thomas Carlyle began to write the life of Frederick the Great, he tried to realize all of the conditions of Prussian life. He used a desk brought to him from Germany. His inkstand, ink and paper came from that country. Even the pen with which he wrote was German made, and upon the walls of his study hung pictures of Germany. This environment and stimulating surroundings enabled the great Scotch writer to create a work of Frederick the Great that is unsurpassable in literature. Let us seek an environment made up of things that are pure and holy. Of friends that are good and honest. Good companionship creates loveliness and mercy, such as you and I need in the building of Christian lives. In such an environment there will be no dangerous little foxes. They lurk amid bad crowds.

2. The second little fox that often gnaws upon the tender vines of life, we shall call Falsehood. Especially is it interesting that we talk about this fox today, the first Sabbath following the birthday of George Washington, who is proverbially known as the lad who could not tell a lie. This factor in the life of the lad, no doubt, had much to do with his superb greatness as a leader. It is a desirable habit for every one to formulate.

There is an old English proverb that says, "a lie has no legs." This means that a lie cannot be of any use to any one along the journey. Though it be a little thing seemingly, it is a sharp instrument in tearing down the walls of justice, righteousness and truth. It brings one to failure, sorrow and utter defeat. In the twelfth chapter of Proverbs we read that "Lying lips are an abomination to the Lord." Not only in the sight of the

Lord, but every man, woman and child of moral character despises people who are untruthful. Furthermore, the people who tell lies despise it in others. Contrasting the untruthful man with the truthful, we may say that everybody loves a truthful man. The truth alone shall set men free; falsehoods bind them to slavery and unhappiness.

Telling lies undermines character; whereas telling the truth builds up strong moral fiber in the lives of all who yield not to the undesirable temptation of lying. This past summer I stood in the American Hall of Fame in New York City. Around me were placed the figures of America's greatest and most famous men and women. They were chosen from the rank of people who learned the value of telling the truth.

Telling the truth is a little thing. Sometimes it may seem hard to do, but when once it is told, each succeeding time becomes easier and easier, until the habit of telling the truth is firmly established. To tell the truth is to win a victory over Satan; to tell a lie is to let Satan win a victory over you and over me.

One of the outstanding characteristics of Abraham Lincoln was his truthfulness. He never yielded to telling lies. After his death some one said, "Abe was the best boy I ever saw or expect to see." You could always rely upon his word. Yes or no meant that he would or he would not.

"Speak the truth, boys; speak the truth
And let your hearts be true to God.
Stand for the right, boys, in your youth—
A coward lies and fears the rod.
Speak the truth, boys; dare to be true,
And life will bring success to you."

Concerning truth, Oliver Wendell Holmes said, "Truth is tough; it will not break like a bubble. Nay, you may kick it around all day and it will be round and full at evening."

The Elon College Glee Club gave a sacred concert in the United Christian Church, Raleigh, on Sunday afternoon, and on that evening in the First Church, Durham. Other Churches that would like to have the college Glee Club give concerts for them may address Prof. C. James Velie, Elon College, N. C. There will be no cost except entertainment and perhaps transportation connected with these visits.

Shall We Share the Gospel with Others? IF SO, TO WHAT EXTENT?

One million, seven hundred thousand souls in Japan and Porto Rico alone are depending upon us. If we of the Christian denomination do not share with them the Gospel, they will never get it. February and March are "Foreign Mission Months" in the Southern Christian Convention. What will the answer be from us as individuals, Sunday Schools and Churches? We are depending upon each and every one to do his or her best in obedience to the command of our Lord, "Go ye."

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Send inquiry for literature and information, also send remittances to the

MISSION BOARD, S. C. C., INC.

J. O. ATKINSON, Secretary.

ELON COLLEGE, N. C.

E-D-I-T-O-R-I-A-L

EDITOR

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE GRACE OF GRATITUDE.

One of the joys of reading the Psalms is the gratitude we find so often expressed there. "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Of course, we cannot count our blessings. They are too numerous and abundant. Still we may, if we will, and can, with pleasure and profit, dwell on some of them and be grateful. This writer had an experience recently, witnessed a scene, for which he can and will be grateful as long as he lives. He visited Silver Springs, six miles out from Ocala, Fla. This spring, or rather this legion of them (for they are many) is one of the rarest combinations of chemical and biological elements to be found on this earth. Now, this writer will not describe what he saw on, in, and under Silver Springs. He could not do so if he desired. What writer has ever described the fragrance of a blushing rose, the glory of a setting sun, or the wonders of another world? One can experience such joys, and be grateful. That is why God gives us experiences we cannot reveal, and shows us wonders we cannot describe. He wants us to have some things that beggar description, that we have to keep to ourselves, and for which to be grateful. Thus He seeks to cultivate in us our sense of gratitude.

When one goes out on Silver Springs, in a glass-bottom boat, and looks down, one leaves this world then and there and is transported, soul and body, into another and an altogether different world. With the naked eye, one sees far beneath the surface of the water—twenty, thirty, fifty, sixty, eighty feet—and finds there, in some areas, a luxurious growth of green, healthy, vigorous vegetation, abundant and sufficient to feed many a herd of cattle if only the cattle could dive so deep and live there long enough to eat it. But that is

the home, the wooing and the watching place of a numerous finny tribe who, varicolored, free and grateful, in their native surroundings swim in and out, up and down, to show the people of this world what the perfection of curve and outline and grace of movement really are. The formation of ancient upheavals are beneath those springs and chasms, currents and cross-currents of bubbling, sparkling waters, clear as crystal, and as sparkling as gems. You see beneath the waters of Silver Springs the life, growth, conduct and habits of the mineral, vegetable and fish life of another and a different world. If one cannot be grateful for scenes and wonders like that, one's heart is hard indeed and one's soul is dead in trespasses and in sin sure enough.

One does not have to go to Silver Springs in Florida to see objects of gratitude and wonders that incite to praise. When our own life seems to shut in on us, to shrivel and shrink and become narrow and not worth while, look out on some life that is worth while nearby us and be grateful for that. This writer has friends that he thinks are wonderful. For them he thanks God every day. As Emerson says, "We have not chosen our friends: God has chosen them for us and given them to us." They form a constant stream of comfort, strength and helpfulness into our lives. So we thank God for them as we should, and praise God for giving them to us as we ought.

This writer sat the other day, all unobserved by the wearer, and observed with keen delight a beautiful diamond on the hand of a stranger. That stranger did not know what a favor he was conferring on me by wearing that diamond. It was rich and restful and rare to look upon. A stone shot through with all the colors of the rainbow, a gem taken from a cavern, or obscurity somewhere, polished, adorned, God-kissed. I thank God for diamonds that other people wear for my enjoyment, contemplation and delight. They, too, make their contribution to my life and cause me to praise Him who alone can create and condense such rare beauty into such small space. Are we grateful enough for the beauty and the bounty, the benevolence and the beatitudes round about us? "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!"

J. O. A.

THE COUNTRY CHURCH.

Because of its incalculable contribution to the morality and spirituality of our civilization, the rural Church has always played a great part in our civic and national life. From the country Church have come many of the most capable and stalwart characters not only of the pulpit but of the pew and of the political and business world as well.

Because of its importance in molding the character and shaping the conduct of such a large part of our citizenship, its problems, pursuits and prospects engage the thinking and the interest of social and religious workers every where. Scarcely a civic or social assembly of consequence meets that does not give some time and discussion to this theme—the country Church. By many, it is now declared "our major" problem, and is treated as such by scholars and investigators. Recently a friend called to our attention the inclosed Associated Press report of the Southern Social Congress, in session at Atlanta:

"The rural Church today was declared to be in danger of extinction unless trained rural clergy were alert to the menace confronting four-fifths of the nation's Church membership and sent out to help solve this 'major Church problem.'"

"Addressing the Social Service Conference, sponsored by the Woman's Missionary Council of

the Methodist Episcopal Church, South, Dr. E. C. Branson, head of the department of rural economics University of North Carolina, said the country Church 'too long has been a victim of tight-fisted religion.'

"The country Church,' he said, 'is not a home mission problem. Four-fifths of the whole membership is in rural communities, and the country Church is, therefore, the major Church problem of the South. Too long has the country Church been neglected by the Church papers; been the victim of a tight-fisted religion, and received its pastors untrained, underpaid, part-time men.'

"He declared the country Church in the South to be in three distinct phases. In densely populated, intelligent, home-owning centers, he said the Church was growing; in over-churched areas of static population and once-a-month preaching, it was marking time, and in areas of excessive tenancy, illiteracy and decreasing farm population, the 'country Church is either dying or is dead.'

Many of our universities now are giving courses free to ministers of rural Churches in which courses the problems of rural Church life are given thorough study and investigation. Not a few of our own rural pastors have availed themselves of these courses and are seeking to stimulate activity in Church life by a more intelligent handling of Church problems and conditions.

The biggest problem of the rural Church is that of the city Church and of all Churches, namely: that of having an alert, studious, active ministry, spiritually minded, with a burning zeal to preach the Word of God and an insatiate passion for soul-saving. Given the right sort of ministry and the Church problem is solved. For the right sort of minister is no more content to preach as he preached, teach as he taught, and tell what he learned twenty years ago in the country Church than he is in the city Church.

J. O. A.

MARRIAGE AND THE HOME.

Marriage is a divine institution and is the union of one man and one woman during the life of both parties. "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery"; and "adulterers cannot inherit the kingdom of God" (Luke 16: 18 & 1 Cor. 6:9-10). This sacred relation satisfies human nature in all of its requirements, and is the foundation of the home; and the home is the unit of strength in Church and State. It is the spring from which all the streams of human society are supplied. The springs are the purest waters in the world. Corrupt the springs of the world and all the streams will be defiled. The best home in the world is the Christian home. I have seen the stream back into the spring in a time of flood and make the fountain as muddy as itself. We are living in a time when the backwater of society is polluting the homes of our land. Modern discoveries and inventions; modern organizations and intercourse; the printed page and the moving picture; new methods of education and child-training have combined to transfer the idea of home to community service. The home has, in a way, surrendered its rights and its responsibilities to public sentiment and public guardianship. Parents seem satisfied to let their children get their ideas of manners and morals from others rather than from the teaching and example of the home. This is no individual thought, but the common opinion of this age in which so much is written about child welfare and child-training.

Home life is almost ancient history in the country today. The fireside is unknown. The parlor music is a Victrola. The models for children are in public places. The love is there. The good

desires are there. The sacrifice is there. But the home tie is not there. The joy of home is not there. The power of example is not there. Many parents feel that their children know more than they do. They have seen more. They have been to school more. Society works such demands upon children that parents yield their place and are submerged by the thought and customs of the times. Prayer in the home is for the sick, the aged and the bereaved. Prosperity, like too much rain, has spoiled the home. The Israelitish nation did not produce Moses; it was the peasant home of Amram and Jochebed. The Israelitish commonwealth did not produce Samuel; it was the peasant home of Elkanah, with his praying wife, Hannah, that gave that great man to the nation. Jesus came from the peasant home in Nazareth. What this day needs is the Christian home. The Sunday School cannot do all. The public school cannot do all. The community center cannot do all. Children need home. Young people need home. Old folks need home. The Church needs it. The State needs it. This age needs it. Separation of people by ages is intellectually, psychologically, socially and spiritually false. The old need the association of the young, and the young need the influence of ripe experience tempered by love. The family group is the purest, the sanest, the sweetest, the wisest group among men. Home, sweet home! W. W. S.

OUR PRESENT PRIVILEGE.

Unless our pastors, Churches and Sunday Schools take advantage of the present missionary period, we fear the consequences for the Church and school throughout the year. If we find it difficult, inconvenient, disagreeable to put on missionary programs, sermons, exhortations and efforts now while splendid literature is abundant, and the theme is uppermost in the minds of many, how much more difficult will it be to put on such program and preaching when the matter is not so convenient? Very wisely and well, we think, the Convention named early spring months the mission period. In the spring we look to the world's greatest single event—the resurrection of our Lord. Through His resurrection, the plan of salvation was completed. We should at this period of the year desire most of all to proclaim Him to the world, and make Him known who Himself has made us what we are.

If we have any passion for souls, surely we enter into this mission period with zest and zeal. For it is through our missionary effort we show to God and man our desire for the salvation of the unsaved, the redemption of the unredeemed. When we give to missions, either our prayers, our labors or our means, we show to the world and to our Saviour that we have a saving care and concern for others and that we want others to share with us the knowledge and the saving power of our Lord. J. O. A.

"HAS ANY ONE BEEN OMITTED?"

The late lamented Rev. J. W. Wellons, in administering the Lord's Supper, would say at the conclusion, "Has any one been omitted? If so, the uplifted hand will so indicate and we will see that he or she is waited upon. We do not wish to omit any one who wishes to partake of the emblems of our Lord's broken body and shed blood."

"Uncle" Wellons was right. None should be omitted; none should be overlooked who should commune. And yet, aren't we Christians, "open communionists" though we be, overlooking and omitting a great many who should and would love to commune *if they only knew*? Are we not omitting or overlooking some seventy thousands in Porto Rico, the great majority of whom would

commune with us if we would hasten and tell them of our Lord, of His saving and redeeming power, of His life, love, death and resurrection? And then are we not omitting or neglecting about a million souls in Japan, vast numbers of whom would be gladly communing with us, if they only knew about our Lord's teachings, crucifixion, sacrificial life and death? There is no one else to invite them—no one else ever will invite them—if we Christians do not. They are assigned to us; the other denominations have all they can do elsewhere and are not to extend the invitation to these. Shall we omit them? shall we continue to overlook them when our Lord's Supper is spread? He died for them as He did for us, but He left it to us to tell them about Him and invite them to His table. Shall we invite them or omit them? We are to answer this question one way or the other on or about Easter this year. J. O. A.

ADD PATIENCE TO TEMPERANCE.

Just before the reaping of the harvest of the earth, there will be a people of whom it will be truthfully said, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." The great movements of providence will develop a people who will be a spectacle to the universe, to angels, and to men—a patient people. Not until such a people is developed will the harvest of the earth be ripe for the sickle. Everything is held in restraint until this is accomplished.

How often do we hear the expression in prayer and social meetings, "I am so impatient," or "Pray for me, that God will give me more patience." We feel our need of this crowning virtue. We can see that God could not admit into heaven an impatient person, for such a one would spoil the place. Heaven's dwellers will be patient. They will be patient there because they have first been patient here.

When it can be said of a people living on the earth, "Here is the patience of the saints; here are they," then the harvest of the earth is ripe, and not before. Then the Son of man will come to gather together His elect, and will escort them back to the mansions prepared for them. There will be no family jars there, no heartaches. All will be peace, because all have learned to say while on earth, "Not my will, but Thine be done."

What is it that makes people manifest impatience? It is because their wills are crossed; because they cannot have their way. Could we always have our way in every detail of life, it would not be difficult to be patient. It is when our wills are crossed that we manifest impatience. We then reveal what is in the heart by nature.

How can this virtue, so desirable, be obtained? It is not obtained by good resolutions. There is a way that leads to it, and it is the only way, but it is a way that the flesh never chooses. We pray for patience, but when the Lord takes us over the only path leading to it, we halt and often step back and are unwilling to enter it.

The path has been clearly pointed out. Here it is, "Tribulation worketh patience." The pathway of tribulation leads to the virtue of patience. Those of whom it is said, "Here is the patience of the saints," of them it is also said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).

Pray for Tribulation.

When praying for patience, let us fully understand what we are praying for. It means that we are praying that we may be led into the path of tribulation, a path where our wills will be crossed again and again. It means that we shall say, "Father, Thou knowest what we most need, the experiences through which we must pass to be-

come patient. Help us in every place and in every experience to submit our wills cheerfully to Thine, and to say, 'Not my will, but Thine, be done.'"

In Israel's history we read the experiences of human nature as revealed under trial; and we see revealed ourselves under similar circumstances unless the will is fully surrendered to the will of God. So long as everything came their way, they were happy; but when the winds were contrary and tests came, they murmured and found fault with Providence. They alternately sang and murmured.

A short time ago at the conclusion of a talk on faith in an overruling providence as related to health, a woman who evidently was under conviction and yet was unwilling to acknowledge that the trouble was wholly with her, came to me and said, "Doctor, I get very angry sometimes." Before saying more, she began to justify herself for getting angry. She said, "I am naturally good-natured," but immediately added, "that is, if I am treated halfway decent." It was rather amusing to observe her manner of confession and self-justification at the same time. She expressed the feelings of most men and women. Yes, it is not difficult to be good-natured when treated halfway decent; but a Christian must be patient when not treated half-way decent. This is what it means to be a Christian. Any one can be patient by having removed all causes for impatience, but a Christian can be patient under provocation.

Physical Factors Overlooked.

While the grace of God is all sufficient to make men patient in tribulation, there are often physical causes for impatience that are overlooked. "Add to temperance patience." If intemperance in eating or drinking or working or sleeping is responsible for the impatience, it is essential to make the needed physical reforms. As well may the whiskey drinker pray that God will save him from developing a rum blossom so long as he keeps drinking, as for one who is careless in his habits of eating and drinking to pray for patience so long as he continues these practices.

A sour stomach and a sweet disposition do not naturally go together. The gospel is designed to save from sin, not in sin. It saves from causes in order to save from results. It does not save from results, leaving causes unremoved. When this is more fully recognized, much more will be said in regard to the need of eating and drinking to the glory of God.

There are many who are praying for patience, and they would be greatly aided in their struggle if they would give up the use of tea, coffee, and flesh meats, and learn to combine properly the simple non-irritating foods afforded by the vegetable kingdom.

"To knowledge (add) temperance; and to temperance patience." This is God's program for us to adopt. "If ye do these things, ye shall never fall," on the point of impatience.—*Review and Herald*.

OFFICIAL NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention, at its last session, accepted an invitation from Newport News to meet there in 1929. But inasmuch as their new Church will not be completed by the time of the Convention, the Newport News people have asked to be relieved from entertaining this year. The executive committee is, therefore, anxious to receive an invitation for the coming session of the Convention. Please take this up with your school and notify us if you wish to entertain.

J. F. WEST, JR., *President*,
F. C. LESTER, *Rec. Sec'y*,
W. C. HOOK, *Ex. Sec'y*,
Executive Committee.

CONTRIBUTIONS

SUFFOLK LETTER.

In the field that made ancients great, this age is a copyist. This age is great in the field of personal liberty and mechanics, but in the field of letters and arts it sits like a school-boy used to sit at the writing table to copy what the teacher had written in the copybook. No new great art in architecture, sculpture, painting, music, poetry, theology, or philosophy has been produced by this nation or any other within hundreds of years. No great structure like Cheops—Egypt's greatest pyramid—Solomon's temple, the temple in Athens or St. Peter's in Rome has arisen under original designs within four centuries.

For commercial and convenient purposes, new structures, as the skyscrapers, great bridges, and great factories have been created; but no real work of art has been created by modern architects. For the artistic in architecture, this age copies past ages; but for industrial and mechanical progress, this age surpasses all ages. In printing, picture-making, books, magazines and papers, this age leads all time; but the pictures and books are not equal to the products of past ages. In fact, this age is characterized by the multiplication of rather than the creation of greater things. This is true of education and the conveniences of life. There is a greater number of books, but not greater books. There are more schools, but not greater schools. There are more scholars, but not greater scholars. There are more pictures, but not greater pictures. There are more musicians, but not greater musicians. There are more poets, but not greater poets. There are more architects, but not greater architects. There are more Christians, but not greater Christians. There are more preachers, but not greater preachers. There are more orators, but not greater orators. There are more teachers, but not greater teachers. There are more missionaries, but not greater missionaries. This is an age of multiplication and distribution. More enjoy the opportunities and comforts of life than ever before. This wider distribution all the ages have produced has had a leveling effect upon human society. The more widely the products of land and sea are distributed, and the more widely educational and religious opportunities are distributed, the more society is reduced to a common level in dress, manners, education, wealth, and standing. The tendency of the world is toward democracy and equality. Ancestry, learning, position and wealth do not count as they once did. In a way, the rich man is still the big man; but the wider distribution of wealth and the increasing number of rich men is reducing that divisive element in human equations. We are not only tunneling the mountains, bridging the rivers, crossing the ocean, and sailing through the air; but we are doing the same thing in human society. The world was never so close together, and nations were never so close together, and the Church was never so close in unity of purpose and work. Social life has reached this same stage of friendly intercourse. All this has been produced by the religion of the Lord Jesus Christ, who brought a new spirit of unity into the hearts of men, and the Church, and the nations

W. W. STALEY.

ELON LETTER.

W. K. HOLT—AN APPRECIATION.

(Read at the annual banquet of the Burlington Chamber of Commerce, February 22, 1929.)

At our banquet a year ago, the president-elect, Kirk Holt, assumed the duties of his office, made

a splendid plea for co-operation, and announced his committees for the year. He entered upon what promised to be a record year of achievement for the chamber. But on Sunday, July 29th, when presiding over the dedication exercises of the new building of the Christian Orphanage, at Elon College, of whose board of trustees he was president, Mr. Holt was stricken, and that night passed away.

W. K. Holt was born on the farm of his parents, three miles east of Burlington, on April 22, 1866. At the age of eighteen he came to Company Shops, at a salary of \$25.00 the year, with board and room. He worked just as hard for that salary as for any he ever earned, and soon he began to prosper.

He was here when the name of the town was changed from Company Shops to Burlington, and was a part of the community in every real sense for forty years thereafter. For many years of this period, he was town clerk, then alderman, then mayor. He was chairman of the board of county commissioners, member and chairman of the board of education of the city and county, and held responsible positions on committees and commissions at various times having to do with the development of the city's life.

He was active in the business life of Burlington, being an officer in more than twenty leading corporations at the time of his death.

He was prominent officially in the local Christian Church, of which he was a loyal and devoted member, and in the general work of the Christian denomination. He took greatest pride in his work for the Christian Orphanage, where his fine executive ability brought order out of chaos, and prosperity out of financial distress. This institution is now one of the best-managed orphanages in the South. He saw it become so.

Mr. Holt's characteristics were of the sturdy variety that have made America great. He was a typical modern business man, reflecting the spirit of our times in his life.

1. In the first place, he was energetic. He loved to work, and in his work he found his joy. He was so absorbed in the enterprises to which he devoted himself that he did not know how to take a real vacation. He wanted to be in harness and to wear out rather than rust out. He had his desire, and rejoiced in it. Such hard workers as he do not reach old age, but they accomplish Herculean tasks.

2. He was resolute and determined. Mr. Holt did not make up his mind as rapidly as some, but when he had weighed a situation and decided on a course of action, he pursued his goal doggedly, resolutely, with grim determination. Yielding in the line of action was contrary to his make-up. Some people who sought and needed his influence for their enterprises, therefore, thought he was cold-blooded, but he was only apparently so. He was really warm-hearted and enthusiastic in his support of the thing or cause he had espoused. But he could be as indifferent as ice to a cause he was not devoted to, and as adamant as steel against the thing that had evoked his opposition.

3. He was positive. You knew where to place him. There was no pretense, or camouflage, or deceit in his character. He did not evade issues. But at the same time he was a fair antagonist. He would not stoop to mean methods of achieving success. Nobody ever successfully accused him of unfairness or of taking underhanded advantage.

4. He had judicious insight. Surface considerations could not divert his mental eye from the

central facts involved in an issue. As a director of big business, he was, therefore, an invaluable asset. His criticism of a policy was a signal that it needed to be re-examined. His espousal of it was evidence that it had been thoroughly thought out and promised success. So his business associates valued, trusted and loved him sincerely.

5. He was a producer of results. He molded the policies and built the reputations of not a few local corporations. He accumulated no inconsiderable estate, and did it all honorably; nor did his prosperity spoil his genuine human qualities.

6. He was community-minded. He did not always support every community enterprise, because his judgment did not always approve. But what he did approve he supported with unalloyed devotion. He loved the Church and denomination to which he belonged, and gave of his time and his means for their advancement. He was an enthusiastic Rotarian and believed in its motto, "He profits most who serves best."

He believed particularly in the Chamber of Commerce. He was a charter member of the organization, and the one of Burlington's busiest men and advised by physicians to let up in his duties, he accepted its presidency and gave several of the most productive months of his life to its advancement. During his term as president, characteristically, he set in motion the budget that has placed the Chamber of Commerce on a sound financial basis.

This Chamber of Commerce, therefore, and this city and county, and the Christian Church, will long remember with gratitude and appreciation this upstanding man who summated in his character six of the finest attributes of the leaders of our American life, attributes that have made America great. Long live the memory of this energetic and constructive Burlingtonian.

Now, Mr. Chairman, I have great pleasure in presenting to you a portrait of our deceased friend and brother and co-worker. I think it's a beautiful custom which you inaugurate at this time of placing upon the walls of the office of the Chamber of Commerce the likenesses of the great and good men who, as presidents of this organization, have given of their time and talent for its advancement in the community and for its service of uplift and upbuilding of the community life. I am sure that the honor of being the first to have his picture placed in this permanent way in the office of the chamber is fully deserved by the late William Kirkpatrick Holt, your immediate predecessor in office and a man whom this community will have every reason for many years to love and cherish.

W. A. HARPER.

THE STRAIGHT ROAD.

Several years ago the good roads in some sections of the States were kept up by the use of toll gates. Every few miles a toll gate would stop you, and there you'd have to pay for the use of the road. The road of life is just like that—there are toll gates, and you must pay the price if you keep the straight road, for there are no detours on the road to Christian living.

Every true Christian is a soldier, and has a warfare on hand to fight to victory. If we are true to God, He will not suffer us to be tempted beyond what we are able to bear. But it is impossible for us to be carried to heaven on a flowery bed of ease. Do not think that God has forsaken you because things do not go the way you would have them. God cannot develop character along the pathway of ease. We do not know how God can best develop our character, and we do not know whether we should have more bright days than dark ones, but we do know that He doeth all things well.

We are ships on the sea of life, and I want to tell you, my friends, that storms will come—storms of sin, storms of temptations, storms of

trouble and sickness. Maybe it would be more interesting to tell you that these words are written by a sufferer of tuberculosis for several years. I am writing this flat of my back, trusting that it may help some one. My life has been very different in the past years. I have learned what the little things of life meant; but the greatest blessing I have gotten from my sickness is that I have learned to appreciate God.

I was like most young women and men are, it seems, nowadays. They think they are Christians, but, as I would call it, "a counterfeit one"; and if you think you can get by on that, you'll be out of luck at the judgment day. Most of the doors of opportunity have been closed upon me, but I find in the blessed Book where there is an open door that no man can shut—Jesus Christ. So, friends, if you are in your health, don't wait until you get disabled and afflicted to take the right road, for you may not even have that chance.

Serve God now in every way you can. Give your fellow-men a smile and a little sunshine, for their load may be heavy. Remember, God is ever knocking at your door, waiting patiently to come in. So don't sit on the doorsteps; you may be too late. There is no excuse for any of us, for God says: "He that cometh unto me, I will in nowise cast out"—and He's better than His word. No matter how your life has been lived, He is always ready to give you the second chance.

Let me advise you as you face the future and strive to climb the mountain of God, that you take Jesus Christ, the Guide who knows the way. He will make no mistakes. He will lead you up no blind alleys. There will be no places where you have to turn and come back, for He knows the way.

We think of death as an awful event—and it is, for we must die alone. Our loved ones may stand at our bedside, doctors may render every aid they can, some dear friend may give us a last clasp of the hand; but when the door of death swings shut, we face eternity alone! The door of death! No prisoner has been known to open it, once its eternal locks have caught. But what a reward will be our portion if we have traveled the straight road. The gray curtain will not seem so heavy, for God will make our bed as soft as downy pillows are. He will be our Guide through the valley of the shadow of death, and our Pilot across the dark River of Jordan.

Windsor, Va. SALLY W. ROBERTS.

IMPRESSED BY SERMON.

On the evening of the 17th of February I visited the First Christian Church, in company with my companion (this being her regular place of worship), I was much impressed by the splendid exposition of the 121st Psalm by the pastor, Rev. Stanley C. Harrell, and would like to pass it on. The theme, "The great safety of the godly who put their trust in God's protection"; the text, Psa. 121, 8th verse, "The Lord shall preserve thy going out, and thy coming in, from this time forth, and even forevermore."

I shall not endeavor to quote verbatim or from shorthand; only from memory. The preacher gave a thrilling illustration at the beginning by reference to a British vessel in peril at sea, with a severe storm raging, while the mad billows whipped the sides of the great ship; consternation, fear, and dismay to the fright of the passengers, a signal given of distress by the captain by air waves, an American ship caught it, and with the velocity of lightning speed the ship made its way to the disaster. On getting near the disabled ship, she was found to be unapproachable on account of the yet raging storm. Four days were spent before an approach of the life-boats was possible. Then all aboard were landed safely in the American ship, and then carried safely to the British destination. Then the shrieking of whistles of

other ships in harbor and demonstrations of gratitude were manifested by moving of flags, greetings of loved ones, and double homage paid to the captain and the ship's crew. But the captain would not have the honor. He said this miracle of safe deliverance was none other than the providence of Almighty God. This coming out, this preservation, and restoration was by the Lord of Hosts.

Another daring illustration—one of trust and confidence, and final deliverance—was given. An equestrian had an ambition to undertake a long journey of many, many miles to the Capitol at Washington, and secured two wild Arabian horses. One he would ride, the other he would use as a packhorse. After long and patient training, he mounted the steed, followed by the packhorse. Through meadows, marshes and difficult places he journeyed. Mountains became so difficult to ascend that he had to dismount, and, followed by the faithful horses, he succeeded in the ascent. Finally he came to a place impossible to progress, only by traveling on the tracks of a great railroad. As only through trains traversed these

tracks, the schedule was of a nature that he decided it might not be hazardous. So he went his way; but to his dismay, he heard the rumblings of the great iron horse. Nearer and nearer it made its approach. With confidence in the animals, which had been in obedience to his mandates, he led them off the track and pushed them as close to the bank as possible in a great cut in the earth. Then he proceeded to do likewise. The moving train with its mighty freight passed on, and he then resumed his journey. At last, after some two years, he reached the great capitol. This great feat was accomplished only by the trained animals understanding him, and he understanding them; otherwise, his efforts would have been fruitless.

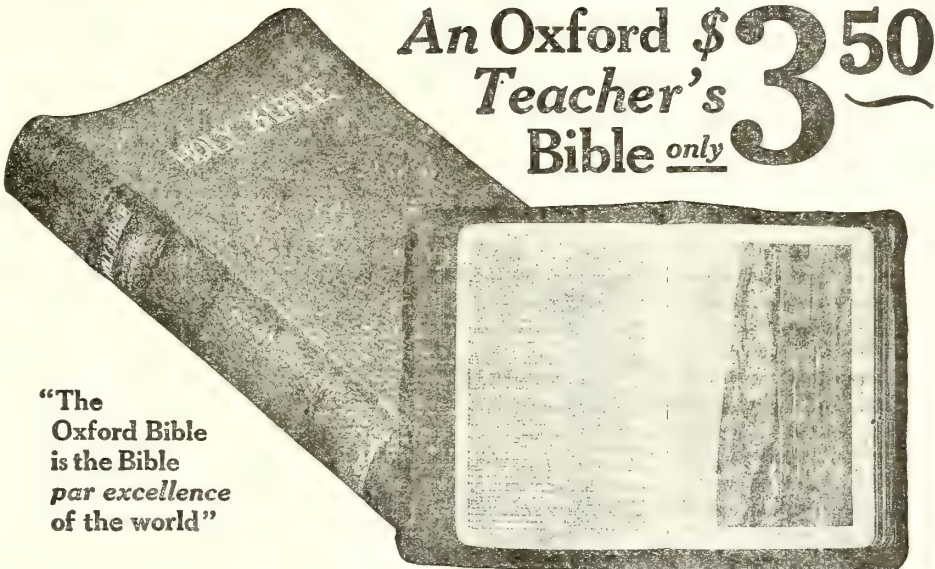
The preacher said that the Lord had a right hard time with some of his people to preserve their coming out and going in by their not living in an acquiescent atmosphere in understanding the Lord. By their not having this life of trust and obedience, they thereby forfeited this blessing vouchsafed to them.

Durham, N. C.

W. B. BAGWELL.

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6 And A-hi-shār was over the household: and A-d-ō-ni-rām the son of Ab-dā was over the 'tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

THE PENNY AND MISSIONS.

Every penny has two possibilities; not necessarily a bad and a good, but a higher and a lower. "Why don't you buy you a motor car?" said one man to another. "Because," was the reply, "I have made a vow not to buy me a car until I am supporting my own foreign missionary."

The night before David Livingston left home for Africa he spent the entire night in conversation with his father, and they discussed the coming of the time when well-to-do men would consider it a privilege to maintain entire mission stations. Already hundreds of such men and women are beginning to discover that a mission station, a mission school, a mission hospital, a mission residence, is a more satisfactory luxury than an additional big automobile, and vastly more potent in inspiring their children to larger and better living.

What finer training in international brotherhood and the nobler uses of money could boys and girls receive than to be shown on their school maps the location of the missionaries, or of the mission hospitals, schools, or homes, that they and their parents have erected or are supporting or helping to support, and to have pictured to them by parents and in missionary letters the streams of blessing that flow therefrom to meet the piteous medical, educational and spiritual needs of young and old.

Mr. John H. Converse, president of the Baldwin Locomotive Works, thought the support of missions by individual Churches the wisest possible Church investment. Such investments the late Mr. George W. Watts, of North Carolina, after personally seeing their fruitage on the foreign field, pronounced the best of all the investments he had ever made. A certain manufacturer is supporting 228 native pastors under his Church's foreign mission board, and thus reaching hundreds of thousands with the message and uplift that only the gospel gives.

Said John Wanamaker, ex-Postmaster General, a few months after his return from a trip to the Orient: "In all my life I never saw such opportunity for investment of money that any one sets apart to give to the Christ who gave Himself for us. As I looked at the little Churches, schools, and hospitals, and inquired the original cost of buildings and expense of administration, I felt a lump of regret in my heart, that I had not been wise enough to make these investments myself, and wished a hundred times I had known twenty-five years ago what I learned a half-year ago."

Foreign mission investments meet the two ideal requirements. (1) The money is expended where the need is the very greatest; (2) it is devoted to its very highest use, being transmuted into Christian evangelism, education, healing, emancipation, holiness, spiritual life, in continuous and ever-widening circles, the receiver becoming a transmitter, till only eternity can measure the good accomplished. Since in heaven "we shall know even as also we are known," shall we be welcomed into the Father's house and acclaimed as their human saviours by the outstretched hands and grateful voices of hundreds and thousands from Asia, Africa, Latin-America, to whom our gifts opened the door of life eternal?—*The Desire of All Nations*.

COSTS OF MISSION DOLLAR.

"It costs a dollar to send a dollar to the foreign field"—so says the critic of foreign missions.

This hoary calumny will no doubt continue to circulate as long as its father persists in going to and fro in the earth and up and down it.

Some expenditure for foreign mission administration is obviously necessary. A foreign mission board must have offices, agents and facilities for handling its responsibilities. In view of the multitude of details incident to the conduct of an international enterprise so vast and varied, with its financial, industrial, educational, medical, and diplomatic problems, the cost of administration of the denominational boards is surprisingly low, the percentage of administration proper ranging from 5 to 7 per cent. From 2 to 5 per cent in addition is usually required for the work of informing and educating the home Churches and developing their interest and gifts. Indeed, a considerable part of the expense of what we have called "administration proper" is for this latter purpose. Thus at least a half or more of the total expense percentage is not for administering the funds but for securing the funds to administer, for stimulating Church members to support a work which, by the nature of their Christian profession, they should support of their own accord. In missions, as in other business, the larger the volume of business, the smaller the percentage of expense. The best way, therefore, to decrease the percentage cost is to increase the income.

The foreign mission boards are composed of experienced ministers and sagacious business men and women who prayerfully, diligently and without pay administer the great trust committed to them.

Foreign Mission administration has long since passed the experimental stage. For thirty-five years, officers and members of the foreign mission boards of the United States and Canada have been meeting every year for joint study and discussion of all the various phases of their mighty task, printed annual reports of all these studies and discussions being secured by each board until, from the constant focusing of the judgment and experience of all upon the problems of each, foreign mission administration has largely become, as respects all its major policies, an exact science, using only the methods and proceeding only on the lines that long and varied experience and the protracted study of hundreds of experts have shown to be the wisest and best. The Churches, therefore, have good grounds for believing that their foreign mission contributions are judiciously administered.—*Dr. Egbert W. Smith, in Desire of All Nations*."

"CHURCH FINANCE."

"Church Finance." By William H. Leach; Cokesbury Press; \$2.25.

Dr. Leach has given us one of the most constructive and helpful books on Church finance that it has been our privilege to see. His rich experience has been laid at the feet of pastors and finance departments of Churches. He has made a great contribution to application of stewardship principles in Church finance, and has turned the whole subject into a most fascinating experience that will not only secure funds but which will in the process greatly enrich the spiritual life of a Church. The book is practical, helpful, interesting in all of its fifteen chapters. It covers methods and spirit and gleams from Churches and pastors their best experiences. Every pastor should have it at hand, and a copy should be at the disposal of every board of Church finance. It contains 224 pages packed full of the best things in

a very readable style. What a study-book it is for the members of a finance committee!

WARREN H. DENISON,
Secretary of Finance of the Christian Church.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 23, 1929.

Sunday Schools.

Previously acknowledged	\$1,993.86
Ivor, Va.	8.61
Youngsville, N. C.	1.00
Roanoke, Ala.	5.17
Pleasant Hill, Liberty, N. C.	3.14
First Christian, Greensboro, N. C.	13.50
Palmyra, Edinburg, Va.	1.79
Randleman, N. C.	2.28
Durham, N. C.	15.62
Antioch, Zuni, Va.	5.00
Berea (Nans.), Driver, Va.	5.75
Leaksville, Luray, Va.	2.10
Pope's Chapel, Youngsville, N. C.	1.78
Antioch, Harrisonburg, Va.	4.30
Newport News, Va.	12.00
Haw River, N. C.	15.86
Third Avenue, Danville, Va.	6.11
Oakland, Suffolk, Va.	4.00
Rosemont, Norfolk, Va.	10.73
First Christian, High Point, N. C.	4.36
Wake Chapel, Fuquay Springs, N. C.	5.73
Mebane, N. C.	2.00
Total	\$2,124.69

Individual and Church Collections.

Previously acknowledged	\$1,045.46
Mt. Auburn, Manson, N. C.	3.00
Bethlehem, Broadway, Va.	12.88
Total	\$1,061.34

Specials.

Previously acknowledged	\$7,379.51
Rosemont Class 3, Suffolk, Va.	10.00
Total	\$7,389.51

Summary.

Previously acknowledged	\$18,659.28
Sunday Schools, regular	130.83
Individual and Church collections	15.88
Specials	10.00
Total to date	\$18,815.99

WHY CHRISTIAN MISSIONS?

In this age of questioning and doubt, not only have the time-honored doctrines of the Christian Church come under review and criticism, but many are wondering whether the day has not come when the Church should at least modify, if not entirely abandon, its work for the heathen and non-Christian peoples of the world. We welcome, therefore, this opportunity, as another of our foreign mission annuals is placed in the hands of millions of readers, to make a clear and candid statement that we believe will help them to a better understanding of the work that is being conducted, the needs that must be met, and the pressing calls for advancement in every land. This is no time for indifference. The motto of the Christian Church for reasons that follow must be, "Abandon—never! Withdraw—not an inch! Modify—not in the least!"

It has been my privilege to live and labor at both ends of the line. In countries of enlightenment, the opportunities for uplift and betterment are beyond computation, and our ample store in garner and warehouse tells of unparalleled prosperity.

But out yonder in heathen lands, there stands out in heart-rending contrast the pitiful lot of

countless millions without God, without hope of eternal life through the gospel of His dear Son. There they dwell, uneducated, half starved, degraded even to cannibalism, suffering with untold maladies, with their souls benighted, with dull consciences, blighted with evil thoughts and sunken in the depths of moral depravity.

For this challenging inequality there is a reason. The fact that there is a difference is explained only in the light of our possessing what they lack. The background of our history, in these more favored lands, has been Christianity with its uplifting influence. In theirs, this has been entirely lacking. Go where you will, the line of separation is found at the point where Christian influences are not at work. Wherever and whenever the Christian Church, through organized Christian service, has occupied new fields of endeavor, immediately conditions have undergone a change, and the blight and curse of heathenism have given place to the uplift and joy of fellowship with Jesus Christ.

Divine Warrant.

Foreign mission work by the Christian Church was begun under the compelling command of Jesus Himself when He said:

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo! I am with you always, even unto the end of the world" (Matt. 28:18-20).

The Need of the World.

The background for this commission is the need of a world lost in sin. Its origin was in the love of God, which is manifested through the gospel. It points the way to a type of service that will be warranted as long as man is held under the dominion of sin. The regrettable thing is that the Christian Church has not been more urgent in response to the Master's command. This is not the time to speak of retrenchment, but rather to rise in the power of a new dedication to the finishing of God's work in the earth. The unentered fields and the unlightened places and races of the earth challenge us to new endeavor and new achievements in His name, for instead of the world needing less of the gospel, it really needs more of it with its power to uplift.

It would be hard to present a true picture of the abject slavery of those who live as unlightened heathen. "His soul and body are indeed chained in slavery. But he himself wields and hugs his chains, and with violence defends them. No agency but a new spirit within his own breast can set him free." There are no inherent uplifting influences in heathen philosophy. This element has to be supplied from a power without, and there is no power equal to the task except the power of Jesus Christ as made known in the gospel.

Appreciation for Gospel Blessings.

Those who thus have been transformed by the gospel bear the best testimony to the value of Christian work in their midst. One of these speaks for himself: "Less than a year ago I lived as a man wholly abandoned to evil. My drunken brawls and evil deeds were the scandal of my neighborhood. My wife, hungry and in rags, appealed for a few cents to buy bread, but the only response to those pleadings on my part was outbreaks of anger and abuse. With a weapon I threatened to stop her pleading forever. Under this persecution she was compelled to flee for safety. Thus I lived in poverty and disgrace.

"But a change came. A gospel message called. He told me the sweet story of the cross. When I saw what hope there was in Christ for a sinner,

my heart melted. Again and again the messenger called with the word of God until its message completely changed my heart. Today I am a new creature. A new light is in my eye, a new spirit within my heart. My life of sin and shame is abandoned. My money, instead of being squandered to gratify my own desires, is spent for the necessities of life, and my once persecuted wife is now tenderly cared for. Thus, by God's grace, I am able to witness that the gospel 'is the power of God unto salvation.'"

Nor is this type of testimony limited only to those who embrace Christianity. There are persons who do not become Christians who are forced to testify to the value of Christian missions in their midst. A testimony of this type is found in the words of K. Chandy, a distinguished member of the administration of Mysore, India, one of the largest, wealthiest and most progressive states under Indian rule. He says:

"These qualities (cleanliness, organization, freedom from corroding habits and superstition, taught by missionaries), when inspired by the spirit of service, as opposed to the spirit of aggression, are the qualities, it occurs to me, that India greatly needs to supplement her own beauty, sweetness, patience, and quietness. I am aware that there is a great deal of rural work being done by individual missionaries, but I hope it will be admitted that there is scope for enormously larger work in uplifting and improving the lot of the people."

Think of what it means to the world in this grasping age to have a multitude of men employed the world over in unselfish service for others! Those who are serving the missionary cause can never be charged with serving their own ends. Every one of them could better himself from the standpoint of worldly gain in some other occupation. The motive power of their service is found in the consecration of heart and hand to a task for which the only reward is the uplift and conversion of the people for whom they labor. To them this is the greatest joy on earth.

The missionary goes in his youthfulness, struggles with the problem of his task, learns a new language, lives in an uninviting environment of lonely toil, looking forward to the time that undoubtedly will come in response to his prayers

and labors when heathenism breaks down before the challenging attack of the gospel. This type of unselfish service rendered anywhere is bound to have its influence for the betterment of any community. It stands out in striking contrast to selfish interests and grasping ambition.

There are no more worthy people in the world whose service commands more respect, admiration and support than Christian missionaries. In 1927 the Mission Board of Seventh Day Adventists sent out 184 new missionaries. Among this number were consecrated men and women who represented every type of Christian service. There were doctors, both men and women; nurses, ministers whose service will proclaim to a restless, sin-burdened world the words of the Christ who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest"; and teachers, who will struggle with the problem not only of dealing with the mental development, but of implanting seeds of divine truth in the heart. The objective of all these classes of missionaries is the same—to bring the realization of the saving power of the gospel of Christ into the hearts of men everywhere.

The Young Willing to Go.

It is the most pleasing task to deal with the selection and appointment of these young people for foreign mission service. The heartiness with which they respond, and their willingness to go, evidenced with wonderful clearness their unselfish spirit of Christian service. The yearly recruiting of these forces, the spending of millions of dollars in the maintenance of missionary enterprises, creates new demands upon our members and friends at home. Our Ingathering annual this year is sent out with the prayer that the Spirit of God may so interpret the glorious opportunities of this hour to the hearts of those who are privileged to read these appeals, that the response this year may be greater than ever, assuring a further extension of gospel work into other dark portions of the world. No greater joy can come to us than that which is afforded by the knowledge that we are uplifting for this life and saving for eternity thousands who now sit in degradation and the shadow of death.—C. K. Myers, in *The Watchman*.

RECOMMENDED PLANS AND PROGRAM

February, March—Foreign Mission Months

THE SOUTHERN CONVENTION, in its Richmond Session last year, made February and March "Foreign Mission Months" for educational and informational purposes, culminating in an offering from all the Churches for Missions at, or on the nearest possible Sunday to, Easter—March 31, 1929. The goal set for the offering—Home and Foreign Missions—from Sunday Schools, and Churches, and individuals is \$33,000; Woman's Societies, \$12,000—total, \$45,000. Inasmuch as the entire amount thus asked must be raised by voluntary offerings, the Conferences, in their recent sessions, in which the matter was discussed, adopted and recommended to the Sunday Schools and Churches the following method to be pursued in reaching their quota of one-third as much for Missions as for pastor's salary:

FIRST: When a Church uses the Budget Plan, write into that budget one-third the amount of pastor's salary to go to Missions, and send this in monthly or quarterly.

SECOND: If the budget is not used, canvass the individuals of the Church and Sunday School to find out how much each will give to Missions and when, entering the same on a card prepared for the purpose and which may be had of the Mis-

sion Secretary, Elon College, N. C.

THIRD: Where neither of these plans is adopted, then endeavor to increase the offering from the Sunday School, and at or about Easter have a Missionary Rally and try to raise the entire amount of the quota at that one service, in conjunction with the monthly offerings from the Sunday School for the year.

Each Church and Sunday School should use one or the other of these plans.

MISSION BOARD, SOUTHERN CHRISTIAN CONVENTION, INC.

J. O. ATKINSON, Secretary

Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

LESSON X—March 10, 1929.

BAPTISM AND THE LORD'S SUPPER.

GOLDEN TEXT: "This do in remembrance of me."—1 Cor. 11:24.

LESSON: Matt. 3:13-17, 28:19-20; Acts 2:38, 41; Rom. 6:1-14; 1 Cor. 11:23-29.

DEVOTIONAL READING: Rev. 7:9-17.

Baptism and the Lord's Supper are sacraments of the Church. Generally speaking, and according to the definition given in Webster's New International Dictionary, "a sacrament is an outward and visible sign of an invisible or inward and spiritual grace; one of the solemn religious ordinances or ceremonies enjoined by Christ or by the Church for the spiritual benefit of Christians."

It may be interesting to call to mind the fact that the Catholic Church recognizes and observes seven sacraments; the Anglican Church recognizes two sacraments—Baptism and the Lord's Supper—but also has regard for other sacraments; the Protestant Churches in general observe two sacraments—Baptism and the Lord's Supper—while the Friends, or Quakers, reject sacraments as unnecessary outward rites. The three chief opinions concerning the sacraments are as follows: (a) They are channels by which divine grace is conferred and are inherently efficacious—the Catholic view. (b) They are seals or ratifications of a covenant between God and the individual soul—the Protestant view. (c) They are signs or badges of a Christian profession, or they are simply visible signs or symbols of something invisible and spiritual, and destitute of value and significance if the invisible or spiritual reality is wanting.

Baptism.

1. Divergent views of baptism. Like the famous Heinz products, there are "fifty-seven varieties" of views on baptism. Among the readers of these notes there will be those who believe that one must be baptized in one way, while others will be just as sure that one must be baptized in another way. Immersion, pouring, sprinkling, no water baptism at all—these are the general forms of baptism, and within these forms many shades of opinion and practice. It would be unprofitable, therefore, for the writer to attempt to establish any one form of baptism as the only form of baptism. Far too much discussion, much of it too warm discussion, has already been devoted to this subject, and all to no purpose so far as coming to any agreement as to the method of baptism is concerned to justify added arguments here. These notes are concerned not with the method, but with the meaning and purpose of baptism.

2. The meaning of baptism. What does it mean to be baptized? Does it mean that baptism is a magical thing that in itself changes the inner man or renews the spiritual life? or does it mean that baptism is an external sign or a symbol which bears witness to an inner and spiritual experience? Is baptism in itself such a vital thing that once a man has been baptized he is saved, no matter what kind of man he may be or become? Or is it possible for a man to be saved even if he has never been baptized, as in the case of the Quaker? To raise such questions is to come to grips with the fundamental principle underlying baptism. Whatever divergence of opinion there may be

among Christians—that is, Protestant Christians; Catholics believe that baptism is the channel through which a man is born again, or regenerated—there is a general unanimity of belief that baptism is an outward sign or symbol of an inner experience or spiritual fact; that it is the way in which one testifies in a public way to a change of mind and to a new allegiance to Jesus Christ. Baptism, in a sense, is a badge of discipleship; but unless baptism is accompanied by that inner change of mind and heart which issues in a change of outer conduct, it has little if any significance.

3. The requirements of baptism. "Repent and believe the gospel"; "Repent and be baptized"—these are typical slogans or texts by which men were challenged in early New Testament Christianity. As has just been stated, baptism in itself means nothing unless it has been preceded by or is accompanied by a change of heart. It is blasphemy for a man to be baptized unless by that act he bears witness that he has repented of his sins and is pledging himself unreservedly to Jesus Christ and His cause.

4. The practical implications of baptism. Baptism is the beginning, not the end. When a man is baptized he is beginning the Christian life. The fact that a man has been baptized ought to be a constant incentive to him to live up to high ideals and to give himself to the Church to which baptism was a pledge of allegiance.

The Lord's Supper.

The genius of Jesus is nowhere shown in a more striking way than in the memorial which He left to Himself. Instead of building a great monument or memorial to Himself which would eventually have crumbled or which only a few might have seen, He left as His memorial a simple thing—the eating of a bit of bread and the drinking of a bit of wine. And yet this simple thing which has become a great sacrament is a perpetual memorial to Jesus and serves to keep Him in mind as nothing else could have done. Millions of men and women, boys and girls regularly and usually frequently partake of this simple sacrament, and in the partaking thereof they are reminded again of the moral beauty of Christ, of His matchless life and His sacrificial death; of His resurrection and of His triumphant coming; of their own unworthiness and of His power and willingness to meet their needs—and they are moved to confess their sins and to pledge anew their allegiance to Him and to the cause which He represents. It is a visible symbol of the unseen but real Christ, and He who neglects the Communion service does so at his peril. "This do in remembrance of me," said Jesus.

CHRISTIAN ENDEAVOR.

Sunday, March 10, 1929.

TOPIC: "How to Become a Christian."—Acts 2:37-41, 16:30, 31.

Some Bible Hints.

Repentance is necessary. This word means "to change the mind," to form a new conception and follow it (v. 38).

Baptism was a declaration of a person's faith and public confession of Christ. It committed the person to live like Christ, and that is what being a Christian means (v. 38).

Many stop at faith, repentance, confession, rather than go on to seek the Holy Spirit, which is the most important of all (v. 37).

Belief is the first step, because if we do not believe, we can go no further. Heaven opens to the believing soul (vs. 30, 31).

Suggestive Thoughts.

A Christian is a follower or pupil of Christ. We do not need to know a great deal about Him to be a Christian. We can begin in the kindergarten class and "learn of Him."

If our minds are cluttered with ambitions, fears, hopes, and so on, it is necessary that we repent or change our minds. Make a beginning, however feeble.

To be a Christian we must decide to be one, just as to be a soldier we must enlist. We can decide quite calmly and proceed to make good.

We can become Christians very simply by just telling our Lord in prayer that we are His, and asking Him to make what He can out of us. This is surrender, and it should be without reservations.

A Few Illustrations.

An old cabinet-maker took a table which was to be thrown out, and polished and transformed it. That is what Christ does with us. We put ourselves in His hands.

A. B. held back from Christ a long time because he did not want to give up certain sinful habits. Becoming a Christian does not mean so much giving up as it means receiving.

What kind of Christian do we want to become? Just ordinary, or out-and-out? Francis of Assisi was out-and-out.

Becoming a Christian means that we get power to live Christ's life. He Himself lives in us.

To Think About.

What hinders me from being a Christian?

What can I do to win my chum?

What does "coming to Christ" mean?

NEWS ITEMS.

Mrs. Martha McGrew

Mrs. McGrew passed to her reward February 9th. She was a woman of vision, consecration and intelligence. When the forward movement began, she gave it a practical start. Seven persons were sought to give generous sums of \$5,000 each. She was the first to furnish the funds. She could not give the funds outright, but said she would give them if she could have interest only on the funds during her lifetime. This was the financial beginning of this great movement in the Christian Church. She had the vision to see its possibilities, while others hesitated and questioned. Through all these years she kept her interest in the great forward movement program. She was an intelligent conversationalist and good correspondent. Her heart was in the work of her Church. Her prayers and her money went together to advance the kingdom of God.

Two Things go Together.

They are the Convention budget plan and the every-member canvass. Every Church now should be using the annual every-member canvass, for both the local expenses of the Church and for the benevolences of the Church, and both should be subscribed and paid in weekly. The General Convention budget plan anticipates the payment of one-twelfth of the Church's allotment monthly, or one-fourth of it regularly each quarter. There should be the fullest effort to raise the full allotment as the minimum. Only thus can your work be maintained. We must lay upon the heart of all our pastors and finance committees the very important need of reaching the full allotment, the regular remitting, and the educational program.

The Christian Annual.

Your orders have been mailed out. Already good words are being said about it. But we are especially anxious that it be of service in the hands of our workers. All pastors, Church clerks, missionary workers, Church treasurers and superintendents especially need it. It is made for our workers. It is crowded full of ready information for our Church leaders. It is for your working desk now, and for your files when the year is over. Historical records make it invaluable.

A Joy.

One of the pleasant things to note in our office is the growing number of our people who are coming to a fuller appreciation of the service the General Convention is endeavoring to render to the Churches. With the remittances now coming in for the Convention offering come expressions of a new interest in the Convention work. More pastors sought literature and actually planned for the Convention offering than did last year. Our supply of Convention literature is just about exhausted. Other pastors would not take the offering when the day was unfavorable, or the "flu" epidemic at its height. Other pastors are tracing their offerings and seeing that they are not delayed. It is such co-operation as this that counts. Then, it makes all the work pleasanter. We get some very fine letters from our workers. Thank you for them.

Mr. W. S. Sanford, Ashton, Ill., who was licensed to preach last fall by his Conference, seems to be doing good work with the Washington Grove Church. He is putting good financial plans into operation as well.

Mrs. J. J. Lincoln, Lawrenceville, N. J., is working out a very definite plan of stewardship promotion in the Virginia Valley Central Conference. At last writing, twelve Churches had appointed stewardship secretaries. No Church will get very far in stewardship lines until it has an active stewardship secretary, with a league or fellowship of stewards.

Rev. Norvel C. Kern, Wolfeboro, N. H., reports that this Church, at its annual meeting, adopted the Convention budget plan.

W. H. DENISON.

DENDRON, VA.

It is true that this is a beautiful world and a wonderful age in which we are living, but at the same time there is a tide of change, of insidious and seductive error, of worldliness and spiritual declension, rising high and beating fearfully against the old foundations of vital faith, and true spirituality and godly life. It is a pity that so many sincere, moral people are committed to a philosophy not after our Lord and Saviour Jesus Christ, to a psychology eliminating the supernatural, to a sociology which reduces everything to naturalism; to a program unevangelical. They have so emasculated Christ, His wonderful teaching and practice, that they have devitalized Him. It seems to me that they are trying to take from Jesus Christ, Lord God, the final authority of Christianity. No wonder we have a vast multitude who are clothed with the barrenness of winter, their spiritual sensibilities benumbed, and their spiritual energies paralyzed. I believe that much of the false teaching abroad in our land today is directly responsible for the awful crime wave, the indecency wave, and the wave of rampant lawlessness and the dreadful wave of skepticism regarding Almighty God and His Word, that is throwing our great nation into moral and spiritual bankruptcy. False teaching, immoral conduct, and forgetfulness of God our Blessed Benefactor spells the doom of American civilization.

(Continued on Page 14.)

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

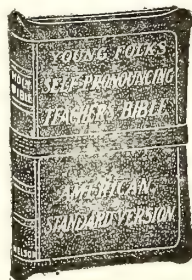
1. Bible Lesson Picture Roll, 21x32 inches, per quarter \$1.25
 2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
 3. Pupils' Lesson Stories, per quarter..... .06
 4. Little Bible Lesson Pictures, per quarter..... .05
- Group Uniform Series, Primary Course.
1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
 2. Group Pupils' Lesson Stories, Primary, per quarter07
 3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

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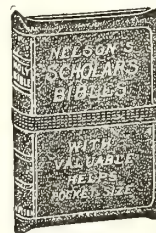
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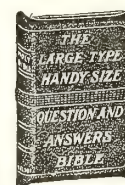
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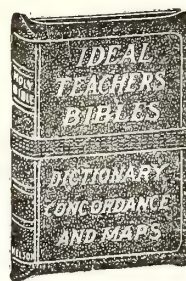
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

POWER WITHIN.

"According to the power that worketh in us."—Eph. 3:20.

"Christ in you the hope of glory."—Gal. 1:27.

In modern warfare, a place is made impregnable to frontal or direct attack by means of the power of the weapons within.

In the sinking of a ship, it is not the ship in the water that sinks it; it is the water in the ship. The heart's door opens only from within.

Prayer.—Our Father, as the word was made flesh and dwelt among us, help us to open our hearts, that Thou mayest dwell within us. *Amen.*

TUESDAY.

THE NARROW AND THE OTHER WAY.

"Enter ye in by the narrow gate, for wide is the gate and broad is the way that leadeth to destruction."—Matt. 7:13, 14.

All of us are familiar with gates. There are the big easy attractive ones, through which there are furling crowds. Carlyle said, "There you find the plurality of blackheads." The gate seems to say, "Everybody come this way and join the happy throng." Often behind these gates the delights are like the things behind the scenes of a side-show—it makes one laugh, but it is a farce, and there is no more good to come of it than the rejoinder, "the foul thing!"

Life's gate of opportunity came to us much the same way. There is that of play in which one may shirk his tasks; there is that of money, in which one may take short cuts and schemes may be substituted for sound business principles; there is the crying world of sensuality which saps one's mental and physical powers. Jesus was taken before these broad, attractive gates and showed all the kingdoms of the world and the glory thereof, but their blandishments did not attract Him. He had souls to live for, not the loss of His own and to give His soul was His children.

We cannot live a loose life and think certain high thoughts. God has put that narrow gate before us.

Prayer.—Our Father, to Thy high and holy doctrines help us to cling with unreserved fidelity, and may no invitation of the devil or of false profits deceive us. *Amen.*

WEDNESDAY.

SAYING "YES" TO CHRIST.

"Why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6:46-49.

A successful Christian worker lay on his deathbed and some one asked what had been the secret of his life, and all the good he had done. His answer is well worth remembering. "The secret of my life," he said, "is that I have said 'Yes' to Christ."

Saying "Yes" to Jesus Christ will make any life successful. He will not leave us in doubt as to His will for us. His Spirit will dwell with us, instruct us, guide us, strengthen us.

Saying "Yes" to Christ is not always easy, even though He makes the way so plain to us. It involves giving up whatever Christ does not say "Yes" to, and it often means going where we do not want to go and doing what we do not want to do. Saying "Yes" to Christ is far more than a mere word. But when we say "Yes" to Christ, He says to us, "My friend." "Ye are my friends," He says, "because ye have done what I commanded you." And to be Christ's friend is the highest honor and the most blessed joy that can come to any one. It is the secret of eternal happiness.

Prayer.—Our Saviour, we have done nothing, and we can do nothing that deserves Thy friendship, yet bestow it upon us, we pray Thee. *Amen.*

THURSDAY.

KEEP STILL.

"Rest in Jehovah, and wait patiently for Him."—Psa. 37:1-11.

Martin Luther reminds us that the literal translation of the Hebrew is, "Be silent to God, and let Him mold thee," and he adds, "Keep still, and He will mold thee to the right shape."

How often we foolish little beings presume, like Peter, to give advice to God! We should be reverent before Him, filled with awe. We should be humbly guided by Him in every way. But lo! we must put in our word, we must suggest here, criticize there, beg for changes, hint, or more than hint, that we could do better if we had a chance. How ashamed of it all we shall be in the wiser hereafter!

We do not often put all this into words; that would be too bold, too crude; even we are not bold enough for that. But we put it into feelings, into discontent, into fretful petitions, into worries and fears. As if God did not know what all these mean!

Let us be silent to God. Let us allow Him to mold us. Those hands upon our little lives are the hands that fashioned Arcturus and his suns. They are the hands that sent Orion on his march through the skies. They are the hands that guide the procession of the seasons. Are we not safe with Omnipotence?

Prayer.—Father, forgive our foolish fears. Father, pardon our impious anxieties. Father, we wait patiently for Thee. *Amen.*

FRIDAY.

PAIN, A HEAVENLY MESSENGER.

"He is chastened also with pain upon his bed."—Job 33:13-28.

Once Robert G. Ingersoll was delivering one of his infidel lectures, when a disgusted hearer interrupted him to ask whether, with his puny intellect, he would undertake to improve upon the work of the omniscient Creator of the universe. "Certainly," the speaker answered promptly; "I would abolish pain."

Yet pain is one of the greatest blessings conferred by an all-wise, all-loving Father upon His children. Suppose there were no pain. The most horrible diseases would fasten upon us, and we should be ignorant of our danger. A rattlesnake would dart his poison into us, and death would come upon us before we could take measures of relief. Almost every pain which man feels is a kindly notice from God, bidding us cease from evil and conform to His wise laws before it is too late. Pain is the warning shout of the infinite Father.

Prayer.—Dear Lord, forgive us when we murmur at Thy wise dealings with us. We pray with all our hearts, Thy will be done. *Amen.*

SATURDAY.

HOW BIG ARE YOU?

"Is not God in the height of heaven? And behold the height of the stars high are they!"—Job 22:12-22.

Everybody ought to know about the heavens, the stars, etc. Nothing of the universe gives one quite so magnificent an idea of the glory and power of God. Sam Walter Foss, who wrote "The House by the Side of the Road," also wrote of the majesty of the universe.

"Despise not any man that lives,

Alien or neighbor, near or far;

Go out beneath the scornful stars,

And see how very small you are.

The world is large, and space is high

That sweeps around our little ken;

But there's no space or time to spare

In which to hate our fellow-men.

And this, my friend, is not the work for you;

Then leave all this for smaller men to do."

Let us learn more about the greatness of God, that we may rise above our own littleness.

Prayer.—Our Father, who art in heaven, we would live in Thy heavens with Thee. We would do our work faithfully on the earth, but our souls would dwell amid the stars. *Amen.*

SUNDAY.

TRUST GOD AND DO RIGHT.

"God is faithful who will not suffer you to be tempted above that ye are able; but will, with every temptation, make also the way of escape, that ye may be able to endure it."—1 Cor. 10:13.

There are two reasons for trusting God to do unto us well; His faithful promises being fulfilled before our eyes, and the victory that others have in Him. So strongly are these facts true, that we make God fiction when we deny His claims. This faithfulness is not always manifested in good fortune, but perhaps more especially in misfortune, and trials and temptations. Paul in prison is a good example. It may be hard to feel his faithfulness in such times, but the soul of spiritual vision and understanding finds him of notwithstanding. Though all else leaves us, He still sits upon the throne of our conscience, painting the way. One finds a pocket-book. The devil says, "You need that, keep it." God says "That isn't right; return it to its owner." He is faithful that promised."

Prayer.—Our Father, we pray for power to trust Thee more, that we may receive healing and salvation. Forgive us of all transgressions and fill us with all that life needs. *Amen.*

LITTLE THINGS COUNT.

"It's the little things that count," is a saying that we have heard for years, but how many ever stop to do the "little things"?

The other day I was traveling through the southern part of Texas, where towns are few and far between. I had just finished reading the morning paper, and it was lying by my side when the train conductor came by and stopped and politely asked me if I was through reading the paper. I told him that I was, and, thinking that he would like to read it, I offered it to him. He took it and, after thanking me, said, "There are any number of people along here who would be glad to get this paper." I never thought much more about it until a few minutes later I saw him roll it up and throw it out of the train to a farmer who was standing near the railroad track as we passed.

Then the thought came to me, "How little do we think of the little things that count?"

C. J. STRICKLAND.

Christian Orphanage

Dear Friends:

Boys and girls in an orphanage appreciate doing things as well as boys and girls in the home. I remember several years ago one of the larger girls cut and made with her own hands a pretty dress, and after she had finished it she brought it to the office to show it to me. I will never forget how happy she was that she was able to make it herself and without help. One of the happiest boys we have in the orphanage family now is Clarence Fields. Clarence is always on his job. He takes an interest in his work because he takes a great deal of pride in whatever he undertakes. Clarence has had charge of the hogs for several years. He studies how to feed to produce the best and reads all the literature from the State college and the United States government bulletins on how to feed and care for hogs. The sun never shines too hot, the winds never blow too cold; it never rains too hard for Clarence if his hogs need feed or shelter.

He raised last season for the orphanage twenty-six hogs; ten out of this number were mates and weighed 4,551 pounds. His twenty-six hogs weighed 10,033 pounds. We offered him a prize the first of last year if he would make ten thousand pounds of dressed meat. He won by thirty-three pounds. Clarence is a fine old boy, any way. He is as happy over the fact that he broke all records at the Christian Orphanage on making meat as we are because he produced for us ten thousand pounds of meat.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 28, 1929.

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THE SUN LETTER.

The subscribers of THE CHRISTIAN SUN could assist the circulation manager very much if they would mail him their renewals promptly. Many do this, and it is a source of real appreciation. It would save the circulation manager lots of work and give him more time to look up new subscribers. We wish we could get all our pastors to help us more. Some of them are very kind to us and send us renewals and new subscriptions. We have 125 ordained pastors. Suppose each pastor would send us five new subscriptions—and each one ought to easily do that much—it would mean 625 new subscribers added to our list. Then, suppose each Sunday School superintendent would send us three new subscribers. We have about 200 Sunday Schools, and that would mean 600 new subscribers; making from just two sources 1,225 new subscribers. It would make the circulation manager very happy. It would make the Publication Board happy, too; and it would make those who send in the list happy, and the new subscribers would enjoy the paper, and we could have a real feast of rejoicing together.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

"BECAUSE I LOVE IT."

Gladstone's rule, even in his older years, was that of a "twicer," as he termed it, at public worship. "Church going," he said, "is not a matter of fancy for a Christian. It is his duty for the work's sake. I am a regular Church-goer. I should go for various reasons if I did not love it, but I am fortunate enough to find great pleasure in the midst of devout gatherings, whether I can accept their creeds or not. For I find that there is in a corner of my heart a little plant called reverence which wants to be watered about once a week."

Are you looking about for a means or a method by which you can help improve the community in which you live?

There is no other way by which a man can make what is best in himself such a wide and permanent influence for good in his community as by throwing himself heartily and vigorously into Church work.

To be an outside saint is better than nothing, but the best position is to be an inside laborer in the life of the Church, thus helping to develop the finest character and bestowing the greatest blessings on mankind.

A man is never more safe or more happy, never more useful, than when he has associated himself with the composite life in the spirit which the Church provides.

"Come, thou, with us and we will do thee good and thou shalt be to us instead of eyes."—*Oliver Wendell Holmes.*

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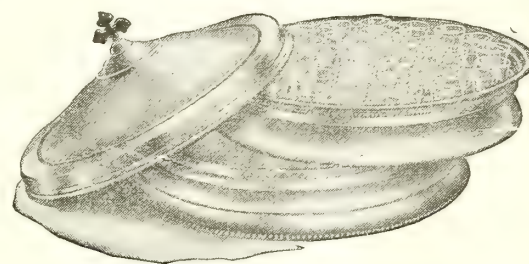
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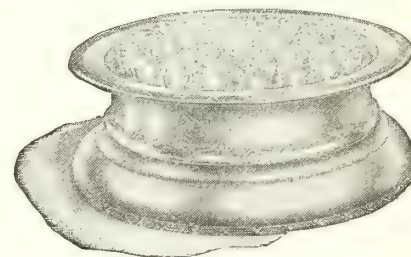


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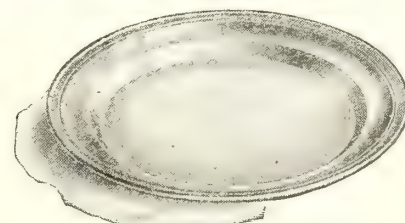
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(Continued from Page 11.)

tion. Beloved, I believe that many of the spiritual ills among God's people are due to their ignorance as to precisely who and what Jesus is. Don't you?

Who was this Person who electrified the whole world? Who is this Person who stands at the center of Christianity, and fills it with life, strength and power? Surely He was not mere man, because He was higher than man, holier than man, and He possessed an excellence and power which made them feel in His matchless presence that He was more than they were. Who, then, was He?

In this restless, wicked, materialistic age, there rises in view a complete, colossal figure, sublime in its perfections, the glory of believers, the perplexity and despair of skeptics, it is that of Jesus Christ, the Lord God. He came the fullness of God in a body. The only complete, harmonious and intelligent way, God has revealed Himself to us in the exquisite human life of Jesus Christ—humanity's only hope of salvation. In Christ Jesus we have a greater revelation and interpretation of God than elsewhere. It is in Him that the glory of the invisible God, the Creator and Preserver of all mankind, shines forth in all of its splendor. Beloved, our kind, loving, sympathetic Heavenly Father is unknown and unknowable except in our Lord and Saviour, Jesus Christ. If we doubt the Deity of the Son of God, then God as before the incarnation is still awful, remote, and inaccessible. It seems to me that proofs of the Deity of our Blessed Lord bestud the sacred oracles as the stars spangle the fields of the night. Our Lord claimed to be one with the Father, the one means of real approach to the Creator of all things. Does any one who is merely man dare to advance such claims as these? Those who assert

that Jesus Christ was only human have still to account for the power of the Christian Church. How can any one doubt His Deity and at the same time believe in His sinlessness? How are we going to have Christianity without Jesus Christ? Christ is Christianity—not doctrines about Christ, but Christ. The world cannot get along without the Person Christ. He is the Founder of Christianity.

It is true that mankind has produced many great and distinguished men who have helped their own generation and their own nation; but there has been none other among them whom we salute with the sacred name of Christ, and upon whom we can in a similar way bestow honors and adoration. In absolute perfection, His sublime and matchless character stands majestic, unique and in solitude among those of the model men of the race. Purity filled His inner life and flashed out in His every word. He completely illustrated the moral graces He recommended to others. It was only Jesus Christ—God in a human body—who could save men from the enticements, the guilt, the domination, the bondage, and the awful torments of sin. His life was the pleading voice of our Creator and Benefactor, persuading men to genuine repentance. In the incarnation of Christ, God declares that He is eager to reconcile man to Himself. The "Ancient of days," the "Messiah" of prophecy, the King of kings, and Lord of lords, too on Himself—our very flesh and blood, a human body and a human soul—and thereby linked His own being and destiny with man's; bridged the chasm between the finite and the Infinite, and opened on this sin-cursed world the fountain of Divine love, mercy and forgiveness. He, by His death, put away all that rendered our ascension into heaven impossible. Why did He die? So

that you and I might go and live with Him in that beautiful city of God. O Marvelous, all-surpassing love!

Christianity alone presents a personal Saviour. It does not propose to save, through Church or ritual or philosophy or good works, but through a Person—Jesus Christ. Yet, we find that man is seeking through philosophy, culture, education, good deeds and science to justify himself before God, but my own conviction is that the only way by which sinful man can approach God is along the blood-bespinkled path of Christ's atoning sacrifice. Thus we can begin to comprehend the meaning of the declaration of Jesus: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." Nowhere than in Jesus can you find salvation.

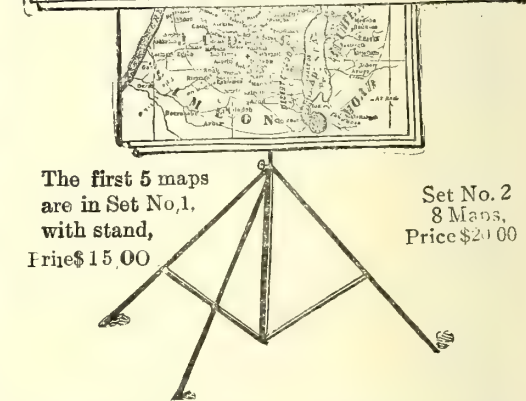
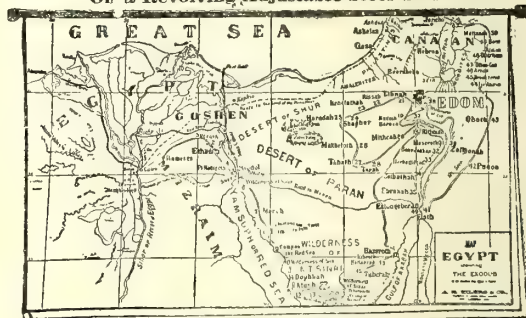
Personally, I think that Christianity without the vicarious atonement of our Lord has no more moral grandeur than Buddhism, Confucianism, or Hinduism. I still believe that the hope of America is where it always has been—at the foot of the cross, in the simple faith of our fathers.

To give up the great fundamental doctrines of God's Word is to give up everything; is to tear the foundations from beneath the Church and Christian civilization. Yes, I believe in the supernatural, don't you? If not, why not?

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Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

ing, interpreted is, God with us.
24 Then Je'sus being raised from sleep did as the angel of the Lord had

- | | |
|---|--------|
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CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,



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OBITUARIES

CHUMBLEY.

Mrs. Martha Chumbley departed this life to be with her Lord February 5th. While Sister Chumbley was not a member of any Church, she had made profession of faith in Christ a few weeks prior to her going. She would have been 55 in August. She married Mr. T. H. Chumbley in 1889. She leaves to mourn her loss two children and one sister, her husband and many friends.

The funeral services were conducted by the writer from her home, near Happy Home Christian Church, and the remains were laid to rest in a nearby family cemetery. Regardless of the bad day, there were a large number present at the funeral. May the Lord help those that mourn her loss to be like-minded, ready when He who knows all things best shall call them to go.

P. H. RICKETTS.

BIRDSONG.

Joseph H. Birdsong was born July 31, 1854, and went to his reward February 10, 1928; age 74 years, 6 months and 10 days. Early in life he professed Christ as his Saviour and united with Burton's Grove Christian Church; later he transferred his membership to the Wakefield Church; then when he moved with his family from the neighborhood he moved his membership to Highland Methodist Church, near Petersburg, Va., of which he remained a member until the end. In May, 1886, he was united in marriage to Miss Lily C. Faison, and to that union were born 10 children—six boys and four girls. His wife and two boys and one girl preceded him in death, and he is survived by four boys and three girls and seven grandchildren.

The body was brought back to Wakefield and the interment was made in the town cemetery, the services being conducted by the writer in the presence of many of his friends and former neighbors. Mr. Birdsong was loved and respected by those that knew him for his splendid character and life as had been exemplified while with us. God, comfort those who mourn at his passing.

C. E. GERRINGER.

APPLE.

Russell Davis Apple, son of Rev. and Mrs. Cornelius A. Apple, was born in Caswell County, N. C., September 12th, 1865, and died in Washington, D. C., February 12, 1929; age 63 years and 5 months. When a lad, he lived for several years in Suffolk, Va., where his father was professor of mathematics in the Suffolk College. Later his father moved to Apalachicola, Fla. While there the deceased became a registered pharmacist and located in Milton, N. C., being connected with the Bub Dixon drug store. He was confirmed when young by the bishop of Florida as a communicant of the Episcopal Church in Apalachicola, of which Church his father was rector.

On November 12, 1889, he was married by his father to Miss Florine Scott, a daughter of L. B. and Betty Scott, of

Semora, N. C. To them were given three daughters. Two of these, with their mother, survive—Elizabeth and Mrs. Tice. Annie Russell, the eldest, died twenty-two years ago.

The funeral services were conducted at the home, 804 Fern Street, N. W., Washington, D. C., on Friday afternoon, by Dr. T. Freeland Peter, canon of the Cathedral of St. Paul and St. Peter, Washington, D. C. The remains were brought to Semora, N. C., accompanied by the family, and on the afternoon of February 16th a brief service was conducted by the writer in Lebanon Christian Church and

the interment was in the family plot of the Church cemetery.

Both at the funeral in Washington and the service at Lebanon, the same prayer-book was used from which Mr. and Mrs. Apple were married thirty-nine years ago, and the second daughter, now Mrs. Tice, was married eleven years ago; also used at the funeral of Annie Russell Apple twenty-two years ago.

For the past thirty-three years Bro. Apple had been with the post-office department in the railway mail service. For twenty-seven years his home has been in Washington, D. C. He was a man of

sterling qualities, industrious, honest and faithful in the performance of all duties.

He was blessed with a faithful companion, intelligent, interesting children, and they with a true husband and devoted father.

In September of this year, Bro. Apple was eligible to retire from government service on a pension, but on the very eve of this the summons came to enter upon that larger and more glorious life. Sad now is the home here, but there is comfort in the hope of the unbroken circle yonder.

C. E. NEWMAN.

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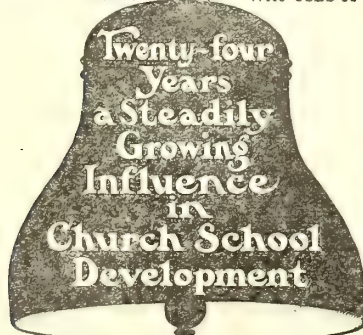
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TARBELL'S TEACHERS' GUIDE

"ASK THE TEACHER WHO USES IT"



CARTER.

Michael L. Carter, son of the late John Andrew and Margaret Williams Carter, of Gates County, N. C., died at his home, Holland, Va., R. F. D., February 10th, aged 52 years. The funeral services were conducted by the writer at Holy Neck Christian Church, of which he was a member, and the burial was in Holland Cemetery.

The deceased leaves two sisters, Miss Ena Susan Carter and Mrs. Willie Lee, a widow, who was Miss Kate Linda Eure, and five sons—John Henry, Charles Bradley, Hallet Ward, Mike Loyd, Albert Ridish; five daughters—Stella, Mrs. A. F. Smith, of Norfolk; Emma Morgan, Annie Sue and Helen Elizabeth; two grandchildren, and a large number of nephews and nieces.

Mr. Carter was a good husband and father, an industrious citizen and a good provider for his family, and a kind and generous neighbor. May the God of all grace comfort and keep his loved ones.
N. G. NEWMAN.

DUKE.

Inasmuch as Almighty God, in His wisdom, has seen fit to call out of his clay tabernacle the soul of Mr. Charles E. Duke, Jr., a faithful member of the Newport News Christian Church; and, whereas, in his going away this Church has been deprived of the blessing of fellowship with one who took Christ as his example; be it resolved:

1. That we extend to the bereaved wid-

ow and little daughter our heartfelt and loving sympathy, assuring them of our prayers, that they may find the grace of Jesus Christ sufficient for them in the night of sorrow.

2. That we bow submissively to the will of Him who doeth all things well, and seek to profit by the example of this consecrated Christian brother.

3. That a copy of these resolutions be sent to the widow, and a copy sent to The Christian Sun.

Done by action of the quarterly conference of the Newport News Christian Church.
MRS. W. H. BAKER,
Secretary.



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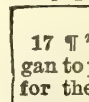
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RICHMOND, VA., THURSDAY, MARCH 7, 1929.

NUMBER 10.

.. THE SUN'S OBSERVATORY ..

Mrs B F Frank Rt 4 12-1-29

THE MARRIAGE QUESTION.

By REV. STANLEY C. HARRELL.

For a long time, Church leaders have been giving consideration to the question of divorce. Representative gatherings of churchmen have engaged in lengthy discussions and passed numberless resolutions about the evils of divorce. In such discussions there have been a few thinkers who recognize the fact that divorce is more or less of a symptom of certain very grave conditions that do not appear to the eye of the average observer. Many have recognized the fact that if the Church is going to do anything to correct the terrible conditions indicated by the ever-mounting divorce rate, that it will have to begin much further back than has been the custom in the past. And that something more will have to be done than to pass resolutions condemning the evils of divorce.

The Russell Sage Foundation, New York, has recently published a book dealing with the question of marriage, under the title, "Marriage and the State." The *Literary Digest* of March 2nd discusses the survey at length. The book is a statement of the findings of a survey made by Fred S. Hall and the late Mary E. Richmond, under the auspices of the Sage Foundation. The study was made to ascertain actual conditions which have developed because of the general neglect of the marriage laws throughout the country, and the wide difference of marriage requirements in neighboring States. Some States have attempted to deal with the issue in a constructive way by passing laws which provide most necessary safeguards and restrictions against the heedlessly contracted marriage. Often the beneficial results of such legislation has been negated by the low requirements in adjacent States. Out of such situations has arisen the "marriage market town," where an effort is made to capitalize the situation for the profit that it brings to certain officials. The investigators making the survey found fifty-seven such towns in twenty-nine States, and made a detailed study of fifteen of them. The report sets forth that justices of the peace are the principal offenders in exploiting brides and grooms for financial profit; but there are also numerous instances where the "marrying parson" has been seriously implicated. The situation was summarized as follows:

"In one place, two social workers reported that on entering an office having a sign, 'Marriage Parlor,' they were informed by the justice of the peace on duty that his fee for the ceremony and helping them obtain a marriage license would be three dollars, but that if they wished the fact of their marriages kept out of the newspapers the charge would be three dollars additional. In this town, 'runners' were found to be common, being employed to solicit trade for the justices. They even board automobiles in motion if the occupants appear to be prospective brides and grooms." Sev-

enty-nine per cent of the people married in this town were found to have come from outside of the county.

"Another town investigated was near a large city, with connection by street cars. Advertising in these cars, it was learned, was used by two justices of the peace who worked as partners. One of their cards read, in part, as follows: 'Sweet-heart: Be ready at four o'clock. We'll go to . . . just a short ride, and Justices . . . and . . . will tie the knot.'

"In a third town, where it was found that twice as many marriages are performed each year as there are people in the place, certain clergymen, rather than justices of the peace, profit by the business. Splitting fees with taxicab drivers who bring them marriage couples has been charged against several of the ministers, and one has been dismissed by his Church on that account."

The question involves more than simply the instances of the "marrying parsons," as they are called. It involves the responsibility of the clergyman for the marriage ceremony which he performs. And here again the lack of uniformity in the laws of the different States complicates the issue. When a clergyman is performing a marriage ceremony, is he the servant of the State which by law authorizes him to perform such a ceremony, or is he also the servant of the Church of which he is a minister? If he be recognized as a servant of both Church and State, to which is he most directly responsible when the State recognizes by law a marriage as permissible, but which the Church has placed beyond the pale? The State of Virginia vests the right to perform marriage ceremonies only in duly ordained or appointed ministers, and requires, or did require, every minister to qualify and give bond before he can perform marriage ceremonies. Now, if the State of Virginia has vested the right to perform marriages in the hands of the clergymen, and if the State issues a license to two of its citizens to marry, is not some clergyman under obligation to perform the ceremony for them? If some clergyman is under such obligation to perform such a ceremony, then surely every clergyman must be thus obligated when the State has issued a license, unless there be evidence that the license has been fraudulently obtained. It is a question that the law should decide, but if decision has ever been passed upon the issue, it has never been given very wide publicity. In the State of North Carolina, marriage ceremonies may be performed either by clergymen or by justices of the peace. It would seem reasonable to presume that under such conditions, if the clergyman should find that he cannot conscientiously perform the ceremony uniting the contracting parties that he might decline and turn them over to a justice of the peace. But here again we must plead ignorance as to the legal status of the issue.

This raises the question whether marriage is purely a legal contract or whether it is as is claimed by some, a religious sacrament. Can it be one without the other, or must it of necessity be both? Doubtless, most clergymen have been called upon to officiate at marriage ceremonies in which there was no consciousness of a religious significance in the mind of any one present, unless it were in the mind of the clergyman himself; and try as he might, he did not seem to be able to invest the ceremony with sacred significance.

If there be in marriage both the legal and the religious significance, why not have two ceremonies, the one legal and the other religious. That is what some countries, notably France, have done. The legal ceremony is obligatory. The religious is optional. This was discussed by the report of the survey. It was found that conscientious clergymen have been able to exert a most wholesome influence by advising with the couples about to enter into the marriage relationship. There is so large a possibility of helpfulness here that it was not deemed advisable to provide for the additional trouble and expense of a double ceremony for those who desire the religious ceremony.

There is no social question of the day with which the Church may deal that is fraught with such momentous possibilities. Nor is this a social question in which any stand that the Church might take could be considered as undue meddling on the part of the Church, since the officials of the Church are recognized by law as being directly concerned. There is need for a careful thinking through on the part of clergymen and Church leaders of this whole question. Definite conclusions need to be formulated, that from them there may be developed a sound conscience in the matter. Mention is made in the report of a Protestant Episcopal minister's "Rule of Three":

"1. Proof that the candidates have known each other for at least three months.

"2. The presence of witnesses personally acquainted with the bride and bridegroom.

"3. A certificate from the family physician, showing the bridegroom to be physically fit."

The survey prompted certain definite recommendations which the authors believed would help to correct the situation which exists at present. The principal one was to the effect that the States pass laws requiring that legal notice be given of the intention to apply for a marriage license, and that this notice be given at least five days before the issuance of the license. Twelve States already have laws requiring such a legal notice, and the fact was cited that in all twelve of these States not a "marriage market town" was found. The whole question is one about which most clergymen have felt concern, and it is one about which many very sincere men may be honestly in doubt as to their conscientious duty. A definite consideration of the matter is earnestly to be desired.

NOTES-PERSONALS

Rev. D. A. Long, D. D., preached on a recent Sunday in the First Congregational Church, Tampa, Fla. His sermon topic was "John Bunyan's Battle."

Envelopes for the missionary offering have been sent to all Church secretaries. Every member of Church, Sunday School and congregation should be given an envelope and the opportunity of making an offering. We must reach our goal—and by prayerful, consecrated, united effort we will do so.

Many SUN readers do not know the number and names of our missionaries in Porto Rico and Japan. This week we are printing in another column the names, ages, salient biographical facts about them, and suggest that these be kept for future reference by those interested in our missionaries.

The Eastern Virginia Elon alumni enjoyed a splendid banquet and fellowship meeting on the evening of Washington's birthday. Mrs. J. B. Gay, Franklin, Va., was president last year. She is succeeded by Dr. N. G. Newman, Holland, Va., for the ensuing year. Rev. W. C. Hook, of Holland, served as toastmaster.

Dr. J. E. Rawles, Suffolk, Va., who has been quite ill recently, is spending a month in Florida, where he is rapidly recuperating. Dr. Rawles is doing a great work as surgeon in connection with the Lakeview Hospital, Suffolk, Va. He is also active in the life of the Suffolk Christian Church and a trustee of Elon College.

Prof. S. A. Bennett had the misfortune to lose his mother at her home, at Elon College, on Sunday evening, February 24th. A brief funeral service was held in the residence on Monday, after which Prof. Bennett and his sister, Miss Lou Emma, accompanied the body to Solon, Ohio, where it was interred by the side of her late husband, Rev. S. D. Bennett. Within a year, Prof. Bennett has lost both his parents. THE CHRISTIAN SUN extends deepest sympathy.

The winter school, which is conducted each February at Franklinton Christian College for our colored brethren, was concluded on Friday, March 1st. Mrs. F. E. Bullock, Dayton, Ohio, represented the Board of Christian Education at this school. She was assisted by Dr. C. H. Rowland, Greensboro; Dr. W. W. Staley, Suffolk, and Mr. J. W. Sellers, of High Point. On Friday, the final day of the school, Dean A. L. Hook and President W. A. Harper, of Elon College, were present and took part in the work.

Rev. John G. Truitt has on a six weeks evangelistic campaign, February 24th to April 7th, which promises great things for First Christian Church, Dayton, Ohio, of which he is pastor. Among the speakers are Dr. W. H. Denison, Dr. F. G. Coffin, Rev. E. B. Flory and others, and Dr. L. E. Smith, Norfolk, Va., who conducts the services a week beginning March 19th. The plan of the new Church in contemplation and soon to be built is a most elaborate and beautiful one. Here is wishing Bro. Truitt all success in his great undertaking.

Mrs. Luther E. Carlton, 414 North Lombardy Street, Richmond, Va., has become very much interested in the erection of a suitable marker at

the grave of Uncle Wellons. Uncle Wellons gave his life to the Church and was not able to accumulate property. It was his desire, as expressed to his intimate friends, that the Church at large would place such a marker at his grave as they might desire. Mrs. Carlton has undertaken this matter, and it is hoped that the ministers and Church members generally will co-operate with her. Contributions may be sent to her at her Richmond address.

Col. J. E. West has begun a very active and promising campaign for the governorship of Virginia. His formal campaign began at Lawrenceville, Va., on February 27th, and is reported to have been a most auspicious beginning for what promises to be a successful campaign. Col. West has served the State of Virginia as senator and Lieutenant-Governor for many years. He is known as a man of strictest integrity of character and of the highest moral and Christian ideals. The Old Dominion has enjoyed the distinction of having great men as its Governors. Col. West will hold up that standard. He represents in his personal and political life the very best traditions of our country. THE CHRISTIAN SUN wishes him well.

THE SUN LETTER.

THE CHRISTIAN SUN should be in every home in our denomination. Our members who do not take it don't know what they really miss. We receive many kind expressions from readers expressing their much appreciation of its weekly visits in their home. We regret that a larger number of our people don't enjoy its weekly visits. We would be happy indeed to put a thousand new names on the list right away. If you would like to assist me, will you mail me a check for two dollars?

We have a friend who wants to give fifty subscriptions to those members who are old and feeble and not able to pay for it. If you have such in your community, won't you send me their names and addresses?

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

THE CHRISTIAN MESSAGE.

Dr. E. Stanley Jones calls attention to the fact that while giving for general religious purposes in America has been steadily increasing, the giving for missions has been slipping. He says: "At the center of it all is the fact that we are not quite certain that Christ is necessary to human life." If this is true, it must be because the uncertainty exists first of all in the minds of our preachers and leaders. Is the diagnosis of Dr. Jones the correct one? Must we debate again the question, as Niebuhr has done, "Does Civilization Need Religion?" And particularly does it need the Christian religion? Possibly we might go back with profit to Prof. MacIntosh's book on "The Originality of the Christian Message" and see more clearly Christianity's ethical supremacy as well as its unique emphasis upon personality, to say nothing of the indisputable superiority of its Founder. Each new generation needs such frank and forceful grappling with the facts which lie in history! For Christ, as Mr. H. G. Wells declared, is "easily the dominant figure of all history." Reading the philosophy and examining the fruitage of the ancient faiths, I am more impressed with the peculiar and essential contribution which Jesus Christ has to make to their view of life and the future.

Jesus never asks His people to do what He Himself has not done or would not do. He is Captain of the host, and He is always in the thick of the struggle.

LAW-BREAKING ALIENS.

At a recent Sacramento (Calif.) Church Federation meeting, a Federal official who had handled over 5,000 law-enforcement cases, was quoted as saying that more than 4,000 names of defendants therein indicated either a Mediterranean or an east European origin. He further declared that nearly one-half of these alleged law-breakers were actually aliens. These, coming from areas of low economic standards, had not hesitated to abuse the hospitality of America. Their sole aim was "get rich quickly." This attorney's experience herein is not unique. Data from both Atlantic and the Pacific coasts' vice survey confirm his statements. Studies of lists of bootlegging, also Mann act defendants in States as widely separated as Massachusetts, New York, Pennsylvania on one hand, and Texas, also California on the other, substantiate said official's assertions.

Here, then, have we not data upon which to eliminate a chief cause of law-breaking and of, what is more, disrespect for the law? The names of the law-breakers indicted, in each case, an overseas origin in an area severely discriminated against in the quota immigration restriction act. The product of Protestant Sunday Schools cost American taxpayers practically nothing in crime upkeep.

ALABAMA CONFERENCE.

Please let me say to the ministers and members of the Alabama Christian Conference just a few words. First, I would like for our folks to know that our missionary offerings this year will be voluntary and personal. Every member of the Church should have an opportunity to give something individually to home and foreign missions, and this amount will not be counted as Conference apportionments, but will be a free-will offering for the purpose designated. The Convention call is for one-third of the amount of the pastor's salary. You know what you have been paying your pastor—one-third of that amount is what the Convention needs for the missionary work of the Church. If all of our pastors and consecrated laymen will set themselves to the task, I believe it can be done. I know it will not be done without an effort. Let us pray God to give us courage and strength for the effort. This will be a great year for the kingdom of God if we make it so.

Second, let all our Sunday Schools prepare to take a quarterly offering for our college at Wadley, Ala. Our own school! This is a new program for us, and it will take time and effort to make a success, but with a little faith and patience on the part of the leadership of the Sunday School and Church will insure a great inspiration to us all. If each Sunday School would just contribute one dollar it would mean almost \$500 for the year. Many of them could easily give much more than that. Many individuals can give more than that, and be blessed by so doing. At any rate, let us not forget to take the offering. Our college is growing in influence and usefulness, and we must do all we can to increase the interest. I fully believe that it is possible for it to succeed.

Third, the weather is usually so inclement that we can't do much rural Church work during the winter months, and this winter we have had an unusual amount of sickness and deaths in our country. I have missed many of my appointments on account of funerals, and one Sunday but means a month for a country Church.

Now, brethren and sisters, let us buckle on the armor and gird up our loins for a determined effort along all lines of Church work for the spring season. We can make this a great year for the glory of God if we just do what we can when we can. I am praying for you and for the kingdom.

G. D. HUNT.

THE CHRISTIAN SUN'S PULPIT

TRUE SUCCESS.

BY CHAPLAIN H. E. ROUNTREE, U. S. N.

"For unto every one that hath shall be given, and he shall have abundance."—Matt. 25:29.

It has been said, "He has achieved success who has lived well, laughed often and loved much, who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul, or a better job than the other fellow; who has never lacked appreciation of earth's fine beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction."

We are in the world to get somewhere and to do something which will render a service not to ourselves but to those around us. We are in this world to go from what we are to something better, and we do not have to be promoted or exalted to some position of honor or trust to achieve this end. The highest success may be obtained right where we are, and it may be found in the possession of the fundamental principles stated in that which I have just quoted you. Smiling, loving and doing your task right where you are a little bit better than the other fellow has done it and leaving your little part of the world better than it was before you took it. Our Saviour, in the lesson which has been read, has very explicitly defined true progress, stating that it is improving our talent and showing us plainly that the fellow who does not improve his talent is worthless and at last gets nowhere.

Emerson has said, "The man who can do something better than his neighbor, though he builds his house in the woods, the world will make a beaten path to his door." And another whose name I do not recall says, "Nothing has been done that 'till not be better done. All human achievements will in the future be surpassed."

These are prophetic utterances and sound the note of true progress and development in anything.

First: What do we mean by true success?

Henry Ward Beecher said, "We should so live that what comes to us as seed may go to the next generation as blossom. And what comes to us as blossom may go to the next generation as fruit." That is his idea of true progress—success.

Carlyle represents true progress as finishing the unfinished task. Ruskin says, "It is the work of men building itself on the work of the past." Christ illustrates it (and we cannot reach our conclusions without considering Christ's statements) also as improving this talent until it is well done. This is defined in the lesson of the morning. Paul, in 2nd Tim. 1:9, defines it as "Attaining unto His purpose where unto He hath called us." He further defines true progress in Romans 8:30, in liberal interpretation, as being a determination to start right, to establish one's self in the right and to stick to it until the right prevails.

These are all practically agreed on this subject, and if true, and we must take it as true, we have to conclude that true progress is a permanent development toward the completion or perfection of anything, and it is true we believed it.

Second: Progress obtained.

There are but few people in the world who are not ambitious for true progress. There may be a

few who have become so mentally or morally depraved that they have ambition for little of anything. Nevertheless, they are comparatively few. Most people desire progress, success, the going on into something better. It remains, however, that their ideas of true progress are not the same. Progress does not always mean the same. Progress does not always mean true progress. Solomon, in Prov. 11:24, has stated truly, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." In other words, it is not always good policy to be stingy. You can be liberal in some things and enrich your heart thereby. You can be stingy and impoverish your own soul. It is a paying proposition sometimes to pay the fare of your friend when you are traveling together. To clarify my meaning further, one may seek riches and may have success, but it does not follow that he has had true success because riches do not always represent honest gains; neither do they represent true ideals. A bank account does not give one a foothold in human hearts, and it is service to others which brings largest returns. "Give, and it shall be given to you, full measure, heaped up, shaken down, running over." We are also told that, "Inasmuch as ye did it unto the least of these, ye did it unto me." And the parable of the rich man is a supreme example of the poor being rich and the rich being poor. You and I have seen the rich passing away, crying for needs which their riches could not buy. Oh, yes, their deposits piled up, but the depositor was impoverished.

Thus, true success lies not in material gains, but in one's insight in man, in God's idea of man, and in God's purpose for man. It consists in the gradual and harmonious development of all its constituent powers and all its component parts. This, with perseverance of effort and steadfastness of purpose, obtains true progress.

Third: The price of true progress.

But true progress is not attained as easily as it is to talk about it. There are deep valleys through

which we must pass; there are dark days; there are many discouragements; there are many sacrifices.

Ruskin has said, "Sacrifice is its father, and compensation is its mother." "Table Talks" says, "True success is attained through manifold struggles and defeats." Beecher says, "Men's best successes come after their disappointments." Emerson says, "We must sink to rise." Timothy Titcomb has said, "Every man who strikes blows for power, and for right, must be just as good an anvil as he is a hammer." Christ says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

These are all agreed that true success comes through the fiery trials.

Show me a man who has had no sacrifices to make, no defeats to endure, no disappointments, no criticisms, and no sorrows, and I will show you a man who is comparatively worthless. He who would secure great result must undergo great denials and forfeit great rewards. He must descend to the depths of sacrifice and be willing to take the sledge-hammer blows of criticism and profit by them, and thus as he loses himself he gains strength of character, true progress and the highest reward.

"Oh, yes," one says, "I will have my way. I will throw off every restraint and gratify every appetite." All right, you can do that, and you will accomplish your purpose. You will progress at that, you will have success; but, it is to be remembered that when thou hast done so, thy soul sits back in the foul temple of thy flesh and mourns like an exile; it sobs in infinite dejection—the body has gone astray. In all true progress, denial must come somewhere, and if thou dost deny thy body for the sake of better things, thy soul will come to the front and flood thy life with splendor. Give thy flesh its fling, and the soul mourns; and the price paid is a loss of the greater things of life.

Finally: Live the life.

Boys, live the life! We are told of the great Norwegian violinist by the name of Ole Bull, who was assailed at one time with hostile criticisms, and the *New York Herald* offered him its columns for its reply. And what was the answer? "I tink, Mr. Bennett, it is best tey write against (Continued on Page 10.)

Shall We Share the Gospel with Others? IF SO, TO WHAT EXTENT?

One million, seven hundred thousand souls in Japan and Porto Rico alone are depending upon us. If we of the Christian denomination do not share with them the Gospel, they will never get it. February and March are "Foreign Mission Months" in the Southern Christian Convention. What will the answer be from us as individuals, Sunday Schools and Churches? We are depending upon each and every one to do his or her best in obedience to the command of our Lord, "Go ye."

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EXPRESSING THE MIND OF CHRIST.

"We are persuaded that we, and all Christian people, must seek a more heroic practice of the gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the wrong and want and sin in our modern world. As we contemplate the work with which Christ has charged His Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summons those from whom we came and to whom we return, to take up with us the cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection, in hope and expectation of His glorious kingdom."

So closed the pronouncement made by the International Missionary Council, meeting on the Mount of Olives at Jerusalem last Easter time. That which this council found to be the most threatening and dreaded thing in the world today is not Buddhism, Mohammedanism, or any other false religion or idolatrous worship; but a smug complacency, begotten of a sense of crass materialism. That which Christianity and all other religions must face today as their most dangerous antagonist is secularism, materialism, wealth-getting, riches, mammon. All over the world millions are drifting not only from Christianity, but from Hinduism, Buddhism, Confucianism and Animism. They are throwing away such faith as they have had and are finding nothing to take its place, save self-seeking, worldly pleasure, accumulation of wealth. "I would rather have a man who bows down before a daub of red paint or a stone," cried out a man from Bombay, speaking to the council, "than an educated man who has nothing but materialism and is satisfied with it."

That is what we face today. Our land and country grows richer and richer and richer;

wealth piles up at enormous increase. But it does not satisfy. We are not expressing the mind of Christ. We are not acknowledging His leadership when He declares "If any man would come after me, let him deny himself, take up his cross daily and follow me." We are not denying ourselves in order to make Him known to the uttermost parts. We are not expressing the mind of Christ.

J. O. A.

THE CHURCH BORN OF THE WORD OF GOD.

We are reducing everything to the human. This includes the Church and the Bible. It is a common thing now to find in one's reading the statement, "The Church is a human, a man-made institution. It is an enterprise of man, for man, by man. And the Bible was written a long time ago of men for men by men who did not know our age and our problems. Therefore, the time has come for a new Bible, or a rewriting of the one we have by men of our time who know our problems." All of which is false, because based on an erroneous conception of the origin of the Church, and the character of the Bible as the Word of God.

The Church is not a human, but a Divine institution in origin, in character and in conduct. It was conceived not in the human, but in the Divine mind. "I will build my Church," said the Christ of God. And He did build it, and is building it, not on a human, but on a Divine foundation. The foundation of the Church is a revelation made of God to Peter that Jesus is the Christ, the Son of the living God. Peter did not make that discovery, neither was the Church founded on Peter as man or human, or what not; but God in heaven revealed to Peter a Divine and heavenly truth, and on that revelation, not on the man to whom it was revealed, was the Church formed and it is being built.

The origin of the Church, and the authority in and for the Church, then, is not Peter nor any other man, but "the word of God." And it was out of this salient truth that the Reformation was born. The Catholic world of the pre-Luther period held without pronounced opposition to the belief and doctrine that Christ founded His Church on Peter the man, and that authority from that day had been vested in Peter and his earthly successors, the popes of Rome. The now famous German writer, Karl Barth, holds rightly to the truth in the following: "When the theses of Bern in 1528 began with the rigid words, 'The holy Christian Church, of which Christ is the only Head, is born of the word of God, abides therein, and knows not the voice of strangers,' not the second but the first and causal word of the reformed Reformation was spoken."

The holy prophets of old had begun their messages, and ended them, with "Thus saith the Lord." And when Luther and the reformers held to the word of God as the divine credentials, then the people of God increased and the Church grew and flourished.

We are reducing things to the dead level of the normal, the natural, the human. We are saying with mathematics that there are three dimensions only—length, breadth, thickness. And these are all finite, measurable, visible. There is also a fourth dimension. This is infinite, immeasurable, invisible. Beyond the sun is the unseen, and above the temporal is the spiritual.

Pity the man who can only see on the tree its leaves, branches, trunk and fruit. For back of all these, producing these, and greater than all these is that invisible mind that conceived, and that invisible hand that fashioned and found these.

So the Bible is no more man-made than is the Church born of the Bible, and given to interpret the Bible as the revealed word and will of God.

The Bible does not give us a history, a code of morals, or a religion even. It shows us how God has spoken to man, what He said, His attitude to man under various and sundry conditions and circumstances. It is God's word to man. And God's word is divine and not human because He gave that word out of His own mouth. "And the word became flesh and dwelt amongst us, full of truth and grace."

J. O. A.

PASS THE WORD ALONG.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth salvation." So sang Isaiah. And men have been singing it since; and yet how reluctant we are to carry the glad tidings of peace and publish salvation. We have now our missionary period. It is, or should be, a time of publishing peace. If ever this world is saved, it must be through the power of the Prince of Peace. Are we telling to others this message of peace?

To how many in your Church, your community, have you published the fact that this is mission period; that now we are trying to think of those who do not have the gospel, know nothing of the Prince of Peace. Pass the word along. Learn of and tell about our missionaries. Tell what they are doing for us to publish out yonder the glad tidings. Tell of the thousands in Porto Rico, the millions in Japan whom we will keep in need and darkness by our sinful silence, and who wait upon us to give them the light.

Then see to it that all in the community, the Church, Sunday School have a chance, and are solicited to give an offering. See that each has an envelope (your Church secretary has them). Publish glad tidings. It is beautiful now to do this good thing. How beautiful indeed it is to publish the glad tidings of peace and salvation!

J. O. A.

FIND GOD IN THE BIBLE.

Scholars have spent much time during the past two generations in seeking to find man in the Bible. They have largely succeeded. The traces of man's hand are easily found in Holy Scripture. It may be said now, as time has passed, that these same students have largely succeeded in making the book a human volume. They have found man so much in it that they have come to the conclusion that it contains the record of a long line of human experience. It is man's book. It is the record of his spiritual struggles. It has all the defects of a human document. It is not more fallible than any other record inspired by man's endeavor to live at his best and to go on his way seeking God.

After all these studies have been made, after all conclusions have been formed, after all convictions have been written, they have succeeded in giving us a human volume. Man is more in the Book than God Himself. Now, is it not about time for the world of scholarship to turn from this method and adopt another? Why should not the world, yea, and more, why should not the Church call upon this same group of investigators and thinkers to turn all their efforts to the work of finding God in Holy Scripture? The old method has had its day. It did not get us very far. Verily, it has gotten a large number so far away that they no longer believe in the divine origin, in the divine inspiration of that volume. Now, why not call for a new one? What a blessing it would be if we should set our minds to finding God in Holy Scripture! Surely it would bring on a new evaluation of that book. Positively it would restore the faith of many in the Bible as the inspired Word of God.—*Western Christian Advocate.*

REV. W. B. WELLONS AS I KNEW HIM.

BY REV. J. T. WHITLEY, D. D.

I am writing on the 18th of February, the fifty-second anniversary of the burial of the mortal remains of my revered pastor and friend, Rev. William Brock Wellons, D. D., who died in Suffolk, February 16, 1877, and whose funeral took place two days later in the Suffolk Christian Church. As you know from his biography, I had been selected to conduct the funeral services, and in this duty I had the assistance of Rev. E. W. Beale and Rev. C. A. Apple. Those who have read the biography as prepared by Rev. J. W. Wellons and Rev. R. H. Holland, need no detailed account of the exercises of that sad occasion. On each recurring anniversary of that good man's death I look up to his portrait which hangs on my study wall, and in my heart thank God for his noble and useful life and for the help he gave me during the ten years or more preceding his death.

My first contact with him was in August, 1865, when he conducted a protracted meeting at Providence Methodist Church, several miles out from Suffolk. That Church had no pastor, as the war had just closed and Conference had not met; so the official members requested him to hold the meeting. With some assistance rendered by Rev. J. M. C. Luke, a Baptist minister living in the neighborhood, and one or two others whose identity I have forgotten, Bro. Wellons was instrumental in arousing a profound spiritual interest in the community, and scores of persons professed repentance and saving faith in Christ. I was one of that number, having gone out from Suffolk several days with some young companions. It was a remarkable work of grace, and the effects of it were visible in the Churches of various denominations for years thereafter.

Soon after the close of that meeting, Bro. Wellons held another at the Christian Church in Suffolk, in which he had the assistance of Rev. James Murray, a Presbyterian minister residing in the town. According to my recollection, about seventy-five persons professed conversion during that meeting, most of whom have passed away, but a few perhaps survive. At the close of the meeting I was one of a large number of applicants for admission into the Church. My Methodist father had been dead for nearly nine years, and my Baptist mother did not use her influence to draw me into the fold of her Church, leaving me free to choose. Naturally, I elected to unite with the Church of the minister under whose preaching I had been led to Christ. At my age, less than sixteen years, denominations meant little or nothing to me, but personally meant a great deal. Under these conditions, I found it in harmony with my feelings to join the Christian Church. I must continue to believe that the decision was providential.

In February, 1867, when Bro. Wellons re-established THE CHRISTIAN SUN, in Suffolk, he induced me to quit the mechanical trade which I had pursued for several years, and enter his office as a sort of general helper. I assisted in the press work, folded and addressed the papers to subscribers, kept the account books, read proofs, attended the post-office, and was a sort of handy youth such as a busy editor needs at his call. I had already come to think of the gospel ministry as the most desirable occupation in the world, and I had access to the ample library in the pastor's study, where I did much of my work. After a while I was permitted to write brief paragraphs about local happenings, and also to print a modest little religious article once in a while. Thus I acquired an appetite for newspaper work, together with some experience which has stood me in good stead even to this day.

Under Bro. Wellons' kindly management, I began to conduct prayer meetings occasionally, and

to make brief talks at Sunday School rallies. Then, on the 18th of July, 1869, by his previous arrangement, though I had not been licensed to preach, I went to the suburb of Norfolk that is now called Berkley, and delivered my first sermon in old Jerusalem Church, in the presence of a full congregation. Among my auditors were Rev. William B. Wellons, Rev. Stephen S. Barrett, pastor of the Church, and Rev. Maurice J. Langhorne, a retired Methodist Protestant minister. My text was in Luke 18:18: "Take heed, therefore, how ye hear." I have no notes of that brief discourse, but am sure that I said what seemed to me true and important at the time. Kind words from some of my hearers later on encouraged me to think that I had room for hope in my chosen field of service. In November of that year I was licensed to preach, and two years later was ordained an elder in that same Jerusalem Church, the ordaining presbytery being Revs. W. B. Wellons, J. N. Manning and C. A. Apple. December 1, 1869, I began college life at Richmond College, and three years later settled down as pastor of Spring Hill and Antioch Churches. When Dr. Wellons decided to publish a Sunday School paper in 1874, he enlisted my services as editor, and we published the *Little Christian*, a semi-monthly, which was afterwards enlarged and called the *Sunday School Monthly*. The International Lessons occupied a prominent place in the columns of the paper.

Time would fail me to relate in detail the outstanding events of that period, and I find that I have been writing already too much about myself and too little about the good man whose name heads this article. After ten years of labor in editing and publishing THE CHRISTIAN SUN, Bro. Wellons, who had meanwhile received the honorary degree of doctor of divinity from Ruthersford College, was taken with his last protracted illness, from which he died in February, 1877.

Dr. Wellons, as I knew him, was a man of many interests and varied activities. Time and space would fail to speak of them all. But there were at least three chief interests that marked his career. First of these was the salvation of individual souls. He had a burning evangelistic zeal, and his labors, both in and out of the pulpit, were abundant in this direction. As an evangelist, he had remarkable qualifications and noteworthy success. His sermons were plain, simple, noted for persuasiveness rather than exactness of scholarship, and rarely ever failed to win sinners and edify saints. His face was illumined by good will, his voice was mellow and sweet, and his ample figure as he stood before a congregation and pleaded for his Divine Master made a deep impression upon susceptible hearts. The result was that hundreds, and perhaps thousands, were brought to Christ by his labors, and the Churches were built up in faith and love. Not only in the pulpit, but in private intermingling with the people, he was "urgent in season and out of season," as the apostle puts it, to win the wayward to righteousness.

Another chief interest of his was the union of all Christians of the various denominations on the broad basis of evangelical Christianity. For this he prayed, preached, wrote editorials, and contributed of his means in sending forth information by papers other than his own. For a while he published a periodical, with the co-operation of Rev. Thomas J. Melish and others, in promotion of Christian union. How he would rejoice over the fairer prospects of the present day in that direction! I cannot help thinking that the prospective union of the Christian and Congregational Churches would give him great joy if he could look down from heaven upon it. Perhaps that satisfaction is one of his celestial pleasures.

The temperance cause was also very dear to Dr. Wellons' heart. He was one of the organ-

izers and principal officers of the Order of Friends of Temperance which flourished in Virginia and other States more than fifty years ago. He was for a long time the secretary of the State council, and I had the duty and pleasure of helping him keep the books and issue the charters to the new councils, as well as of attending with him the annual and semi-annual meetings in various parts of the State. What a joy it would be to him to know of the national prohibition laws at present on our statute books, and how ardently he would join in promoting their observance! As it was, even in that far-off time, he was instrumental in saving not a few of the victims of alcohol.

Among his labors as I knew him was the compilation of a hymn-book for the use of the Christian Churches, which was issued in 1870. A copy of it lies before me as I write—one which he presented to me with my name stamped upon the Morocco cover. I assisted him night after night in its preparation, he selecting the hymns from a variety of hymn books, both of us trying appropriate tunes, and I clipping the hymns, pasting them on the sheets, and attaching the numbers and meters. Those happy hours come back to me as I write these lines.

Mr. Editor, many other things press forward for notice, but this article is long enough, if not too long. If you had known Dr. William B. Wellons as I knew him, you would not think a volume too long in which to voice appreciation of his character and labors. "Who follows in his train?"

Norfolk, Va.

PRAYER LIFE OF THE LOCAL CHURCH.

(The following is a paper presented at a meeting of the W. M. S. of the Bethlehem Christian Church on the "Day of Prayer," February 15th, by Mrs. T. H. Dilway, assistant superintendent of spiritual life.)

Beginning with the individual, prayer does not end there. A Church made up of praying individuals will surely have a rich corporate life of prayer. Some of the richest promises of the Lord are made to the united prayers of His followers. In Matt. 18:20, He promises where two or three are gathered together in my name, there am I in the midst of them. Again in Matt. 18:19 Jesus says: "If two of you shall agree on earth as touching anything, that they shall ask, it shall be done for them of my Father, which is in heaven."

The old temple is called a house of prayer. The book of the Acts of the Apostles is full of the story of praying Churches who observed the hour of prayer, who gathered where prayer was wont to be made, who gave themselves continually to prayer, who prayed on the Day of Pentecost, who prayed open the doors of prisons, who prayed the first missionaries into the fields. The main business of the Churches also of the apostles is prayer.

The story is told of an American minister who became the pastor of a London Church. From his first Sunday unexampled success in winning converts was his. His sermons seemed to come with a power by which they had never come before. Somehow he did not understand it, but about a year later he was called to the death-bed of a man who told him the secret of it all. He said: "The Saturday night before you preached your first sermon I spent all night in prayer for you. I have done that every Saturday night since." This man had prayed for him, as the Christians in Rome and Corinth prayed for Paul.

In a Church in Indiana, for several years a band of young men met regularly every Sunday morning before Church to pray for their pastor. Think what an encouragement that must have been to that pastor. Instead of criticising the pastor, pray for him. I wonder how many of

(Continued on Page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

The annual meeting of the Eastern Virginia Alumni Association of Elon College was held in the fellowship hall of Suffolk Christian Church on Friday night, February 22, 1929. Two long tables, with lovely decorations and a sumptuous banquet was served by the Philathea Class of the Suffolk Sunday School. In addition to flowers, ferns and candles, maroon and gold caps were furnished the guests. Sixty-four students of former days, and their guests, surrounded the lovely table and enjoyed the rich repast.

It was George Washington's one hundred and ninety-seventh birthday, and favors at the dinner were hatchets and cherries. His name is a part of this nation and its education as long as this country lasts; and it is hoped that it will last until all nations catch the spirit of liberty and equality that his name suggests.

Mrs. Joe Bynum Gay, Sr., president of the Elon Club, presided and gave the welcome address, in which she gave a brief history of the club. Rev. W. C. Hook, pastor of the Holland Christian Church, acted as toastmaster; Rev. J. F. Morgan, pastor of Rosemont Christian Church, led the song service and was accompanied by Mrs. I. W. Johnson on the piano. Mrs. Johnson played "Here's to Elon" as the guests entered the banquet hall. Dr. W. W. Staley offered the invocation, and Mr. Joshua C. West responded to the president's welcome address.

Fine brief addresses were made by J. F. West, Jr., president of the General Alumni Association; Rev. J. E. McCauley, pastor of First Christian Church, Norfolk, Va.; Prof. C. C. Mann, principle of Cypress Chapel High School; Rev. O. D. Poythress, pastor of the South Norfolk Christian Church; Rev. N. G. Newman, D. D., pastor of Holy Neck Christian Church; Rev. H. S. Hardcastle, pastor of Suffolk Christian Church; Rev. J. W. Fix, psator of Franklin Christian Church, and Col. E. E. Holland, ex-congressman and president of the Farmers Bank of Nansemond, Suffolk, Va.

The following officers were elected for the ensuing year: president, Rev. Dr. N. G. Newman, Holland, Va.; vice-president, Alton T. West, Newport News, Va.; secretary-treasurer, Mrs. Annie Staley Calhoun, Suffolk, Va. The occasion was spiced by Elon songs rendered in school-day spirit under the leadership of Morgan. The meeting was quietly enthusiastic, sweet-spirited, intensely loyal to their alma mater, and a glance at the above will show how many of the Eastern Virginia pastors are graduates of Elon College—and those named above are only a fraction of the Eastern Virginia pastors. The alumni and the alumnae of Elon are the living and working products of the institution in the local Churches and the Conferences.

A booklet was distributed that contains the names of the officers, the committees, and a roll of all the members, totaling about three hundred. This booklet will serve as a bit of suggestive history for contacts with the college and with one another. This meeting was, no doubt, the finest expression of alumni loyalty to Elon and the most enjoyable occasion of Elon students in this part of the Elon area. Rev. Dr. I. W. Johnson pronounced the benediction, and the banquet ended with pleasant memories.

W. W. STALEY.

ELON LETTER.

PRESIDENT'S REPORT.

February 19, 1929.

To the Board of Trustees:

My report at this time will be necessarily brief. The business manager will make a statement in regard to the financial situation. The administrative committee will report on the faculty.

I think it will be well for the board of trustees to pass a general resolution of authority to the business manager to make notes and renew notes in the conduct of the current business of the college under the budget adopted by you at each May session. It seems that we have not done this in sufficiently specific language.

It is considered good practice for a board of trustees to have a set of by-laws for its procedure. We have, I think, never adopted a set of by-laws, but if we have they were burned in the fire of 1923. I suggest that you appoint a committee of three to draft by-laws and report them at the May session of the board.

Since our meeting in May, the Central Loan and Trust Company, of Burlington, and the Alamance Insurance and Real Estate Company, also of Burlington, have both failed. We had certain stock donated to us in the Central Loan and Trust Company and certain stocks and bonds on real estate donated to us in the Alamance Insurance and Real Estate Company. The investment committee appointed a special committee, consisting of D. R. Fcnville, John M. Coble, and R. O. Browning, to advise them what should be done in regard to our holdings in the Alamance Insurance and Real Estate Company. Before this matter could be disposed of, the company went into the hands of a receiver.

The two engrossing items of the institution's life at this time are the proposed coming of the seminary here and the financial campaign to raise a million dollars. I shall present these briefly at this time.

Atlanta Seminary.

In the spring of 1927, President Lewis H. Keller, of the Atlanta Theological Seminary, paid us a visit. He was hoping that he might secure students from the college to go to the Atlanta Seminary. President Keller went from Elon College to Raleigh and visited Dr. J. Edward Kirby. Dr. Kirby was the founder of the seminary. It occurred to him that it would be well for the seminary to move from Atlanta to Elon College and to become integrated with our department of Christian Education, strengthening that department by the addition of its present resources and such other funds as it might be able to accumulate. He suggested this to me and to President Keller.

After considerable correspondence, a meeting was arranged in Atlanta at the seminary which was attended by Dr. Kirby, Mr. H. A. Carlton, and myself, in addition to the executive committee of the seminary trustees. At this meeting it was agreed that it would be well for the seminary to come to Elon College and to unite with our department of Christian education, and for the joint school to be known as "The United School of Religion." We left Atlanta with the understanding that President Keller and I should write out a tentative basis for such an agreement and that each should bring it to the other's attention for criticism, and then to our prospective boards of trustees for amendment and ratification.

Soon after, President Keller and Dean Zimmerman came to Elon College to look things over and

write out an agreement. At this meeting the officials of the seminary insisted on retaining their name and being a co-ordinate institution, making use of our Christian education building and co-operating with us in the college instruction of the last two years, but going forward with the seminary as such, conferring degrees of graduate grade. This tentative agreement was written out to be submitted to our boards of trustees. It was presented to a called session of the board of trustees at the Southern Christian Convention in Richmond, 1928, and was ratified in principle, with the understanding that at the May, 1928, session of the board of trustees the matter would be finally ratified.

While our board was in session, May, 1928, and ready to pass upon the matter of bringing the seminary to Elon last fall, a telegram came from President Keller, stating that his trustees had voted to postpone coming to Elon until September, 1929. Our trustees then appointed a committee to work out details and present them at the session this May for final ratification.

This summer, while I was in Chicago, I received a telegram from President Keller, desiring to bring the seminary to Elon College in September, 1928. I informed him that the action of our trustees was final, so far as the academic year 1928-'29 was concerned, and that we could not consider the matter as possible until September, 1929. Again, in December, 1928, I received another telegram from President Keller, desiring to bring the seminary here in January of this year, to which I made similar reply. I did, however, state to him that, should he desire to close the seminary for the spring semester, we would accept its students on the same grounds and bases that we accept any other ministerial student, which would leave him and his officials free to raise money. President Keller did not think this wise.

Also in the fall of 1928 and prior to the second telegram just mentioned, President Keller came to Elon again, and this time with a third and very gratifying proposal, that the seminary acquire land to build a graduate institution off the campus at Elon, but co-operate with us after the manner of the co-operation between the University of Chicago and the Chicago Theological Seminary, using our Christian education building till this plan should be carried out.

I learned from Dr. Kirby that the executive committee of the seminary had not passed on this proposal and that leaders in the Congregational Church were opposed to adopting ambitious programs for the affiliation of these two institutions without visible funds to effectuate them. At his suggestion and the suggestion likewise of President Nadal, of Drury College, both of whom were present in my office at the time, I wrote to President Keller, asking that he get his executive committee to formulate a definite proposal, submit this to the Educational Foundation of the Congregational Church and to the Commission on Christian Union of that Church for approval, and then submit it to our board of trustees for ratification. President Keller agreed to this, but I have not, so far, received the proposal in final form.

The Financial Campaign.

Since our meeting, in May, 1928, I have been endeavoring to get representatives of the General Education Board to visit Elon and meet with the special committee appointed by you at your last session. All I have been able to get is a promise that at the first opportunity officers of the General Education Board will visit Elon.

After I have thought this matter over, it has occurred to me that we should not undertake the campaign actively until after the union of the Congregational and Christian Churches, and then a special effort should be made by the campaign

committee you will appoint to interest the Congregational Church in a mutual plan.

I would recommend as a line of preliminary procedure for this campaign that you set up a general committee of five persons from the board of trustees to be known as the campaign committee, and that the President of the Southern Christian Convention be ex-officio a member of this committee as representing the interest of the Christian Church. I further recommend that all matters of detail for the organization and conduct of the campaign be referred to this committee.

The purposes of the campaign should be those already approved by the Southern Christian Convention and this board, the raising of a million dollars to be applied in the first instance to pay off the indebtedness, and in the second instance to increase the endowment by the net amount raised above the indebtedness.

W. A. HARPER,
President.

LAYMEN'S MISSIONARY RESPONSIBILITY.

A wider co-operation of the laymen of the United States is necessary in order to meet the present unprecedented world situation and opportunity. There may have been a time when the doors were swung as widely apart as we find in individual countries today, but there never has been a time when simultaneously in so many nations the doors were wide open to the aggressive yet peaceful preaching of pure Christianity. This is the first generation that has thrown wide open the doors to the Christian world.

The situation in the non-Christian world is one of unique crisis in urgency and danger. Christianity should be burdened with the great sense of solicitude lest the Christian Church lose the day of her visitation. When have so many nations been absolutely plastic, yet soon to be set like plaster? Shall they be set in pagan or Christian molds? When have the tides of nationalism served among the places of Asia, Africa, of the Pacific islands, not to mention the Near East of Europe, as in recent years? Tides that may set against the peaceful teachings of Christianity, or tides that may be regulated by Christian principles, which may be made factors for the up-building of the kingdom for truth and righteousness. And when has the world been more under the spell of what I look upon as the greatest danger of the world—the process of synchronism of ecclesiasticism? And when has the spiritual tide surging forth from the life of Christ and nations reached such levels and given such promise of carrying on a high flood from life of peoples as today?

I ask it reverently: what could Almighty God do to stir the Christian laymen of the United States to deeper devotion, to unexampled deeds, which He has not already done? Unless it be to visit this country with some terrible calamity, what more could He do to convince us that the present is the time? Where is there another nation of people to turn its back upon antiquity and to accept modern civilization? Where is there another Japan, with its millions of people, with pagan religion in keen competition in the balance with Christianity? And where is there another Japan to call a congress of religion, including Christianity, to take council as to what religion can do to buttress morals and make the nation safe? No longer is it my concern whether Africa and Asia and the islands of the sea will receive Christ, but whether United States will lose Christ as a result of not passing Him on. Whether there will be adequate awakening of the laymen of America.

We must have an uprising of the laymen of the Christian Church of the United States in order to deal with the past of this magnitude and urgency,

We simply must have the business experience and business judgment, the business habits of men of large affairs, not only to understand this situation but to grapple with it along better lines, from the activities in the individual parish up to the council rooms of boards of our different Church communities.

When business and professional men shall bring to this enterprise of Christian nations the same intelligence and energy which characterize their business and professional world, then the evangelization of the world of this day will no longer be an idle dream. When we have adequately measured the initiative, the support and the enthusiasm of the lay forces of North America, we will conquer the non-Christian world. This world is becoming a very small place. It is only about one-third the size it was when our fathers were boys. It has become practically one neighborhood.

We had hoped and prayed that the twentieth century would be marked by universal good will and by the spread of international arbitration,

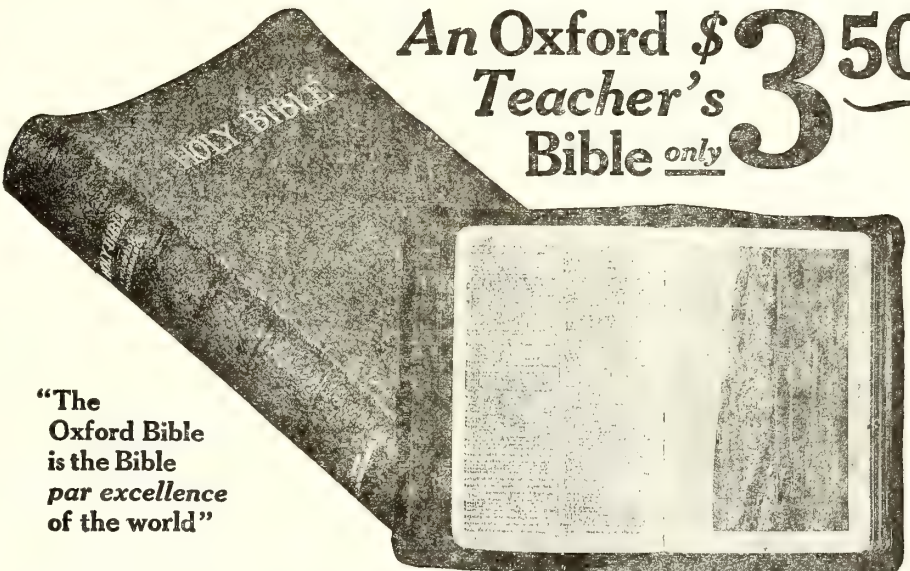
that all disputes might be settled and the kingdom of God might come. But in almost every part of the world there is still the danger zone. Not only in friction, but the disintegration of both sanctions and restraints, agnosticism and materialism taking their places, seven-fold more serious devils, if we may judge them by their fruit—the danger of demoralization.

What is the solution? It is not segregation, amalgamation, dominion or education? We must change the dispositions of man. We must revolutionize the methods and the ways of man. We must purify the springs and foundations of society. Pure Christianity is the only force which has ever been found adequate to working that transformation. Christianity is the impact of our nation. We must Christianize the people of the non-Christian nations who come to us. We must safeguard our civilization at the home base. The laymen must rise up in order to impress the laymen of the non-Christian religions.

Mohammedanism spreads not because of mis-
(Continued on Page 11.)

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6 And A-hi'-shār was over the household; and 'Ad-ō-ni'-rām the son of Ab-dā was over the 'tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CHRISTIAN STEWARDSHIP.

When His enemies sought to ensnare our Saviour with the question whether it was lawful to give tribute to Caesar or not, He had a penny brought in order to ask certain questions about it. "Whose is this image? And whose this superscription?" Following our Master's example, let us also ask certain questions about the penny; and let us have the Word of God answer them. The fact that twelve of our Lord's parables bore on this theme and that he had more to say about our relation to the penny than to any other one thing, shows the importance of these inquiries.

1. May I own the penny? If I have acquired it honestly, I may hold it as mine. The right of private property is ordained of God and every where recognized in Scripture.

2. Does the word "ownership" describe my chief relation to the penny? As between my fellow-men and me, my relation is that of ownership. As between God and me, my relation is that of stewardship. The word means the same in the Bible as in our every-day speech. The Standard Dictionary defines a steward as "a person intrusted with the management of estates or affairs not his own; one who manages or disburses for another." Our stewardly relation to God is founded on His all-perfect character and on His relation to us as Creator, Saviour, Preserver, Benefactor. Since in love He made us, sustains us, and dwells in us as the source of a life divine and eternal, we are doubly, trebly His.

Stewardship was a staple theme of our Lord's teaching. In His parables of the talents and the pounds, to take one illustration out of many at hand, He describes Himself as intrusting to His servants His goods to be used for Him until He should return. The servant's report is, "Thy pound (not mine) hath gained ten pounds." And even the unfaithful servant returns his unused talent, with the words, "Lo, there thou hast that is thine." Our Lord thus illustrates the uniform teaching of Scripture that, as before God, what we have we hold not as owners, but as trustees, as stewards.

On our coinage is the inscription, "In God We Trust." Let us hereafter read it, "In Trust for God." Let us write these words not only on our money, our stocks and bonds, our real and personal property, but on our business abilities, our educational attainments, our social gifts and accomplishments—nay, on life itself, with all that it has of endowment, opportunity, possibility, let us humbly, gladly write, "In Trust for God."

We are not to hoard or fail to use what we have, like the "wicked and slothful servant"; we are not to use it on selfish vices, like the prodigal son; or on selfish luxuries, like Dives; or on selfish accumulation, like the rich fool. But we are to live "as good stewards of the manifold bounty of God."

And this is no extreme or fanatical teaching. Since we are God's servants—serving Him, of course, in and through service to our fellow-men—and since we are to rear our children to be His servants, it is our duty to spend on them and on ourselves whatever may be necessary to develop and sustain their and our maximum efficiency—physical, mental, moral, social, spiritual—as His servants. To stint or to starve our bodies or brains would be to impair or destroy our productive powers as servants of God. What we may broadly call the necessities of life—good education, needed recreation, and the like—are thus ennobled into means of service, sustaining and multiplying our power for good. The principle

of stewardship, therefore, rules in both the material and spiritual realms, sanctifying and directing both. It gives unity and dignity, concentration and consecration, to the whole of human life.

The Christian world seems agreed that since the days of Paul no more Christ-like man has lived than David Livingstone. This belief we cannot but share when we think of his humility, his patience, his purity, his magnanimity, his heroism, his love, his utter self-sacrifice. The secret of this character of Christ-like beauty and power is unveiled to us in a certain resolution made by Livingstone, a resolution that shaped his whole life, and which, if made by any reader of these pages, will lift his or her life also into splendid beauty and power. That resolution was, "I will place no value on anything I have or may possess, save in its relation to the kingdom of Jesus Christ," the kingdom of love and truth and righteousness. This is Christian stewardship.—*Dr. Egbert Smith, in Desire of All Nations.*

DEGRADATION OF HEATHEN WOMEN.

A loveless God and a loveless creed produce loveless character. Hence, the appalling cruelty that has marked Mohammedan history. Hence also the Koran's contrast with the Bible in that it has so little for and about children. Of such is not the kingdom of Mohammed. It is a religion for warriors. It is the kingdom of the sword. Under its baleful shadow the nobler virtues of love, peace, long-suffering, gentleness, goodness, meekness, forgiveness, wither and die.

Its fatalism paralyzes progress, quenches hope, dwarfs the intellect, binds all life in iron fetters, induces stoical acceptance of the sterility, stagnation, and social decay which are the mark of Moslem lands. As one of their own poets has said, in lines which Zwemer calls their psalm of life:

"'Tis all a checker-board of nights and days,
Where destiny with men for pieces plays,
Hither and thither moves, and mates and slays,
And one by one back in the closet lays."

Of its moral inferiority, the final proof is its hideous immorality. This all-pervading vileness is hopeless of reform from within, because it is taught in its sacred book, practiced by its holy prophet, and exemplified by the most famous saints of its calendar. From the days when Mohammed, aged fifty-two, married Aisha, aged nine, until the day when he died, leaving eleven widows, Islam has degraded the home life of its people and corrupted the springs of human society at their very source. It puts God's sanction on polygamy, concubinage, and unlimited divorce, one of Mohammed's holy apostolic successors having divorced one thousand wives.

Of the ensuing degradation and misery of women, a Mohammedan judge of the district court, in Cairo, wrote:

"Man is the absolute master and woman is the slave. She is the object of his sensual pleasures, a toy with which he plays and then tosses away where he pleases. The firmament and the light are his. Darkness and the dungeon are hers. His to command, hers to blindly obey. His is everything that exists, and she is an insignificant part of that everything."

Let those who think this religion "good enough" imagine their own wives, daughters, sisters, and mothers shut into the slavery, the illiteracy, the vile gossip, the bitter jealousies, the dense mental

and spiritual darkness and hopelessness of Mohammedan harems.

Of Confucianism, little need be said, because it is not a religion in our sense of the word. It is an ethical code, admirable in many respects, setting forth the duties that pertain to certain human relationships. But, as the Chinese themselves are realizing, it gives no hope for the future and no strength for moral living. It is frankly agnostic. It knows no God and no salvation. Its only worship is that of ancestors. To satisfy its deeper needs, the Chinese soul has had to go to other teachers and has peopled the universe with spirits.

Like other non-Christian systems, it degrades woman. It teaches that she is of a different species from man; that, belonging to the lowest state, she is as far inferior to him as earth is to heaven, and that equality with him is forever impossible to her. Says Confucius, "It is a law of nature that women should be kept under the control of men, and not allowed any will of their own. The aim of female education is perfect submission—not the cultivation or development of the mind." Except as the mothers of sons, women are looked down upon. They are spoken of as "the mean ones within the gate." A lady missionary of long experience said to me, with the tears running down her cheeks: "There is hardly a woman in China who could not tell you a tale that would break your heart."

Thus these non-Christian faiths, one and all, come to their most damning exposure in their debasement of half the human race. They join hands to make woman the mudsill of the house of life. They unite to rob her of self-respect, to shut her out from enlightenment, to bruise her natural and tender instincts, to condemn her to perpetual and hopeless inferiority, ignorance and oppression.—*Dr. Egbert Smith, in Desire of All Nations.*

A CALL.

Jesus, in His matchless glory, had a plan and purpose in walking by the sea that day. He didn't just happen to be there; it wasn't an unexpected scene when He beheld a ship on the beautiful waters of Galilee with men at their tasks, busy, not idlers. And He called to them. Oh, such a call! One that is still ringing from mountain-peak to peak. "And He called to them"—to whom? To the three men? No, it was to the young men. What a challenge! what a glorious privilege! what an honor to work side by side, hand in hand, with the Divine Master. Their father, Zubedee, with the best years of life spent, was left lonely, but happy to see his boys step out for God. What an opportunity!

Does not your heart gladden at Easter time when you ponder and meditate on the fact that you have a living Christ to worship? All four of the gospels tell us "He is risen." What marvelous words! What power! Words to revolutionize our hearts and lives. "He is risen." What an announcement to the world!

If this memorable event should have occurred this Easter, what power does Christianity have to make these immortal words head the list of programs going out over the air in message and song? How strong are we? How weak are we? How many doubting Thomases have weakened the onward march of Christian soldiers? After life there is action. Jesus said, "Go!" This message, this command, again is given to a young woman. How inspiring to see young folks serving and praising their Lord and Saviour, on the firing line for God.

A picture so beautiful, so uplifting, so entrancing, the word cannot paint one to compare. Jesus is calling to you today as of yore. He needs you. Won't you hear? Won't you go?

MISSIONARY PROGRAM FOR APRIL.

Young People.

Theme: A Call.

1. Hymn—"If Jesus Goes with Me."
2. Prayer.
3. Business Period.
4. Solo—(An appropriate Easter selection).
5. Scripture—Matt. 4:21-22, 28:1-10.
6. Leader to Read Article, "A Call."
7. One of our Missionaries (read sketch of Angie Crew's life).
8. One or Two Short Sketches from Study Book (to be read by two girls).
9. Poem—"My Debt" (page 17, February number of Herald of Gospel Liberty).
10. Prayer.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 2, 1929.

Sunday Schools.

Previously acknowledged	\$2,094.69
Bethlehem (Nans.), Suffolk, Va.....	2.24
Mt. Lebanon, Shenandoah, Va.....	1.00
Berea, Elon College, N. C.....	2.05
Union (Southampton), Courtland, Va....	1.56
Ramseur, N. C.....	10.00
Happy Home, Ruffin, N. C.....	1.03
Pleasant Ridge, Ramseur, N. C.....	2.98
Holland, Va.	8.00
Dry Run, Seven Fountains, Va.....	1.12
Piney Plains, Cary, N. C.....	1.00
Shiloh, Bennett, N. C.....	1.35
Lebanon, Semora, N. C.....	1.68
Palm Street, Greensboro, N. C.....	6.00
United Christian, Lynchburg, Va.....	2.51
Ingram, Va.	3.00
Wakefield, Va.	2.88
Wakefield, Va.	1.76
Sanford, N. C.	5.00
Wadley, Ala.	2.51
People's, Dover, Del.	15.37

Total \$2,167.73

Individual and Church Collections.

Previously acknowledged	\$1,091.34
Geo. T. Gunter, Ereet, N. C.....	3.00
A. F. Hozier, Berkley, Va.....	10.00

Total \$1,104.34

Specials.

Previously acknowledged	\$7,389.51
Burlington Sunday School, N. C.....	72.25

Total \$7,461.76

Summary.

Previously acknowledged	\$18,815.99
Sunday Schools, regular	73.04
Individual and Church collections.....	13.00
Specials	72.25

Total to date \$18,974.28

J. O. ATKINSON, Sec'y.

MISSIONARIES AND PASTORS.

Foreign Mission Fields of the Christian Church.

JAPAN.

A. D. Woodworth—Born October 28, 1857; graduated Oberlin; taught at Merom, Ind., U. C. C., 1883-1892; married Ida Penrod, August, 1885; appointed to Japan, 1892; sailed, September 27, 1892; began fourth term January, 1928; teaching in Azabu Middle School, both English and a morning voluntary Bible class; professor of Greek in Aoyama Gakuin Theological Seminary, Tokyo.

Mrs. A. D. Woodworth makes a fine home for a tired missionary—Born April 11, 1866; one child living, Ruth Gawler, Melbourne, Australia.

Angie Crew—Born June 29, 1896, West Milton, Ohio; Defiance graduate; appointed to Japan

1922; sailed, August, 1923; now on first furlough, taking work at Boston School of Theology; work among young people and women in Sendai.

E. C. Fry—Born March 18, 1867, Foster, R. I.; graduate C. B. I., Stanfordville, N. Y.; pastor at New Bedford and Woodstock; appointed to Japan July, 1894; sailed September, 1894; his first wife had died, and he left his daughter in care of relatives; married Susan Gullett, January 16, 1895; now on fourth furlough, visiting U. S. Churches; will do some school work in spring; should return to Japan in August; work at Utsunomiya in the Middle Field, teaching in public schools, Bible classes, direction of Middle Field Churches, co-operative work.

Martha R. Stacy—Born October 14, 1890, Haverhill, Mass.; studied Gordon Bible School, Lowell State Normal, Defiance College; taught six and a half years; appointed to Japan December, 1918; sailed September 28, 1919; supported by Burlington, N. C., S. S.; now located (on second term of service) at Utsunomiya, in Middle Field; teaching English and Bible classes, also teaching in Mrs. Fry's School for Girls, visiting Middle Field Churches and work among women and girls.

C. P. Garman—Born December 10, 1878, Troy, Ohio; graduate Western Reserve University; work at Chicago; appointed to Japan September, 1905; married Katherine Wise, October, 1905; sailed April 30, 1906; on third term, furlough due this spring; located in Tokyo, near Naka Shibuya Church; on many co-operative committees, Bible classes, social service work to limited degree.

Mrs. C. P. Garman—Born Cleveland, October 13, 1876; on co-operative committees, particularly of woman's work in Tokyo; three children living—Margaret in Ohio State University, Elizabeth and Philips with parents in Tokyo.

Wm. Q. McKnight—Born Hillsboro, Ind., July 24, 1892; graduate Wabash College, Princeton Seminary, M. A. Boston; married Mary E. Kellog, June 18, 1918; appointed to Porto Rico October, 1918, but changed to his choice field of Japan when W. H. Martin volunteered for Porto Rico; sailed for Japan November, 1919; on second term; located at Sendai; assists all pastors of Northern Field, Bible classes, newspaper evangelism, treasurer of the mission.

Mrs. Mary McKnight—Born June 22, 1893;

studied at DePaw University; teaches her three children: Alice, Esther and Robert; music classes among Japanese.

Rev. K. Matsuno—Pastor Azabu Christian Church, Tokyo, our only Church not receiving help from the mission; converted in a mission in San Francisco some years ago; worked among Japanese in New York; ordained and returned to Japan; holds interdenominational offices in Japan; a great Christian leader.

Rev. K. Ishigaki—Pastor at Naka Shibuya Christian Church, Tokyo; this is the Church with the new plant built a few years ago; born 1884; converted at Sendai in Mrs. Fry's Bible class; studied in Dr. Woodworth's Bible school in Tokyo three and a half years. Mrs. Ishigaki is a trained Bible woman.

Rev. M. Taizumi—Born in Tokyo; entered Central University of Tokyo to study law; study of philosophy included Christianity; attended Naka Shibuya Church and became Christian; graduate from Defiance College and Oberlin Seminary; A. M. Chicago University; now pastor at Oji, a great Tokyo suburb; has written one of the courses used by the Japan Sunday School Association.

Rev. Y. Irokawa—Pastor at Ishinomaki; born there in 1872; farmer for years; in study of Chinese classics he got a thirst for knowledge and turned to Bible for study only; became convinced of its truth; Baptized 1893. Mrs. Irokawa is trained kindergarten worker. They have served at Utsunomiya, Ishinomaki and Moka and are now back to Ishinomaki, his old home, where he is doing a fine work.

Rev. A. Muraoka—Pastor at Yaita; born 1882; converted at twenty-one; two years in agricultural school, and two more in sericulture school; student in our Bible training school and North Japan College at Sendai; has been at Yaita many years.

Rev. K. Kimura—Born at Tokyo, 1884; graduate of Episcopal University; married graduate of Utsunomiya Girls' School; pastor at Utsunomiya Church; editor of our Japanese religious paper, *The Christian*.

Merom, Ind; postgraduate New York University and Bible Seminary of New York; secretary for Japanese in New York Y. M. C. A.; returned to

(Continued on Page 13.)

RECOMMENDED PLANS AND PROGRAM

February, March—Foreign Mission Months

THE SOUTHERN CONVENTION, in its Richmond Session last year, made February and March "Foreign Mission Months" for educational and informational purposes, culminating in an offering from all the Churches for Missions at, or on the nearest possible Sunday to, Easter—March 31, 1929. The goal set for the offering—Home and Foreign Missions—from Sunday Schools, and Churches, and individuals is \$33,000; Woman's Societies, \$12,000—total, \$45,000. Inasmuch as the entire amount thus asked must be raised by voluntary offerings, the Conferences, in their recent sessions, in which the matter was discussed, adopted and recommended to the Sunday Schools and Churches the following method to be pursued in reaching their quota of one-third as much for Missions as for pastor's salary:

FIRST: When a Church uses the Budget Plan, write into that budget one-third the amount of pastor's salary to go to Missions, and send this in monthly or quarterly.

SECOND: If the budget is not used, canvass the individuals of the Church and Sunday School to find out how much each will give to Missions and when, entering the same on a card prepared for the purpose and which may be had of the Mis-

sion Secretary, Elon College, N. C.

THIRD: Where neither of these plans is adopted, then endeavor to increase the offering from the Sunday School, and at or about Easter have a Missionary Rally and try to raise the entire amount of the quota at that one service, in conjunction with the monthly offerings from the Sunday School for the year.

Each Church and Sunday School should use one or the other of these plans.

MISSION BOARD, SOUTHERN CHRISTIAN CONVENTION, INC.

J. O. ATKINSON, Secretary - - - - - Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson XI—March 17, 1929.

THE CHRISTIAN SABBATH.

GOLDEN TEXT: "For the Son of man is Lord of the Sabbath."—Matt. 12:8.

LESSON: Gen. 2:2, 3; Ex. 20:8-11; Matt. 12:1-14, 28:1-10; John 20:19; Acts 20:7; Rom. 14:4-6; Rev. 1:10.

DEVOTIONAL READING: Psalms 92:1-5, 12, 13.

1. The origin of the Sabbath. The Sabbath was made for man, not by man. It is a divine institution, blessed and sanctified by the Lord God. It is well enough to keep this fact in mind, for there are many who regard the Sabbath as of minor importance, and who do not understand the divine sanction which one day in seven is holy unto, or set apart for, the Lord. It is well enough, too, to keep in mind that the original commandment in regard to the observance of the Sabbath Day has never been abrogated. No one would propose for a minute that the law against murder, or adultery, or theft, as promulgated in the Ten Commandments, has been set aside, and yet some people attach little, if any, importance to the Sabbath, and disregard the fundamental law in regard to the Sabbath. Remember the Sabbath Day to keep it holy still has the divine sanction, and we disregard that law at our personal and national peril.

2. The purpose of the Sabbath. The Sabbath was made by God, but it was not made for God. It was made for man. Our supreme authority on things spiritual, Jesus Himself said that "man was not made for the Sabbath, but the Sabbath for man." It was a provision of a wise and loving Father for the highest well-being of His children. It is to be used in such a way that it shall pay the largest dividends. It is a continual reminder that as the earth is the Lord's and the fullness thereof, so is time of the Lord and the opportunities thereof. "The Sabbath is the sacrament of time—its rest is the symbol of the consecration of work.

(1) It is made for the physical man. The Sabbath ought not to lose its original function of affording rest from the usual activities of the week. It ought to be spent in such a way that a man come to his work on Monday morning renewed and refreshed.

(2) It is made for the intellectual man. It is to be used in such a way that the mind shall be fed and strengthened by reading worth-while things.

(3) It is made for the social man. It affords the average man an opportunity to spend more time with his family and with his friends, to develop his social nature.

(4) It is made for the spiritual man. Above all else, it should be a day which gives an opportunity for meditation and worship, the renewal of the spiritual life of man, the quickening of the moral energies of a man. "The worship of the Creator demands a consecration of time as well as of place."

It should be kept in mind, too, that keeping the Sabbath is not primarily a matter of negation. There are many people who would not think of taking an automobile ride on Sunday who misuse the day by eating a big dinner, sitting around and reading the Sunday newspaper and cheap literature, or in talking about others. Misuse of the Sabbath is abuse of the Sabbath. It is a day for

doing good as well as for refraining from doing things.

3. Jesus and the Sabbath. Jesus found the Sabbath so cluttered up with petty rules and regulations that it had lost its original significance. It was a day primarily of ceremonial detail. With that penetrating insight which was so characteristic of Him, and with that fearlessness which made His enemies hate Him, He got at the heart of the matter. He got beneath all the forms and ceremonies and reasserted the original purpose of the Sabbath—it was made for man. The rights of man had precedence over ceremony and form. The ultimate value of life is personality. The Sabbath was to be used in such a way that it helped man to grow into God-like character. This is the touchstone of the matter.

4. Our modern Sabbath. It is difficult to lay down a hard and fast rule in regard to the Sabbath. It was the desire to do this that produced the ridiculous position of the Pharisees in regard to the Sabbath. At the same time, however, there is not undefined liberty in regard to the matter. The puritans may have been wrong in their attitude toward the Sabbath, but when one carefully considers the divine origin and the original function of the Sabbath, one feels that after all they were nearer right than those who use Sunday as they use any other day, those who pride themselves on being liberal in religion, but who are as a matter of fact simply making themselves believe that the thing they are doing is right when they know that it is not in keeping with the real spirit of Sunday.

5. The practical import of the problem. We may well face this fact: disregard of the Sabbath will exact a heavy penalty on our country. A man or a nation cannot with impunity disregard and disobey an institution that is so closely knit up with his spiritual life. It is not a matter of going to Church on Sunday morning and then doing as one pleases the remainder of the day. Remembering the Sabbath Day to keep it holy is something more fundamental than that. Christians need to re-examine themselves in regard to this vital thing, and they need to be on their guard lest they be led astray by the attractive but shallow arguments that are abroad in behalf of a wide-open Sabbath. We need to come to a new understanding of the mind of Christ in regard to this day which is embedded so deeply in the fundamental structure of the universe.

CHRISTIAN ENDEAVOR.

Sunday, March 17, 1929.

TOPIC: "How the Church Helps Us to Live the Christian Life."—Heb. 10:19-25.

Some Bible Hints.

The Church, through its associations, is like the temple, a place where in peace we can draw near to God (v. 22).

The Church helps us by its demand for purity of life. It sets the life of Jesus as our standard (v. 22).

Meeting others of like faith and aim strengthens us in weakness and encourages to greater endeavor (v. 24).

The Church is a place of exhortation. It is meant to keep us in remembrance of our duty. It is a call to service (v. 25).

Suggestive Thoughts.

Where there is no Church, as a rule, there is little Christian life. Our ideals sag so easily.

We drift away from Christ because it is easy

to drift (Heb. 2:1). The Church helps to anchor us to Him.

The Church's mission to preach the gospel is a challenge to us. We are drawn into taking part, and this activity forces us to lead the Christian life. We live for what we believe.

The Church's pastoral care helps us. There is too little of this intimate contact. Too often we are allowed to struggle on alone.

A Few Illustrations.

The Church is like a trysting-place where we have the promise of meeting our Lord. If we really go to meet Him, and not merely to hear a sermon, we are not disappointed.

The pastor is expected to be an expert, as Jesus was, in spiritual things. We consult experts in every line; why not in religion?

The Church is a school of religion. It should speak on every moral question. It should reveal the Father and teach us His way. We need that help.

If we are Church members, we feel an obligation to live up to its standards. The world expects us to and heaps scorn on those that fail.

To Think About.

What is a Christian life?

How does worship help us to live aright?

What is the best help we get from the Church?

THE VALLEY CONFERENCE.

Since November 1st, the undersigned has largely been serving as field secretary or supply preacher for the Churches without a regular minister in the Valley Conference. We are happy to announce that every Church in our Conference is now having at least monthly services, and the prospect seems brighter for our Conference than we have known for some time. We sincerely trust every Church will respond liberally to the special Easter offering for missions; and, brethren, let's make our offerings cheerfully and because we love the cause of Christ—"The Lord loveth a cheerful giver."

February 18th, at 7 A. M., Mt. Olivet (Greene) did a fine job of pounding their pastor with sixteen fine chickens. The Lord will reward those dear people for their kindness.

B. J. EARP.

TRUE SUCCESS.

(Continued from Page 3.)

me and I play against tem." In other words, his music could speak for him, and that was sufficient.

Is not that true in life? Does not life speak for itself, and is not life, as it is lived, the best argument for one. Live against all criticism and sacrifice, and against all odds and ends, and let the life speak.

And now, to sum up: True success has its promise in the fundamental motives and standards of living. It has its development in keen discernment of things which make for a permanent foothold in business, society, in hearts and lives, and it has its realization in the sacrifices of self for the highest good. Worries and troubles and defeats of life are no sign of retrogression, but often are stepping-stones in progress to higher success.

Therefore, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord" (1 Cor. 15:58).

"For unto him that hath shall be given, and he shall have abundance" (Matt. 25:29).

Shine where you are, profit in these, and thou shalt have more.

"The memory of the just is blessed (true progress), but the name of the wicked shall not" (Prov. 10:7).

LAYMAN'S MISSIONARY RESPONSIBILITY.

(Continued from Page 7.)

sionaries, or priests, or teachers, but because of the steady push of the laymen. A little Mohammedan girl was asked, "Are you a Mohammedan?" Quick as a flash came the answer, "Thank God, we are Mohammedans." They are proud of their religion. They take it with them everywhere, and it is spreading more rapidly than Christianity. Christianity in the early days—that is, the individual Christian—looked upon it as his responsibility to spread the blessings which he had received within the spirit of his calling. The laymen must rise up and make Christianity what it was in that age, when every Christian was a missionary in the sense of spreading his faith. We must have laymen in order that we may have the contribution of money and men, without which we cannot wage with success this world-wide war. Half of the communicants of the Church in the United States are now making no contribution toward the support of Christianity in the non-Christian world, and, what to my mind is most serious, the average contribution at present of those who do contribute, is ridiculously small; and, what is still more serious, multitudes of Church members are giving no more to foreign missions now than they did ten years ago, and in many cases twenty years ago, although the average has increased, and although the opportunity has immeasurably enlarged, they have not kept pace with it.

There are thousands of individual laymen who should, under our leadership, each be led to undertake the support at least of one foreign missionary. There are hundreds of laymen who could each take on the support of a whole institution or a whole college, or hospital. There should be plans in which our denomination should unite in China, in Japan, Africa and India. We must maintain generously the great forward movement of evangelization and Christianity and philanthropy. Nothing less than millions coming from rich and poor, millions from those who can give millions, will meet the requirements of this work. God wants to convert the pagan world. He is calling new recruits to take up missionary service. Plans should be devised and money raised to place them in the field. It stirs me deeply to look into the faces of those to whom God is speaking for a life of which we have never dreamed. Persons in whom lie buried capacities for vicariousness, capacities for heroism, for Christ-likeness that can shape this world. Let us not disappoint God; therefore, let us revise not only our plans but our lives, and also our conception of God and human duty. Let us remind ourselves of our environment, of the divine resources of the King eternal, immortal, invisible, with whom rests all power in heaven and on earth, and, like Bro. J. M. Darden, give of our money, our time, and spiritual energy to the missionary work of the Southern Christian Convention, that the full quota asked for by our Mission Secretary, Dr. J. O. Atkinson, may be realized for our work in Japan and Porto Rico.

Wadley, Ala.

S. L. BEOUGHER.

MISSIONARY RALLY.

The rallies of the Alabama Woman's Missionary Conference will meet March 9th at Cragford, with Cragford Church, and March 10th with Antioch Church, Lineville and Wadley groups meet with Cragford, and New Hope and Roanoke groups with Antioch. Dr. Fry and Dr. Atkinson are to be with us.

We are expecting these two days to be the biggest in the history of our work. Will each Church make a special effort to be well represented? We need you, and you need the inspiration and information you will receive at these rallies.

MRS. W. M. MELTON, Pres.

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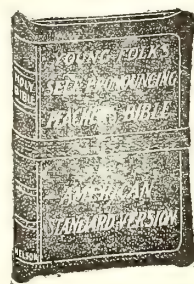
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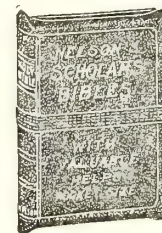
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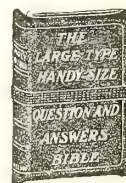
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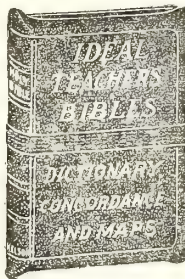
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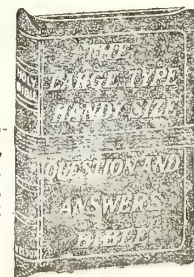
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FAMILY ALTAR

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE SECRET OF THE LORD.

"The secret of the Lord is with them that fear Him."—Psa. 25:14.

What is this secret of the Lord? It is being able to understand His designs for us, His designs for the world, to recognize His hand in things, and to see that His way is best, and that He doeth all things for the best to those that love and serve Him. These things are hard for many to see. None may see them perfectly, but those who have followed implicitly have given themselves to the highest spiritual culture and intimacy with Him, do receive the blessing of knowing Him and loving Him supremely.

Like the coming of day driving away darkness, so the understanding of the Lord comes to them that fear Him. Genuine Christianity has never darkened any one's window, never put any one's fire out, never stopped any one's music. There have been times when it appeared that a righteous act did limit one's income, maybe to privation, but it has never touched man's necessities, his good conscience, nor his closeness with God. On the contrary, it drives away the sting of death, it lends unseen protections, it makes music and joy, it relieves burdens, hushes accusing voices, it covers a man's sins.

Prayer.—O Lord, we pray that our lives may fill their intended uses—life and light, the faculty of loving, and to believe in Thee forever. *Amen.*

TUESDAY.

WHATSOEVER IS NOT SACRIFICED IS SATANIC.

"Then said Jesus unto His disciples, If any man will come after, let him deny himself and take up his cross and follow me."—Matt. 16:24.

"He that is not with me is against me, and he that gathereth not with me scattereth abroad."—Matt. 12:30.

This is philosophy in a sentence and an inspiration in a breath. However good one may be in moral standards, if he is not with the Lord, he is against Him.

We learn the lessons of living up with the Lord and of sacrificing for His cause not by lectures, nor sermons, nor by joining the Church. These may contribute to it, but essentially our learning of Him is in the school of the heart. It means believing in Him so thoroughly that we dock nothing to see His cause established in all the ways we go. We will stand in the rain to see a quack doctor tell his lies. When will we give proof of our devotion to God by braving any or all elements when necessary to further His kingdom? The principle is the same, and to be fair with ourselves and with God we would certainly see that our devotion to Him lacks no expression, whether in kind deeds or attendance at Church.

Prayer.—Our Father, we desire to be known of Thee, and we confess our neglect of devotion to Thee often, and we allow pleasures to attract us too strongly. Forgive us this sin and make us Thy true children in this world as in that to come. *Amen.*

WEDNESDAY.

THE JOY OF SALVATION.

"Great peace have they that love Thy law."—Psa. 119:163.

To have the approval of God in anything is great joy, and it is possible to have that approval. Take, for instance, the widow who gave all she had; take the woman who anointed Jesus, she did what she could; take the man who besought Christ's healing of his sick daughter—what faith! take thine own satisfied conscience, and you will find what the text is talking about. This is the realization of all our dreams and desires. When our lives are righted with God, there springs into the life deep joy; not joy as the world counts joy; not earthly passions and excitement, but abiding satisfaction in a conscious harmony with God's will. If sin be in the heart—

*"The fairest sky is foul, and sad the summer weather;
The eye no longer sees the lambs that play together,
The dull ear cannot hear the birds that sing so sweetly,
And all the joy of God's good earth is gone completely,
If sin be in the heart."*

*"If peace is in the heart,
The wildest winter storm is full of solemn beauty,
The midnight lightning flash but shows the path of duty,
Each living creature tells some new, joyous story,
The very trees and stones all catch a ray of glory,
If peace is in the heart."*

—Chas. F. Richardson.

Prayer.—Lord's Prayer.

THURSDAY.

"WAIT AWHILE."

"And he said, Tomorrow."—Ex. 8:10.

It pays to wait long enough to reach our best decisions about things concerning which there may be question; but about certainties, procrastination is a thief and often proves a great loss, if not disastrous. This was the case of Pharaoh. He had had enough of the consequences of his own wicked way to turn him to God who alone could save Egypt; but often he had gone the limit. Moses said to him, "When shall I entreat the Lord that He shall take away the plague?" he replied, "Tomorrow." Pharaoh's people were crying for relief, but he said, "Tomorrow."

How many everywhere have made this a modern issue in their lives? For years and years they have put off their personal acceptance of Christ in God. They have had the inspiring examples of the righteous, and the warning examples of the wicked; they have not been without the consequences of sin themselves, and yet they say, "I intend to some time." It is too bad indeed!

How dangerous it is! He who continues against this appeal finds it increasingly easy to do so, and also increasingly hard to turn away from it.

Said a man of thirty, we are told, "I would give a thousand dollars to feel as I did in 1820. Then I had just started in business. I said ten years from now I will be set and in good shape, and now these years have engrossed me and I have no desire for religion at all."

Later, when his sister was buried, he said, "I would give a thousand dollars to have the hope she had." Some one said, "Why not? you can." "No; I am so busy I haven't the time." As an old man, he passed away, we are told, crying, "O if I could die a Christian!"

Prayer.—Dear Father, who art able to arrest every one's way and bless, bestow upon our needy souls Thy work of grace, and life and light, that we may come to Thee and know that Thou hast come to us. *Amen.*

FRIDAY.

WHAT SHALL I DO WITH TOMORROW?

"Take no thought for the morrow, for the morrow will take thought for itself."

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—Matt. 6, 33, 34.

The consequences of waiting, procrastinating, are easily seen in every-day affairs. We do not hesitate in getting out of a burning building, or taking to the life boat in a sinking ship, or to adopt any means to save us from bankruptcy. In such things, common sense impels us to take no chances. But because consequences for an evil thing is not speedily executed, and because religion seems such an intangible thing, because we love the ways of the world, we set our hearts on them. It is hard to realize that now, our present time, is the only time we have yet, our common sense teaches us not to put off the task of the day until evening. The man who has a long journey to make starts early.

Can a person subdue his old passions, eradicate his old lusts and correct his old habits in a year? In the last years of one's life, when business is a greater care, when the heart is less tender, when conscience is more hardened and habits fixed, can he turn himself to God at will?

The present only is our own. Our yesterdays are gone. Our tomorrows may never come. Now is the time to do right. Now is our opportunity to make self and God one.

Prayer.—Our Father, come to us and we will accept Thee. That we might find Thee and abide with Thee. Make us Thy children and our hearts Thy dwelling-place. *Amen.*

SATURDAY.

WAGES FOR ALL.

"For the Son of man shall come in the glory of His Father; then shall He reward every man according to his works."—Matt. 16:27.

There is a touch of deep sadness in the parable of the fig tree. "Dig it up and cast it in the fire. It bears no fruit and is in the way."

Balaam prayed that he might die the death of the righteous; but no man can die the death of the righteous unless he has lived the life of the righteous, and mere wishing will never bring it. Grapes cannot be gathered off of briars. In this God means to teach that one cannot live a hard-boiled, impure, unclean, dissipated life and in the end expect mellowness, profit, pleasure and happiness. The only assurance we have of a righteous death is a life whose bent is against unrighteousness, a life set against deceit, a life lived to set crooked things straight, we must recognize that the difference between the end of a good man and that of a bad man is the natural result of their voluntary living. To wish for a righteous end without living it is like wishing to eat without earning it, like praying for honor without being worthy, like praying for promotion without qualifying. He will reward "every one according to his works."

Prayer.—Lord, give us grace of the spirit to believe in a true and noble living. Give us loyal hearts to do this. Preserve our faith for this until we shall earn thy "Well done." *Amen.*

SUNDAY.

EXAMPLES.

"I have given you an example that you shall do as I have done."—John 13:15.

"The righteousness of the righteous shall be upon him, and the wickedness shall be upon him."—Ezek. 18:20.

It is a solemn reality that we are held responsible for examples of righteousness, and also examples of wickedness. (Continued on Page 14.)

Christian Orphanage

Dear Friends:

Our financial report for this week makes us blue. If my memory serves me right, it is the smallest in a number of years for any one week. It reminds me of the time when our offerings ran from \$35 to \$40 per week fifteen years ago. The orphanage at that time drifted in debt and could not help it.

We hope our people will never suffer that to happen again. When our offerings come in as they did this week it makes us blue, and I guess any one in this position would be blue, too, with 118 children to feed and clothe and the income \$50.09. That gave us 44 cents per child to feed, clothe, school and care for it a week. It can't be done! Friends, cheer us up with a fine offering next week. Let everybody help us in this work of love. We need your sympathy, your love, and your help. We are expecting every Sunday School in the Southern Convention to help us with a monthly offering this year. Please make your offerings liberal.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 7, 1929.

Brought forward	\$1,945.95
Sunday School Monthly Offerings.	
N. C. & Va. Conference:	
Apple's Chapel	\$ 2.17
United, Lynchburg	3.17
Pleasant Ridge	1.45
	6.79
Eastern N. C. Conference:	
Youngsville	\$ 1.00
Henderson	4.73
Pleasant Union	13.26
Morrisville	2.00
	20.99
Western N. C. Conference:	
Shady Grove	1.50
Eastern Virginia Conference:	
Wakefield, Jan.-Feb.	\$ 6.91
Bethlehem	3.22
	10.13
Valley Virginia Conference:	
Linville	\$ 4.27
Mayland	1.20
	5.47
Alabama Conference:	
Wadley	2.08
Northern Sunday School:	
Greenville, Ohio, Sunday School.....	3.13
Grand total	\$1,996.04

(Continued from Page 9.)

Rev. T. Kitano, Sr.—Pastor at Sendai for more than twenty years, and now superintendent of the Sendai Christian Orphanage; born January, 1868; converted under Presbyterian missionary graduated from Presbyterian Theological School; studied two years in Chicago; joined our Church on his return to Japan because of our Principles.

Rev. M. Sakurai—Pastor at Wakuya; has been engaged in evangelistic work with our mission since 1900; long pastorate at Kakuya; a worker with children; has a daughter in one of our kindergartens in Tokyo.

Rev. Y. Naruse—Pastor at Ichenoseki; formerly school teacher; still a teacher of religious truth; did big work at Tsukidate before going to Ichenoseki.

Rev. G. Sano—Pastor at Meguro, in Tokyo, our youngest Church; converted through Dr. Woodworth; graduate of Union Christian College,

Japan and married a Bible woman; pastor at Ichenoseki before coming to Meguro, our youngest Church.

Rev. K. Kitano—Pastor at Sendai; son-in-law of Kitano, Sr., but took his wife's name; graduated from Disciple Bible College in 1920; pastor at Narugo; married daughter of Rev. Kitano, Sr.; became pastor of Sendai Church, where he has been doing a fine work. His Church has given him a two-year leave of absence and he is now attending Auburn Theological Seminary, Auburn, New York.

Rev. K. Ando—Pastor at Narugo; graduated from Aoyama Gakuin Seminary, Tokyo, where Dr. Woodworth teaches, in March, 1927; married and doing good work in this northern field.

Rev. Tanaka, Jr.—Graduate of Aoyama Gakuin Seminary, in Tokyo; pastor at Iwaideyama, in northern field.

Rev. Kezuka—Graduate of Aoyama Gakuin Seminary, in Tokyo; pastor at Tsukidate, in northern field.

Rev. Hiraga—Graduate of Aoyama Gakuin Seminary, in Tokyo; pastor at Moka, in Middle Field.

PORTO RICO.

Rev. D. P. Barrett—Born February 28, 1876, Isle of Wight County, Va.; graduate Elon College; post-graduate Vanderbilt University; ordained October, 1900; married Eva Reed, an Ohio girl, 1901; appointed to Armenia, October, 1900, but was changed to Porto Rico in January, 1901; sailed January 12, 1901; located at Ponce, 37 Concordia Street; general missionary work. Mrs. Barrett is active in work; children: Margaret Alice, Regina Olyn, David Palmer, Jr., Mabel, John Alfred, George Warren.

Victoria Adams—Born Uramia, Persia, of missionary parents, July 7, 1903; high school at New Britain, Conn., where parents are in home mission work; graduate Elon College; correspondence graduate Chicago School of Nursing; teacher in college and high school; appointed to Porto Rico October, 1926, and sailed September, 1927; work among young people, daily vacation Bible schools in Ponce.

Rev. A. Ojeda—Born 1890; converted 1906; colporteur in Santa Domingo for Rev. W. F. Jordan several years; pastor at Santa Isabel before becoming pastor at Ponce, where he is now located.

Rev. J. Romero—pastor at Salinas; born 1892; brought up in our Church under guidance of Barretts and Miss Mishler; two-year course in Union Seminary of Porto Rico.

Rev. P. Roman—Pastor Salinas circuit; converted under T. E. White; limited schooling, but most faithful worker.

Placido Vasquez—Lay preacher, serving at Santa Isabel.

Eduardo Bermudez—Lay preacher at Arus.

Dena Delfina Zayas—For many years a faithful Bible woman at Ponce.

OFFICIAL NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention, at its last session, accepted an invitation from Newport News to meet there in 1929. But inasmuch as their new Church will not be completed by the time of the Convention, the Newport News people have asked to be relieved from entertaining this year. The executive committee is, therefore, anxious to receive an invitation for the coming session of the Convention. Please take this up with your school and notify us if you wish to entertain.

J. F. WEST, JR., President,
F. C. LESTER, Rec. Sec'y,
W. C. HOOK, Ex. Sec'y,
Executive Committee.

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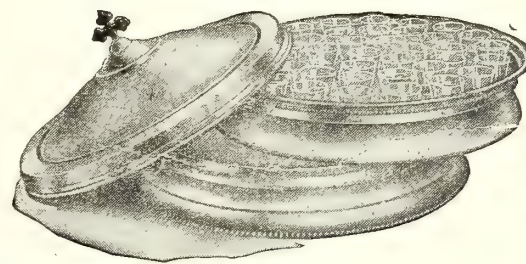
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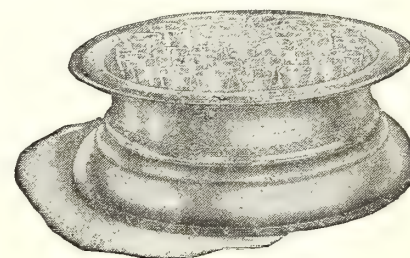


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1536 E. Broad St.,	Richmond, Va.

PRAYER LIFE.

(Continued from Page 5.)

us are doing that today? Praying for our pastor instead of criticising him?

Church members may also help by praying for the unconverted. There was a pastor, called to take charge of a large fashionable but cold and powerless Church. After studying the situation, he called twenty of the women of the Church together and laid before them the fact that not one of their husbands was a professing Christian. He also called the officers of the Church and gave each one the list of the twenty men, for whom they were to pray. At the end of one month, all of the twenty men except two were baptized. Are we praying for our unconverted enough? If we are to work in prayer for the unconverted, it is necessary that we have a clear idea whom we're praying for.

The missionary society ought to be the greatest reservoir of the prayer life of the Church. The woman's missionary movement was born and nurtured in prayer. A group of women met regularly every month for sixteen years from 1813 to 1829, in New York City, for nothing else but to pray that the heathen world might be opened to the gospel. A prayer now gloriously answered. Certainly, with such a history behind it, a missionary society ought to be, first of all, a society of prayer. Is it? Are we, as a missionary society, praying as we ought?

One of the tried and true missionaries tells of a dear friend that she had some years ago on the mission field. Her friend was very ill. Day by day she attended her and prayed, until one day there seemed no hope. One of the missionaries in the little group that met daily to pray said: "O Lord, let some one pray for her whose faith is

strong; we are all tired, helpless and hopeless." That evening, for the first time in many days, she became conscious and asked "What day is it?" When they turned to the little wall calendar to see, they were surprised to see that the day before had been her birthday; for there was her name on the Church calendar of prayer, and on that day thousands had been praying for her.

One of the outstanding opportunities of the Church life of today is Christians who will frankly and bravely express their faith that God is a God who answers prayer. The foundation of a true prayer-life must be laid in the home, the Sunday School, and among the young people. Careful, thorough, right instruction in prayer must be given in the Sunday School and young people's societies. This is first and is necessary, but it is not enough. Children learn by doing, far more than they do by hearing. We sin when we fail to pray for our young people and to let them know that we're praying for them.

The story is told of a Japanese girl, studying in an American college, one of whose American friends invited her home for the Christmas holidays. At the end of the holidays, her hostess said to her as she was leaving, "I hope you have had a happy time with us." "Oh, yes! a beautiful time, except that I have missed the God in the house." "The God in the house!" said her hostess. "You know in my country each house has its god-shelf, and we worship every day; but you have no God in your house," answered the Japanese student.

The story goes that the question stuck in the heart of the professing Christian woman and that family worship of God was begun in that house.

MRS. T. H. DILDAY.

Suffolk, Va., R. R. 2.

(Continued from Page 12.)

amples of iniquity. And we are certainly not lacking in either. Follow the newspaper records; follow the court records; follow the Church records; follow your own observations, and follow your own good judgment.

Here is one: Prof. Pelam, of Brown University, Germany, gives us an account of a single life: Madam Ida Zurka, born 1740; a drunkard, a thief, and a tramp; descendants, 834 with 706 traced in local records, 106 born out of wedlock, 144 beggars, 62 on charity, 181 lived disreputable lives, 76 convicts, 7 of whom were murderers; cost the country \$1,250,000.

God may in some way settle accounts every day, but He settles them all at last.

Prayer.—Our Father, in the name of Thy Son Jesus, enable us to see Thy brightness in His face, His life and know His power in our spirits; to live the life, obeying the signals and the laws of the road. Amen.

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ing interpreted is, God with us. 28 Then Jesus being raised from sleep did as the angel of the Lord had

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OBITUARIES.

SHELTON.

The death angel visited the home of Bro. Taylor, on Carter Street, Wednesday A. M., February 20th, and took from their midst their father, companion and grandfather, Bro. B. M. Shelton. He was 75 his last birthday. He had only lived in the city a short while. The deceased leaves to mourn his loss a wife, two sons, four daughters, besides a host of friends.

After the funeral service at the home, conducted by the writer, the remains were laid to rest in the family burying ground near Gretna, Va. The writer was assisted at the cemetery by Rev. Roberson.

May the Lord comfort the bereaved, with the assurance that Bro. Shelton has gone to receive his reward, where life fadeth not away. M. T. SORRELL.

JORDAN.

The death angel visited the home of Bro. W. F. Jordan February 15th, 7:45 P. M., and took from their midst their father and companion. The death came very unexpected, since he had been in good health up within a few hours of his death. The deceased was 79 years old and had spent the past sixty years here. Prior to his coming here, he lived in Wake County, near Raleigh.

Bro. Jordan married Miss Margaret Emma Worrell, of this city, December 23, 1873. To their happy union were added two boys and one girl. Charlie, who preceded him to his grave by five years; Mr. C. F. Jordan, and Mrs. R. W. Corbin, both now living on Third Avenue. Bro. Jordan also leaves to mourn his loss, besides a host of friends, his dear companion and two children, one sister, Mrs. John Siviter, of Norfolk, Va., and eight grandchildren and eleven great-grandchildren.

The funeral service was conducted from his home on Third Avenue, by the writer, assisted by Rev. Oscar Gynn, Sunday, 2 P. M., after which the remains were laid to rest at Green Hill Cemetery, the ceremony being conducted by the Odd Fellows. The large crowd and many flowers were tokens of the high esteem held by his many friends of his Christian life.

Bro. Jordan was a charter member of his lodge and of his Church, Third Avenue Christian Church. He was always found faithful in his every duty of the Church and was one of its oldest members. Words are inadequate to express his Christian life. All that knew him held him up as an ideal Christian man. He was greatly beloved by all that knew him. One person said, "To know him is but to love him."

While the home will miss Bro. Jordan, and his Church and many friends will miss him, yet, while we cannot call him back, and would not if we could, we had rather go and be with him than have him come back and be with us. His life can well be summarized in the words he asked to be read at his funeral: "I have fought a good fight." May God richly bless the bereaved and comfort them and help them to realize that soon He who knows better than we, will call us to be with our own.

M. T. SORRELL.

FREEMAN.

Charlie A. Freeman, son of the late James Julia Ann Baines Freeman, was born September 23, 1858, and died February 9, 1929, age 70 years, 4 months and 17 days. Bro. Freeman was a member of a family of six children—five boys and one girl. Early in life he made a profession of faith and united with Burton's Grove Christian Church, and remained a member until the end. On February 23, 1882, he was united in marriage to Miss Lelia A. Hargrave, and to this union was born seven children—four boys and three

girls. In January, 1892, he was ordained to the office of deacon in his Church, which office he filled in an acceptable manner until he was called to his reward. On September 2, 1908, his wife preceded him in death, and on October 2, 1913, he was united in marriage to Mrs. Nannie C. Latimore, and to this union was no children born; she preceded him in death April 12, 1925.

He is survived by one brother, four sons and two daughters and grandchildren. The funeral was conducted from his residence Monday, February 11th, by

his pastor, assisted by Rev. A. K. Lamto the office of deacon in his Church, kin, of the Methodist Church, and the body was placed in a vault between those of his wives.

A man that was loved by his community at large has gone from among us, and we feel keenly our loss of his presence from the home, community and his Church. Evidence of our love was tenderly expressed in the beautiful flowers that covered his grave.

May God be a Father to the fatherless and comfort those who mourn.

C. E. GERRINGER.

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STOVALL.

George Washington Stovall, son of Henderson and Martha Stovall, was born in Granville County, N. C., October 15, 1855, and died at his home in the same county on February 4, 1929, age 73 years, 3 months and 20 days.

When young, he united with Amis Chapel Baptist Church. Later he transferred to Olive Branch Baptist Church, where he held his membership till death. In 1909 the deceased married Miss Pattie Bray, daughter of the late Deacon J. A. Bray, of Nathalie, Va., who survives him. There were four brothers and one sister. Nat and Susie died when young; William and Charlie died in the Civil War, and James Polk, in 1921, at the age of 77. There are two nephews, Charlie and William Stovall, and one niece, Mrs. Hiram Royster.

Bro. Stovall was a true husband, kind neighbor and a sincere Christian. With him the hoary head was a crown of glory because it was found in the way of righteousness. The funeral and burial were at the home, conducted by the writer and Rev. A. B. Earl, of the Presbyterian Church.

C. E. NEWMAN.

HALLBROOK.

Bro. William Hallbrook departed this life to be at a better place January 21st, in his fifty-sixth year. He had been a faithful member of the Stoneville Missionary Baptist Church for the past twenty-one years. He was a devoted husband and father, a kind and generous neighbor and loved by all that knew him.

He Leaves to mourn his grief, besides his wife, two daughters, and six grandchildren, a host of friends. May His spirit comfort the bereaved, in that his loss to them is heaven's gain.

The funeral services were conducted by the writer from Mt. Carmel Methodist Church, after which the remains were laid to rest in the Church cemetery.

M. T. SORRELL.

REYNOLDS.

On December 26, 1928, Mrs. J. J. Reynolds, a devout member of the Christian Chapel Church, Merry Oaks, N. C., was called home to be ever with the Lord she loved and served. She was a Christian in attitude, sympathy and service. She loved her Church, and expressed that love

through her genuine loyalty and liberal support. She was a friend to humanity, and expressed that friendship through kindness, sympathy and charity.

She was a true, devoted wife and mother, and may the bereaved husband and children strive to follow her noble example of unselfish service to her Lord and humanity, and to meet her in heaven when life's sun goes down.

Her body was laid to rest in Christian Chapel Cemetery beneath a bank of beautiful flowers and in the presence of a large number of friends. The funeral services were conducted from the Church by the pastor.

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17 ¶ "From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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Official Organ of the Southern Christian Convention.

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IN ALL THINGS, CHARITY.

VOLUME LXXXI.

RICHMOND, VA., THURSDAY, MARCH 14, 1929.

NUMBER 11.

THE SUN'S OBSERVATORY

By REV. STANLEY C. HARRELL.

LABOR MENACED.—

A continuing series of labor-saving improvements throws a continuing series of workers temporarily out of employment. One of the acute problems of today is to reduce unemployment.

THE BIBLE IN PUBLIC SCHOOLS.—

The Tennessee Federation of Women's Clubs is seeking a change in the State laws relative to the reading of the Bible in the public schools. The law now requires the reading of twelve verses of Scripture daily in the public schools. If the proposed change should become law, the public schools must "cause to be memorized by each pupil at the opening of the school at least one day of each school week a passage or passages of Scripture to be selected by the pupil from either the King James Version of the Holy Bible, the Old Testament, or the Douay edition of the Holy Bible with the Apocrypha; but in no case shall the teacher allow any comment to be made upon such passage or passages of Scripture by the pupil or any one else."

RELIGIOUS ADVISERS AT COLUMBIA.—

Under a plan recently adopted by the administrative board for religious and social work of Columbia University, provision is made for Roman Catholic, Jewish and Protestant religious advisers to minister to the religious needs of the students of their respective faiths. Father J. Elliot Ross is the Roman Catholic appointee, Mr. Baruch Braunstein the Jewish, and Rev. Omar P. Goslin is the Protestant representative. Formerly religious activities recognized by the university has been limited to an adviser to student religious organizations. Rev. Herbert E. Evans has served in this capacity, and will continue his work under the new plan. There is a noticeable increase in the recognition of religion as a necessary part of the life of all educational institutions. The task of safeguarding the religious life of the thousands of students in the large educational institutions of the land is attended with considerable difficulty. So many faiths and creeds and denominations are represented that to take care of them all in an adequate way seems almost impossible. But religious leaders are diligently seeking the best methods of reaching student life with the message of religion.

THE MEXICAN MUDDLE.—

At the present time it looks as if Mexico were in for a civil war of no mean proportions. So far, there has been no considerable blood shed, but as the war goes on, serious consequences become more and more inevitable. For several years Mexico has seemed to be making progress toward a stable and constructive government. But Mexico has two gigantic evils to face. The one is re-

ligious prejudice and bigotry; the other is ignorance in the masses of its citizenry. The two generally go hand in hand, and both are deadly dangers to a republican form of government. It will require the strong hand of a Mexican Mussolini to set Mexico's house in order. But it is claimed that the present revolt has its origin in a conspiracy to hold the reins of government by two men succeeding each other in the presidential office. Any attempt to form a strong centralized government readily becomes the basis upon which the opposing party builds a revolution. There is doubt that Mexico can ever become strongly organized and united unless it be in the face of what is recognized to be a great national peril. Italy accepted the Fascist rule only when the Red peril threatened to engulf the nation in anarchy.

HIGH STANDARDS IN BUSINESS.—

The Associated Press carries the news that Colonel Robert W. Stewart has lost his position as chairman of the board of the Standard Oil Company of Indiana. Colonel Stewart was opposed by Mr. John D. Rockefeller, Jr., on the grounds that Colonel Stewart was involved in the government oil scandals which were perpetrated a few years ago. Mr. Rockefeller's contention was that one who had been implicated in so questionable a deal was not fit to head so important a concern as the Standard Oil Company. When the results of the election were tabulated, they showed that an overwhelming majority of the stockholders had voted against Colonel Stewart.

There was no question raised as to the business ability of the man Mr. Rockefeller sought to depose. It was a question of high moral integrity, as an essential qualification of the man who would head big business enterprises. There was a time when it appeared that the chief and only concern of big business was the making of money. But there are signs that the day of such an idea has passed, or is rapidly passing. There is an insistent and increasing demand that the conduct of big business shall be in the hands of men whose integrity is beyond question or doubt. There is that which is more priceless than silver or gold.

GERMAN EFFICIENCY AGAIN.—

Before the World War the praise of German efficiency was heard on every hand. After the collapse of the German war machine the world has taken for granted that Germany was not half so efficient as was supposed. But if the claims that are made for the new German battleship prove to be true, Germany has wrought out a notable achievement. The plans for the new battle cruiser are described as "embodying the most revolutionary naval development in years." By the terms of the peace which were forced upon Germany, she was restricted to light cruisers of 6,000 tons. Germany set to work to devise plans

for a light cruiser that could easily defeat a 10,000-ton cruiser. The result is the "Ersatz Preussen," which is soon to be built.

There has been a mania among naval experts for size in the building of battleships. When the cruiser bill was pending before the United States Congress, the chairman of the sub-committee of the House on naval finances made the statement that Congress may soon be asked to withdraw from active service two of the newest and biggest of our battleships, the Lexington and the Saratoga. These ships, which were built at a cost of \$45,000,000 each, are now claimed to be so constructed that the amount of fuel required to run them makes it unwise to continue their operations. When the United States builds battleships costing forty-five million each, only to find that fuel cost makes it more economical to scrap them, it is about time for a sample of the much-heralded American efficiency.

DISTINGUISHED RELIGIOUS SERVICE.—

The *Christian Herald* has recently been making notable changes in its journalistic plans and policies. Many new features have been added to its pages, notable national figures have been added to the roster of its regular contributors, and the magazine sets for itself an enlarged field of activity. One of the innovations adopted by the *Christian Herald* is to annually select the religious leader who has during the year rendered the most notable Christian service, according to the ideals of the *Christian Herald*, and to publicly recognize that service by the distinguished religious service award.

For 1928, Bishop James Cannon was selected as being the winner of this "religious medal of honor." Bishop Cannon's major sphere of activity, as most of the people in the South well know, was during the year of 1928, the realm of politics. It is the bishop's activity in this field which the *Christian Herald* acclaims in the following declaration: "Distinguished religious service award for 1928. James Cannon, Jr., bishop of the Methodist Episcopal Church, South, distinguished Christian publicist and leader in moral reform, world missionary evangel, advocate of Christian union and fearless citizen: Christian Herald Association has elected you to receive its first annual award for distinguished religious service. You have been chosen not only because of your leadership, but because of the unselfishness of your leadership. You contributed largely to a major moral victory. But in victory you asked no reward for yourself. Christian people of all faiths who united to bring prohibition to pass, and who are united now to maintain and perfect it, will endorse your selection as the individual who during 1928 has rendered the most distinguished contribution in the field of this ward."

NOTES-PERSONALS

One of the busiest and most burdened pastors we know at present is Dr. Kirbye, of our Raleigh Church, who is putting forth most heroic efforts to clear that Church of all indebtedness.

Rev. E. B. White, of Dendron, Va., called at THE SUN office this week and brought us good cheer. He reports his field in good working condition and interested in the Easter missions.

A friend sends this squib, and it is worth keeping and passing on: "A Sabbath well spent brings a week of content, and hope and strength for the morrow; a Sabbath profaned, no matter what gained, is a certain forerunner of sorrow."

The missionary rallies of the Eastern Virginia Conference, according to the announcement of Mrs. M. L. Bryant, are April 2nd, 3rd, 4th and 5th. An attractive program has been arranged, and Mrs. Bryant is hopeful that the rallies will be largely attended.

Bro. Filcher, superintendent Sunday School of First Church, Norfolk, writes: "No work in our Sunday Schools and Churches can be greater than the mission work, and I pray that the day is near when we shall realize the duty incumbent upon us to give the gospel to others without it as one should."

Rev. J. F. Morgan, pastor of Rosemont and Berea Churches, Norfolk, Va., writes that he is at work on the mission offering in his Churches at Easter time, and, besides placing literature where it will be of greatest service, is seeking to enlighten and inspire the people to make a real sacrifice for missions.

Bro. J. A. Dunlap, superintendent, writes most hopeful of our new Church and Sunday School at Biscoe: "We started the first Sunday in January with thirty-five present. The first Sunday in March we had sixty-nine present." To increase the growth of a Sunday School by practically 100 per cent in two months shows interest and activity most commendable.

Dr. S. Q. Helfenstein, editor of our Bible Class Quarterlies, now on a visit to the Holy Land, seems to be enjoying his travels and sends to THE SUN's editor this cheerful line: "Could I wish you anything more enjoyable than to be here in sunny Sicily? I know I would enjoy your companionship." The line is under date of February 16th, from Palermo, Sicily.

The Baptist women of North Carolina, reporting at the annual meeting of their Woman's Mission Society, at High Point, last week, raised \$345,000 for missions the past year. Their president, Mrs. W. N. Jones, of Raleigh, reported they had increased their annual offering to this amount from that of \$27,000 twenty years ago—nearly a thirteen hundred per cent increase.

The following from the Associated Press, appearing in the daily papers last Thursday, will interest many: "Detroit,—David D. Buick, inventor and dreamer, who founded the Buick Automobile Company when the automobile industry was in its infancy, died here last night at the age of seventy-two, a forlorn, penniless, disillusioned old man. He had been ill with cancer at Harper Hospital for the last month."

"I am praying much as I work that God will give our people a vision this year such as they have never had before. Why should we not urge that March 24-30 be 'Self-Denial Week,' and that the amount thus saved be brought, in addition to the regular mission offering, on Easter Sunday?" So writes a good friend and brother who is exceedingly anxious that our mission offering this year be the largest and most liberal we have ever had.

The demand for mission literature has been unprecedented. The Mission Secretary has sought to distribute it to the best possible advantage. It is, we think, the best literature we have ever had, and will do more to inform our people on missions than any heretofore issued; but it costs something to produce and send out this literature, and while we wish all who desire and need to have it, there is none to waste.

Envelopes for the Easter offering for missions have been sent to the secretaries of all Churches, except in instances where the pastor wrote for the envelopes. Every member of the Church and Sunday School at least should be given an envelope with the urgent request that a liberal offering be placed therein for the work of kingdom growth and enlargement. This is our opportunity to declare to the world power of the resurrection of our Lord.

Bro. W. S. Briggs, superintendent Fuller's Chapel Sunday School, Henderson, N. C., writes: "We certainly enjoyed having Dr. Fry with us. His address was good, and having been in Japan for so many years he made the conditions there so very plain to us. I wish we were more missionary in our Churches and Sunday Schools and homes. It is certainly a great work." Dr. Fry has visited many of our Churches, and the people were greatly benefitted by hearing and coming in contact with him.

After an illness of about two weeks, Mrs. P. H. Fleming, beloved wife of Dr. Fleming, departed this life at her home in Burlington, N. C., at 7 P. M. Saturday, March 9th. Mrs. Fleming was a good woman, of wide acquaintance, and held in high esteem by a large circle of friends and relatives. The funeral services were conducted at Burlington Christian Church Monday, P. M. Our sympathy is expressed to our dear brother in the ministry, Dr. P. H. Fleming, and the family now called upon to mourn the going away of a treasured and loved one.

A good sister in a Church whose pastor is evidently not very missionary in spirit, in preaching, and in activity, writes very truly as follows: "We in our Church are not very much educated in missions. For one thing, our ministers need to be awakened to the need of missionary Churches. When they get real interested in missions, you will see missionary Churches, and not before. A missionary Church is a live Church always." That sister knows evidently from experience and observation what she is writing.

Dr. C. H. Rowland, president of the North Carolina and Virginia Conference, called a meeting of the ministers of the Conference at Elon College Tuesday, March 5th, to discuss especially the missionary situation and the importance of all pastors and Churches taking an active part in the missionary program at this time in preparing the minds and hearts of the people for the liberal offering for missions at or about Easter. A majority of the ministers of the Conference were present. The meeting was a delightful one, and every phase of the missionary situation was discussed. Every pastor present expressed himself

as determined to do his best and desirous of the Church reaching its goal. The ministers were graciously entertained at lunch by the college, which generous act was very much appreciated.

Bro. Jack Stafford, mission secretary of our Burlington Sunday School, writes a paragraph to the editor of THE CHRISTIAN SUN which is worthy of careful and prayerful consideration not only by the young people but by the adults of our Churches: "If there are two particular fruits that God is expecting from His present vineyard, the Church, I believe that they are an intense evangelical spirit and a strong, well-developed, and heartily supported missionary enterprise; and I sometimes grieve and wonder how He views the apparent apathy and seeming unconcern of our particular branch of His Church. Would He denounce us as He condemned His ancient people in Isaiah 5:1-4, and unless we change our attitude and ideals will He find it necessary to fulfill His prophecy in our experience as it was fulfilled in the history of Israel and Judah?"

Dr. W. C. Wicker, president of the Eastern North Carolina Conference, called a meeting of the ministers of the Conference at the Raleigh Church 10 A. M., Friday, March 8th. A goodly majority of the ministers of the Conference were present and one interested layman. The ministers of this Conference are working with zeal for the cause of missions, and expressed themselves as hopeful that their Churches would reach the quota. All of the pastors are observing the mission period and are using plans which they deem most effectual in creating interest among the people for the missionary cause. It certainly helps the cause and the ministers themselves for pastors to get together and confer with one another and take counsel as to how they may best carry on the work of the Church in the name of the Lord. Since the annual Conferences last fall, the Mission Secretary has been permitted to meet in council with a group of ministers in all the Conferences of the Convention. These meetings have been most delightful, and the willingness and anxiety of the pastors to see and to help the mission cause prosper have been apparent everywhere. Our pastors certainly have a zeal for kingdom enlargement.

WORDS FOR THE SUN.

For a long time I have wanted to write for THE CHRISTIAN SUN. As I cannot get away from this feeling, I am going to write a few lines. I have always enjoyed reading THE SUN. I have been reading it since a child. I look forward to its weekly coming with pleasure. I think every family of the Church should take it. I am sorry to say that the people do not seem to appreciate the work that Dr. Atkinson is doing. It just seems to me that he is sacrificing his life for Christ's sake. I don't believe there can be a missionary in the foreign fields who is sacrificing more than he is. I am sorry for those who do not believe in missions. I once did not, especially foreign.

I am glad my eyes have been opened by something like a vision. I am glad I believe in tithing. If every member of the Church tithed, Dr. Atkinson would not be wearying his life away as he is. We would always have plenty of money in God's storehouse for every Church and charity need. I am a lover of the Church of God. I love His people everywhere. I know I have passed from death unto life, for I love God's people.

"Let us love our God supremely
Let us love each other too.
Let us love and pray for sinners
Till our God makes all things new.
Then He'll call us home to heaven
At His table we'll sit down."

Wentworth, N. C. MRS. NUMA COMER.

THE CHRISTIAN SUN'S PULPIT

THE CHRISTIAN AND HIS THOUGHTS.

BY REV. GARDNER D. UNDERHILL.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

When I was quite a boy, I heard a statement which impressed me very deeply. Because I place it so high in my estimation, I want to bring it to your attention. This statement is, "As a man thinketh in his heart, so is he" (Prov. 23:7). Biologically speaking, man is an animal, having a body and body structure similar to that of the higher animals. Bone for bone, muscle for muscle, organ for organ, and function for function, we do not differ from them, yet in spite of these proven facts we have one great God-given power which places us on a pedestal and gives us dominion over all other creatures of the earth, of the earth itself, and of its resources. This remarkable power which we alone possess is the ability to reason or to think, and thus to modify our environment to please us and suit our desires—and this is the gift that makes us true sons and daughters of God. There are many individuals who cannot hope to raise their station because of certain natural defects. The child whose intelligence is below normal can think all he wants about obtaining a college education, but he will never get it. The person who has no musical talent whatsoever can dream of success as an artist all he wants, but he will never become an artist. It is admitted that we must have certain natural abilities in order to do a number of things; yet, despite this fact, we can go further by right thinking than by wrong, no matter who we are or what it is we are doing or hoping to become.

Shakespeare, through the speech of Portia, in "The Merchant of Venice," aptly points out to us one of the greatest of human difficulties; how to control our impulses, and keep them in harmony with our own better judgment; how to conquer the sin that is so apt to conquer us. This speech reads: "If to do were as easy as to know what were good to do, chapels had been Churches, and poor men's cottages princes' palaces. It is a good divine that can follow his own instructions. I can easier teach twenty what were good to be done than to be one of the twenty to follow mine own teachings." Isn't this sound? Isn't this a fairly accurate representation of our own feelings and attitudes? We all feel that we know what is good and what is right, but we find that sometimes it is mighty hard to live up to our own standards. We are far from perfect, yet, as Christians, we know that it is our duty to strive toward perfection. The point that I want to make is that we can help ourselves along toward that end by our thoughts, or how by those same thoughts we can make ourselves slaves, having no hope for the future.

We can use a figure of speech and compare a man's mind with a garden, which may be intelligently cultivated or allowed to run wild; but whether we cultivate it or neglect it, it must, and will, bring forth. If no good seeds are sown therein, then we will find that an abundance of useless weeds will somehow obtain a foothold and will continue to grow and produce their kind. This is a law of nature, for we know that if a farmer plants a field of corn, and then neglects

its cultivation, weeds are going to come up and ruin what might have been an excellent crop of corn. Thus it is with the man who plants some worthwhile seeds in his mind, and then neglects them and forgets to supply new ones through study and good thought. In like manner, the bad or useless thoughts which I have compared to weeds will take root, grow without assistance, and in a short while take possession of the man's entire thinking, and thus of his actions and behavior. Many a person takes great delight in listening to and in telling vulgar stories, the reading of obscene literature, newspaper accounts of scandals, robberies, murders and things of that nature, and offers as an excuse that nothing else is of real interest. What is the result of such thought? An example might serve to show its effect.

A certain Englishman of power and wealth who had always been known for his fine character and moral qualities, was involved in a scandal with a young woman. He left England as a result of this trouble, and died a lonely, broken-hearted man in far distant Africa. His personal friends could not understand his action, as never before had he shown the slightest sign of wrongdoing, and no one would ever have dreamed that he would do such a thing. When his home was taken over and his possessions accounted for, an explanation of his conduct was found. Hidden away in the closet of his bedroom was volume after volume of cheap French novels, all dealing with things similar to the scandal in which he had become involved. You can see that through years of such reading, his mind had become stored with the seeds of evil thoughts, and finally it resulted in the terrible tragedy that took him from home, friends, old associations, and everything that was dear to him, and caused him to die a poverty-stricken wretch in a foreign country. Isn't this reason enough to make a man take heed to the type of thing he is constantly storing in his memory?

This one instance is enough to make any rea-

sonable man take care. Yet, today this is one of the greatest problems America has to face. All one has to do is to step up to the nearest newsstand, look over the stock of magazines, and one will know what I am talking about. The majority of periodicals on exhibit are of a questionable nature, and the reason for their great display is that they are the "best sellers." If you want some worth-while paper, you will have to ask the dealer to get it from behind the counter for you. This certainly shows a deplorable situation in our country today. The cheap trash seems to be what the public demands, and statistics show that their sale far outstrips that of the worth-while thing. This is, to a large extent, true of our novels, plays and moving pictures. They must show a tangle of the low and vulgar before they are relished by the general public. As Christians and citizens of this great republic, we must use the utmost discretion in what we read and in what we allow our youth to read. Such thoughts in the minds of the young lead them to the juvenile courts, to the homes of detention, and later to the jails and penitentiaries. Both Greece and Rome offer striking examples of what becomes of wealthy, powerful nations whose people have ease and luxury and cultivate thoughts and habits of vice in their leisure. They were both destroyed by their vices and lost every trace and vestige of their former splendor.

I would not have you believe that I am making this the plea of a radical reformer by saying that conditions are all bad and that the world is going to the dogs. The present social order is far better than any the world has ever seen before. What I want you to see is that we have made improvement, but that there is still room for more improvement. Christ taught of a better social order, and told us to pray for God's kingdom come on earth as it is in heaven. We must constantly be at work to realize higher values. We must constantly be awake to the ideals of the Master.

We are forever struggling to improve our circumstances, and yet how many of us are willing to improve ourselves? Because we are not willing to do so, we remain bound. The man or woman who is afraid of self-sacrifice will never achieve the object of his or her desire. It may

(Continued on Page 10.)

Shall We Share the Gospel with Others? IF SO, TO WHAT EXTENT?

One million, seven hundred thousand souls in Japan and Porto Rico alone are depending upon us. If we of the Christian denomination do not share with them the Gospel, they will never get it. February and March are "Foreign Mission Months" in the Southern Christian Convention. What will the answer be from us as individuals, Sunday Schools and Churches? We are depending upon each and every one to do his or her best in obedience to the command of our Lord, "Go ye."

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E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

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W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE TESTING TIME.

It is now to be seen, and proven, whether we of the Christian Church are missionary or not. Last May, in Richmond, in Convention assembled, it was decided to give the people a chance, and let them show whether they wished kingdom enlargement or not. Every man, woman and child in the Church can know, and will know, whether he or she gives anything to missions this year or not, and how much. For what we now give to missions goes direct to missions and not to Conference, or as a part of any other donation. Either through a budget of the local Church or individual gifts from members, or the Easter offering, or all combined, the call is made to every Church to give at least one-third as much to missions, home and foreign, as the Church pays its pastor on salary. This seems a modest request, for every Christian surely is willing to give at least one-third as much to carry the gospel to others as he pays to have it preached to himself.

But unless there is a very strenuous and energetic effort put forth by pastor and people now, the Churches will not even reach this goal. It is a departure: the people have not become accustomed to it, and unless pastors make the matter clear and plain from their pulpits, there will be hundreds of our people who will know nothing of mission period, nothing of the necessity of making an offering, nothing of the needs and opportunities before us. Surely this is the testing time with us if there ever was such a time. Shall we, or shall we not show at this time our desire for enlargement of the kingdom of our Lord? J. O. A.

THIS CRUCIAL AND GLORIOUS TIME.

Easter is to missions what Thanksgiving is to the Orphanage. Our Convention has so arranged it, and no doubt this is wise. The most momentous event that has ever transpired in the history of time is the resurrection of our Lord. This event surpasses in importance creation itself. That

we were created is an incident wholly inherent in the wisdom and plan of God. As individuals, we had nothing whatever to do with that. But being created, the most momentous event in human life and experience is as to whether the created soul shall be redeemed and saved. And the resurrection is the evidence and the supreme act in the plan of salvation. Without this, as an inspired writer declared, "We are of all men most miserable." Our whole hope of a future life and of salvation is blasted and disappears without the resurrection.

Jesus was and is the first fruits of them that slept, and unless He arose from the dead, we, who know of Him and accept Him, have no hope and our religion is a delusion and a snare.

The supreme act and test of the gospel is to proclaim the power of His resurrection to a sinful world. It was the power of His life, a power which death itself could not conquer that made us what we are, and when Jesus realized that He had this power, even the power over death, He commissioned His followers to proclaim that fact and His gospel to the uttermost parts.

So, it is the most fitting thing in the world that, at Easter time, we make offerings of service and real sacrifice, that we may help proclaim to the world the power of His resurrection. So our Convention, as other Churches of Christendom have done and are doing, has decided well and wisely that all our Churches be called upon to give this year, to carry the gospel to others, at least one-third as much as we pay to have the gospel preached to ourselves and in our own community, and as a part of this program the Easter offering is arranged and called for. Some Churches and pastors will undertake to raise their full quota and reach their goal through an Easter offering, and this can and will be reached if the offering is well planned and prosecuted.

The most cruel and killing thing in connection with the situation will be to do nothing at all, for the missionary cause suffers when the Church and Sunday School give nothing to missions and do nothing about missions.

How very easily do we make even the Church a center and an influence of selfishness. When any Church, or any Sunday School, decides to keep the gospel for itself and to do nothing to carry or send that gospel to others, in that act it destroys the very spirit on which and for which the Church was founded and exists. A Church may be selfish as well as an individual; and it is selfish unless it cultivates the spirit of giving that gospel to others, which gospel has been the power of salvation to those who believe in the community. It is through the missionary spirit only that a Church or a denomination grows and prospers. Neither the Christian Church nor any other Church, local or denominational, has been permitted of Almighty God to grow except as it has been missionary in spirit and in giving. The missionary spirit is inherent in the life and teachings of our Lord Jesus Christ, and when we rob the Church or an individual of the missionary spirit we take the very heart and power of the gospel out of such a life and Church.

This is a crucial period, for during this period our Christian Church in the South will decide whether it will carry out the commission of our Lord and obey Him or whether we will disobey and thus struggle on without the power of the Spirit that He has promised. "Go ye, and lo! I am with you"; but He has not promised to be with those who will not go. At the resurrection period, Christians should think of how they may do something to help make the power of that resurrection felt in the world, and to help carry or send the message of His resurrection to those at home and abroad who do not know and have not that power.

SELF-DENIAL.

Christ's whole life was one of self-denial. He could have been born in a mansion; He was born in a manger. He could have grown up in a palace; He grew up as a peasant. He could have wielded a sceptre over an earthly empire; He chose to walk with the lowly and the humble, and to have as His possessions not even a pillow on which to lay His head. He could have passed from the earth amid the thunderous applause of the rich and the mighty; He passed from it by way of the cross and with the sounds of execration ringing in His ears. Verily, verily, He spake the whole truth when He said, "If any man will come after me, let him deny himself and take up his cross daily and follow me." In that was contained the philosophy by which He lived and by which He would found and build up a kingdom on earth. All the empires and kingdoms before Him, and since His day, that have perished did so because they were founded on the philosophy of "getting," and not of giving; of self-indulgence, and not of self-sacrifice. The empires of the past have gone to pieces not through poverty or adversity, but through prosperity and gain. And ours must go the same way, and will go the same way, unless we shall learn and practice the doctrine of self-denial. Ours is even now the richest nation in the world; a people whose indulgence and luxuries amaze the rest of the world. And yet we call ourselves a Christian people, even while we know at least something of the life of our Lord Christ and the gospel of self-denial that He preached, and know further that even now millions are perishing because they have not the bread of life and know not the name and the power of the gospel of the Son of God. The rich and poor are relative terms, and the poor of one age have the luxuries and the indulgences of the rich of the previous age. If we wait till we have plenty before we give, and for that which we can easily spare without any sacrifice, we will wait forever and will certainly not follow our Lord when He said, "If any man will come after me, let him deny himself and take up his cross daily and follow me."

Are we willing to deny ourselves of things we need and feel we must have, in order to obey Him who gave all He had for us, and still waits, that we, through self-denial, make Him known to those who know Him not? J. O. A.

MISSIONS AND CHRISTIAN UNION.

The greatest prayer of Jesus was for the oneness of His people—that the world might believe that God had sent Him. Missions and union are essential to each other. Missions cannot be carried out without union, and union cannot be consummated without missions. Missions is too big for a divided Church; and missions is the only task large enough to unite the whole Church. The Church will never unite on an agreement in beliefs. Union of creeds is impossible. Union must come in the great work of saving the world. The abolition of disunion is not in the abolition of sectarianism. One star differs from another star, but difference in stars does not disturb the unity of the stellar world. The unity for which Jesus prayed was not organic union, nor Church union, nor doctrinal union, but spiritual union. Star light fades when the sun floods the world with light, and Church lights fade when the Light of the world floods the kingdom of God. Organic union fades before the oneness for which Jesus prayed.

Three movements have dealt with this question of union:

1. The Episcopal movement, as a "world conference on faith and order"; and its objective is the union of the whole Church, Protestant and Catholic.

J. O. A.

2. The Presbyterian movement, an interchurch conference on organic union—the union of all evangelical Protestants.

3. The disciples movement—an association for the promotion of Christian unity. This association co-operates with the Episcopal and Presbyterian movements.

Back of these movements, historically, other agencies have sought to solve the question of Protestant divisions. (1) The Evangelical Alliance, in 1846; (2) the Evangelical Alliance in New York, in 1873; (3) the Interchurch Conference on Federation, in New York in 1905, out of which sprang the Federal Council of the Churches of Christ in America, in Philadelphia in 1908; and from that date, quadrennial sessions have been held in Chicago 1912, St. Louis 1916; Boston in 1920, Atlanta in 1924, and Rochester in 1928. The only creed of that organization is "Jesus Christ as Divine Lord and Saviour." This body represents twenty-eight Protestant denominations and maintains a staff of workers at general headquarters in New York City, and an executive committee which meets once a year. This organization not only cultivates unity among Protestant denominations, but co-operation in the fields of education, temperance, peace and missions. Whatever may be said of its mistakes, there is certainly a finer spirit of friendliness among Protestant denominations, at home and abroad, than before the Federal Council was organized. Christian union need not disturb the autonomy of denominations. They may keep the "unity of the Spirit in the bonds of peace." The forty-eight States do not lose their separate and distinct character by their relation to the Federal government. In fact, their autonomy is better preserved by the union.

Railroads used to have different gauges, but business sense suggested uniform gauge, so that cars can run anywhere on different roads; but the companies maintain their own organizations and control their own business: but they co-operate to benefit of all, and the business world, too.

W. W. S.

GROWTH OF CHRISTIAN CO-OPERATION.

By REV. GEO. CHRISTIAN ENDERS, D. D.

The subject assigned me is one of many-sided interest. It is clearly stated and happily phrased; it is optimistic in tone and suggestive in thought, and it makes certain fundamental assumptions, which, if justified by the facts, are of far-reaching importance to Christianity. To investigate some of these assumptions is the purpose of this paper.

My theme, "The Growth of Christian Co-operation," assumes that, to a degree at least, we already have Christian co-operation. This assumption is strongly supported by the facts. To realize this, one needs only to call to mind the many inter-denominational and non-denominational Christian organizations, such as the Y. M. and Y. W. C. A., the Y. P. S., C. E., the Sunday School associations, and the Federal Council of the Churches of Christ in America. A large proportion of nearly all community welfare work is the result of Christian co-operation. We have much in common. We are followers of the same Leader, read the same Bible, sing the same songs and have the same moral and religious ideals. The things that unite us are greater than the things that divide; and while, in this respect, conditions are far from ideal, enough has been accomplished to hearten us for the tasks that lie ahead.

My subject also assumes that the Christian co-operation which we now possess is an achievement the outcome of progress, the result of a growth. This implies that upon the whole we are not losing, but gaining ground. We may have lost bat-

ties, but we are not going to lose the war. Therefore, our faces are set forward toward new ideals, and not backward toward the re-establishment of primitive Church conditions.

Normal growth is gradual and orderly and implies progress. Its law, the biologist tells us, is from simplicity through complexity to a new simplicity; from unity through diversity to a new, a higher unity. For instance, the simplest living organism, the amoeba, consists of a single cell, made up of a simple substance. This is an example of primitive unity. Any part of this cell can do the work of any other part. Growth for the amoeba means enlargement and division into other cells, each of which will be different in form and function from the mother cell. Some of them will be bone cells, some muscle cells, others will be cells of the nervous system, and so on. Here we have the change from the simplicity and unity of the amoeba to the complexity and diversity of the higher organism, as, for instance, it is found in the human body with its billions of cells. In the human body we can no longer say, as we can of the amoeba, that any part can do the work of any other part. Diversity has forever destroyed the primitive unity; but diversity has led to a new, a higher, a more efficient unity. The old order was a unity of sameness; the new order is a unity of co-operation.

The law of growth seems to have universal application. Go from the field of biology to that of economics. Here also in the industrial development of our country you can trace its progress from sameness through differences to co-operation, from unity through diversity to a higher and more efficient unity. The pioneer, who was farmer, house-builder, blacksmith, shoe-cobbler, wagon-maker and follower of numerous other occupations, represents the unity of sameness. Soon, however, others came to live in the community. One of these became a blacksmith, giving his whole time to that work; another became a carpenter, and so on. This development of division of occupations with its trade specialists shows clearly the progress of the law of growth in the direction of diversity, while the later displacement of the trade shops by the factories shows the movement toward a higher and more efficient unity.

Now, is it not true that this law of growth applies equally well to the progressive development of the Christian Church? It began at Pentecost in a simple, homogeneous unity. Three thousand, and later five thousand souls were gathered together and had all things common—common possessions, common interests, and common hopes and faith in the speedy return of a common Lord. Such a unity, inspiringly beautiful as it was, could not long exist. Important as it was in the beginning, it was equally important for the life of the Church that differences of opinion should arise. That such difference did arise, even in very early times, the New Testament gives abundant evidence.

Up to the time of the reformation, the Church authorities, by various means, were fairly successful in holding in check this tendency toward division, but not even the persecution of martyrdom could entirely prevent it. After the reformation, the hindrances to growth being now removed in the Protestant branch of the Church, divisions grew and multiplied to such an extent that there were established more than seven-score denominations, each one of which, to the exclusion of all others, as a kind of specialist thoroughly studied, and emphasized the importance of one or more thing which it regarded vitally essential to Christianity.

While this analytic, divisive movement was going forward, the counter-synthetic, unifying tendency was not inactive. Since the founding of Christianity, there have always been devout souls

who have longed for and worked for the answer of our Lord's prayer, "that they may be one." It would require volumes to make adequate record of all the movements toward union from the time when Paul brought harmony out of the discordant elements of the Church at Corinth down to the world conference on unity recently held at Lausanne.

Although the divisive movement had connected with it much to regret, much that was not of Christ, yet in spite of this it rendered great service to Christianity. Perhaps not otherwise could the essentials of Christianity have been so fully brought out nor so clearly distinguished from the non-essentials. In this way the analytic tendency has not only prepared the way for a real co-operative union, but has made such union an absolute necessity, for the greater the number of divisions, the greater will be the interdependence of the parts. The only alternative offered to many of the smaller denominations is "unite or die."

From now on, growth toward unity should be relatively rapid. The spirit of unity is not only "in the air," but in the minds and the hearts of the people. The ideal of Christian co-operation is now set before the Churches. May the Congregationalists and the Christians embrace the present opportunity of making a unique contribution to the achievement of this worthy ideal.

Defiance College, Ohio.

FOREIGN MISSIONS.

This is the special foreign mission period of the General Convention of the Christian Church. Every pastor, Church and organization should make this period one of most thorough inspiration, cultivation and sacrificial giving. Our Father expects every child of His to help bring all the others to Himself. Foreign missions is not a matter of sending the gospel to our inferiors; it is a matter of giving the gospel to our brothers. Foreign missions are as vital for one's own life and one's own Church as for the cause itself. No Church or pastor in the Christian Church can go through this Easter time unmindful of the call for foreign missions and be the same thereafter. Foreign missions are vital to the spiritual life and the development of both individuals and Churches. No family or Church can withhold life or money from the missionary enterprise and not lose thereby. Easter Sunday should be an occasion for a great outpouring of treasure at the altar of the Lord. Easter to Easter is to be our jubilee year. Will you help by making it such in your own life this Easter and by making your giving such as will make it a jubilee time in our foreign mission department?

The Easier Way.

It is easier to cut off names from a Church roll than to re-enlist them, if one is looking for an easier task. It will not take much time, prayer, patience, financial sacrifice to erase names of the inactive persons from a Church's roll, but it will take all of these elements to re-enlist them. Consequently, thousands of names are quietly dropped, the most of whom might have been unfolded into beautiful lives and good workers.

Come to think about that inactive list in your Church—how many of them are really bad? Are not the most of them good neighbors, fair citizens, even your personal friends? What is the business of the Church, anyway? What could be accomplished between Easter and Easter next year in re-enlistment if the Church will really face this part of its work! Yes, it is easier to mark them off than to re-enlist them.

W. H. DENISON,
Secretary General Convention.

CONTRIBUTIONS

SUFFOLK LETTER.

The annual visit to Franklinton Christian College was made February 25th to March 1, 1929, by Mrs. F. E. Bullock, Dr. E. C. Fry, Dr. C. H. Rowland, Mr. Sellars, and this scribe. The visit is gratuitous on the part of those who go, and they spend the time in sermons, lectures, addresses and class work. There are 160 students, the faculty, and many preachers who attend during these days. The program is arranged so as not to interfere with the regular college classes. The first twenty minutes is spent in a devotional season with the whole school. Then class work begins.

Mrs. Bullock had charge of special classes, and I had charge of the class of ministerial students and the preachers present. Public sermons and addresses are delivered in the chapel after class work and at nights. Visitors are admitted at the public addresses, and the negro spirituals are sung heartily by all. It is inspiring to hear them sing. Dr. Henderson, the president of the college, presides at these meetings, and the finest behavior and attention characterizes all the meetings. Drs. Rowland and Fry gave fine addresses.

These annual visits are arranged with the idea in mind of helping the negroes in their educational work. They have the idea, and the white people have, too, that the white people have had better advantages than they have had and that such visits will bring great inspiration to their race. But a careful study of the situation reveals the fact that both whites and blacks are benefitted. They learn from each other, and that is a mutual benefit. Both have learned most of what they know since the Civil War, and that means within sixty-four years. The main benefit derived from such association is a clearer knowledge of each other, and a keener appreciation of the race characteristics and mutual dependence upon each other. No opposite races, of all the five races in the world, are so friendly and harmonious in their relations as the negro and white races in the Southern States. Born and reared under the same conditions, their interests are common and their co-operation is a mighty force in business and religion. The white man leads in business and the negro in religion.

President Henderson is suited to his position, faithful in it, and his helpers, like Collins, Holt, and others, make a faculty capable and consecrated.

What the college needs is \$25,000 in money to finish the Bishop dormitory, which is a splendid building but unfinished, not even with a roof. Any man or woman who has heart and money enough to finish that building would render a service that would be rewarded in the greater work that the college could and would accomplish.

While there, we had private rooms, private dining-room, good food, and fine appreciation.

W. W. STALEY.

ELON LETTER.

(Dr. Peter Ainslie has just issued this challenge. I give it gladly my space in THE SUN this week.—W. A. H.)

WILL CHURCHES SIGN A PEACE PACT AMONG THEMSELVES?

One of the most remarkable documents in history is the peace pact between the political governments of the world, adhered to by many of the nations and, on January 15, 1929, ratified by the United States Senate, and, two days after,

signed by the President and the Secretary of State. It reads as follows:

"The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another."

"The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

There is hardly another document in history to be compared to this. Remarkably brief, containing only seventy-eight words, clear as a crystal in its outlawry of war, it registers the opening of a new era in the calendar of the world. Henceforth, nations are to face the difficult task of organizing for peace, difficult because through all history they have organized for war. It will not be discouraging if there are some failures, but the ideal has been released as the standard of the world. War is an outlaw. A new day has come. The integrity of the nations is challenged as never before. It is the triumph of an idealism that must take its place by the side of those miraculous achievements in modern science. A new world is coming into being.

But where are the Churches with their contribution of brotherhood? Is it possible for them to form a league of co-operation or sign an agreement for the abandonment of their isolations? The scientists and statesmen are moving forward with results that may be classified as modern miracles. Once there was a miraculous power in the Church; but in the luxury of their denominational pride the Churches—Eastern Orthodox, Roman Catholic, Anglican, and Protestant—have revealed an amazing contentment in their isolations. Long ago Christ said that a kingdom divided against itself cannot stand.

It is true that the Churches are not fighting each other now; neither are the French and Germans; but on the boundary line between France and Germany are many fortresses. The Churches have their magnificent buildings, many of them beautiful and worshipful, but so long as the Churches are divided these buildings are the fortresses of a denominational Christendom. Let one Church so much as reflect upon another and from these fortresses come thundering defenses and counter-attacks. Their schools, their Church buildings, and publishing houses are the arsenals of denominational Christendom. Is there no hope for a convincing expression of brotherhood among Christians? Are the Churches to remain forever the most backward organizations of men and women in civilization? Is not the whole world eager for something beyond what the Churches are now giving? Is the reality of a united Christendom possible?

Federation is doing a commendable work among Protestants, but those Churches that are in federation are moving very slowly toward each other. The conference on life and work and the conference on faith and order have made contributions to the conference idea, but the Churches in these gatherings show marked caution. Other Churches which are not included are even more reticent in their attitudes.

The scientists make their adventures and get permanent results for the blessing of mankind. So do statesmen, and we have the League of Nations, the International Court, and the outlawry of war—great steps in moral progress. But the

Churches are hesitant in adventures in understanding and appreciation of other Christians than those of their own Churches. Consequently, these times are not impressed by our faith or our love, and an unbelieving world is the price we are paying for our divisions.

The following peace pact for brotherhood among the Churches, having been submitted to one hundred Christians in various Churches, with the results herein stated, is now submitted to Christians everywhere, who are asked to send us their signatures, giving address and Church membership.

The peace pact for the Churches is as follows: "We, Christians of various Churches, believing that only in a co-operative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world; and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling Churches.

"We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ; and we propose to practice, in all our spiritual fellowships, the equality of all Christians before God, so that no Christian shall be denied membership in our Churches, nor a place in our celebration of the Lord's Supper, nor any ministry be denied the courtesies of our pulpits; and, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, whose we are and whom we serve."

W. A. HARPER.

DENDRON, VA.

"In God is my salvation and my glory: the rock of my strength, and my refuge is in God" (Psa. 62.7).

Beloved, the greatest wonder of the ages is the wonder of redeeming love. Isn't it glorious to know that the God of fathomless love, whose wisdom is infinite, and whose power is unlimited, foreseeing the fall of man, his ruin and wretchedness, devised the marvelous plan of redemption—entered into covenant with His only begotten Son, the second Person of the Blessed Trinity, to become the Ransomer. In the "fullness of time," the eternal Sun of righteousness arose and fell upon the awful darkness of a sin-cursed world.

The Lord God Almighty, who laid the foundations of the earth and called out the sun and his countless attendants, that they might declare "His glory," and publish to the world "His handiwork," is the same God who created man in His own image, and "so loved the world that He gave His only begotten Son, that He might become 'the Author of eternal salvation unto all them that obey Him.'" It was a gift undeserved, unparalleled; the highest, richest gift of His boundless love. The apostle calls it "God's unspeakable gift." So it was.

Just think of it: Christ, the "anointed" one, the Lord of glory, laid aside His royalty and came from heaven, that beautiful abode, to this region of darkness and shadow of death; from the throne where He was equal with God the Father—to the manger, cross and the grave! How great the condescension of the Son of God! He became incarnate and entered into the circumstances of guilty men to redeem them. The precious, sacred blood of the Lamb of God paid the penalty, satisfied Divine justice, and rolled away the curse. His blood is the sovereign remedy by which the dreadful disease of sin can be removed. It is the only cure. "The blood of Jesus Christ cleanseth from all sin"—it never fails. No sins are too deep a dye for the sacred atoning blood of our Lord—humanity's only hope of salvation—to wash away.

Jesus, the kind, loving, sympathetic, Divine Shepherd came from heaven seeking to save the lost. He came to lead us gently back to our Heavenly Father as the faithful shepherd goes after his sheep that is lost.

Thank God for Jesus Christ, for His matchless and sublime character, His vicarious atonement, His glorious resurrection.

Beloved, you must, if you want the blessings of God to come into your heart, be willing to forsake every known sin. You will need to be clothed in something more than your own righteousness if you ever walk the streets of the city of God and sing the stirring songs of Moses and the Lamb. The Bible makes it plain that there is not the slightest hope of salvation except through genuine repentance and faith in Jesus Christ, whose precious blood was the only sufficient ransom. Only Jesus can save.

Jesus Christ, our Lord and Saviour, He only can meet and master all our necessities and extremities. You will never belong to Jesus Christ until you have yielded all to Him; until you have submitted life and character to the transforming power of the comforting fact that Jesus Christ gave Himself for you.

Beloved, repent, believe in Him, trust Him, walk with Him, and you pass from death to life instantly.

E. B. WHITE.

Dendron, Va.

PROGRAM.

Following is the program of the Sunday School and Christian Endeavor Convention of Georgia and Alabama Christian Conference, to be held at Richland Christian Church, Richland, Ga., March 30-31, 1929:

MORNING SESSION.

- 10:45. Song Service—Led by Rev. G. H. Veazey.
- 10:50. Devotionals—Rev. C. W. Carpenter.
- 11:00. Welcome Address—J. H. Abell.
- 11:05. Response—Miss Marie Veazey.
- 11:10. Enrollment of Delegates and Organization.
- 11:30. Address—Miss Pattie Coghill; Alternate, Rev. J. D. Dollar.
- 12:00. Luncheon.

AFTERNOON SESSION.

- 1:00. Various Reports.
- 2:00. Address—"Young Men and the Church," by Rev. C. Carl Dollar.
- 2:15. Address—"Young Ladies and the Church," by Mrs. Ina Sorrell.
- 2:30. Round-Table Discussion—"Children and Young People's Work," led by Miss Susie Elder.
- 3:00. Adjournment.

EVENING SESSION.

- 6:00. Vesper Service on Church Lawn—Conducted by Miss Susie Elder.
- 7:00. Song Service—Led by Rev. G. H. Veazey.
- 7:10. Devotionals—Rev. H. R. Heard.
- 7:30. Round-Table Discussion—"Relation of the S. S. to the Church," led by Rev. A. H. Sheppard.
- 8:15. Address—"Worship in the S. S.," Rev. H. M. Gray.
- 8:30. Adjournment.

SUNDAY SESSION.

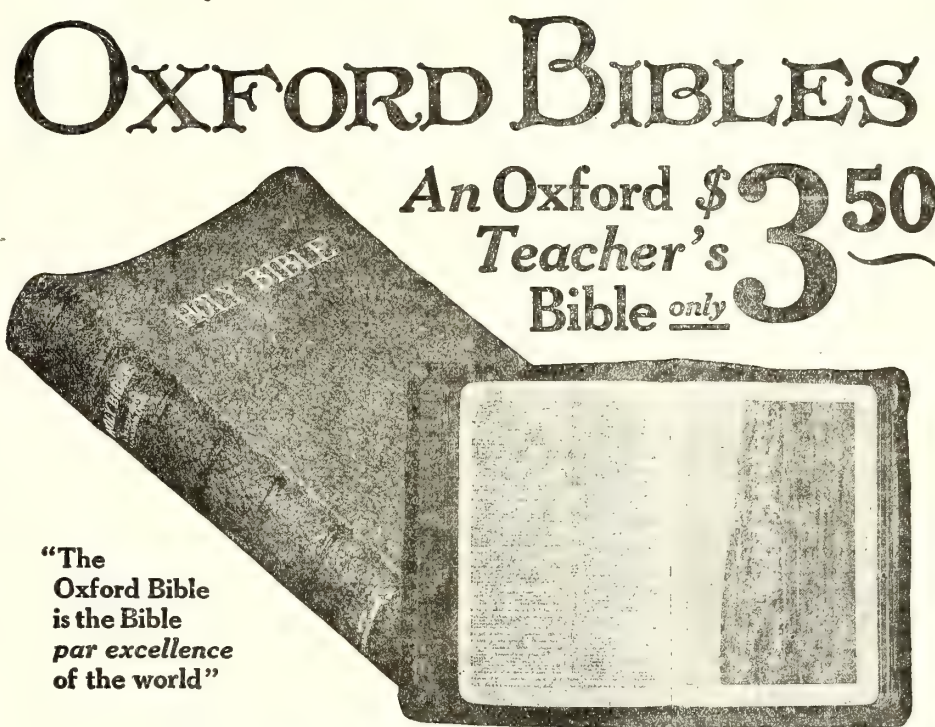
- 9:45. Sunday School, in Charge of D. S. Hogg, Supt.
- 10:30. Address—"The Organized S. S. Class," Rev. C. W. Hanson.
- 10:55. Intermission.
- 11:00. Song Service—Led by Rev. G. H. Veazey.
- 11:10. Sermon—Rev. Neil McAvarrrie, D. D., Sup't Congregational Churches in Georgia and Alabama.
- 12:00. Adjournment and Luncheon.

All delegates are requested to please notify Mrs. J. C. Tatum, Richland, Ga.
W. C. CARPENTER, President.
MISS ADDIE BELLE DOLLAR, Sec.-Treas.

FROM INAUGURAL ADDRESS.

The country is looking to President Hoover to employ strenuous means and efforts to enforce the eighteenth amendment and the Volstead act. He seems to have made a beginning, in that he has appointed to his cabinet a pronounced "dry" as Attorney General, and transfers from the Treasury Department to the Department of Justice a large part of the enforcement activities. While the President delivered one of the briefest inaugural addresses on record, the address gives more space and emphasis to law enforcement and the eighteenth amendment than to any other one theme. One paragraph from the inaugural gives the tenor of the whole: "I have been selected by you to execute and enforce the laws of the country. I propose to do so to the extent of my own abilities, but the measure of success that the government shall attain will depend upon the moral support which you as citizens extend. The duty of citizens to support the laws of the land is co-equal with the duty of their government to enforce

the laws which exist. No greater national service can be given by men and women of good will—who, I know, are not unmindful of the responsibilities of citizenship—than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor. Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. The worst evil of disregard for some law is that it destroys respect for all law. For our citizens to patronize the violation of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes and property which they rightly claim under other laws. If citizens do not like a law, their duty as honest men and women is to discourage its violation; their right is openly to work for its repeal. To those of criminal mind, there can be no appeal but vigorous enforcement of the law. Fortunately, they are a small percentage of our people. Their activities must be stopped."



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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MISSIONS IN SUNDAY SCHOOL.

A Sunday School has all to gain and nothing to lose by making missions an integral part of its program, for two reasons:

First: Missions are fundamental in the Word of God. They should, therefore, be fundamental in our teaching of youths. The Bible is the story of God dealing with mankind. It is an unfolding of His will, a revelation of His love. Now, because God loves the whole world, as well as any and every part of it, it is incumbent upon those who know Him, and have received His word, to give it to those who do not know Him and have not received His word. God Himself, through Christ, put this commission and command upon us. We teach missions and practice missions, therefore, not for humanity's sake, but for the sake of our Lord and His command.

Second: Through missions, God releases His power and makes known His will and way to us. Whosoever will do the will of God "shall know of His doctrine." In teaching our youths to make sacrifices for missions, pray for and give to missions, we are preparing them to know the deep things of God, and to realize the power of His love. The release of spiritual force and power, through missionary activity, is a fact not to be disputed or ignored. Paul had a desire to preach that all men might know the fellowship and the power of a mystery that had been hid till his day in the mind of God. That mystery, Paul said, was nothing more or less than that the Gentile as well as the Jew, the heathen as well as the Christian were to be brought into the fellowship of God's saving power and redeeming grace. If we wish our youths started in the right direction in things that pertain to the power of God, we need to teach and to practice missions in the Sunday School. Our youths waste millions of money on trifles that neither buy bread nor make character. The avenues of missions open up a way wherein our youths, through the Sunday School, may be led constantly toward the City of our God.

How?

There are innumerable ways in which missions may be made a vital part of Sunday School life, but in the Churches of the Conferences composing the Southern Convention, we have agreed repeatedly and unanimously:

1. That all Sunday Schools take a once-a-month offering for missions. That is, give the regular offering of one Sunday in each month to the cause of missions. In this, the school has all to gain and nothing to lose. It is safe, after years of experience in many schools, to say that any school not doing this certainly pursues, if not a selfish, at least a very short-sighted policy. Of course, the reason assigned by any school not taking such an offering is that it needs and must have all of its funds to buy its own literature and pay its own expenses. This specious argument may soothe the conscience of those who are indifferent to their Lord's command, but in reality they are just opposed to missions. They are mistaken wholly in their argument and conclusion. Further, the Mission Secretary makes this a personal matter, and has said repeatedly and now says again that if any school will give a once-a-month offering to missions for a year; and on this account brings the school in debt for its current expenses, or the purchase of its own literature, he will personally pay that debt. The fact is, there will be no such debt, for a school that has the faith to make an adventure like this on the resources of God always finds increased, rather than

decreased, revenue from the resources of God. It may be safely said that the Sunday School that does not take a once-a-month offering to missions has no logic and no facts to sustain its position, and is not lacking financially, but simply lacks in faith. Many superintendents and teachers and members of the school simply have not the faith to undertake even this program for Jesus' sake.

2. On the day the offering is taken, a special program for missions, using not less than five nor more than ten minutes, should be put on before the whole school. In this way, the school gets a missionary message, and the sad lack in all our schools and among our people today is that of information and its resultant inspiration. If some one in the school, appointed beforehand, will make a five to ten-minute talk on missions, have a prayer for our missionaries and missionary work, tell the story of self-denial and of conquest in the mission fields, this will increase interest in the school and make "Mission Sunday" among the most helpful and interesting of all Sundays of the month.

Especially needful is it that all the schools take a missionary offering once a month this year, and those that are taking it seek to increase their donations, because all Churches are asked to raise, through their Sunday Schools and their Church offering, and donate to missions at least one-third as much as they pay their pastor. It does seem that a Christian people would be willing to give, through their Church and Sunday School, at least, one-third as much to carry the gospel, with its blessings and benefits, to others without it, in the home and in the foreign land, as they pay to have the gospel preached to themselves. When we make our gifts to missions, we are making the most Christ-like, holy and unselfish gifts that we will ever make on this earth. We make all other gifts for the sake of humanity, in the name of sweet charity or benevolence; but the gifts we make to missions, we make solely and wholly for Jesus' sake.

J. O. A.

MISSION RALLIES.

Missionary rallies for the North Carolina Woman's Missionary Conference:

Alamance District—Graham, N. C., April 9th; superintendent, Mrs. W. P. Lawrence, Elon College, N. C.

Guilford District—Greensboro, N. C., April 11th; superintendent, Mrs. L. P. Wicker, Greensboro, N. C.

Halifax District—Virgilina, Va., April 16th; superintendent, Mrs. Alfred Hayes, Virgilina, Va.

Lee-Chatham District—Turner's Chapel, April 18th; superintendent, Mrs. Doyle McFarland, Jonesboro, N. C.

Randolph District—Ramseur, N. C., April 20th; superintendent, Mrs. I. H. Foust, Ramseur, N. C.

Durham-Wake District—Chapel Hill, N. C., April 23rd; superintendent, Mrs. G. H. Leonard, Chapel Hill, N. C.

Vance-Warren District—Liberty, April 25th; superintendent, Miss Margaret Alston, Henderson, N. C.

It is desired that the pastors shall attend the district rally in which are the Churches he serves. The Churches are asked to send representatives, even if there is no organization in them. In this way we can make these meetings representative.

MRS. C. H. ROWLAND, *Pres.*,
N. C. Woman's Missionary Convention.
Greensboro, N. C.

MISSION RALLIES.

The spring rallies of the Eastern Virginia Woman's Missionary Conference will be held as follows:

Norfolk District—Mrs. H. C. Caviness, superintendent; First Church, Portsmouth, Tuesday, April 2nd.

Naumond District—Mrs. B. D. Jones, superintendent; Suffolk Christian Church, Wednesday, April 3rd.

Franklin District—Mrs. W. D. Harward, superintendent; Isle of Wight, Thursday, April 4th.

Waverly District—Mrs. O. M. Cockes, superintendent; Barretts, Friday, April 5th.

MRS. L. W. STAGG, *Sec'y.*

WHY I AM A MISSIONARY.

BY DR. E. STANLEY JONES, *of India.*

I was at lunch at the American embassy at Buenos Aires last summer when a prominent lady turned to me and said, "I have been waiting to ask you why you do it? What impels you to go as a missionary among other people?"

There is perhaps much misunderstanding as to the motives of a missionary. Let me say here that we do not go because the nations to which we go are the worst in the world. Paganism is not something that can be pointed to on the map; it is something in the spiritual realm. Frontiers today are not geographical, but moral. We go to the East because it is a part of the world, and what we believe in for ourselves we believe is valid for the rest of the people of the world. We are not presenting Western civilization to the East, for Western civilization is only partly Christian. We tell the East to take what it finds good in our civilization, but we do not make it the issue.

Neither do we impose our ecclesiasticism upon the East, for we have built up around Christianity some things that are Christian and some that are not, some that will stand transplantation and some that will not. We put our ecclesiasticism at the disposal of the East, and say, "Take what is good and will fit into your own national life."

What we are trying to do is to give them Christ and to let them interpret Him through their own genius and life. If the East can show us something better than the Christ, then we will sit at the feet of the East.

One of the first things that impels us as missionaries is a basic belief in men. The missionary enterprise believes in people, apart from race, birth, and color. It says there are no permanently inferior peoples. There are undeveloped races, but there are untold possibilities in every human personality. A negro preacher to the American Indians laid the foundation of the missionary work of the Methodist Church. A Mohammedan looked at some of the outcasts of India who had been lifted out of their lowly condition by Christian missionaries and said, "Here you have turned animals into men."

We believe that each nation has something to contribute to the life of the human race. It would be a poor thing indeed for us to try to Anglo-Saxonize the world. It takes many instruments to make up a symphony; and many peoples to make a harmonious world. There is no mere giving nation and no mere receiving nation any more. All must be giving, all receiving. We expect to get back from the East as much as and more than we give.

As we believe in the people of the world, we want them to develop economically, politically, socially and morally. We do not believe the non-Christian faiths can produce this development. No nation can rise higher than its inmost thinking; no nation can be lifted until you lift the ideals that paralyze the life. The bloodclots that paralyze the soul of India are Kismet and Karma.

The Hindu gets under difficulty and says, "My Karma is bad." It paralyzes him and he sits down. The Mohammedan gets under difficulty and he says, "My Kismet is bad." Both tend toward fatalism; both tend to produce that fatalistic conception of life that has made the East nonprogressive.

I do not believe that India will permanently rise until Kismet and Karma are replaced by the cross. The cross stands for that optimism won out of the heart of pain. I have looked into the soul of the East; I have let the non-Christian speak at his highest and best, but I have come to the conclusion that these faiths are bankrupt. But they have very great assets; one can still have assets and be bankrupt. They have not sufficient resources to pay off the obligations they owe to their devotees.

Christ in life is inescapable. An Indian said, "Begin at India and her needs, and you come out at the place of Christ." It was Henry George who said, "I loved the people, and was led to Christ as their best friend"; and it was Cardinal Manning who replied, "I loved Christ, and was led to love the people for whom Christ died." It was a Hindu who said to me, "No one but Christ is seriously bidding for the heart of the world. There is no one else in the field." The modern man knows he must be religious after the mind of Christ or not be religious at all.

Everything is changing and being modified in the East. "All our customs are in the cooking pot," as an Indian said. Everything is changing except Christ. He stands unmodified, forcing modification upon everything.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 9, 1929.

Sunday Schools.

Previously acknowledged	\$2,167.73
Ether, N. C.	1.52
Holy Neck, Holland, Va.	8.00
Graham Providence Mem'l, Graham, N. C. .	11.45
Hines Chapel, McLeansville, N. C.	1.42
Suffolk, Va.	25.00
Hopedale, Burlington, N. C.	4.70
Lanett, Ala.	4.15
Zion, Moncure, N. C.	1.73
New Hope, Abanda, Ala.	1.94
Vanceville, Tifton, Ga.	1.10
Linville, Va.	7.75
Dendron, Va.	5.00
Parks Cross Roads, Ramseur, N. C.	2.63
Belews Creek, N. C.	3.92
St. Luke's, Dover, Del.	1.10
New Lebanon, Wentworth, N. C.	6.05
Oak Level, Youngsville, N. C.	1.60
Graham, N. C.	3.52
First Christian, Norfolk, Va.	7.02
Turner's Chapel, Sanford, N. C.	2.19
First Christian, Portsmouth, Va.	8.00
Mt. Bethel, Summerfield, N. C.	1.00
Ambrose, Ga.	3.38
Antioch, Harrisonburg, Va.	7.09
Bethlehem, New Market, Va.	2.09

Total \$2,291.08

Summary.

Previously acknowledged	\$18,974.28
Sunday Schools, regular	123.35

Total to date \$19,097.63

J. O. ATKINSON, Sec'y.

A CALL.

Jesus, in His matchless glory, had a plan and purpose in walking by the sea that day. He didn't just happen to be there; it wasn't an unexpected scene when He beheld a ship on the beautiful waters of Galilee with men at their tasks, busy, not idlers. And He called to them. Oh,

such a call! One that is still ringing from mountain-peak to peak. "And He called to them"—to whom? To the three men? No, it was to the young men. What a challenge! what a glorious privilege! what an honor to work side by side, hand in hand, with the Divine Master. Their father, Zubedee, with the best years of life spent, was left lonely, but happy to see his boys step out for God. What an opportunity!

Does not your heart gladden at Easter time when you ponder and meditate on the fact that you have a living Christ to worship? All four of the gospels tell us "He is risen." What marvelous words! What power! Words to revolutionize our hearts and lives. "He is risen." What an announcement to the world!

If this memorable event should have occurred this Easter, what power does Christianity have to make these immortal words head the list of programs going out over the air in message and song? How strong are we? How weak are we? How many doubting Thomases have weakened the onward march of Christian soldiers? After life there is action. Jesus said, "Go!" This message, this command, again is given to a young woman. How inspiring to see young folks serving and praising their Lord and Saviour, on the firing line for God.

A picture so beautiful, so uplifting, so entrancing, the word cannot paint one to compare. Jesus is calling to you today as of yore. He needs you. Won't you hear? Won't you go?

MISSIONARY PROGRAM FOR APRIL.

Young People.

Theme: A Call.

1. Hymn—"If Jesus Goes with Me."
2. Prayer.
3. Business Period.
4. Solo—(An appropriate Easter selection).
5. Scripture—Matt. 4:21-22, 28:1-10.
6. Leader to Read Article, "A Call."
7. One of our Missionaries (read sketch of Angie Crew's life).
8. One or Two Short Sketches from Study Book (to be read by two girls).
9. Poem—"My Debt" (page 17, February number of Herald of Gospel Liberty).
10. Prayer.

ANGIE CREW.

She does not know when she started to Sunday School. Born of parents keenly interested in Christian work, she was brought up in the Church. Her early schooling, including high school and one year of normal training, was secured at her birthplace, West Milton, Ohio, where she constantly attended the Christian Church. Following her normal work, five years were spent in teaching, thus fulfilling a dream of tiny girlhood, in which she felt she would be supremely happy if she could only teach school. The joy of this work almost cost her a college education—it came so near side-tracking her. Once when she was about twelve, she turned temporarily against the Sunday School and decided she would not go any more. But the "spell" didn't last long, and when she came back her interest in the work was greater than ever, leading her to become an active member of the Church and a teacher in the Sunday School.

All the time the feeling was growing upon her that she should devote her life to Christian work. Of this she says, "While teaching the beginners' class in Sunday School, I realized that I was happier in that work than in any other. It was then that I definitely decided to get a college education and take up some kind of Christian service." Publicly pledging herself to this in her own Church, she later entered Defiance College, where she completed her four-year course.

The campus life, with its Christian fellowship and high ideals, did much to develop her religious experience. Because of her mother's devotion to mission work, Angie, from a child, had been genuinely interested in it. When she was sent to her first student volunteer convention as the representative of the college Y. W. C. A., she was led shortly afterward to decide definitely to become a foreign missionary if the way opened. She did some fine work in the college religious activities and as secretary-treasurer of the Northern Ohio Student Volunteer Union.

Miss Crew has spent her first term of five years in Japan, where she did splendid work. After this present furlough she expects to go back to take up her work among the women and girls who need so badly just such an influence as hers. And this is the story of the deep and abiding influence of a Christian home and an early Christian training in the Church.

RECOMMENDED PLANS AND PROGRAM

February, March—Foreign Mission Months

THE SOUTHERN CONVENTION, in its Richmond Session last year, made February and March "Foreign Mission Months" for educational and informational purposes, culminating in an offering from all the Churches for Missions at, or on the nearest possible Sunday to, Easter—March 31, 1929. The goal set for the offering—Home and Foreign Missions—from Sunday Schools, and Churches, and individuals is \$33,000; Woman's Societies, \$12,000—total, \$45,000. Inasmuch as the entire amount thus asked must be raised by voluntary offerings, the Conferences, in their recent sessions, in which the matter was discussed, adopted and recommended to the Sunday Schools and Churches the following method to be pursued in reaching their quota of one-third as much for Missions as for pastor's salary:

FIRST: When a Church uses the Budget Plan, write into that budget one-third the amount of pastor's salary to go to Missions, and send this in monthly or quarterly.

SECOND: If the budget is not used, canvass the individuals of the Church and Sunday School to find out how much each will give to Missions and when, entering the same on a card prepared for the purpose and which may be had of the Mis-

sion Secretary, Elon College, N. C.

THIRD: Where neither of these plans is adopted, then endeavor to increase the offering from the Sunday School, and at or about Easter have a Missionary Rally and try to raise the entire amount of the quota at that one service, in conjunction with the monthly offerings from the Sunday School for the year.

Each Church and Sunday School should use one or the other of these plans.

MISSION BOARD, SOUTHERN CHRISTIAN CONVENTION, INC.

J. O. ATKINSON, Secretary - - - - - Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson XII—March 24, 1929.

STEWARDSHIP AND MISSIONS.

GOLDEN TEXT: "It is required in stewards that a man be found faithful."—1 Cor. 4:2.

LESSON: Gen. 12:1-3; Deut. 8:17, 18; Jonah 3:1-10; Mal. 3:7-12; Matt. 28:18-20; Acts 1:6-8, 13:1-3, 26:12-20; Rom. 1:14-16; 1 Cor. 16:21 2 Cor. 8:1-15, 9:1-15.

DEVOTIONAL READING: Psa. 96:1-8.

There is no alternative for the Christian Church in the matter of missions. She must be missionary or she is not Christian. Jesus Christ, the Head of the Church, said, "Go ye into all the world and preach the gospel to every creature." He was never more supreme than when He spoke these words. He had risen from the dead and He was conscious that all power in heaven and on earth had been given Him. "Go ye, therefore," He said. It is not a pious wish or a sentimental hope; it is an authoritative command. The Church of Jesus Christ need not call Him "Lord, Lord," unless it tries to do the things He commands it to do. Missions is the chief and all-inclusive business of the Church of Christ, and those of us who name His name ought to be about our Father's business. People who say that they do not believe in missions do not realize just what is involved in what they are saying. They are not only revealing their ignorance of the true nature of Christianity; they are revealing the poverty of their own spiritual lives. As a matter of fact, Jesus Christ commanded His Church to be missionary not only because of the wholesome effect it would have on the world into which it went, but because of the wholesome effect it would have upon the Church which went.

The missionary spirit is in fact both an effect and a cause. A man has so much of the spirit of Christ in his heart that he feels an impulse to share his blessings with others and to make Christ known to others, and in doing this it enriches his own life. In a sense, missions does as much, if not more, for us than it does for others. One thing certainly is true: we would not have the knowledge of Christ which we have, or enjoy the blessings which come through Christ which we enjoy if somebody else had not been missionary. Every one who reads these notes is the direct object and product of missions. To refuse to share with others the blessings which have come to us through Christ is a denial of the gospel of Christ. The Christian experience of Christ, as well as the command of Christ, lies at the heart of the missionary program. Paul went to the heart of the matter when he said, "The love of Christ constraineth us."

Thus far we have dealt with the "Why of Missions." The "How of Missions" opens up a comprehensive field. Motivated by this command of Christ, which in the heart of the Christian is interpreted as the request of a friend, and impelled by the experience of Christ in the heart, Christ's followers have sought in every legitimate way to make His riches of grace known to all men. Evangelistic missions, educational missions, medical missions, industrial missions, agricultural missions—in a hundred ways the gospel is being presented throughout the world—but all with one goal in view: to make the Spirit of Christ a living reality in character and life. If one should study the list of the missionaries of some of the larger denominations he would be surprised at

the various forms of missionary activity these missionaries are carrying on. Missions is not only the business of the Church; it is a many-sided business.

So much for missions. "Why 'drag in' stewardship?" however, some will say. Well, why not? As a matter of fact, the two are not twain, but one, and what God hath joined together let not man put asunder. The gospel is free in a sense, but it costs, and costs tremendously to take it in person and in institution to other lands and other peoples. Talk about big business and large sums of money! The missionary enterprise handles sums of money every year that make the budgets of some so-called big business look like pin-money or small change. But even at that, it does not handle as much as it needs or as much as it should handle; certainly not as much as the situation calls for. And why? Because men and women, young men and maidens, boys and girls do not have a proper sense of stewardship. They do not interpret their lives and their material possessions in terms of their relation to the extension of the kingdom of God. There are men who spend more for tobacco in a year than they give to missions. There are women who spend far more for unnecessary toilet accessories than they give to missions. There are young people and boys and girls who spend far more for movies than they contribute toward making Christ known to others. It would be a surprising and a disturbing thing for the average Christian to compare his expenditures for altogether unnecessary and even trifling things, with the amounts he contributes toward kingdom enterprises. A sense of Christian stewardship has not been established in our hearts and kept sensitive in our conscience. And because of that fact the Church at home and abroad suffers and the kingdom tarries. One sometimes suspects that one reason why people profess not to believe in missions is the fear that such a belief will cost them something. Money is an acid test after all.

There are, of course, other phases of stewardship, even in its relation to missions. There is, for instance, the principle of the stewardship of life. This is especially true in regard to young people. They are not their own, and they have no right to make any plans for their vocation or their location except in terms of its relation to the kingdom of God. In the light of the widespread and the deep-seated need of such large numbers over such large areas, it is inconceivable that God is not always claiming for Himself the youth of Christian lands for this great co-operative task of redeeming the world. No higher honor could come to a young person than to be accounted worthy to be called by the Lord into this great work. And to all those who go, there is the promise that the living Christ will go with them. To those who remain here, both young and old, there is the challenge to co-operation in prayer and purse.

CHRISTIAN ENDEAVOR.

Sunday, March 24, 1929.

TOPIC: "Making Jesus King."—Matt. 21:1-17.

Some Bible Hints.

People sometimes shout aloud words, the significance of which they do not realize. Let us think of meanings rather than phrases (v. 9).

Wherever Jesus comes, the "city is moved." If He came to Boston or Chicago or New York and spoke the truth, there would be tremendous excitement. Meantime are we moved? (v. 10).

The King demands house-cleaning. From us He asks heart-cleaning (v. 12).

Some welcome Jesus with loud voice, who later shout Him down when His demands grow clear to them (v. 16).

Suggestive Thoughts.

Jesus offers Himself to Jerusalem as King. He offers Himself to us. What are we going to do about it?

To the Jews came the moment to decide. Shall He be our King—King of our souls—or shall we refuse His rule. The same choice must be made by us today.

As King, He demands absolute obedience, not because He wants to be obeyed (He is meek and lowly, not power-seeker), but because the things He asks are essential to our happiness.

Jesus will be King over all life and not over part of it only. Smoe make Him King on Sunday in Church, and reject Him in business. With Him it is "all or nothing."

A Few Illustrations.

If we make Jesus King, in that act we not only promise to follow Him, but to make all our possessions His. We surrender self and all its belongings.

Jesus attracted the multitude superficially. Interest was only skin-deep. The people had no noble purpose. What attracts us to Him?

Each must crown Jesus King for himself. "I will follow Thee" is the act of crowning Him. He accepts no mob allegiance, but only individual allegiance.

The purification of the temple was a symbolical act. So must our lives be cleansed that accept Him as King. What is there in us to cleanse?

To Think About.

Why should we make Jesus King today?

What right has Jesus to be King?

What follows when Jesus becomes King?

THE CHRISTIAN AND HIS THOUGHTS.

(Continued from Page 3.)

sound old-fashioned to speak of sacrifice and duty in this modern age, but we must remember that it is through these, and through these only, that we can obtain ultimate and true happiness. It is hard indeed to cultivate this mental garden of ours, and it is only through self-crucifixion that it can be accomplished.

It is a known fact that our attention cannot be divided between two things. In other words, we will find it impossible to fill our mental gardens with weeds and at the same time have them full of fragrant flowers. It is also true that if we carefully cultivate this mental garden of ours so that it abounds in exquisite beauties, and make it our business to see that no weeds are admitted through our carelessness in reading or listening to the wrong things, there will be no opportunity for the weeds to push out the flowers. Thus, it is of vital importance that we become the master-gardener of our own mind, tending it as carefully as any gardener would his garden of earth, for by so doing we can make ourselves masters of our circumstances and environment.

Dwight L. Moody offers an exceptional example of the thinking-in-your-heart theory. He was still quite young when he chose his life's vocation of God's ministry, and when he told his pastor of his decision, the pastor did everything in his power to discourage him. He knew that Dwight was very reticent, and imperfect in his speech, and he was afraid that he would never overcome his defects so that he could speak in public. He hated to tell this to the young boy, so he encouraged him to go on in the Christian cause which he had chosen, but he did not encourage him to enter the ministry. Instead, he tried to reason with the boy and show him that a man could be in a trade or profession and still be a Christian. He thought he was doing what was best for the boy's own good, as he hated to think of the bitter embar-

rassment and failure that he was sure would be the only result of Moody's attempt to preach. This boy had thought in his heart that he was going to be one of God's messengers; he had filled his mental garden with the good seeds of purposeful thought, and he would allow nothing to come in that would in any way not harmonize with the goal he had set to reach. What was the result? He had a fixed thought in his heart, and because of that thought he became, not the lamentable failure his own preacher had predicted, but one of the world's greatest pulpit orators and one of the most powerful influences for good the United States has ever seen.

Not only is thought an important factor in the making and breaking of success, but its relation to our bodily health and physical well-being is unquestioned. Has it ever occurred to you who is apt to have the most numerous cases of sickness? If it has, you will know that they are the people who are in continual fear of catching something. When some one worries over drafts, open windows, rain, etc., because of the possibility of catching cold, you are usually safe in saying that person will have the cold he was worrying about by the next morning. Medical authorities now claim that the great majority of ills of mankind are not ills at all; that they are largely imaginary. In other words, people are sure that they have something that they haven't, and the result is that such a mental state often brings on the trouble. One of New York's most famous physicians claims that 60 per cent of the people who come to his hospital are troubled with only psychological ailments.

In reading, I found this paragraph which I believe to be essentially true: "Disease and health, like circumstances, are rooted in thought. Sickly thoughts will express themselves through a sickly body. Thoughts of fear have been known to kill a man as speedily as a bullet, and they are continually killing thousands of people just as surely, though less rapidly. The people who live in fear of disease are the people who get it. Anxiety quickly demoralizes the whole body, and lays it open to the entrance of disease; while impure thoughts, even if not physically indulged, will soon shatter the nervous system."

Throughout the centuries, thought has been one of man's most valuable possessions, and it is up to us to recognize this and to keep it so. We can use it to tear down, or we can use it to build up. Men who have cherished lofty ideals and visions are the men who have given the beautiful to the world. Inventors, poets, composers, painters and prophets, all of these and many more have done their part toward making the world more and more as Christ would have it. So I say to you: cherish all that is fine and good—visions, ideals, music, pure thoughts; for from these will be produced the real world in which you live, and this world will be one of heavenly environment if you will but build toward that end.

Let me repeat the advice that Paul gave to the Phillipians: "Finally, brethren, whatsoever things are true, honorable, just, pure, are lovely, of good report, think on these things."

MISSIONARY RALLY.

The rallies of the Alabama Woman's Missionary Conference will meet March 9th at Cragford, with Cragford Church, and March 10th with Antioch Church, Lineville and Wadley groups meet with Cragford, and New Hope and Roanoke groups with Antioch. Dr. Fry and Dr. Atkinson are to be with us.

We are expecting these two days to be the biggest in the history of our work. Will each Church make a special effort to be well represented? We need you, and you need the inspiration and information you will receive at these rallies.

MRS. W. M. MELTON, Pres.

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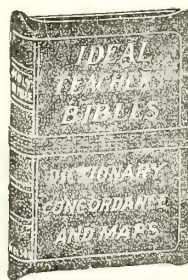
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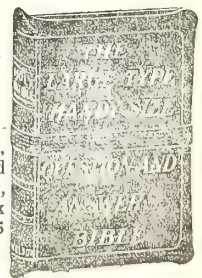
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One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

DECIDE AND DO.

"I am resolved what to do."—Luke 16:1-9.

The steward of our Lord's parable cheated his master in order to make friends for himself. Christ certainly does not commend the steward for his dishonest conduct, but He sets him before us as an example of prompt, resolute and decisive action. He would have Christians show as much resolution in the ways of God as worldlings show in the ways of the devil.

Good resolutions have been compared to the steps of a tower. They are made of marble—solid, strong, beautifully cut and polished. We look at them with admiration. But what is the use of them if we merely look at them and admire them and do not mount them?

Just so is it with good resolutions that remain nothing but resolutions, and are not translated into deeds. They are beautiful resolutions, accurately cut, finely polished; but the steps do not know our feet, the lovely resolutions have no contact with our lives. And a resolution that is only admired is not admirable. It is the faith without works which James declared to be dead.

Therefore, be resolved what to do, and then do it!

Prayer.—Dear Saviour, our Pattern in all things, enable us to be resolved, as Thou wert. May we enter into Thy determination. Thy will be done, in us and by us, on earth as it is in heaven. *Amen.*

TUESDAY.

ME AND MYSELF.

"Not what I would that do I practice; but what I hate, that I do."—Rom. 7:14-25.

Paul recognized in himself two Pauls: one worked for the good, the other loved the evil. He found a ceaseless struggle going on between the two Pauls, and he watched it with the keenest anxiety. He knew that, for him, nothing else was so important as the issue of that conflict. "Wretched man that I am!" he cried.

"Who shall deliver me from this Paul that is hanging about my neck and dragging me down to death?" And then he straightened up and shouted, "Jesus Christ, my Lord, can deliver me, and will deliver me. Praise God!"

This is the experience of every true Christian. Christina G. Rossetti knew the struggle, and put it into a poem:

"God, harden me against myself:
This coward with pathetic voice
Who craves for ease and rest and joys.

"Myself, arch-traitor to myself;
My hollowest friend, my deadliest foe;
My clog, whatever road I go.

"Yet, One there is can curb myself,
Can roll the strangling load from me,
Break off the yoke and set me free!"

What we need is to make Christ our other self. If we do that, then we are safe, and not till then.

Prayer.—Our Saviour, so permeate our house of life that there shall be no room save for Thee. Take us, possess us, now and forevermore! *Amen.*

WEDNESDAY.

TALKING AHEAD OF BELIEF.

"That which we have seen and heard, declare we unto you."—1 John 1:1-10.

John, the beloved disciple, had seen and heard wonderful things. He, like Paul, knew whom he believed, and was fully persuaded before he tried to persuade others.

This is what was once said by John R. Mott: "We must see things clearly ourselves before we can proclaim them with power to others. We must not talk ahead of our beliefs." That is one of the secrets of Dr. Mott's power over men: he has mastered his subject, and therefore the subject has mastered him. So also it masters his hearers.

There is much talking ahead of belief today. We talk—many of us—twice as much as we study and think, whereas we should study and think twice as much as we talk. Effective speech must have a large background of what is left unsaid, but packed into belief, into faith, and into living.

Prayer.—Dear Lord, we believe. Strengthen our belief; deepen our knowledge. And may we testify of what we know and of what we assuredly believe. *Amen.*

THURSDAY.

SUFFERING TOGETHER, GLORIFIED TOGETHER.

"If so be that we suffer with Him, that we may be also glorified with Him."—Rom. 8:12-18.

In Paul's mind there was a necessary relation of cause and effect between suffering and glory. He saw clearly that Christ's sufferings made up Christ's glory. Christ is exalted above all because He suffered for all. Christ's cross was His throne. The atonement was His crown. Sacrificial love was the law of His kingdom. For these reasons, Paul linked sufferings and glory in all his thoughts and writings.

"Depend upon it," says J. Stuart Holden, "the measure of your real love and loyalty to Jesus Christ is manifested by the weight of the cross which you have to bear as His follower and His witness. This is what it means to love Him."

Prayer.—Our ever-blessed Saviour, we would not have Thee bear the cross alone. Our glorious King, Thou wouldst not have Thy glory to Thyself. Ah, happy partnership of sufferings and triumph. *Amen.*

FRIDAY.

THE POISON OF BAD TEMPER.

"Then was our mouth filled with laughter, and our tongue with singing."—Psa. 126:1-6.

When this is true of us, we are quite certain to be in good health. Good spirits and good health go together uniformly.

Bancroft, the famous historian, reached the age of ninety in splendid vigor. He said that the way to live long is never to lose one's temper. To be sure, we may inherit weak bodies, and that inheritance may shorten our lives; but, other things being equal, a person of a kindly and cheerful disposition is apt to live much longer than one who is ugly and morose and the victim of worries.

The physiologists, indeed, have discovered that bad temper actually causes the secretion of poisons which sap the strength of the body. Bad temper does spiritual harm in abundance, but it also does a vast amount of physical harm, and those who will not avoid it on account of the former may be persuaded to avoid it because of the latter.

Prayer.—Lord of life, and light, of sunshine and good cheer, Thou art the unfailing source of joy. Make us happy, dear Lord, and may we count all gloom as closely akin to wickedness. *Amen.*

SATURDAY.

GREAT DARKNESS, GREAT LIGHT.

"The people that walked in darkness have seen a great light."—Isa. 9:1-7.

Every one is sure at some time to be obliged to walk in the dark. As the earth must spend part of its hours in the darkness, so certain is it that a part of our life on earth must have trouble and sorrow for its dwelling-place. If we make up our minds to this, we shall not be overwhelmed by it when it comes, but will endure it with heroism and good cheer.

F. W. Faber, the writer of lovely hymns, once penned these lines: "Let us serve God in the sunshine, while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes." After that nightfall, the endless day!

Prayer.—O Thou, Light of the world, we will live with Thee, and have no fear of the darkness outside. We will live with Thee, and find in the place which Thou hast prepared for us the everlasting light. *Amen.*

SUNDAY.

YOU CANNOT, BUT SOME ONE CAN.

"They called upon Jehovah, and He answered them."—Psa. 99:1-9.

Once a man sent his servant to deliver a letter. The servant, who was somewhat lazy, after a while came back with the letter. "Why didn't you deliver it?" asked the master. "I couldn't," replied the servant. "Why not?" "There was a deep river, sir; I couldn't get across." "But wasn't there a ferryman there?" "I don't know, sir. If there was, he was on the other side."

"Did you shout over to the other side to get the ferryman?" "No, sir." "You rascal! It is true there was a river and you couldn't cross it, but there was some one who would have taken you over. You ought to have cried out to him."

This is a parable of salvation. Our sins make a deep, dark river, which bars our onward progress. We cannot get over the obstacle, for the river is too deep to wade, too swift to swim. But there is a Ferryman there, ready to take us over, if we will only call out to Him. What we cannot do, some one can. We cannot save ourselves, but He can save us. He is there for that very purpose. He is waiting, and expecting our hail. If we do not care enough for His help even to ask for it, He will not force it on us. The river is there. The boat is there. The Ferryman is there. What fools are they who will not be ferried across!

Prayer.—Lord's Prayer.

NOTICE.

The Vance-Franklin and Warren District Missionary Rally will be held at the Liberty (Vance) Church, Thursday, April 25th, beginning at 10 o'clock A. M.

I want every pastor in the district to begin making plans, so that he will be able to attend the rally; and also every Church to begin making plans to send delegates, whether they have a missionary society or not. I am so anxious that every pastor in the district attend the rally and every Church be represented. Let us heed the theme for our rally this year, "The Call of the Master," and get busy in the mission work and attend the rally, thus making it the best that we have ever held in our district.

Don't forget the time and place—Liberty (Vance) Church, Thursday, April 25, 1929.

MARGARET ALSTON,
Henderson, N. C., R. 1. District Leader.

Christian Orphanage

Dear Friends:

Our financial report this week is better than last week, and we feel better. If our Church folks could realize the great responsibility we carry in this work, I believe they would make a greater effort to help us carry it.

I dare say if any member of our Church would find a man with his machine in the ditch and could not get it out alone, of course they would stop and help him, and they should. A friend in need is a friend indeed."

Some weeks ago we were going to the hospital to see one of the Orphanage children who had had an operation. The road was covered with snow and very slick, and going down a steep grade the machine skidded and came very near going into the side ditch so close we were afraid to move without help. My wife was driving, of course; very fortunately for us, because I might have gone into the ditch. Some friends came to our rescue and helped us straighten our machine, and we went on our way. But our friends helped us because we could go no farther without help.

Now, friends, in this Orphanage work we need you to help us carry the burden. The income since the first of the year has been just one-half of the cost of running expenses. Now, if some one would go to your Church and tell you that the Orphanage was giving the children just half enough to eat, just half enough clothes to wear, what would you think of your superintendent? Would you think he was doing his duty? But whose fault would it be? He can only give what you furnish. He is your servant, and can only use what you give him to use. The responsibility is yours. We have the smallest cost per child of any orphanage I know. We try to make every dollar count. Last year our cost per child per day for board, clothes, schooling and everything was 63 cents. Some other orphanages I know are one dollar per day per child. So you see we do not waste your money. These children are yours. They are the wards of the Christian Church. Will you come to our rescue?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 14, 1929.

Brought forward \$1,996.04

Sunday School Monthly Offerings.

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147.57

Grand total \$2,378.17

DEMAND UNION.

So suddenly has it come upon them that the Churches of America can scarcely credit the tidings from the recent meeting between commissioners of the Presbyterian and Methodist Churches. Yet every particle of information from the Pittsburgh gathering indicates that the officially designated representatives of these two great denominations are determined that their Churches shall become organically united, and that without delay. The official communique given out at the close of the recent conference speaks of the commissioners' "resolute purpose to proceed at once" to bring this epochal event to pass. Because of the far-reaching significance of this proposal, the *Christian Century* desires to reserve its comment until fuller knowledge and ampler space make adequate consideration possible. For that reason, we are content herewith merely to announce that the effort toward unity is under way; to ask for it the faith and prayers of all Christians, and to promise that our next issue will contain a full editorial discussion.—*Christian Century*.

OFFICIAL NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention, at its last session, accepted an invitation from Newport News to meet there in 1929. But inasmuch as their new Church will not be completed by the time of the Convention, the Newport News people have asked to be relieved from entertaining this year. The executive committee is, therefore, anxious to receive an invitation for the coming session of the Convention. Please take this up with your school and notify us if you wish to entertain.

J. F. WEST, JR., President,
F. C. LESTER, Rec. Sec'y,
W. C. HOOK, Ex. Sec'y,
Executive Committee.

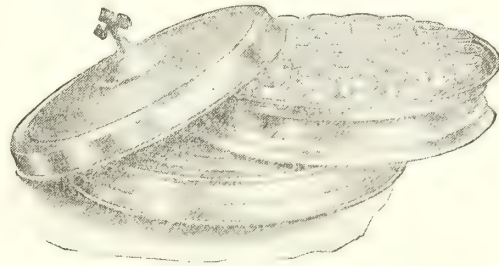
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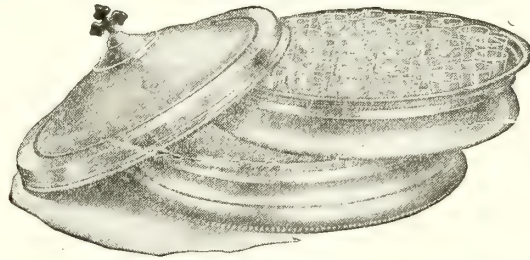
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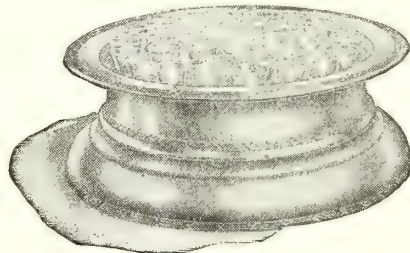


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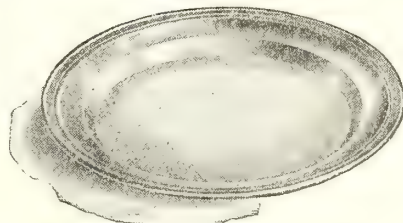
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Send Orders to THE CHRISTIAN SUN,
1536 E. Broad St., - - - Richmond, Va.

A SOLEMN OBLIGATION.

The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God's reserved portion.

Some have been dissatisfied, and have said, "I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work." But will you rob God because you think the management of the work is not right? Make your complaint plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right.

Read carefully the third chapter of Malachi, and see what God says about the tithe. If our Churches will take their stand upon the Lord's word, and be faithful in paying their tithe into His treasury, more laborers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld the tithes, or made use of them to support other lines of work.

God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for

these other lines of work. They are to be sustained, but not from the tithe. God has not changed; the tithe is still to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury.

Those who go forth as ministers have a solemn responsibility devolving upon them which is strangely neglected. Some enjoy preaching, but they do not give personal labor to the Churches. There is great need of instruction concerning the obligations and duties to God, especially in regard to paying an honest tithe. Our ministers would feel sadly aggrieved if they were not promptly paid for their labor; but will they consider that there must be meat in the treasure house of God wherewith to sustain the laborers? If they fail to do their whole duty in educating the people to be faithful in paying to God His own, there will be a shortage of means in the treasury to carry forward the Lord's work.

The overseer of the flock of God should faithfully discharge his duty. If he takes the position that because this is not pleasant to him, he will leave it for some one else to do, he is not a faithful worker. Let him read in Malachi the words of the Lord charging the people with robbery toward God in withholding the tithes. The mighty God declares, "Ye are cursed with a curse" (Mal. 3:9). When the one who ministers in word and doctrine sees the people pursuing a course that will bring this curse upon them, how can he neglect his duty to give them instruction and warning? Every Church member should be taught to be faithful in paying an honest tithe.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not

open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

MRS. E. G. WHITE.

THE SUN LETTER.

It is encouraging when we send out invitations to THE SUN subscribers, asking them to renew, and they gladly respond to our invitation. We receive many kind letters, telling us how they enjoy reading THE SUN and that they look forward to its weekly visits. The reason some do not take it is because they have never read it and have not received its spiritual rays. We want to ask our pastor to send us the names of those in their Churches who are too poor financially to pay for it but would enjoy reading it. We will see that they get it free for one year. Please be kind enough to do this. We can take care of fifty subscriptions of this kind. We must raise \$2,000 for THE SUN from April 1st to July 1st. Help us do this by sending in renewals and new subscriptions.

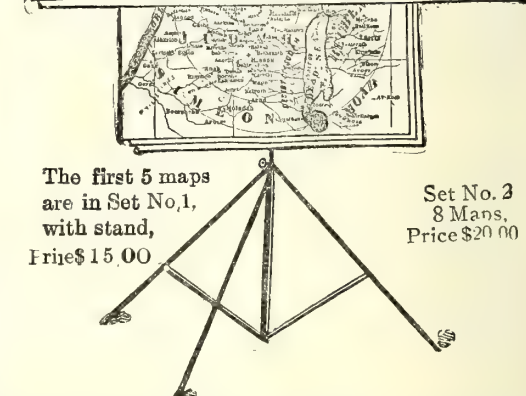
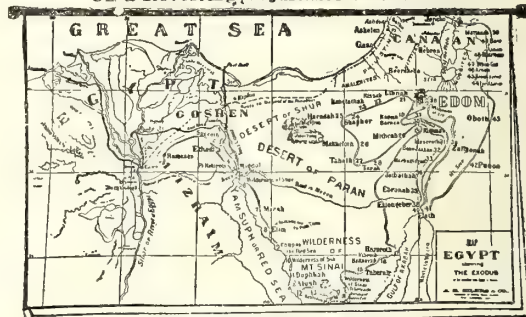
CHAS. D. JOHNSTON,
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OBITUARIES.

BRUCE.

John Robert Bruce was called to his reward February 12, 1929. He was 61 years, 5 months and 25 days old. He never made a public confession, but had made statements that he was ready if he should be called. He leaves behind a wife and seven children. May the Lord bless this bereaved family. Funeral was conducted by the writer.

W. C. MARTIN.

AYSCUE.

Mrs. Iber Doris Ayscue was born April 19, 1910, and died February 13, 1929. In early life she professed faith in Christ and united with Liberty (Vance) Christian Church. She was faithful to the Church.

Mrs. Ayscue leaves to mourn her death her husband, one daughter, father, mother, two brothers and two sisters and a host of other relatives and friends. Services were conducted by the writer, and interment was made in Liberty Cemetery. May the Lord comfort the bereaved.

H. E. CRUTCHFIELD.

McADAMS.

Mrs. G. S. McAdams was born February 14, 1876, and died February 9, 1929. In early childhood she professed faith in Christ and united with Mt. Zion Christian Church. She was loyal to her Church. In 1892 she was united in marriage to Mr. G. S. McAdams. He went to his reward about four years ago.

She leaves to mourn her departure eleven children, five sisters and one brother, and many other relatives. Services conducted by the writer. Interment was made in Mt. Zion Cemetery. May the Lord comfort the bereaved.

H. E. CRUTCHFIELD.

AYSCUE.

On Wednesday, February 13, 1929, our community was made sad when the death angel called one of our splendid young women from labor to reward. Iver Doris Ayscue, youngest daughter of Mr. and Mrs. Jim Ayscue, was born April 19, 1910 (age, 18 years, 9 months and 25 days). On January 1, 1928, she was married to Wesley S. Ayscue, and for thirteen months and thirteen days they were a devoted and happy couple. To them was given one little girl, Catherine Ramona. The beauty of her sweet, Christian life was reflected in the way she so patiently bore all her sufferings. Like the Master, she never complained. At no time during her long and severe illness was she heard to murmur, but would always say, "I feel better."

Doris never mentioned dying, but looked forward to living. She wanted to go home, and set Wednesday as the day to go—the day on which she went to that eternal home, "the home of the soul." She was under the care of three good physicians and good nurses. Her sister, Leona, stayed with her both day and night while in the hospital. Words fail to describe the sufferings of her so young, and neither can we understand why it

should be. But we know that He is too wise to make a mistake, and we trust her going will prove the means of reviving others to heaven.

We sometimes wonder why one so young and promising should be called. Then we remember that no family here would be natural with all its members of one age. Even so God is choosing the best of all ages to make up that heavenly family. Therefore, God the Father is only transplanting the buds, that they may blossom in heaven.

Doris professed faith in Christ and united with Liberty (Vance) Christian

Church at the age of eleven years. She was ever ready to do what she could. In Christian Endeavor work she was always ready to help out the program committee by filling her place or the place of any absentee. She had a very pleasing and winning personality, always greeting you with a smile. Only a couple of hours before she died she smiled and said, "I am better."

Doris was a loving child in the home, a devoted wife and a friend to all. She leaves to mourn their loss a devoted husband, infant daughter (six weeks' old), father, mother, two brothers, C. O. Renn

and Morris Ayscue; two sisters, Mrs. Chester Smith and Leona Ayscue, and a host of relatives and friends.

Funeral services were conducted by her pastor, Rev. H. E. Crutchfield, and interment was made in the cemetery at her Church. Members of the Young Ladies' Sunday School Class acted as honorary pallbearers. The floral designs were beautiful, characteristic of the beautiful young life. She will be missed in the home, in the Church, and the community, but we bow in submission to His will, realizing that our loss is her eternal gain.

MRS. R. J. NEWTON.

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MARRIAGES

ADKINS—TOWLER.

Miss Mable Adkins and Mr. H. W. Towler were united in marriage at the home of the writer Saturday evening at 8 o'clock, February 16th. Only a few of their immediate friends were present. They will make their home near the city. Their many friends wish them a long and happy life.

M. T. SORRELL.

SIMPSON—SUTTON.

On February 6, 1929, at the home of Rev. and Mrs. J. W. Patton, Miss Elsie Pauline Sutton was married to Mr. Claude L. Simpson. Mrs. Simpson is a daughter

of Mr. and Mrs. George T. Sutton, of Bethlehem Christian Church.

Immediately after the ceremony they left by auto for a trip through Florida. Long life and happiness to them, and every good satisfaction of mind and heart.

J. WEBSTER PATTON.

HUEY—LOY.

At Elon College, N. C., January 13th, Dr. J. U. Newman united in the bonds of matrimony Mr. H. Huey, of Alabama, and Miss Josie Loy, daughter of Mr. and Mrs. William Loy, of Elon College. For several years she was a student in Elon



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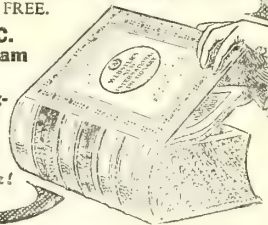
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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, MARCH 21, 1929.

NUMBER 12.

THE SUN'S OBSERVATORY

By REV. STANLEY C. HARRELL.

BREAKING WITH THE PAST.—

The Hyde Park Baptist Church of Chicago has departed from the time-honored custom of Baptist Churches and has called an unimmersed minister to be its pastor. The new pastor is the Rev. Roland W. Schloerb, who succeeds the Rev. Charles W. Gilkey. Mr. Schloerb is not a member of the Baptist denomination, and he is called with the understanding that he will not be immersed. The Hyde Park Church is the Baptist Church of the University of Chicago, and numbers among its membership members of the faculty of both the university and of the divinity school. The Church is to be operated in the future on the basis of "open membership." While this is a departure from the accepted Baptist custom in one respect, it is in line with the right of each local Church to determine its own policies, a right which the Baptists have always contended for.

CHURCH UNION IN PORTO RICO.—

For a number of years there has been a fine spirit of co-operation among the denominational missionary agencies in Porto Rico. Many readers of THE CHRISTIAN SUN have heard Rev. D. P. Barrett tell of the co-operative spirit and the fine fellowship that obtains among the workers in that field. Mr. Barrett said that going to conference did not mean attending a gathering in which only representatives of one denomination had met for deliberation; but that it meant the gathering of representatives from all the evangelical Churches. All the candidates for the ministry have been trained for some time in a union seminary, in which the various subjects were taught by the best-qualified teachers available, no matter what denominational connections might be held by the teacher. A religious journal has been maintained which ministered to the needs of the entire field. This periodical has been described as the best evangelical journal of religion printed in the Spanish language.

THE JONES LAW.—

One of the first moves toward a more effective enforcement of the national prohibition laws, and one which gives promise of going a long way to make prohibition more respected, is the passage of the Jones law. This law does two things. It changes the status of the violator of the prohibition laws, making the crime a felony. It also makes the penalty of those who are convicted more severe. The law provides for a maximum penalty of five years' imprisonment or a fine of \$10,000, or both. In this act is provided a means of adequately dealing with the professional bootlegger. Five years in a Federal penitentiary is calculated to make the man who is tempted to disregard the law take a second thought before he rushes into a career of crime. Now, if those who are charged

with the work of enforcement put honest efforts into their task, we are in a fair way to see whether prohibition can be enforced. The law advises those who are charged with enforcement to "discriminate between casual or slight violations and habitual sales of intoxicating liquor, or attempts to commercialize violations of the law."

For the past two years a committee representing the Congregational, Christian and United Brethren Churches has been working on the task of effecting organic union between these three bodies. A satisfactory basis of agreement has been worked out; that is, a basis of agreement which is satisfactory to the members and representatives of these three connections in Porto Rico. The only thing required to make this union an accomplished fact is the approval of the parent mission boards of the respective denominations in this country.

In the light of the present relationship between the Congregational and Christian Churches in this country, there can be little doubt but that they will approve it. It may be that union will yet be effected on the mission field before it becomes operative at home. Certainly, the Porto Rican project is a more notable one, in that it is undertaking to bring about union between three denominations, rather than between two.

"CANNED" SERMONS.—

Frederick L. Collins, writing in the *Woman's Home Companion*, has come out with a radical suggestion for solving the problem of the empty Church pew. Mr. Collins states that he has traveled 8,000 miles and visited Churches in twenty-one States in making the observations upon which he bases his suggestions. Everywhere he went he listened to the sort of sermons that were being preached, and he was anything but favorably impressed. He pronounced the Church buildings and equipment in most places pitifully inadequate; but in his opinion the sermons failed to measure up to the standard of the buildings. To meet the situation, he suggests that the preachers be provided with ready-made sermons. He recommended the following:

"1. That the average minister be relieved of the necessity of sermon-writing.

"2. That the task be assigned to men and women who are conspicuously able to perform it.

"Specifically, I suggest:

"1. That each denomination solicit and pay for an annual supply of the finest sermons that can possibly be written.

"2. That the competition be open to everybody, whether they be clerical or lay, professional or amateur.

"3. That the number selected be sufficiently large to permit a wide choice of subjects by the local pastor.

"4. That the 'best' sermons be furnished to ministers in three forms:

"(a) Full length: to fill all the time now allotted to the sermon.

"(b) Abridged: to fill three-quarters of the time—the remaining quarter to be used for introductory remarks by the local pastor.

"(c) Further abridged: to fill one-half of the time—leaving the other half free for an original sermon on the same or on an allied subject.

"5. That the individual minister be urged to select the kind of sermon that best meets the needs of his particular congregation and to deliver it on Sunday morning."

The suggestions made by Mr. Collins have been widely criticised by writers in both the religious and the secular press. And so far, not a single writer whose observations have come to our attention has taken kindly to the suggestion. The *Milwaukee Journal* goes to the heart of the question when it says: "The only trouble with this brilliant scheme is that it shows such an abject failure to understand the mission and service of both pastor and Church." The *Pittsburgh Christian Advocate* says: "Unfortunately, it is the canned sermon that has been largely responsible for the dwindling congregations of the country-side."

That there is a great deal of poor preaching, the most of the preachers are perfectly willing to admit. And as a general rule their conclusion is based in the main upon the sermons which they have heard themselves deliver. The one thing that gives value to a sermon, no matter whether it be classed as a good sermon or a poor one, is the spiritual experience of the preacher. The preacher can only preach effectively what he himself has lived. The preacher, whenever his message reaches the hearts of his hearers, is always a witness. Every one has listened to sermons that, from an intellectual and literary viewpoint, were poor specimens. They would never have been considered in a contest based upon homiletic excellence; but because the preacher was dealing with a theme wherein he had experienced a real spiritual blessing, his message was of untold value to his hearers.

Mr. Collins says: "The old-fashioned expounding of Bible texts is about as popular as the old-fashioned high-wheeled bicycle." In this he is doubtless correct. The best sermons preached a hundred years ago would doubtless leave the average congregation of today absolutely unmoved. But that does not mean that the same truths which the old-time preachers dealt, if accurately interpreted and applied to the conditions which face us today would not bring the very light for which this generation is earnestly seeking. There are those who tell us that expository preaching is a thing of the past. But there is nothing that is so much needed as the sort of expository preaching which will bring the problems of our own day into the clear light of God's eternal Word.

NOTES-PERSONALS

Any pastors wishing assistance in evangelistic services during the summer should correspond with Rev. G. S. Hunt, Millerville, Ala. Bro. Hunt graduated from Elon College last May, and since then has helped in evangelistic work and served very successfully as pastor. He is a successful preacher and evangelist.

Our Methodist Protestant brethren have voted to merge two of their papers, the *Methodist Recorder*, of Pittsburgh, Pa., and the *Methodist Protestant*, of Baltimore, the united publication to be published at Baltimore, Md. By their latest published statistics, this denomination now has a membership of 193,665, a gain of 5,585 over 1927.

That is a letterful of interesting information from our Lynchburg Church. Evidently, Bro. G. C. Crutchfield and his co-workers are busy at Lynchburg. We wish more of our Churches would make such reports. The columns of THE CHRISTIAN SUN are open to Church news from any and all the Churches, and we only regret that we do not have more of it to carry.

Rev. J. W. Barrett, 308 Eighth Street, Hopewell, Va., pastor of our Hopewell Church, under recent date, writes: "I am trying to get each member of the Church School and of the Church also to give a definite amount each Sunday, or once each month, for missions. We are a missionary people. We just lack the ability to do more. Our prayers are with you." Bro. Barrett is finding a plenty of work to engage all his time and energy in the new Church at Hopewell, and he writes most hopefully about the work and the prospects there.

Elsewhere is presented by her pastor, Dr. G. O. Lankford, a tribute to Mrs. P. H. Fleming, Burlington, N. C., whose decease was noted in THE SUN of last week. The funeral services were conducted from the Burlington Christian Church, Monday P. M., by Dr. G. O. Lankford, assisted by Dr. J. U. Newman, Elon College; Dr. W. W. Staley, Suffolk, Va., and J. O. Atkinson. A great congregation gathered to pay tribute of respect to the memory of this good woman and to express their sympathy with the bereaved family. The floral offering was most beautiful and elaborate, expressive of the beautiful life in whose name and memory the tribute was brought.

The following is from the Lynchburg, Va., *Daily*: "A goal of \$300, to be raised by October, was set by the members of the Ladies' Aid Society of the United Christian Church at the monthly meeting held last evening at the home of Mrs. W. C. Harvey. The funds to be raised will be used to pay for improvements on the Church building. Announcement was made that \$20 has been received on the quilt fund, this to be used to purchase shades for the building. Mrs. W. T. Tolley, Sr., is president of the society. After the meeting, refreshments were served by the hostess. Announcement was also made that a box party will be given at the Church tomorrow evening at 7:30 o'clock."

Dr. W. S. Alexander, who has served so acceptably as pastor of the college Church at Elon for the past five years, tendered his resignation on last Wednesday to the congregation, stating that he looked forward to returning, with the end of August when his resignation is effective, to a

"normal" pastorate. Dr. Alexander has served nine years as college pastor, four years at Union Christian College and five years at Elon, and while he has been very successful in his college pastorates, and also as teacher of classes in Bible and religious education in both colleges, he is anxious to get back to the regular work of the ministry, and to that end he has tendered his resignation. The Church will be fortunate that secures Dr. Alexander's services.

The Greensboro *Daily News* editorially declares that, while the people generally are crying hard times and money seems to be scarce, the people are yet "able to put out for anything that they deeply desire." This conclusion, the *News* reaches from the fact that during January, 1929, more automobiles were sold in North Carolina than in any other January of the past five years, and that in February, 1929, more automobiles were sold than have ever been sold in any other February of any year, and that in the first two months of 1929 the number of automobiles sold in the State is nearly a fourth of all the automobiles sold in the twelve months of last year. The *News* editor decides that while there is no reason to become unduly excited about these facts, yet "North Carolinians are still able to put out for what they wish." It really seems so.

It has been announced that, in the effort to meet a long-felt need, a school of leadership in recreation and play will be conducted during the coming summer at the Blue Ridge Association conference grounds, Blue Ridge, N. C., beginning July 18th and running through three weeks, with the possibility of repetition if the enrollment justifies. Dr. W. D. Weatherford, executive secretary of the Blue Ridge Association, has worked out a dozen courses covering almost every phase of boys' work, Sunday School and Scout activities, girls' club work, indoor and outdoor play, nature study, etc., each of which will be given by a specialist in that particular field. Among the members of the faculty already engaged are Prof. Walter L. Stone, Dr. R. E. Baber, Prof. A. B. Miles, Dr. J. L. Kesler, Miss Ruth Coble, and a number of others. Any one interested, either in attending this school or in the possibility of sending some one for special training, should communicate with Dr. W. D. Weatherford, Y. M. C. A. graduate school, Nashville, Tenn.

A tentative program of the twentieth annual meeting of the Conference of Congregational Churches of the Carolinas in fraternal session, with members of the North Carolina Christian Church and the Society of Friends, has been prepared, the meeting to be held at the Congregational Church (Church of the Wide Fellowship), at Southern Pines, Tuesday, Wednesday and Thursday—April 2, 3 and 4. This is to be a fellowship meeting, and for the purposes of discussion and understanding between ministers and laymen of the Congregational and Christian Churches who are invited and expected to attend. Among the speakers on the program for the Christian Church are Rev. W. S. Alexander, D. D., Elon College; Dr. C. H. Rowland, Greensboro; Dr. J. O. Atkinson, Elon College; Dr. G. O. Lankford, Burlington; Rev. Stanley C. Harrell, Durham; Dr. J. Edward Kirby, Raleigh; Rev. Ross Ensminger, Elon College; President W. A. Harper, Elon College. The Congregationalists have an array of speakers, and the program seems a most inviting one, and it is hoped that many of our people can avail themselves of this meeting. The Friends have about an equal number of speakers with the Christians and Congregationalists. The entertaining Church will give lodging and breakfast to delegates and visitors.

A TRIBUTE.

BY REV. J. O. LANKFORD.

Mrs. Ella Sipe Fleming, wife of Dr. P. H. Fleming, was a native of Rockingham County, Shenandoah Valley, Va. She was the daughter of Col. and Mrs. Emanuel Sipe, of the place just named, her parents being among the most honored and highly esteemed citizens of that section of the State.

She passed peacefully and triumphantly to the other and the larger, richer life at her home here on Saturday evening, March 9, 1929, at 7:45 o'clock, following a critical illness for a little more than a week.

To the union of her marriage with Dr. P. H. Fleming, this union being a most happy one during the years that have followed, six children were born, five of whom, with the husband, survive, as follows: J. S., Warsaw, N. C.; W. H., Henderson, N. C.; J. H. Laurinburg, N. C.; H. J., Windsor, Vt., and Miss Nellie, of Burlington. One son, John Edward, 19 months of age, preceded the mother to the grave.

Surviving also are two brothers and two sisters, as follows: W. H. Sipe, Bridgewater, Va.; D. J. Sipe, News Ferry, Va.; Mrs. J. J. Lincoln, Lawrenceville, N. J., and Mrs. C. E. Beery, Hagerstown, Md.

In her early girlhood, Mrs. Fleming made open and public confession of Christ as her personal Saviour, and united with the Church in the community of her birth. Coming to Graham, this county, as a bride, she transferred her Church membership there, where she began an active career of service in the Church, which continued until her last illness a few days ago, she having been an interested, active, faithful member of the Burlington Christian Church since her husband became pastor quite a number of years ago.

And now, as her pastor for the past eight years and having lived as neighbors, our homes being side by side during this time, and having, therefore, come to know and esteem the deceased as I have, there are a number of things I should count it a privilege to mention, but I shall limit my remarks at this time to only a few brief statements, for another who has known her and her family much longer than I will speak a little later.

I wish, then, simply to say that a most noble Christian woman has lived in our midst, has made a most worthy contribution through her life and service to the home, the Church, the community and the county. As a sincere, devout, earnest Christian woman, she has given definite and concrete expression to her strength of character, to her steadfastness of purpose, to her largeness and loftiness of ideal, and to her breadth and unselfishness of spirit through the many avenues of loving, sacrificial service into which and through which the privileges and responsibilities of life called her.

Mrs. Fleming was a true, faithful and devoted wife, a loving, thoughtful mother, a woman of great foresight and insight, a wife of great energy, sympathy and understanding, a mother of intense earnestness yet exceedingly tender, a Christian of wide vision and a lofty conception of the privileges of her discipleship in Christ.

Wife, mother, neighbor, friend, Christian, servant of Christ, servant of the many in need. This is she whose form now sleeps in our midst and whose spirit now lives in the house not made with hands, eternal and in the heavens, and upon whose brow, forever released from suffering and forever relieved of pain, rests a crown incorruptible, undefiled, and that fadeth not away.

Wherefore, let us be comforted in the Christian's hope that is an anchor to the soul, and may we lean constantly upon the everlasting arms of Him who is our eternal refuge and strength, and a very present help in trouble.

THE CHRISTIAN SUN'S PULPIT

DIRECTIVE PURPOSE OF THE UNIVERSE.

BY CHAPLAIN H. E. ROUNTREE, U. S. N.

"The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."—Psa. 19:1-4.

"So teach us to number our days, that we may apply our hearts to wisdom."—Psa. 90:12.

This verse of the Psalms has become the funeral hymn of Christendom recited at the burial of the dead. It is the thought of a man who has reached the evening-time of life and out of his experience has realized that life's supreme quest should be the right use of time, of knowledge, and of things around him, and an unswerving determination to get and rightly interpret and apply all things to the main purpose of his life. The greatest men of the world—those who have contributed most to the good of mankind, are those who have done this, and regarded time as the most precious commodity of life to be spent carefully—husbanding every hour to some good. Life is too short to start for Rio with a mission there and land in Africa. Life is too short to be given for a specific achievement and then fail to attain it. It is too short to have a duty and never perform it; to aim at the perfection of a soul and miss it. "What shall it profit a man if he gains the whole world and lose his own soul." What good is knowledge of the world if we forget its uses? What is to be gained if we start on a perfectly good journey with a perfectly good ship and wantonly run it on the rocks? The psalmist is saying that every one owes it to himself to turn the whole universe, as far as it is possible, to his won use, to his own welfare and achievement, and to look upon life's end seriously enough to strive every day to do what he would be found doing if he knew that judgment were to come tomorrow. He is also saying that the heavens, the firmament, and the earth and everything that is in it throbs with fullness of knowledge and is loud with speech that none of us may be lacking in knowing what to do.

Life a Strenuous Business—Not a Picnic.

When we talk about living seriously, the element of personal pleasure comes up. How much pleasure does Christianity take away from us? We cannot expect to accomplish anything without some self-denial of personal pleasures. The superior goals of life are not obtained in the pursuit of pleasure. This fact is more comprehensive to us when it is set in the things we are familiar with, and a bit of sea-going will help us.

For example, Mr. Wilbur, our Secretary of the Navy, in his address to the midshipmen last year, aptly sets forth "the voyage of life" in sea-going analogy. In brief, it is this: When we put to sea, our navigator becomes one of the busiest men, engaged night and day in charting the path for the ship in order not only to keep it in safety every minute, but to make certain the destination. He uses not only gyros, the magnetic compasses, the radio, the sextant, the chronometer, the lead line, the log, the buoys, the lights, the signals, and every ingenuity of man to find his path, but also uses his assistants to check every detail that he may attain the highest degree of certainty. And this is not enough. If he stops there he fails.

He must look beyond man to the heavenly bodies. God hath prepared His throne in the heavens where its treasures fail not. It is to this throne he has lifted his heart. Like as unto the sweet singer of Israel, to him "the heavens drop with the presence of God" and, together with all the learning of man in astronomy, approximating the error caused by the wind, fog, currents, clouds, storms, hurricanes, etc., He reduces all obstacles and dangers to a minimum. In all these he is doing nothing less than consulting God. He is conforming to the will of an infinite Creator as his truest Guide, and acknowledging Him as the supreme element in his own operations. Isaiah would say, "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, that they may bring forth salvation . . . I, the Lord, have created it." The astronomer said, "O Lord, I am thinking Thy thoughts after Thee."

This has been no pleasure trip to the man on the bridge. When the "hook" has been dropped and the ship is safe in port, he goes to bed for a long rest. "Safe, safe at last, the danger past; safe in my father's home." Safe? Yes, but it took both man and God to make it safe—and it was no picnic. The hard and confining work of doing that was his paramount duty.

Had he given himself to pleasure during his voyage, "grief would have soon trod upon his heels; he would now be wearing a fool's mask as though it were worthy the dignity of life's highest calling to sacrifice the true course and the goal for passing levity.

Christianity does not exclude the harmless pleasures, but—

"Pleasures are like poppies spread:
You seize the flower
And the bloom is shed."

—Burns.

God has intended that we shall live for something better than pleasure. Pleasure itself is right enough, but when it cheats us out of our birthright—the culture of our spiritual natures—

it is sin. In directing life's energies, anything short of the constancy and wisdom of a navigator; anything short of making God the supreme object of our reverence, affections and achievement is to disobey the first and highest laws governing the attainment of those ends, and miss the goal. Charles Lamb tells us that it is "like setting a house on fire in order to have a roasted pig."

After all, the greatest pleasures come from success in achievement. What pleasure is there to have some fun and sink the ship? What pleasure is there to the "Laughing Fool"? Yea, verily, they who spend their lives in pursuit of pleasures, never get it. "A perpetual cackle is the mark of an idiot." The greatest pleasures come in the hard work that wins a worthy object and bestows fortune's most splendid gifts.

A Constant Vision of Life's Continuity.

Life is one continuous course to run, whose end is God. How small is man in it! But when we consider that the whole universe is made for him, not only to live in but for him to master and use for his own advancement until he is transferred from the earthly to the heavenly, we begin to feel like David that "He is but a little lower than the angels and crowned with glory."

Man has been created for eternity, and this life is but the beginning of the whole. Ever since the Son of man stood amidst men and said, "I am the Way, the Truth and the Life," the soul of man has been raised to the level of the Saviour—God, and it is on that level every one finds everything that is necessary to aid him in following the true course.

With the instruments of man, with the rules of the road, with the sign-posts along the way, with the sun, moon and stars of the heavens, the navigator develops an intense consciousness of union with the Supreme Ruler and Architect of the Universe.

Likewise, with the wisdom of man and God, in Jesus Christ, the believer develops an intense consciousness of union with Divine life, so that both the human and the divine seem to be one continuous course, whose end is heaven—the world "toward which the whole creation moves"; and the whole cosmic universe lends its entire force to an every-day consciousness of steering the course; and the most satisfying experience one ever has in doing that is the consciousness of be-

(Continued on Page 11.)

Shall We Share the Gospel with Others? IF SO, TO WHAT EXTENT?

One million, seven hundred thousand souls in Japan and Porto Rico alone are depending upon us. If we of the Christian denomination do not share with them the Gospel, they will never get it. February and March are "Foreign Mission Months" in the Southern Christian Convention. What will the answer be from us as individuals, Sunday Schools and Churches? We are depending upon each and every one to do his or her best in obedience to the command of our Lord, "Go ye."

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WIFE AND MOTHER.

The highest creative act of Christianity and of civilization is a devoted wife who is at the same time a godly mother. Our language has been exhausted in its endeavor to pay proper tribute to wife and mother. It cannot be done. Every grace known to the human mind, and every virtue manifest in human character, come to their highest and holiest in man's helpmeet, the loyal and loving wife and mother. Like the fragrance of the blushing rose, or the glory of a gorgeous sunset, such a character begs description and defies definition. Such wives and such mothers are the glory of the Christian home, the joy of any community and the strength of an advancing civilization. Words are wasted when one undertakes in any adequate way to extoll the graces and the virtues of such characters. All who know them will agree in saying that they are the best that our civilization and our Christianity have given or can give us. Such reflections come when one of these souls goes out from us.

As the writer attended the funeral of Mrs. P. H. Fleming, Burlington, N. C., March 18th, and saw evidences of such loving esteem for the soul that had taken its flight to God, he could not help meditating upon such a life and what it contained, contributed and meant to the world.

Sister Fleming, reared from early childhood in cultural and Christian surroundings, nurtured in the school of grace and graciousness, uniting her life and destiny in the years of her youth to a minister of the gospel, beloved and respected everywhere, giving full strength of her strong hand, stout heart and great soul to the rearing of a goodly family and the cultivation in that family and in her community of those virtues and graces which are the crowning glory of human character and human achievement, she filled her days with service to man and God, proved herself a blessing to her household and to all with whom she came in contact, and now, after a busy and

beautiful life of rich and fruitful service, calmly and quietly lays herself down to sleep, and her soul wings its flight back to the God who gave it. Surely, the wisest of men had her and others like her in mind when He said: "She openeth her mouth with wisdom, and the law of kindness is on her tongue. A woman that feareth the Lord, she shall be praised." And we who know her, only to honor, revere and esteem her, can most heartily join in the sentiment of the same wise man who said of such a character, "Give her of the fruit of her hands, and let her own works praise her in the gates."

While we naturally grieve because a home, a community and this earth are poorer because of the going from us in the flesh of such a one, we cannot grieve as those who have no hope, because we realize full well that heaven and the heavenly host are the richer by her going, and that her friends and loved ones who remain here for a season have now a new tie that binds them to the better world, and a new and shining light to shine on their pathway as they walk awhile yet the paths of earth that lead to God and to glory. But God will turn our mourning into joy, our sorrow into gladness, and our ashes into beauty as we ourselves, taking strength and courage from such a life as this, shall push on from thence ever nearer and closer to the pearly gates, knowing full well that when we shall have pressed in after the gates have swung ajar for us we shall meet her and all like her there who, through a firm, fixed faith in our Saviour and Redeemer, have washed their robes and made them white in the blood of the Lamb. Every loving, loyal, faithful wife and gracious and godly mother is an inspiration to better deeds, to nobler living and to holier achievements, and we thank God for every such one who comes into our lives and helps and inspires us along the way. We know full well, though we cannot properly appraise them, the weight and the worth of such lives, and we know full well how and where to find them. They are challenging and beckoning us on to a better and brighter day, even to a place in that house not made with hands eternal, and in the heavens. I think such a person as good Sister Fleming had no higher hope and no holier ambition than that she should be a source of helpfulness, of comfort and of inspiration to her beloved husband and companion, to the children of her heart and her home, to her relatives and friends, and to all in this world who needed help, and for these she poured out her great love and gave her splendid life.

Such lives make this world a little more like heaven, and crown the creative act with a glory and a joy that will not fade away. Through such lives, heaven visits earth and shows us what we may expect, and what sort of souls we will have fellowship with beyond this veil of tears and in that land of triumph.

J. O. A.

THE EASTER OFFERING.

Easter is the glad time of the year for Christians. It is the time when the crowning event of all time is celebrated. The resurrection of our Lord proved His Messiahship and set the seal of certainty upon the life He had lived and the message that He had brought to the world. After the crucifixion, the two disciples who talked to the Lord, not knowing that He was the Lord, on the way to Emmaus, said very significantly, "We had hoped that it was He who would redeem Israel." The resurrection signifies the revival of a lost hope, the reclaiming of all that the gospel had promised. It gives to Christian people the assurance that all that our Saviour had claimed for Himself was true. It did more than this. It showed that He had power even over death, and that He was Master of the grave. Here is our

hope and here is the joy that fills our hearts with the one thing whom we believe is able of Himself to come forth from the grave, and, therefore, has the power to make good the promise, "Whosoever liveth and believeth in me shall never die; I am the resurrection and the life."

Surely all Christians at such a time should not only be willing but most anxious to lay their sacrificial offerings on the altar of God to help herald these glad tidings to all the world. As we enjoy the glad Easter season and realize what it means to us and then reflect that nearly two thousand years after that greatest of all events a majority of the people had never heard of it and know nothing of the Christ who arose from the dead, it does seem, I say, that we Christians would rejoice in the privilege of giving liberally of our means to carry the gospel, this blessed gospel, of hope and of eternal life to those who wait in darkness till we give them this light. We should make a real sacrifice, for this will only make our joy and gladness the more acute and the Easter season a more glorious event.

We should, one and all, carry our offerings, sacrificial offerings, to the Church of the living God at Easter time, and with prayer and thanksgiving lay those offerings on His altar to be used of Him to advance His kingdom in the world. Shall we not make our offering liberal, indeed, this Easter time?

J. O. A.

NOT ASHAMED OF THE GOSPEL.

Paul had been ashamed of the gospel. He had held it in disdain and contempt. He regarded it as a matter belonging to the ignorant, the deluded, the superstitious, the impotent and the degraded. He had studied life from its various angles, and he saw no need of the gospel. And then one day he made a discovery. He found to his amazement that here was something that dealt not with the detached portions of life, but with all of life. He discovered that here was the power that could conquer a man's will and change his whole outlook. He had regarded man as a mind to be instructed. He now discovered that man was a soul to be saved, and that here was a power sufficient to save him.

Now, after Paul had seen the effect of the gospel on his own life, he discovers that there are others who are ashamed of it. In the imperial city of Rome, he knew that the high-brows, the learned, the intelligent, scoffed at the gospel and were ashamed to have anything to do with it. Paul, writing to the individuals of Rome whose lives this gospel had touched, made it clear to them that he was not ashamed of the gospel, and he tells why; that it is the power of God unto salvation to all who believe.

The trouble with many at Rome and of those who were ashamed of the gospel was that they had lost or had never developed the sense of sin. The most difficult thing that Paul had to do in his day was to make people realize the hideousness of sin, that they were sinners and needed a Saviour.

That same difficulty confronts the world of our day. The world doesn't need a new salvation; it does need a sense of sin and the realization of the need of a Saviour.

It will do us no good to point out this fact or to worry ourselves into trying to stimulate the sense of sin. It will help us, however, if we will look about us and see the offering, the anguish, the distress, the deplorable condition of a sin-cursed world. In our easy-going time, when life is complacent and all those conditions are sought which make life comfortable and agreeable and luxurious, we need to lay on our hearts the burden of a world around about us in sin and whose deplorable condition has been brought about because of sin.

The great suffering of the world today comes from sin. Nearly two-thirds of humanity are without our Lord or a knowledge of Him, who is the world's only Saviour and Redeemer. Truly did He say: "If any man will come after me, let him deny himself and take up his cross and follow me." Instead of worrying ourselves to develop a sense of sin, we do need to be anxious about the condition of a sin-stricken and a sin-cursed world and to realize that sin, like a monster, is doing its hideous work in destroying the bodies and souls of men.

J. O. A.

SYSTEMATIC GIVING.

Giving of money to carry on the Lord's work is biblical and a necessity. The Bible not only suggests a system but a sum to be given. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2). Three things are specified in this Scripture: (a) First day of the week (that is system); (b) every one of you (every member of the Church should give); (c) as God hath prospered him (that makes the whole matter of giving plain, easy to be understood and binding upon all). It is seen, therefore, that the Divine plan is for weekly offerings, individual offerings, and offerings according to what people have. Among the failures to comply with this Bible instruction are two prominent thoughts and decisions. People who have but little think their giving would be so small that it would not count; hence they neglect to give. Those who are able to give much, think it is too much trouble to make weekly payments, and they wait until some convenient time to give. These two ideas keep the treasury of the Church hard up all the time.

If one examines God's operations in nature, he will discover system in the rising of the sun, the flowing of streams, the rising and falling of the tides, the coming of the seasons, the growing of crops, and all that God does for man. If God did not work thus in nature, it might mean starvation for mankind. If spring did not come systematically; if it were deferred for two years, bread would be lacking and the race would starve. Now a part of the religious life is to be like God; to treat His interests as he treats our interests. Spasmodic giving does not accord with the Bible nor the necessity of the Church. Special offerings may be necessary in cases of emergency, as heavy showers of rain may come at intervals; but it is the gentle rain and the regular giving that supports the Church and her enterprises.

It requires regular eating to support the body in health, regular work in the store to care for the business, system in the school to educate the rising generation, a regular schedule for all modes of transportation; and it requires just as fine a system of support for the Church; and that cannot be well done without systematic giving as the word prospers us. Those who can give only the *least* are under the same obligation to give as those who can give the *most*. Obligation is not measured by what men give, but by their ability to give; and system is just as necessary for the smallest givers as for the largest givers. The easiest method of giving is systematic giving. Where members fail to give, they suffer more than the Church; and nothing has surer reward and larger satisfaction than systematic giving as the Lord prospers men.

W. W. S.

WANTED: A NEW NOTE OF HOPE.

We need inside the Church a new note of hope and a new note of cheer, and the only way to get it is to go back to the fundamental Christian facts—to the resurrection of our Lord. The resurrec-

tion is the proof and pledge of the power of the Christian life. We are accustomed to speak of the power of the Holy Spirit as the great energy of Christianity. It is so. But in what connotation is this power set forth in the New Testament? Inseparably from the resurrection. So Peter declared on Pentecost: "This Jesus did God raise up, whereof we all are witnesses. Being, therefore, by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye see and hear." The risen Christ is the proof and donor of all power, and the resurrection is the pledge and measure of it. How may we know "the exceeding greatness of His power toward us who believe?" Why, "according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead." There is no possibility of disconnecting the power of the Holy Spirit from the resurrection. The power of the Holy Spirit raised Jesus from the dead. He was declared to be the Son of God with power according to the spirit of holiness by His resurrection. And it was the power of the risen Christ which came forth in the Holy Spirit, given without measure to men. Here is power sufficient for all our duty—God's power, free and limitless.

We felt all this vividly last Easter in Jerusalem at the meeting of the International Missionary Council. Monday evening we had gone to St. George's Church at the Jaffa Gate, through which Allenby came in when Jerusalem fell or rose in the great war. After our Communion service together, we went through the deserted streets of the city, down David Street and then through the silent bazaars to the Church of the Holy Sepulchre, and from the Church of the Holy Sepulchre through the Via Dolorosa up which Christ came that dread day with the cross, by the Church of Ecce Homo over the pavement where He was judged by the Pool of Bethesda and through St. Stephen's Gate, down to the brook Kedron and then into the Garden of Gethsemane, where we sat under the olive trees while the clouds hurried across the face of the paschal moon, and there we knelt and prayed, as Our Lord had prayed on that night on which He was betrayed.

On Easter morning we were by the grave where He may have lain, and when the sun was well up we gathered for our Easter morning Communion at the German Hospice on the Mount of Olives. As we sat there meditating on the resurrection, looking eastward across the Dead Sea to the hills of Moab and Gilead, and then westward over the city, it seemed to us that any moment the door might burst open and Simon Peter come rushing in with his joyful cry, "The Lord is risen, at any moment He may be here. All things are possible now. He has conquered all things. Blessed be the God and Father who has raised Him from the dead. Anything can happen in the world where He lives again, by the power of an endless life, forevermore." It seemed to us that we were ready to go out into the modern world with all its need with the old authentic gospel of the New Testament, assured of its adequacy and its power, and with the presence with us to the end of time of Him who came neither to condemn nor to loose, but to redeem and save the world.

I know very well what the world says to all this "pure moonshine, sheer moralistic idealism." Not so. This is the only hard reality. We are standing on the unimpeachable facts of the world's indisputable needs and the reality of the gospel and the incarnation and the resurrection. We will never get what we want on any other road than this. The world will seek forever for the answer to its needs in vain until it seeks of Him who is Himself the Greak Seeker, who came to seek and to save that which was lost. That word "lost" is an old and well-worn word, but as fresh and true

today as it ever was, and the only hope for the world is to be found there where alone each man of us can find hope for himself. "Except a man be born again he cannot see the kingdom of God."

Without that, no new heaven and new earth filled with righteousness; but with that the heavenly vision and the fulfillment of it: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He shall dwell with them and they shall be His people and God Himself shall be with them and be their God."

ROBERT E. SPEER.

PULPIT BOOK REVIEWS.

The New York Times of February 5th quotes Dr. C. L. Goodell as saying, "If there is not anything more important to preach to your people about than a new book, then you should not preach at all. The only real sermon is the one that declares, 'Thus saith the Lord.'"

Dr. Goodell is chairman of the Commission on Evangelization of the Federal Council of Churches. What he says is therefore important either in its rightness or its wrongness. And his present statement seems to me tragically important in its wrongness.

If Dr. Goodell means that preachers should not rush into the pulpit to talk of every new novel, or even of every new scientific or religious book, most of us will agree. If this is what he means, he should have said this, and not what he did say.

There is no higher duty incumbent on the ministry today than that of using the time their people give to them for the purpose of studying and digesting some of the best new books, and then giving the results to their busy people who often have no time to read for themselves. Church people are hungry to share the thought-life of their times, and if they were allowed and invited to do so by the ministers, the Churches would not today be so much berated for being out of touch with our modern life. One of the greatest opportunities of the present-day Church and pulpit is to be a spiritual university extension course for men and women who have not been to college, and for college men and women, too, who are laden with duties that rob them of the time to read. Of course, no sane preacher will allow book-sermons to be the only fare he gives his hearers. But to follow John Milton's definition, "a good book is the life-blood of a master spirit," and to refresh the people with draughts from these sources is surely a ministry to souls much needed.

Does Dr. Goodell think that all the new books are just written for fun, or for money? Some of them, as I have seen in this winter's reading, and as I have helped, I hope, a few others to see, are as full of "Thus saith the Lord" as any sermons of any age, including some of those in the Bible.

Dr. Goodell's statement is unfortunate, in that it is one more of those utterances that widen the gap between the thought processes of the mind and the health of the soul. It is one more rebuff to people who want to bring both mind and soul into the Lord's temple. It is one more invitation to many reading people to stay outside the Church. It is one more encouragement to ignorance in the pulpit. The vaporous "Thus saith the Lord" of many a preacher might well find added power if he said "Thus saith the Lord through the lips of our contemporary, So and So."

Dr. Goodell need have no fear that too many book-review sermons will be preached, for they mean hard work. Only the most industrious men will give the work needed. Many of the others will continue to cry, "Thus saith the Lord."—Rev. Geo. L. Parker, in N. Y. Times.

CONTRIBUTIONS

SUFFOLK LETTER.

Nothing is more religiously impressive than the funeral services of a good person held in a Church. It turns the heart in a reverent mood toward Jesus Christ and best human character. The reading of the Scripture lessons, the songs, the prayers, and the remarks, the flowers, and the throng all unite to speak a language that the heart only can understand. Such was the occasion in the Burlington Christian Church on Monday, March 11th, when the funeral service for Mrs. Ella Sipe Fleming, the wife of Rev. Dr. P. H. Fleming, was held at 3 o'clock in the afternoon. Her last sickness was brief, but her life had been useful in the service of the King. Pastor G. O. Lankford, Drs. J. U. Newman, J. O. Atkinson, and I took part in the service. A full choir rendered appropriate songs, and Mrs. Huff sang a fine solo. The great auditorium was thronged with friends from two States. More than a hundred floral designs expressed the sympathy and high regard of friends for the deceased and her husband, three sons and one daughter, who survive. The great Church was full of beauty, sweetness, and a feeling of love and hope.

The Fleming home was the union of two families and two States. In their marriage, North Carolina and Virginia had joined the Fleming and Sipe families in bonds not only of love, but a life-service in the Christian Church. The Sipe family was prominent as Church workers in the Valley of Virginia, and the Fleming family had helped to make Mount Auburn great. The past history of these religious families was intensified by the united service of this devoted pair—devoted not only to each other and the Christian Church, but to the welfare of the unfortunate.

Dr. Fleming had filled important positions as superintendent of public schools in Alamance County, secretary of the board of trustees of Elon College for many years, and superintendent of public welfare for Alamance County. In all these positions, Mrs. Fleming was in sympathy and hearty co-operation with her husband, especially in the welfare work. She had a heart responsive to human need and a mind resourceful in methods of help. She held out faithful to the end, and has received a crown of life. "Her children arise up and call her blessed; her husband also, and he praiseth her" (Prov. 31:28).

Mrs. Fleming is survived by her husband, Dr. P. H. Fleming; five children—J. S., Warsaw, N. C.; W. H., Henderson, N. C.; J. H., Launenburg, N. C.; H. J., Windsor, Vt., and Miss Nellie, at home, Burlington, N. C. John Edward died when nineteen months old.

She is survived also by two brothers, W. H. Sipe, Bridgewater, Va., and D. J. Sipe, News Ferry, Va.; two sisters, Mrs. J. J. Lincoln, Lawrenceville, N. J., and Mrs. C. E. Beery, Hagerstown, Md.

Mrs. Fleming began her Church work after her marriage, in the Church in Graham; and then in the Burlington Church, where Dr. Fleming became pastor; and she continued her work with the Burlington Church to the close of her career. There is no greater asset in a minister's life than a wife adapted to his work and helpful in it; and Mrs. Fleming was that kind of a companion. The luster of the close of such a life never fades from memory or stops her work.

W. W. STALEY.

ELON LETTER.

I was talking today with one of the leading business men of my acquaintance on the deep significances of life. This business man of large affairs, who looks at life not as a fitting experience, but as an opportunity for human advancement, is deeply interested in religion as foundational in every life.

In the course of our conversation, he expressed himself as not exactly in harmony with the denominational colleges, which he feels perpetuate sectarianism. He has no patience with sectarianism, and yet he believes that religion cannot be divorced from life without disastrous effects upon character.

Very naturally, our conversation drifted from education through a general consideration of religion to the Church and to the ministry of the Church. My friend is a regular attendant on the public worship of the Church. If he is not at home on the Sabbath to attend the service in the sanctuary in which it is his custom to worship, he seeks some other Church in which he may give public expression to his confidence in religion and the necessity of religion for personal life and social well-being.

"I have not heard a minister anywhere since the war speak of sin," my friend said. "They will talk about events that happened many years ago and about the unfortunate circumstances in which we find ourselves today, but sermons for the most part lack a vigorous attitude toward sin, and in this there is a great mistake."

My friend is deeply read in philosophy and he understands the trends in modern psychology, particularly the behavioristic and mechanistic trends, according to which sin is a mistake in judgment, a situation in which a man did not measure up to his best, but in which the man has no sense of his relationship or responsibility direct to the will and mind and purpose of a Divine Being.

This upstanding business man is old-fashioned enough to believe in God and to feel that God has standards for life which a man may not violate with impunity. He longs for the Church and those who are its mouthpieces to take a vigorous attitude toward sin and advocate at the same time constructive measures for the improvement of life and of the social order.

It was a refreshing experience to be privileged to talk with this intelligent and straight-thinking business man. I feel sure that he has given me a new sense of the obligation of life to serve God and to do the right which I very much needed, and I am passing on this impression to the readers of the *Elon Letter*, hoping that this cursory treatment of our conversation may be of some benefit to some at least who may read.

W. A. HARPER.

PORTO RICO LETTER.

Dear Folks:

Since Christmas a good many things have taken place that I feel sure you will be interested to know. In spite of poverty and sickness, the programs of our Churches have been carried on with much enthusiasm, and most of our members have been trying to help with their offerings to the best

of their ability. I suppose most of you know the conditions of this field since the terrible storm took place and destroyed some of our Churches, as well as destroying the homes of some of our faithful members. Of course, all this means a very dreary future for our self-supporting dreams. However, we in Porto Rico have a strong faith, and we still are looking for brighter and better days for our mission.

On the 16th of this month, our Sunday School and Christian Endeavor conference met at Salinas. A very interesting program was enjoyed by all. Many new thoughts were presented to the conference to arouse the interest of our young people. A new committee was appointed to draw a uniform plan for our teacher-training classes. Of course, in some of our Churches we have tried to have these classes, but have not been recognized. But we are in hopes that this committee can make a plan of study that will meet the needs of our Churches; also that it will be possible to carry on without any difficulties. The part that was enjoyed the most was the evening session conducted by the evangelical family, Rev. and Mrs. F. J. Peters, who were holding services at our Salinas Church at that time, and as result of their campaign over 100 persons made profession of faith. We certainly ought to be very proud of our pastor at Salinas for his earnest work. Our Salinas Church is one of the most active Churches we have. Let us all pray for Bro. Romero, that he may create more love and enthusiasm for the kingdom.

On the 22nd, a very enthusiastic conference of the Christian Endeavorers of the island was held at Mayaguez; our Ponce Church had a very large representation. Many leaders of the island brought interesting messages to the youth. This conference showed that the youth of Porto Rico is waking up and recognizing their needs. A splendid spirit of union was shown in this conference. The following denominations were present: United Brethren, Christian, Disciples, Presbyterian, Baptist, Methodist—so you see that we are all working together on this island. We will have one evangelical Church on this island. Let us especially pray for the union which will bring salvation to the world.

Our Ponce delegation was compelled to miss the evening session of the conference, and to return to Ponce for our special program of our 26th anniversary of Ponce Church. A very impressive service was enjoyed by all members and the visitors. And we were very fortunate to have our new organ, which has been bought by the hard work of various members of the Church and Sunday School departments. All these things are encouragements to all of us that are trying to labor in His kingdom. "Ask with faith, and it shall be given to you."

Now, Bro. Ojeda, Dona Delfena and I are very busy, making an every-member canvass and holding open-air services at various sections of the city. Yesterday Bro. Ojeda and I took our lunch and spent about ten hours at Calusall, visiting the members of our Calusall Sunday School and others that we thought would be interested. And in the evening we held a prayer-meeting, when forty-seven persons were present in our little chapel. As the result of the meeting, we had one who made profession of a faith, and a young couple that are very strict Catholics expressed their interest and promised to attend our services. Yes, there is a great need for personal work. Since the first part of this month I have been walking about two miles to attend, also helping with our services at our Calusall Chapel. I often wish that the hours of the day were longer, so that I could complete my plans for the day's work.

We need your earnest prayers daily.

Ponce, P. R.

VICTORIA E. ADAMS.

"THIS IS LIFE ETERNAL."

One of the very last things Jesus Christ did on earth was to offer the most wonderful prayer ever recorded. This prayer occupies the entire seventeenth chapter of John. At the beginning of this chapter it says:

"These things spake Jesus; and lifting up His eyes to heaven, He said, Father, the hour is come; glorify Thy Son, that the Son may glorify Thee: even as Thou gavest Him authority over all flesh, that to all whom Thou hast given Him, He should give eternal life. And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ" (John 17:1-3).

There is no question that concerns humanity more than that of eternal life. We start into this life as infants, and before we realize it we have reached old age. And he who does not solve for himself the problem of eternal life has missed everything that is worth while, regardless of how much he may have achieved in fame or in anything else that goes to make up the ordinary processes of this life.

But Jesus says in this text, as He is communing with His Heavenly Father, that "Thou gavest Him authority over all flesh, that to all whom Thou hast given Him, He should give eternal life." The great purpose of the Master in His mission on earth was to bestow eternal life. And then He says that eternal life is received through knowing the only true God, and the Lord Jesus Christ. This is a very simple statement of a fact that has infinite possibilities in it. And to get hold of the truth uttered in these Scriptures means to change the whole processes of life; for to "know" God means to know His great character of love; for, says the Scripture, "He that loveth not; knoweth not God; for God is love" (1 John 4:8).

Let the mind dwell upon this Scripture. Let it be emphasized over and over again that the individual who "loveth not knoweth not God." Then the only way to become acquainted with God is to give up our hatreds and all of the evils that go with them, and come to the great Fountain of life and power, our Heavenly Father Himself, and learn from Him the sublime fact that He "is love." And one of the most beautiful facts of His life, as expressed in His love, is expressed in these words:

"Herein was the love of God manifested in us, that God hath sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:9, 10).

Spend time with this verse. Tremendous is the statement, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Emphasis should be placed upon this point, for the thought is repeated in verse nineteen, as follows: "We love, because He first loved us." He loves us "first," and it is in this way we are encouraged and drawn to Him.

The individual is drawn toward God just as soon as he learns to know the true God, because, just as expressed in these wonderful Scriptures, "God is love," and He is seeking to draw us toward Himself by the love that He manifests toward us. As soon as the individual catches that vision clearly, the heart is imperceptibly drawn toward God.

But the great enemy of our souls is seeking to obscure God, so that we do not get this view of Him. He is seeking to keep us away from a true knowledge of our Heavenly Father. This was manifested in a remarkable way in the life of the apostle Paul, for as soon as Paul got a real, true

vision of the Master Himself, he turned away from all of the things that he had regarded so highly—his position in the nation and everything of that sort—and affirms:

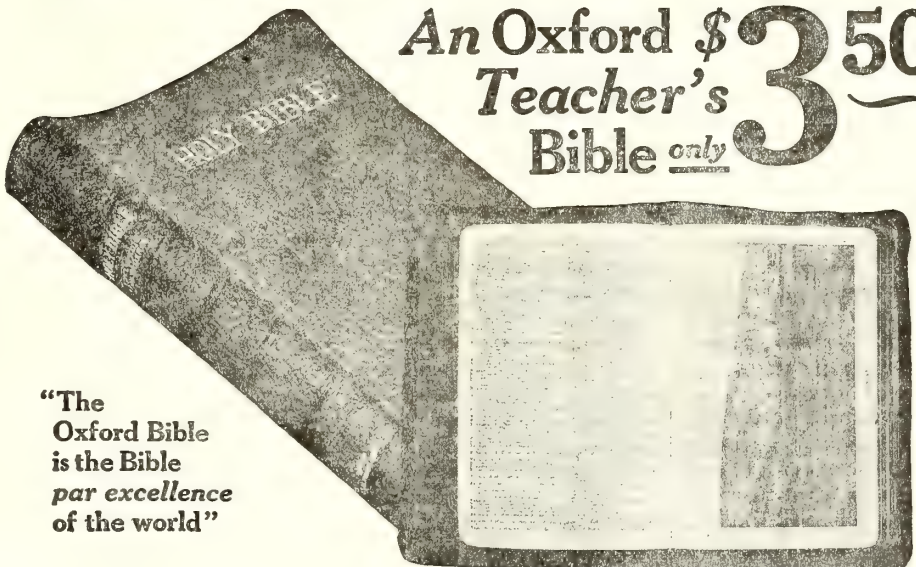
"Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do,

forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: only, whereunto we have attained, by that same rule let us walk" (Phil. 3:8-16).

Paul, like many others, had evidently been impressed by the wonderful life that Jesus lived, but, through his prejudice, he kept away from Him until finally he got a true vision of Him on that journey to Damascus. Then the great love of Christ as a mighty magnet drew Paul, so that his only desire was "to know Him, and the power of His resurrection," and all the rich experiences that come into the soul through the Christ life. "This is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."—*Signs of the Times*.

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6 And Ā-hī-shār was over the household: and Ād-ō-nī-rām the son of Āb-dā was over the 'tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE GREATEST SIN IN THE WORLD.

(Many CHRISTIAN SUN readers are not acquainted with some of the splendid native preachers and pastors our missionaries have won in Porto Rico and Japan and help to inspire and train them in the work of the ministry. Both in Porto Rico and in Japan some of our very ablest and most consecrated and successful pastors are not those we have sent out from America, but those who have been won to Christ and called to the ministry in their native land. One of the very ablest and most consecrated of these is Bro. Sano, in Japan, and below we give one of his many experiences that will interest all who care for soul-saving.—*Ed.*)

A stranger who called on me a short time ago said to me, "What is the greatest sin in the world?"

"Since the greatest commandment is to love God with all your heart, if you do not love God, this is the greatest sin," was my reply.

Then the stranger told me the following story: "My home is continually full of quarrels and hatred among the members of my family. My mother was always abused and cruelly treated by her mother-in-law. The quarrels never allowed any place for love so that I never knew what a mother's love was. Being tired of life, my mother took me to a railroad crossing, intending to end both her own life and mine. How did we escape? I don't know, but from my childhood on, the world seemed to be as cold as a block of ice. How can I love God when I have never tasted once the joy of love? How can a loveless heart love God? I left a loveless home many years ago. Until recently I lived by myself, but now my sister lives with me.

"One morning when she was preparing breakfast, I heard her singing, 'What a friend we have in Jesus,' and the song touched my heart. To find out about the Friend, I began to study the Bible, and one day when I was reading the Bible at a railroad station, a stranger seeing me, took an interest in my reading, and I told him my trouble. He told me to come to you, and I have come. What can you do to lift me out of the slough of despond? Can you show me the way into the love of God? My burden is too great to bear. Can you help me?"

What a joy it was to tell him of the glorious good news of the great love of God who in His great mercy sent His own beloved Son to the earth to show us the loving heart of God, to show us that for our sins He died on the cross, that by simply believing on him with a sincere and humble heart, we obtain forgiveness of sin, that the Lord Jesus Christ comes into our hearts with the fullness of love and joy, that we are born again and become the sons of God, that the loving Father deals with us as sons and makes use of all His wisdom and love and power to make us perfectly happy here in this world, and in the next world He will provide a glory for us beyond all we can ask or think and this will go on forever.

This man was completely broken down before the Lord. He repented, and the Lord did take away the burden of sin and filled his heart with love and joy. He came to the next evening service and testified to the wonderful love and power of God, how the Lord in great condescension had come into his heart and taken away his burden of sin and sorrow, had taken away in an instant his love for tobacco, had brought him out of darkness into His marvelous light and had filled his heart with peace and joy.

Jesus made His disciples fishers of men. I wonder if any fisher for fish ever experienced as great a joy as I daily experience when in the Tokyo waters I fish for men for the kingdom of God. Of the problems which many who are burdened with heavy burdens and trials bring, Jesus is able to bear and solve them all. Glory be to His great name!—*Genichiro Sano.*

MAKERS OF THE FUTURE.

"Not since the days of the Reformation—not, indeed, since the Pentecost—has so great an opportunity confronted the Christian Church. . . . The Far East, as a whole, stands at the parting of the ways." Thus says Bishop Bashford.

Not only is the Far East at the parting of the ways; the same is true of Moslem lands and in superlative degree of India. Everywhere is unrest and tumult; everywhere a groping for the light.

One of America's wisest elder statesmen recently declared, viewing the world situation, that no intellectual or material accomplishment can solve the manifold problems of the present. He considers the purified character of the rank and file of the people of every nation the only solution. Such character he describes as having for its essentials, mercy, compassion, kindly consideration, brotherly affection, sympathy with fellow-man, unselfish willingness to sacrifice for others.

Surely these are the Christian ideals, the fruits of the Spirit of God. Accepting this dictum as simple truth, the missionary enterprise of the Church takes on a new and thrilling significance. Wandering lights have failed the world. The Divine light alone can lighten the gloom.

Let us listen to the solemn admonition of a Chinese statesman. "True liberty does not come from mere political upheavals," he affirms. "True liberty comes only when a man is freed from his sins. It only comes when he has established a true relationship between himself and God, and himself and other men. Without that, he will not be free. One of the best means—indeed, the best—of bringing freedom to the world is to carry Christianity to all peoples. In Christianity we find the germs of all democracy. We find service and brotherhood and helpfulness. In service and in love of one another we find the source of freedom. I always maintain in my political work that to have progress we must bring the gospel to all the people."

These two Christian statesmen—the Hon. Elihu Root and the Hon. C. T. Wang, vice-president of the Chinese senate and delegate to the Peace Conference at Versailles—have spoken prophetically. Believing that the Christian Church cannot fail to respond in this crisis to the mortal challenge of human need the question becomes: how best shall Christianity be made regnant among the nations?

For a hundred years and more, the Church has laid the emphasis upon the number of missionaries and their character. This emphasis must be maintained. But just here two vital points face us at the home base. While the number and fitness of missionaries should be developed as fast as possible, they must, first of all, be men of unimpaired faith in the atoning sacrifice and divine nature of our Lord.

Warnings come to us from Japan and China, and from other fields, of young missionaries who bring an uncertain message. It cannot be forgotten that the Danish-Halle Mission in India, after a century of noble work, "expired under the influence of rationalism," to use the phrase of Kurtz, the German Church historian. "The factor that

is really undermining Christian faith is destructive criticism, shaking faith in the Bible and Christ as the divine Saviour. Buddhism and all other false religions attack us from without, and we can fight them squarely, but when destructive criticism comes into the Church it is like an assault from within, and is most damaging." Thus writes Paul Kanamori, the Japanese evangelist, who is giving his life to the proclamation of the gospel among his people.—*Caroline A. Mason, in Wonders of Missions.*

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 16, 1929.

Sunday Schools.

Previously acknowledged	\$2,291.08
Liberty (Vance), Henderson, N. C.	5.30
First Christian, Winchester, Va.	4.82
Elm Avenue, Portsmouth, Va.	19.80
Noon Day, Lamara, Ala.	.80
Liberty, N. C.	1.00
United Christian, Lynchburg, Va.	2.78
Mayland, Broadway, Va.	1.65
Ebenezer, Cary, N. C.	2.00
Third Avenue, Danville, Va.	7.40
Leaksville, Luray, Va.	2.00
Suffolk, Va.	25.00
Franklin, Va.	6.54

Total \$2,370.17

Individual and Church Collections.

Previously acknowledged	\$1,104.34
Miss Celeste Penny, Chapel Hill, N. C.	25.00
Durham, N. C.	175.00
Mt. Auburn, Manson, N. C.	4.25

Total \$1,308.59

Summary.

Previously acknowledged	\$19,097.63
Sunday Schools, regular	79.09
Individual and Church collections	204.25

Total to date \$19,380.97

J. O. ATKINSON, *Sec'y.*

TO WESTERN N. C. PASTORS.

These lines are addressed to the pastors and Churches of the Western N. C. Christian Conference in the interest of the great missionary enterprise of the Church and because of the imperative demands that are upon us at this time as we face our missionary responsibility.

The missionary undertaking to which we, as a denomination, have set our hands is our work, and there is no source of revenue to which our mission boards can look for funds with which to carry on this work other than our own people. If we fail, then the work fails. If we stand heartily behind our missionary work with our prayers, our co-operation and our money, the work will not only be maintained but enlarged as the years go on.

The Southern Christian Convention calls upon us, one and all, to make a special offering to missions at this Easter time, or upon a date most convenient thereto, in all of our Churches. Each Church, including its Sunday School, is requested to raise during the year an amount equal to one-third the pastor's salary for this missionary purpose. It will be necessary, therefore, for our pastors and Sunday School superintendents to take the lead in earnestly placing this matter before the Churches and Sunday Schools, and then let us hope that the response from each Church will be most generous and whole-hearted, and that the offering we bring for missions this Easter will be worthy of and in keeping with the mercies and blessings which God has graciously granted unto us.

For the convenience of all, in taking our Easter offering, envelopes have been sent from the office of Dr. J. O. Atkinson, Mission Secretary, to all Church secretaries in the Conference, and we hope full and righteous use will be made of the same.

Let us be as thorough as possible in our preparation for the offering, generous and Christ-like in our giving, and prompt in forwarding the funds received to J. O. Atkinson, Elon College, N. C.

Yours in prayer for a great offering for missions from the Western Conference.

G. O. LANKFORD,
President Western N. C. Conference.

AN APPEAL TO PASTORS.

Dear Pastors and Members of the N. C. & Va. Conference:

The time draws apace when we are to make our offering for the missionary enterprise of our Church. As your Conference president, it gives me a thrill as I think of all of our Churches on Easter Sunday morning—the day that should be the happiest day of the year for Christians—coming before the Lord with a free-will offering.

There are some features about this offering that appeal. First, it is equitable, fair, and easily operated. It lays no demands on one Church or member that it does not lay upon every other. There is no compulsion, no assessment. It is true that the goal, one-third the amount of the pastor's salary, has been set in order to have something as an objective and as a reasonable share of each Church. We are hoping and praying that no Church will do less.

Second, it places the responsibility for the success of our mission work where it belongs—upon the rank and file of our people. Missions should be the most popular and powerful benevolent enterprise of the Church. The people will respond if they know. The pastor must give them the facts and the response will be generous and enthusiastic; and when such a response is not secured, it is almost certain that some phase of the plan has been neglected.

Third, it provides the spiritual element, without which missions cannot long survive. Missions demand the prayers and the interest of all the people. People will not give gladly for the salvation of the world unless they are interested in the peoples of the world and their souls. No man or Church can be really spiritual and in right relations with God without the missionary spirit. And let us remember that though there are many good causes to which Christians should give, the one cause supreme above all others is that of giving the gospel to the unsaved world.

In the light of these facts, let us make our free-will offering on Easter or on the Sunday most suitable liberally and gladly, for "God loveth a cheerful giver."

Greensboro, N. C.

C. H. ROWLAND.

OPEN LETTER TO PASTORS.

My dear Fellow-Pastors:

I want to call to your attention the vital importance of the special Easter offering for home and foreign missions, and to urge you to try in every possible way to make the offering from your Church or Churches as generous as possible for at least two reasons: In the first place, the Mission Board not only faces a heavy indebtedness; it also faces a serious curtailment of the work unless the Easter offering represents a sufficient amount to balance the budget. In the second place, because in view of the fact that missions has no place in the Conference apportionments, this Easter offering constitutes the major appeal of the Mission Board in behalf of missions to the Churches of the Eastern Virginia Conference. There must be a much larger response than usual because of this fact. If we fail here, we fail in

a very real way and a very vital way. If our people do not contribute to this Easter offering in many cases they will not have made any contribution to missions during the Conference year.

I need not add that the Easter season is a most appropriate time for such an offering. The day and season that exalts the risen Christ and reminds us of the blessings He has given to us, is a most appropriate time at which to give of our means that His riches of grace may be made known to others.

As president of the Eastern Virginia Conference and as your fellow-pastor, I urge you to present the matter to your people in such a way that they shall respond gladly, generously, and as unto the Lord.

Sincerely yours,

H. S. HARDCASTLE.

Suffolk, Va., Mar. 14, 1929.

PASTORS, TAKE OFFERING.

It is the sincere hope of the president of the Virginia Valley Central Conference that all our Churches will at least have a part in the missionary offering this year. According to the record, there were nine of our Churches last year that had no part in the financial side of the missionary program of our Church. This year all our Churches have good pastors. We have two new men in the Conference. Surely every pastor and every Church wants to have a part in the great missionary program of our denomination.

Dear pastors, this is the psychological moment. Now is the time for action. Come on, let's do our best. Let's make the Valley Conference one hundred per cent for missions. Please, brethren, do not let a single Church fail to have some part in the missionary offering. If possible, take the offering not later than April 30th.

B. J. EARP, Pres.

PRAYER FOR MISSIONS.

Our Father, who art in heaven, we are lifting our hearts to Thee in behalf of missions. The need is great, the time is at hand, the workers are on the field. Now it rests with the Christian nations to shake off the drowsiness of the present age. All these years the rocks and hills have been crying out: "We were not made by man, neither

by any graven image"—while men are silent. Open, Thou, their mouths and minds. May they, in the midst of a brooding stillness and an oppressive silence, begin to realize what woe shall come to them that are at ease in Zion; and may we begin to ask ourselves, "Am I my brother's keeper—and who is my brother?" Awaken Thou us who sleep, and may we put on the whole armor of God and bestir the gifts that are within us. For the day is coming when every man shall sit under his own fig tree and no one shall say unto his neighbor, See the Lord; for every one shall know Him for himself. And to this end we work, we give, we pray, we watch and wait. May we all engage in this great and lasting movement until the gospel is preached unto the uttermost parts of the earth. World without end. Amen.

Norfolk, Va.

MRS. E. D. M.

MISSIONARY PROGRAM FOR APRIL.

Young People.

Theme: A Call.

1. Hymn—"If Jesus Goes with Me."
2. Prayer.
3. Business Period.
4. Solo—(An appropriate Easter selection).
5. Scripture—Matt. 4:21-22, 28:1-10.
6. Leader to Read Article, "A Call."
7. One of our Missionaries (read sketch of Angie Crew's life).
8. One or Two Short Sketches from Study Book (to be read by two girls).
9. Poem—"My Debt" (page 17, February number of Herald of Gospel Liberty).
10. Prayer.

THE SUN LETTER.

We want to see THE SUN grow in number of subscriptions in order to get it in more homes and get more of our people in touch with the Christian Church and its institutions. We want to see it glow with its splendid articles and beautiful thought which should inspire us to do our best in Christian service. We want to see it go as a business proposition and get on a sound financial basis. So we want to see it grow and glow and go, and want you to help make it so.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

RECOMMENDED PLANS AND PROGRAM

February, March—Foreign Mission Months

THE SOUTHERN CONVENTION, in its Richmond Session last year, made February and March "Foreign Mission Months" for educational and informational purposes, culminating in an offering from all the Churches for Missions at, or on the nearest possible Sunday to, Easter—March 31, 1929. The goal set for the offering—Home and Foreign Missions—from Sunday Schools, and Churches, and individuals is \$33,000; Woman's Societies, \$12,000—total, \$45,000. Inasmuch as the entire amount thus asked must be raised by voluntary offerings, the Conferences, in their recent sessions, in which the matter was discussed, adopted and recommended to the Sunday Schools and Churches the following method to be pursued in reaching their quota of one-third as much for Missions as for pastor's salary:

FIRST: When a Church uses the Budget Plan, write into that budget one-third the amount of pastor's salary to go to Missions, and send this in monthly or quarterly.

SECOND: If the budget is not used, canvass the individuals of the Church and Sunday School to find out how much each will give to Missions and when, entering the same on a card prepared for the purpose and which may be had of the Mis-

sion Secretary, Elon College, N. C.

THIRD: Where neither of these plans is adopted, then endeavor to increase the offering from the Sunday School, and at or about Easter have a Missionary Rally and try to raise the entire amount of the quota at that one service, in conjunction with the monthly offerings from the Sunday School for the year.

Each Church and Sunday School should use one or the other of these plans.

MISSION BOARD, SOUTHERN CHRISTIAN CONVENTION, INC.

J. O. ATKINSON, Secretary

Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson XIII—March 31, 1929.

THE FUTURE LIFE (EASTER LESSON).

GOLDEN TEXT: "Be thou faithful unto death, and I will give thee the crown of life."—Rev. 2:10.

LESSON: Matt. 25:31-46; Mark 12:26, 27; Luke 24:1-12; John 14:1-6; 1 Cor. 15:3-20, 50-58; 1 Thess. 4:13-18; Rev. 22:1-5

DEVOTIONAL READING: Psalms 23:1-6.

Mankind has always had an instinctive belief in the future life. Somehow or other, men have felt that death did not end all. A study of the religions of the world, even of religion among primitive peoples will show that there was another world and another life. There was naturally a great deal of mystery and a great deal of vagueness, even a great deal of fantasy about that other world and that other life, but underlying all this there was the feeling amounting to a conviction that life here was related to and connected with life hereafter. The doctrine of immortality is not, therefore, a distinctively Christian doctrine; that is, it did not have its origin in Christianity. It existed centuries before Christ lived.

But Jesus Christ, by His teachings and by His resurrection, threw new light on the matter of the future life. There came into human hearts a new certainty, and therefore a new conviction in regard to this perplexing question. Here, as elsewhere, Christ came not to destroy but to fulfill. He enriched and enlarged the conception of immortality and the future life in several ways. For instance, He confidently predicted that He would rise again from the dead. What had been a hope in other men was a central conviction with Him. After He had risen from the dead, His disciples recalled that on several occasions He had told them that He would do that very thing. This prediction in itself, however, did not have much weight with the disciples. The thing that really counted was Christ's resurrection from the dead.

The turning point in Christianity was the conviction which the disciples had that their Lord and Master, whom they had seen crucified and whom they knew to be buried, was alive. There is only one way to explain the change that took place in the disciples and the followers of Jesus, and that is that they were absolutely sure that Christ had risen from the dead. Furthermore, they were not convinced of this by argument, but by personal experience. They knew that He was alive because they had seen Him and had had fellowship with Him. "Now is Christ risen from the dead" is more than the words of Paul—it is the unchallengeable fact of Christianity, and of history. Men may differ in their interpretations of the facts, but any one who knows anything at all about Christianity knows that the heart of it all is a living Christ. Immortality and the future life was taken out of the realm of the speculative and put in the realm of certainty when Jesus Christ rose from the dead.

For the corollary of the fact that Christ rose from the dead is the fact that through Him we shall rise from the dead. "Because I live, ye shall live also," said Jesus. It cannot be demonstrated as a mathematical formula, but Christians know the truth of this statement. There are those who will read these notes who are as certain of this

future life as they are sure of the present life. They feel in their hearts what they cannot prove by their heads.

It was stated above that Christ threw new light on the future life. He took it out of the realm of impersonal existence and interpreted it in terms of conscious, personal, abundant life. Fellowship with God, with Christ, with other conscious, personal spirits were characteristics of this life. It is not dull and drab. It is the most desirable thing imaginable.

All this, of course, has practical implications for us. It brings a message of comfort and hope for all those who have lost loved ones and friends. Let all such at this Easter season meditate again on the words of Him who said that He was the Resurrection and the Life, and that whosoever believed on Him, even though he should die, yet should he live again, and whosoever lived and believed in Him should never die. We have not lost our loved ones; they have simply gone from us for a while. Theirs is really the true life. They have preceded us and await us in the world of abiding reality.

Then, too, the Easter lesson brings a challenge. After Paul had gone into a lengthy discussion of and argument for immortality, and after he had presented the matter in what he felt was an irrefutable form, he summed it all up with these words: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The practical implication of the Easter lesson is simply this: There is a future, unending life, be assured of this. Therefore, get busy, live as if you believe this, make your life here count for the very most and very best you can; it is all going to count in terms of the abiding values of that life that is to come. The message of Easter ought to be a constant incentive to holy living and fruitful service.

CHRISTIAN ENDEAVOR.

Sunday, March 31, 1929.

TOPIC: "The Words of Jesus About Life Unending."—John 14:1-3. (Easter.)

Some Bible Hints.

Belief in eternal life depends upon faith in God and in Christ. No one can prove it with absolute certainty (v. 1).

Jesus' word about the future is to be believed because He was an expert in spiritual things. He had spiritual insight in a very wonderful degree (v. 2).

Jesus assures us that there is a special place in heaven for His people. That is a tremendous and suggestive idea (v. 3).

Believers will be "with Christ" wherever He is in the beyond. To know that is enough (v. 3).

Suggestive Thoughts.

Jesus never for a moment doubted the fact that men will live after they die. In fact, He assures us that they do not really die at all (John 11:26).

"God is not the God of the dead, but of the living" (Mark 12:26, 27) is a convincing saying. God is life; He does not create man to die.

Jesus' word, "I am the resurrection and the life," shows that He knew His power and believed it. He proved it by raising the dead. Allied with

Him we not only live eternally, but live sublimely and beautifully.

Jesus tells us that those who kill the body cannot kill the soul. The body is not the man, but the house in which he lives.

A Few Illustrations.

In dying, Jesus committed His Spirit unto His Father. He knew He was not dying, but entering into life. "To die," cried a saint, "is a great adventure."

The emigrant leaves his own country and starts on a voyage across an unknown sea to an unknown land and a new experience. That is like death. We go on to a new life.

The ego persists. Our bodies change, but not the mind which inhabits the body. I am the same "I" today as I was twenty years ago.

Man is a bigger piece of work than can be completed in time. It will need eternity to perfect it. We should not educate our children if we believed that school meant their end.

To Think About.

What word of Jesus about death seems helpful to us?

Why should we believe what Jesus says about death?

Why should we distinguish between body and soul?

NEWS NOTES.

By MRS. W. M. JAY.

Mrs. J. W. Fix, the efficient news correspondent of Eastern Virginia Woman's Conference, has sent in the following news items. Mrs. Fix is doing a splendid work, and the local societies may help much by sending reports of their meetings to her. Let's boost this department and give our Conference editors such information.

The Woman's Missionary Society of Berea Christian Church, Driver, Va., observed the world's day of prayer for missions on February 15th. A splendid service was held and all felt doubly repaid for having participated in it.

They have also decided to raise their goal by the motto, "The Lord Loveth a Cheerful Giver." For several years they have had suppers, parties, etc., to raise their quota, but this year have adopted the free-will giving method. Each member brings 50 cents each month to the meeting as her free-will offering, and so far they report great success and enthusiasm.

The Suffolk, Va., Missionary Society recently celebrated their seventeenth annual birthday party, and it was a most enjoyable event. Dr. E. C. Fry, missionary from Japan, was the principal speaker and gave a most interesting talk on his thirty-five years in Japan. A special program of reading, music, etc., delighted the large audience, and the decorations and refreshments were pleasing as well. Mrs. W. H. Yates is the wide-awake president of this society and presided over the meeting with ease and grace. Each member is asked to bring a penny for each year of the society's or their own age. The offering amounted to \$86.95, and \$31.03 as birthday offerings. One unknown member sent in an offering of \$20, which she gave as a thankoffering for her Christian parents.

This society joined with other societies of the city in a union world's day of prayer service on Friday, February 15th.

They are in the midst of their mission study now, using the book entitled "The New Africa." They meet each week in the homes of members and have a different teacher for each chapter. This society consists of a loyal band of Christian women, working away toward their goals and accomplishing much for the cause of missions.

DIRECTIVE PURPOSE OF UNIVERSE.

(Continued from Page 3.)

ing lifted daily from what he is to what we ought to be.

There is nothing more certain to a spiritual soul than the certainty of the life to come. There is nothing in the Scriptures, in life, or in nature, to sustain the supposition that it is different—that life has interruptions or meaningless suspensions when man may believe or disbelieve what he chooses independently of God and His provisions for him, or think that the present life is separated from everything and everybody. Just as in navigation, it has its safety linked up with the celestial life, and in no sense can we be thought of as distinctly separate and apart from it. As the bud is related to the blossom, so are we related to life hereafter. Wordsworth said, "As a plant must be uncovered to the air and the sunshine which comes to it from celestial distances, so is man dependent upon the eternal silence of the indestructible truths of spiritual things to guide him safely home. Some one has said, "When the arch-enemy, death, has done all he can, destroyed everything about me, all conditions in which I am living, it yet leaves me to go on forever."

Finally, Life's Evaluation.

How man is made partaker of God's everlastingness! This is what it means to "number our days and applying our hearts to wisdom." It teaches us that at last, though the world passeth away, yet he who doeth the will of God abideth forever.

How we learn the value of spiritual things through the material! In life's affairs, we estimate values by the things to which they are to be applied. When we learn how much the value of the material is dependent upon the spiritual, we come to know the value of the spiritual, and thus the true values of life. When we apply these values to our personal life, conscious of it or not, we gauge and test our living in the light of spiritual issues, such as love, joy, peace, long-suffering, gentleness, kindness, goodness, etc., which are the sublime goals of human achievement. Under Christian guidance, we find ourselves taking account of the things of this world, so as not to forget their meaning to our lives; and this so comprehends things of the eternal realm as not to forget that they are won only by godliness, righteousness and sobriety. Thus a Christian will not, indeed, allow the immensity of the sublime to overpower him and unfit him for every-day living, but he will not be so engrossed in living as to lose sight of the sublime; he will have his legitimate pleasures, but he will not number his days as a "tale that is told"; he will take account of them as a beginning of that which prepares him for his highest calling. He will not think that what he knows about it is all or enough, but he will court every counsel to the attainment of greater knowledge. He will give himself to the culture of that finer power of intelligence which suggests the proper application of facts and the correct direction of his faculties. He will be busy discarding the worthless and retaining the valuable. He will apply his knowledge to wisdom and think divinely. Like the true pilot, he will consecrate himself to the one supreme attainment of a perfect existence.

Let us ask ourselves the question: Has our time been frittered away in a thousand distractions which, the harmless singly, in the aggregate are fatal to usefulness and true greatness? Has God been crowded out of our thoughts? Have we become so engrossed in ourselves that prayer is more difficult and religion more unwelcome? Do we hesitate to confess God or to protest the insult offered His name? Have we grown in knowledge and wisdom so that we are less at the mercy of the waves of "chance desires" and the hidden

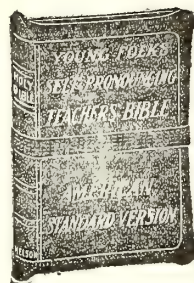
rocks of temptation? Are we heaving closer to the right channel and headed in the right direction? There is an answer to all of these, not unqualified to be sure, but enough for each of us to know whether we are sinners being carried along by the stream, or whether we are making our way against it, and enough for a growing consciousness in all the graces until we shall be perfect in them all.

Life is a miracle and a mystery, but the mystery is made plain by heaven's intelligence. The night falls upon us indeed, but the gyros is set, the magnetic attraction is faithful, the silence of the stars we do not despise. The dawn breaks, the pall of the night lifts. Through the wondrous day of the guiding sun, as faithful souls, we pass on bearing with us the redeemed of God until we enter the haven of rest in the sunrise of the eternal day.

Then shall the heavens be Glad, and the earth rejoice; the sea may roar and all the fullness thereof; the fields exult and the forests sing for joy before the Lord, because his judgments are in the earth and the world and the people in their faithfulness and righteousness shall merit heaven's holy crowns.

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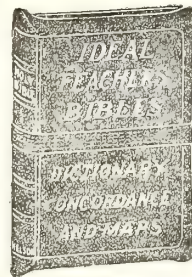
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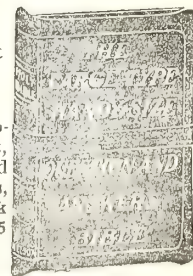
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

SHOULD WE SAY, "GOD IS RECONCILED"?

"God is in Christ reconciling men to Him."—2 Cor. 5:19.

Men sometimes say, if they repent and come to Him with the confession of their sins, He will be reconciled to them. That is not the gospel of Christ.

God is reconciled to you whether you are ever reconciled to Him or not. It is one thing for God to be reconciled to and have forgiveness for a man, but it is quite another thing for a man to receive that forgiveness and so be reconciled to God. The reception of the atonement is what is wanted on our part.

Prayer.—Our Father, we acknowledge Thee in all our doings. If we do not we pray that we may do so this day. Forgive us our past sins. Make us clean and pure and harmonize our souls with Thine. *Amen.*

TUESDAY.

THE MINISTRY OF REST.

"And He saith unto them, Come ye yourselves apart unto a desert place, and rest awhile."—Mark 6:31.

There are three reasons for rest: the need of it, the use of it, and the gain of it. Upon the need of it no comment is needed. We all have been tired and craved rest. The spirit needs rest also. Excitement all the time drives one mad. Continued happiness may grow monotonous. In the rest of the spirit there is often revelation of God. It is said that God takes us aside to feed our souls.

But there is a word to be said on the use and the profit of rest. In the quiet meditation hours, problems may be solved and perplexities banished. In quiet thought on His way, we become conscious of His reality. It takes away distractions and relieves the high tensions. It gives a chance to complete life's ideas. Thus it is God's call to His fellowship and to His victory.

Prayer.—Father, we pray Thee to abide in our hearts. Thou dost fill the infinite spaces, and yet there is room in the little dew-drop for Thee. Abide in us and make us Thy children forever, through Jesus Christ our Lord. *Amen.*

WEDNESDAY.

THE MESSAGE OF THE LORD'S SUPPER.

"That ye may eat at my table in my kingdom."—Luke 22:29.

All that Jesus said about the Lord's Supper taught service and love, and He set it apart as a symbol of fellowship with Him both in "the life that now is and that which is to come." This means we shall know Him as He is. It means enjoying His fullness. One of the reasons we live such poor restless lives is we are not filled with His fullness.

A good woman dying was asked if there was some one she wished to come and talk with her. She replied, "I have always been ready. He has been very precious to me, and I go gladly to Him for my rest." So she departed as going on a journey.

Prayer.—Our Father, fill us with desire for Thee. Change such desires that need changing and give us the new course in life that takes us to Thee. Remove from us all that is earthly, selfish, mean and bad, and make us happy. *Amen.*

THURSDAY.

THOUGHTS FROM GETHSEMANE.

"O death, where is thy sting."—1 Cor. 15:55.

We learn from the tragedy of Gethsemane the following facts: The will of a man in perfect harmony with God's; the soul of a man subject to the higher laws of life; the difference in being led to temptation and retiring from it into the presence of God; the power of positive language; that goodness abolishes fear of death; that Christianity prepares one to go; that the purest person has the keenest perceptions of the sins of others; that a man may pray his way to perfect calm in any circumstance, which attainment is ever the companion of complete surrender; that prayers are answered in a richer and better way than we expect; that God gives grace to bear any sorrow (angels ministered unto Him); that in all things prayer is connecting our thoughts with God's thoughts; and that the Christian life is changing the human will to the divine.

Prayer.—Dear Father, help us to see that Jesus, Thy Son, became a man for all men. May we feel that He is for us. May we turn to Him in every place and in Him we shall rejoice with great joy even in the sufferings of life. *Amen.*

FRIDAY.

"When the doors were shut."—Jno. 20:19.

The disciples had locked themselves in to protect themselves from the Jews. They did not know that they shut Jesus out. Often we do something that raises barriers between us and that which is best for us, and later find that we have done more than we thought. The greatest tragedy, perhaps, is when one shuts the door against himself. When engagement engrosses one so that it masters him and takes his every thought, he closes the door to his higher and better self and to God.

But Jesus was not to be shut out. He appeared before them. Does He ever appear before you? Thy deeds twenty years ago rise up in thy memory; it is Jesus calling thee. Thou hast had moments of exquisite happiness, like the memory of music; it is Jesus before thee. It is nothing to Him that doors are shut—that man is arrayed against Him. We would as well try to stifle springtime, or fetter the summer morning, or draw a curtain over the dawn, as to try to shut God away from us. David said, "Though I descend into the depths of hell, Thou art there."

Prayer.—Our Father, we are Thy people. We humbly confess our selfishness and our sins and our desire to be saved. Give us the happiness and the bliss of that assurance and open our souls to Thee forever. *Amen.*

SATURDAY.

BY THIS SIGN CONQUER.

"He shewed unto them His hands and His side."—John 20:20.

Those hands had been about His Father's business; they had moved away the powers of darkness; they had blessed little children; they had broken the bread of heaven. Those feet had walked stormy waters, taken Him to homes and hearts of sorrow, to open graves, hastened to the side of the wretched, climbed the mountains of prayer, trudged the way of Gethsemane, and failed under the load. Those shoulders had borne the rugged cross and bowed His body to the earth. It is with out-stretched arms (the cross of self)

He holds out Himself to the disciples to inspire a faith that He had conquered.

So would they conquer. His courage had won. So would theirs. Into the struggle He had gone like a ship in the storm, and out of it He had come with riggings torn and a battered hull, but with the dignity of victory.

Prayer.—Our Father, make it our chief delight to look unto Thy counsel, to trust in Thy salvation, and to stand ever before Thee, though it give us scars. *Amen.*

EASTER SUNDAY.

IF EASTER BE NOT TRUE.

If Easter be not true,
Then all the lilies low must lie,
The Flanders poppies fade and die,
The spring must lose her fairest bloom,
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain who suffered there.
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit, from its prison
Of sin and death, with Him may rise!
Worthwhile the struggle, sure the prize,
Since Easter, aye, is true!

—Henry H. Barstow, in *Presbyterian Advance*.

NOTICE.

The Vance-Franklin and Warren District Missionary Rally will be held at the Liberty (Vance) Church, Thursday, April 25th, beginning at 10 o'clock A. M.

I want every pastor in the district to begin making plans, so that he will be able to attend the rally; and also every Church to begin making plans to send delegates, whether they have a missionary society or not. I am so anxious that every pastor in the district attend the rally and every Church be represented. Let us heed the theme for our rally this year, "The Call of the Master," and get busy in the mission work and attend the rally, thus making it the best that we have ever held in our district.

Don't forget the time and place—Liberty (Vance) Church, Thursday, April 25, 1929.

MARGARET ALSTON,
Henderson, N. C., R. 1. District Leader.

OFFICIAL NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention, at its last session, accepted an invitation from Newport News to meet there in 1929. But inasmuch as their new Church will not be completed by the time of the Convention, the Newport News people have asked to be relieved from entertaining this year. The executive committee is, therefore, anxious to receive an invitation for the coming session of the Convention. Please take this up with your school and notify us if you wish to entertain.

J. F. WEST, JR., *President,*
F. C. LESTER, *Rec. Sec'y,*
W. C. HOOK, *Ex. Sec'y,*
Executive Committee.

Christian Orphanage

Dear Friends:

Our little folks are looking forward with a great deal of pleasure to the Easter season and the pretty little Easter dresses the good women generally send in to make them happy for Easter. It is one of the most beautiful occasions we have during the year. When every little girl is dressed in a pretty Easter dress and the little boys in a nice little suit and march off to Sunday School on Easter Sunday morning it is a pretty sight. Our good women for a number of years have made the Easter season happy by making and sending to us many beautiful Easter dresses and little suits for boys. They seem to get so much real joy out of the service rendered.

The First Christian Church, Goshen, Ind., was the first to send us a box, containing 16 beautiful dresses and 5 suits. Sixteen little girls on Easter Sunday will wear a new dress, and five little boys will have a new suit. We feel confident that none will be disappointed, as our good women have never forgotten our little folks at this season.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 21, 1929.

Brought forward \$2,378.17

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
United, Lynchburg	\$ 3.31
Third Avenue, Danville.....	6.55
Ingram	3.00
New Lebanon S. S.	2.50
New Lebanon S. S. Baracca Class..	2.00
Happy Home	2.17
Long's Chapel, Jan., Feb., Mar....	4.45

23.98

Eastern N. C. Conference:	
Sanford	\$ 1.50
Bethel, Wake	1.67
Pleasant Hill (J)	3.05
Shallow Well	2.76
Piney Plains	6.75
Pope's Chapel	1.00
Mt. Auburn	4.25
Wentworth	9.50

33.48

Western N. C. Conference:	
Grace's Chapel	\$ 1.58
Pleasant Ridge	2.58
Seagrove	1.40
Ether	1.58
Liberty, Feb., Mar.	3.18
Union Grove	3.00
Shiloh	1.30

14.62

Eastern Virginia Conference:	
Union, Southampton	\$ 1.52
First, Richmond, Feb., Mar.....	32.26
Elm Avenue	5.00
Berea, Nansemond	10.00
Suffolk	30.00
Franklin	7.00

85.78

Valley Virginia Conference:	
Leaksville	\$ 2.43
Antioch	7.35
Mt. Olivet (G)	3.02

12.80

Special Offerings.

A. L. Rush, cash item.....	\$.45
Mr. Baldwin, cash item.....	1.00
Mrs. Jenks Pritchette, for potatoes.	1.00
W. A. Lee, support of children....	40.00
Nicholas Weber, Irvington, N. J....	100.00

Mrs. M. A. Atkinson, for potatoes..	1.00
S. Y. Spain, for Garner Hilliard...	25.00
T. B. Roberts, support children....	10.00
J. A. Brady, Jr., support children..	25.00
Lawrence S. Holt endowment fund.....	150.00
Grand total	\$2,902.28

MISSION RALLIES.

Missionary rallies for the North Carolina Woman's Missionary Conference:

- Alamance District—Graham, N. C., April 9th; superintendent, Mrs. W. P. Lawrence, Elon College, N. C.
- Guilford District—Greensboro, N. C., April 11th; superintendent, Mrs. L. P. Wicker, Greensboro, N. C.
- Halifax District—Virgilina, Va., April 16th; superintendent, Mrs. Alfred Hayes, Virgilina, Va.
- Lee-Chatham District—Turner's Chapel, April 18th; superintendent, Mrs. Doyle McFarland, Jonesboro, N. C.
- Randolph District—Ramseur, N. C., April 20th; superintendent, Mrs. I. H. Foust, Ramseur, N. C.
- Durham-Wake District—Chapel Hill, N. C., April 23rd; superintendent, Mrs. G. H. Leonard, Chapel Hill, N. C.
- Vance-Warren District—Liberty, April 25th; superintendent, Miss Margaret Alston, Henderson, N. C.

It is desired that the pastors shall attend the district rally in which are the Churches he serves. The Churches are asked to send representatives, even if there is no organization in them. In this way we can make these meetings representative.

MRS. C. H. ROWLAND, Pres.,
N. C. Woman's Missionary Convention.
Greensboro, N. C.

MISSION RALLIES.

The Woman's Mission Board of Virginia Valley Central Conference met at the home of Rev. A. W. Andes on the night of March 14th, the president, Mrs. R. A. Larrick, presiding.

The district rallies were arranged as follows: Timber Ridge, June 9th; Palmyra, June 11th; Bethlehem, June 12th; Mt. Lebanon, June 15th; Mt. Olivet (G), June 16th.

In addition to the program as arranged by the Southern Board, there will be an address by Rev. Joe French, and probably another speaker can be secured. The chair appointed Mrs. B. J. Earp, Rev. B. J. Earp, and Mrs. B. F. Frank a committee to finish the plans for the rallies.

Our annual Conference had been planned for Leaksville, and the Board set the date August 1st. The Board asks for a contingent fund.

Every member of the Board and nearly all the pastors were present.

MRS. B. F. FRANK, Sec'y.

MISSION RALLIES.

The spring rallies of the Eastern Virginia Woman's Missionary Conference will be held as follows:

- Norfolk District—Mrs. H. C. Caviness, superintendent; First Church, Portsmouth, Tuesday, April 2nd.
- Nansemond District—Mrs. B. D. Jones, superintendent; Suffolk Chirstian Church, Wednesday, April 3rd.
- Franklin District—Mrs. W. D. Harward, superintendent; Isle of Wight, Thursday, April 4th.
- Waverly District—Mrs. O. M. Cockes, superintendent; Barretts, Friday, April 5th.

MRS. L. W. STAGG, Sec'y.

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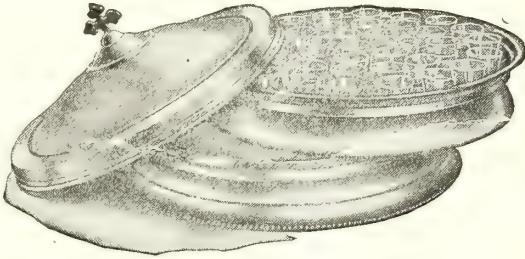
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- Tray No. 6—Interlocking, with 35 plain glasses 6.75
- Tray No. 10—Interlocking, with 30 plain glasses 6.50
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- Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
- Bread Plate No. 1—Narrow rim..... 1.60
- No. 2—Broad rim 1.60

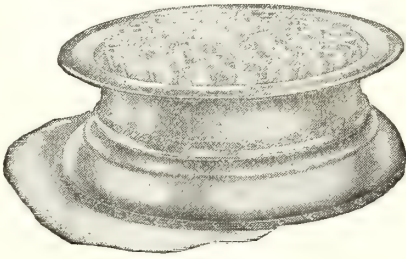


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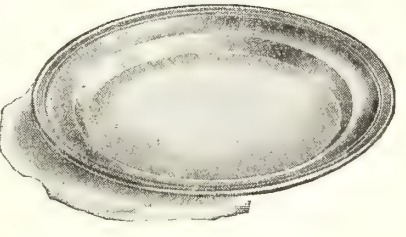
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- Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
- (For Silver Bread Plates, see under No. 90.)



Style No. 90

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- Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).\$22.00
- Base No. 2—Silver-plate; fits Silver Tray 90... 16.00
- Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00



- Breda Plate No. 3—Narrow rim\$ 9.00
- No. 4—Broad rim 9.00
- Filler—Silver lined 6.00

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OTHERS WANT UNION.

At a meeting held in Dayton, Ohio, February 6th and 7th, commissioners from the Reformed Church in the United States, the Church of the United Brethren in Christ, and the Evangelical Synod of America adopted a "basis of union" which is to be submitted to the governing bodies of the three Churches. The plan results from almost a year of negotiation. It provides for organic union, beginning with the merging of the supreme judicatories, together with their work in foreign missions, home missions, education, ministerial pension and relief, and other benevolent causes. The merging of the annual conferences, district conferences or classes is provided for but not immediately contemplated. The administration of the new Church will be in the hands of general superintendents, with whom there will be associated a board of promotion, consisting of pastors and laymen elected by the general council. It is possible for final approval to be given this proposal within a year. The three Churches involved are nearly the same in size and in doctrinal emphasis, while they occupy territory that hardly overlaps at all. The Church of the United Brethren was founded by Philip William Otterbein, a pastor of the Reformed Church, and represents the impact of the Wesleyan movement on the Germans of Pennsylvania, Maryland, Ohio and that general region. The Evangelical Synod, also of German origin, has stood for the reconciliation of differences between the Lutheran and Calvinist wings of German Protestantism, and has acknowledged the doctrinal standards of the Reformed as well as the Lutheran Church. The doctrinal position proposed for the united Church will likewise be a mediating one. Proposals for Church union in America are being brought in-

creasingly down out of the air and put into actual operation. "Let those unite who will unite!"—*Christian Century*.

A SIXTY-YEAR PASTORATE.

In these days when the short pastorate is the rule, for a man to be officially connected with the same Church for a period of sixty years is indeed news. The pastor is the Rev. Azel W. Hazen, and the Church is the First Congregational, of Middletown, Conn. Dr. Hazen went directly from the seminary to the pastorate of this Church in 1868. He remained the active pastor until 1916, thus serving the Church for forty-eight years. During the past twelve years he has served as pastor-emeritus.

PROGRAM.

Following is the program of the Sunday School and Christian Endeavor Convention of Georgia and Alabama Christian Conference, to be held at Richland Christian Church, Richland, Ga., March 30-31, 1929:

MORNING SESSION.

- 10:45. Song Service—Led by Rev. G. H. Veazey.
- 10:50. Devotionals—Rev. C. W. Carpenter.
- 11:00. Welcome Address—J. H. Abell.
- 11:05. Response—Miss Marie Veazey.
- 11:10. Enrollment of Delegates and Organization.
- 11:30. Address—Miss Pattie Coghill; Alternate, Rev. J. D. Dollar.
- 12:00. Luncheon.

AFTERNOON SESSION.

- 1:00. Various Reports.
- 2:00. Address—"Young Men and the Church," by Rev. C. Carl Dollar.

- 2:15. Address—"Young Ladies and the Church," by Mrs. Ina Sorrell.
- 2:30. Round-Table Discussion—"Children and Young People's Work," led by Miss Susie Elder.
- 3:00. Adjournment.

EVENING SESSION.

- 6:00. Vesper Service on Church Lawn—Conducted by Miss Susie Elder.
- 7:00. Song Service—Led by Rev. G. H. Veazey.
- 7:10. Devotionals—Rev. H. R. Heard.
- 7:30. Round-Table Discussion—"Relation of the S. S. to the Church," led by Rev. A. H. Sheppard.
- 8:15. Address—"Worship in the S. S.," Rev. H. M. Gray.
- 8:30. Adjournment.

SUNDAY SESSION.

- 9:45. Sunday School, in Charge of D. S. Hogg, Supt.
- 10:30. Address—"The Organized S. S. Class," Rev. C. W. Hanson.
- 10:55. Intermission.
- 11:00. Song Service—Led by Rev. G. H. Veazey.
- 11:10. Sermon—Rev. Neil McAvarrie, D. D., Supt. Congregational Churches in Georgia and Alabama.
- 12:00. Adjournment and Luncheon.

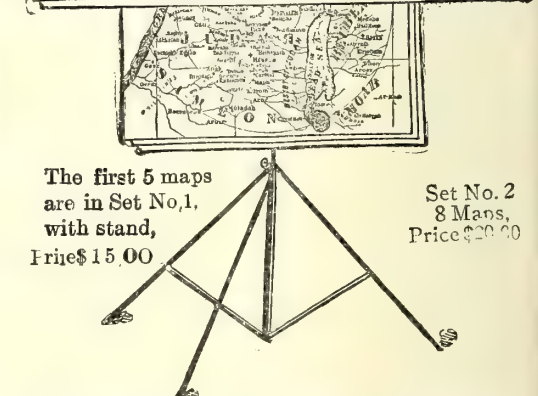
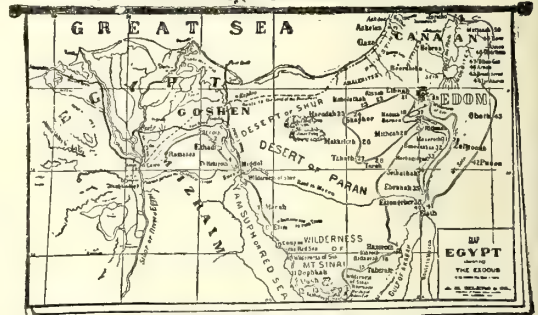
All delegates are requested to please notify Mrs. J. C. Tatum, Richland, Ga.

W. C. CARPENTER, *President*.

MISS ADDIE BELLE DOLLAR, *Sec.-Treas.*

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Specimen of Type

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carrying away into Babylon four hundred and twenty generations; and from the carrying away into Babylon unto Christ are fourteen

ing, interpreted is, God with us.
24 Then Jesus being raised from sleep did as the angel of the Lord had

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OBITUARIES.

WILLIAMS.

On February 13, 1929, the body of Sister Emma Elizabeth Williams, of Williamsville, was interred in the cemetery at Cedar Grove after the funeral had been preached in Whistlers Chapel Christian Church. The deceased was sixty-seven years of age and leaves a number of relatives and friends who cherish the hope of meeting her on the shining shore.
B. J. EARP.

BROWN.

The good Lord saw good in His infinite wisdom to take from among us to his reward John Spencer Brown on November 13, 1928. He leaves to mourn his going a wife and several children, besides a host of friends. His life is a book that has been completed which will be opened on the morn of the resurrection and his reward will be made known. The funeral was conducted by the pastor of Brown's Chapel Church and he was laid to rest in the Church cemetery.

W. C. MARTIN.

McCOY.

Mrs. Mary Kauffman McCoy, wife of Bro. C. W. McCoy, died on January 31, 1929, at the age of 61 years. She was a useful member of St. Peters Church, near Elkton, Va., for forty-eight years, being secretary for several years. Mrs. McCoy leaves to her husband and five children a heritage that they appreciate and which will challenge them to their best.

She was laid to rest in the presence of a host of friends on the afternoon of February 3rd. The writer was assisted by Rev. Mr. Ran.

JOE FRENCH.

COFFMAN.

Mrs. Pearl Myester Coffman died January 21, age 37 years, after an extended illness of many years. She was a patient and even cheerful sufferer. Mrs. Coffman is survived by her husband and little daughter, her parents, one brother and one sister. The funeral services were conducted from the home by her pastor, the writer, assisted by the Rev. Mr. Dimmick, pastor of the Second Presbyterian Church, and the Rev. Mr. Jacobs, pastor of Ivy Memorial Baptist Church. Interment followed in the Newport News Cemetery. May the Lord comfort those who mourn.

M. F. ALLEN.

OVERBY.

Bro. Henry Overby died on the 7th of February, 1929, being about 78 years of age. He was a devoted member of Wentworth Christian Church and for several years the senior deacon. It is my opinion that we seldom see better men than Bro. Overby, nor often those so good. He leaves a wife and several children to miss him. The Church has sustained a loss.

The body was laid to rest in the Church cemetery. Services by the writer. May our Lord's rich blessing be with those who mourn his going, and bring them together in glory.

J. LEE JOHNSON.

SHEPHERD.

We, the members of the Junior Phila-thea Class of the Main Street Christian Church, Durham, N. C., desire to extend our sympathy to our classmate and sister in Christ, Mrs. Roy Shepherd, in the loss of her sweet little babe, Robert, on February 13, 1929. Robert was a bright little fellow of fourteen months old, who will be missed in the home as well as in the cradle roll department. We wish to offer the following resolutions:

1. We submit ourselves to the will of the Heavenly Father, who in His great wisdom doeth all things well.

2. That we extend to his parents and loved ones our deepest and most heartfelt sympathy.

3. That these resolutions be recorded on our minutes, a copy sent to the family, and a copy to The Christian Sun for publication.

MAMIE CARDEN,
MRS. W. H. BOONE,
MAUDE FULLER,
Committee.

AYSCUE.

Mr. William H. Ayscue was born May 14, 1844, and departed this life Febru-

ary 25, 1929. For many years he had been a member of the Liberty (Vance) Christian Church. He is survived by one brother, one sister, six children, twenty-five grandchildren, and two great-grandchildren and many other relatives.

Bro. Ayscue was patient in affliction, and expressed his readiness to go to the reward that awaited him. The services were conducted by the writer, assisted by Rev. D. M. Spence, pastor of the Henderson Christian Church. Interment was made in Liberty Cemetery.

H. E. CRUTCHFIELD.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

MATTHEWS.

Bro. John Matthews, the oldest member of Wentworth Church, departed this life on the 17th of February, 1929, being 80 years, 1 month and 1 week old. Bro. Matthews was once a member of Cokesbury Methodist Church, Harnett County, but on moving to Wake County he united some fifteen or twenty years ago with the Christian Church. Bro. Matthews was a splendid man of fine qualities, a devoted father and husband.

Two sons and four girls, all married but one son; a wife and several grandchildren remain to sorrow for him. He was a Mason of fifty-nine years standing, and was laid to rest by that fraternity, assisted by the writer. Interment in Wentworth Cemetery. The blessing of God on the bereaved.

J. LEE JOHNSON.

SAUNDERS.

God saw fit to call from his labors in the early morn of life young Bro. Gernie E. Saunders, son of Mr. and Mrs. Henry B. Saunders. Gernie was a bright and loveable character, who gave his life to God last September in our revival meetings. He made mention in his last hours that he didn't expect to get well, but he was cheerful and desired his sisters to play and sing for him.

Gernie was born September 6, 1914, and died January 29, 1929, age 14 years, 11 months and 23 days. He leaves behind father and mother and five sisters and three brothers. May each member of the family be in readiness to meet little Gernie as they are called to their reward. The funeral was conducted by his pastor.

W. C. MARTIN.

VAUGHAN.

On Tuesday morning, February 20th, Mr. James Buchanan Vaughan, of Franklin, Va., died in almost the same manner as his wife, who preceded him a few months before. Mr. Vaughan was in his seventy-third year and was born December 14, 1856. On January 3, 1883, he married Miss Ida Rawls, of Nansemond County, Va. Mr. Vaughan was a man of many friends and was known far and wide for his intense devotion to hunting and fishing. He took an active interest in public affairs, served as justice of peace, county commissioner, and a member of the school board. He was a deacon and one of the leading members of the old Bethany Christian Church, and when it

was discontinued several years ago he became a useful member in the Franklin Christian Church.

He is survived by two sons, Prof. L. L. Vaughan, head of the department of mechanical engineering, North Carolina State College, Raleigh, N. C., and James Andrew Vaughan, of New York City.

Funeral services were held from the home, on Clay Street, Wednesday afternoon at 3:30 o'clock, by his pastor, Rev. Joseph W. Fix, pastor of the Franklin Christian Church, assisted by Dr. C. H. Rowland, of Greensboro, and Rev. R. D. Stevenson, of the Franklin Baptist Church.

J. W. FIX.



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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, MARCH 28, 1929.

NUMBER 13.

•• THE SUN'S OBSERVATORY ••

By REV. STANLEY C. HARRELL.

THE JONES LAW.—

Nothing has been done in the prohibition problem that has produced results so quickly as the Jones law, which became effective. The chief of police of St. Louis has announced that already 62 saloons have been closed, and more are to follow. The law increases maximum punishment for a first prohibition offense to five years in prison or a \$10,000 fine, or both. A few more years will see the end of liquor in this country.

PORTO RICAN RELIEF.—

The American Red Cross spent \$3,000,000 in the work of relief in Porto Rico in an effort to repair the damages done by the storm which swept the island on September 13, 1928. The relief workers are now finishing their work and preparing to leave. There is no other organization which so adequately expresses the charitable spirit of the American people as does the Red Cross. And there is perhaps no other organization which so favorably commends the American people to the rest of the world. It serves as a sort of counter-irritant for our sometimes hasty and shortsighted national policies which cause the rest of the world to view us with suspicion and ill will. It seems that the effort to help the Porto Ricans in their time of great need has gone a long way to cement the ties of friendship of the Porto Ricans for this country.

THE LENTEN SEASON.—

It is only in comparatively recent years that many Protestant communions have begun to make very much of the season of Lent. And their efforts to avail themselves of this most significant of all religious anniversaries have been somewhat faltering and uncertain. It would be for the permanent enrichment of our spiritual lives if the pre-Easter season should be made the occasion for the deepest of heart-searchings. There is a place for self-examination and penance for the selfishness and sin which exists in our individual lives. We need to place our lives alongside of the example of righteousness that is given us in Jesus Christ, in order that we may see how far short we come of the ideal. But the message of the season has a deeper implication than that which pertains to the matter of personal behavior.

There is a grave danger that we of this generation shall miss the fundamental meaning of life. We are too prone to evaluate life in terms of the material, the shallow, and ephemeral things. The whole tendency of our age's thought is conducive to a self-indulgent attitude. That which has undermined and destroyed the finest manhood and womanhood which past civilizations have produced has been the idea that the world was created for their individual gratification and ag-

grandizement. Such men and women have lost their sense of responsibility for the welfare of their fellowmen. This sense of responsibility is not alone the heart and soul of religion. It is the fundamental basis of all true patriotism. It is the genius which inspires all abiding progress. And this sense of responsibility has never been so vividly portrayed as in the cross of Christ. In the cross is love incarnate, sacrificial love, unselfish love. The sort of love that redeems and transforms all of life, and gives to life a high and holy meaning. The world needs as never before the message of the cross.

MILITARY DISPLAY.—

Writing under the caption, "The Inauguration of a Quaker," William S. Abernethy, Washington correspondent of the *Christian Century*, has the following to say concerning the inaugural ceremonies: "As a military display, it fully came up to expectations. Apparently, we know of no way to express ourselves on a big occasion such as the inauguration of a new President, except by bringing out the soldiery. Cavalry, marines, cadets, artillery units followed each other in rapid succession. They made a brave showing and gained the applause of the crowd, but one wonders if we have nothing in this country to exploit on such occasions except the military arm of the government. Nothing produces the spectacular effect that flashing guns and prancing cavalry steeds do, to be sure, but is it wise? Why rule out all the cultural influences? A 'peace float' somewhere in the long line would not have been amiss, but it was not there—only guns and men marching with military precision and blaring bands. We proposed a war renunciation pact just the other day and our Senate ratified it, but no one watching the Hoover inaugural parade would gain the remotest idea that our national consciousness was inclined in the slightest degree toward that end."

This criticism seems to us most appropriate. It is surprising that it has not been voiced emphatically long ago. This is but another illustration of the tremendous difficulties that are going to be encountered when we seriously give ourselves to the task of ceasing to think in terms of war, and to think in terms of peace. For a long time, national thinking has held military power and glory at its very center. Most of the United States histories which have been used as textbooks in our public schools have been little more than a chronicle of the wars in which our country has participated. Already a movement has been launched to provide histories for textbook use that will not be such manifest glorifications of war. Every one who does even a moderate amount of thinking occasionally, knows quite well that war is not the principal contributor to our national greatness. We have merely fallen into the bad habit of un-

duly exalting war on patriotic occasions. And the inauguration of a Quaker of necessity emphasizes the ridiculousness of it.

SKYSCRAPER CHURCHES.—

The press, both secular and religious, has carried announcements of Churches that are going to build edifices which rival in both height and grandeur the modern skyscrapers. Some of these buildings are actually in process of construction. Others have been projected and plans are being worked out for financing such a costly undertaking. The plan is usually a combination of Church and office building, or of a Church and an apartment house. Church activities are to be housed on the lower floors, and the upper floors are to be used for other purposes. Two reasons are advanced for such undertakings. The first is to secure revenue from the rent of such portions of the building as are not used for religious purposes, to finance the program of the Church. The second is to construct buildings which shall equal in height and proportions the huge structures which are erected by modern finance and industry for the purpose of financial gains.

One cannot but wonder what Jesus of Nazareth would think of such reasons. There may be a few Church organizations with huge endowment funds to invest that might turn to such a plan because it offers a form of investment over which the Church may exert a direct supervision. But for the average Church member, whether rich or only in moderate circumstances, will this sort of use of money bring the same sort of spiritual benefit as is received from the direct giving for the support of kingdom enterprises that appeal to the heart and conscience of men? Does such financial undertaking satisfy the impulse to express love for God and for one's fellow-men through sacrificial giving of one's means to advance the kingdom? We have come so far and so fast during the last few years that it is hard to relate the complex relationships of this present day to the conditions which obtained in the first century.

It is not so difficult to decide what Jesus would think about trying to build a Church as big as a modern office building of the large city in order to impress people by the mere size of the thing. If Jesus had placed any confidence in the usefulness of material magnificence to further the purposes for which He came into the world, His course must have been entirely different from the one which He followed. When modern congregations spend millions of dollars upon such undertakings in order to try to impress the masses by mere physical proportions, it does begin to look as if they have lost some faith in the power of spiritual realities. The man in the street, with all his apparent worldliness, still has the ability to distinguish between that which is material and that which is spiritual.

NOTES-PERSONALS

"All that we have is Thine alone—a trust, O Lord, from Thee."

"Have a quiet talk with God about your responsibility and your great privilege. He will guide you."

Make this the gladdest and happiest Easter your Church and people ever had by raising on that day the missionary quota of the Church. This indeed is real Easter joy and service.

Dr. W. W. Staley, of Suffolk, Va., was in Richmond on Tuesday of this week and made a brief visit to THE SUN office. He was in fine spirits and was calling on friends and former Church members who feel yet as if they were a part of his flock.

Burlington Churches are holding, this week and last, simultaneous revivals, all congregations coming together at 10 A. M., and each holding an evening service. Rev. J. Lee Johnson is doing the preaching at the Christian Church to the delight and edification of the large congregation in attendance.

We wonder how many parents love their Church paper, THE CHRISTIAN SUN, well enough to subscribe for it and have it sent to their sons and daughters who are away from home at school or at work! Children who casually glance at this Church paper at home will often read it through when away from home. Parents, keep your children in touch with their Church through your Church paper.

Chaplain H. E. Rountree, of the U. S. Navy, in a recent line to THE SUN's editor, says: "My work goes on nicely. Out of 129 religious exercises last month, I had 29 reconsecrations and 5 united with the Church, all young men, of course. I am expecting this month to yield quite as good results." Bro. Rountree, though on shipboard and often far out at sea, receives young men into the Church and forwards their name to the Church they unite with.

Bishop James Cannon, Jr., president of the Board of Temperance and Social Service, Methodist Episcopal Church, South, one of the leaders of the Anti-Smith Democrats, has cabled from Cairo, Egypt, to President Hoover a message emphasizing the value of the appointment on the President's commission to study the enforcement of the prohibition law of at least one outstanding representative person who is vitally interested in the success of prohibition. Bishop Cannon, however, did not suggest the name of any person whom he personally favored or endorsed for this commission.

"We had a great day at Holy Neck on Tuesday, 19th instant. Bro. Hardcastle went with me and gave a very interesting talk on Japan and Porto Rico. He had his charts with him, and \$80 in cash was contributed for missions. Many of the ladies gave hens, which will be sold and the money given to the Treasurer for missions. I made a talk, and afterwards talked with the pastor, Bro. Newman, and many of the men of the Church. They are trying to do their best, and urge the people to do all they can to raise the quo-

ta for Holy Neck."—A personal note from Assistant Secretary of Missions J. M. Darden.

It is learned with deep regret that the nice Chevrolet car the women of Eastern Virginia presented to Rev. and Mrs. D. P. Barrett on their return trip to Porto Rico was recently stolen. Bro. Barrett succeeded finally in finding and recapturing the car, but it was wrecked and stripped of its equipment. This is a great loss, as a car is indispensable to Bro. Barrett in his work. Evidently, certain American habits are in vogue also in Porto Rico. We sometimes wonder if an automobile does not say to every thief and near-thief: "Please come and steal me. I will take you rapidly from the scene of your theft." Automobile stealing seems to be an easy mark for all who are inclined to theft.

A good brother, writing from Elm Avenue, Portsmouth, Sunday School, recently says: "We give the offering on each third Sunday to missions. The last mission Sunday we raised over \$26. Our goal each mission Sunday is \$21.50, and we are trying to give from the Church \$21.50, making a total of Sunday School and Church, \$43 per month." This is one of our mission Churches, but it is showing some of the long-established Churches how to be missionary and to grow. If Elm Avenue keeps up this good habit and practice, they will some day have a house of worship and a congregation of which that city and the denomination will be proud indeed. Whenever a people develop the missionary spirit, even while they are struggling with inadequate equipment themselves, you may count on them to get that adequate equipment some time and to rise and shine for their Lord.

Assistant Mission Secretary J. M. Darden was with Dr. Smith at Christian Temple, 11 A. M. Sunday, March 17th. Dr. Smith writes that "Bro. Darden's visit to his Church was a real inspiration to every one present, that he gave a great message and helped to create a fine spirit." Dr. Smith and his people are making a most worthy and meritorious effort to greatly reduce their indebtedness, and the amount raised in cash and pledges on Sunday, the 17th, to be paid by July 1, was \$6,038. There is no congregation of our acquaintance that has wrought so unselfishly and given so sacrificially as the Temple congregation of Norfolk. They are workers for the Lord in that Church. The pastor of the Church and the congregation are a constant source of inspiration not only to the Christian people of Norfolk, but of the whole denomination. While attempting and effecting a great building project and entailing thereby heavy indebtedness, neither their enthusiasm for missions nor their contributions to missions and to benevolence have ever abated or fallen off, but have always been amazingly liberal.

TO ALABAMA CHURCHES.

Dear Brethren and Sisters of the Alabama Christian Church:

Shall we not do our best to make a creditable missionary offering at or near Easter this year? Not creditable just from a human standpoint, but for the sake of our Lord and in return for what He has done for us? Just imagine what our condition would be without the gospel? Think of our neighbors across the sea who need just as much as we the gospel of salvation from sin. There are those enveloped in filth and all manner of impurities and sins. Give them the "gospel of cleansing." Think of the ignorant. The gospel of Jesus is a gospel of enlightenment. Think

of those who are not accustomed to sanitary privileges and conditions. The gospel of Jesus increases our appreciation for sanitary food and clothing. The gospel helps folks to save their lives, to save their health, and their souls. It gives us a high regard for our fellow-creatures in every way, and gives us also a greater vision of citizenship. Let us be faithful to our trust and not disappoint our dear Lord in this crucial time. I trust we may prove our loyalty to our Church and to our Christ in this great time and privilege. In our dear old State there is much sorrow, much suffering, floods, sickness, death.

Since we who have been spared are kept for some good purpose, may we not do what we can to the honor of our Christ in the preservation of life and liberty? I am trusting that we may do our duty and our best.

G. D. HUNT,
President Alabama Conference.

WE SHUT-INS.

I feel my reading-matter is about complete since THE SUN makes its weekly visits to me again—thanks to the editor.

But what a pity he could not stay on in sunny Florida and gain another four pounds—unless he felt he would be burdened with flesh in a citrus country, whose food might prove better for him than beefsteak and coffee.

There has been an inquiry made here about THE SUN's editor recently. A few days ago one of the elders of the S. D. A. Church here came up to see if I remembered when the editor was in Orlando, Fla., in a sanitarium, somewhere about a year ago. This elder wanted a copy of THE SUN that had a letter in it which was written while the editor was at the sanitarium or just about the time he came home. I think that was May, 1928. If any one remembers the letter and has a back number of THE SUN with the letter in it with which he is willing to part, it would be greatly appreciated were he to mail it to T. E. Bowen, S. D. A. Conference Bldg., Review and Herald Office, Takoma Park, Washington, D. C.

I am well pleased with our Herald magazine numbers. I think it is much better that the Sunday School lessons come in earlier and can be used by those who have no quarterly, and by those who, like myself, never get to Sunday School except over the radio.

As I lie in bed listening in through ear phones which have been prepared for shut-ins, I cannot help but think what a godsend a radio is to invalids, for with one a person may be shut in but not shut out from the outside world.

God bless the Federal Council of Churches for the devotional services each week-day morning at 8:15, and for making it possible for sermons to be broadcast on Sunday at different hours over the different N. B. C. stations.

Recently I was delighted to hear the voice of Bro. P. S. Sailer on the air when he was conducting morning worship in New York City at the regular service hour, 8:15. I am also enjoying the pre-Easter noon-day Lenten services held at the First Congregational Church. This Church broadcasts each Sunday its regular morning sermons.

I take great interest in keeping up with the activities and enterprises of this Church as well as ours, for it seems to be a leader in opening its doors to speakers in progressive kingdom work. I suppose our Church and theirs are looking forward next fall to merging the two bodies. I can always interest myself among Christian people who seem to be trying to help answer Jesus' prayer, that we all may be one in spirit and in truth.

MRS. J. I. JOYNER.
Takoma Park, Washington, D. C.

MR. HOOVER'S GOOD-WILL TOUR.

BY CHAPLAIN H. E. ROUNTREE, U. S. N.

It was a day of queer feelings when, lying at anchor in Hampton Roads last fall, it was announced that the Utah had been chosen to meet Mr. Hoover and his party at Montevideo, South America, and bring them home. There were those who had long anticipated their Christmas leave and the visit home, and they did not wish to forego that pleasure. Some had seen South America, and the trip to them was not attractive. There were others who anticipated the long, dragging out trip down and back again, and the immediate spring gunnery practice without any shore relief, and there was nothing about the trip compensating for it. There were those who desired to make the trip. To them a visit to the South American ports and Mexico City and Havana (as was first expected) would be an experience of a lifetime for which nothing could be substituted. They felt that the sacrifice of home and people at Christmas-time was very well compensated for. There were a few who, beyond all this, felt that it was a most unusual privilege to be introduced to the President-elect and Mrs. Hoover and their distinguished guests. Such contacts are not to be despised. Even there were those who felt deeply the distinction of being one of a party on a "good-will" mission to a foreign country; and that a battleship is used for such a purpose is most remarkable and, perhaps, never heard of before, certainly with a mission just like this. Though by actualities we are a long way from it, it has the semblance of "beating swords into pruning hooks."

Thus, with a hurried trip to New York, where supplies for the trip were taken on, equipment and furnishings for Hoover accommodations installed, officers put ashore to provide stateroom space for all, and the ship made ready in general for the duty, we sailed from Hampton Roads November 21, 1929, for the long journey South of nineteen days.

The trip down was spent preparing the ship for Mr. Hoover. Plans had to be formulated, and much was required to carry them into effect. Every one was busy. Except for a few days out of Hampton Roads, the sea was smooth and the ship was steady. Only a few times did we sight another ship until we were on the last lap of the journey down by the coast of South America. The only living thing to be seen were the flying fish. They seemed to be much excited as the big-fish Utah plunged into their playgrounds. They would fly about in gangs going in every direction.

The event of crossing the equator was a masterly affair. The legend of the sea describes Neptune Rex, the mythological king of the deep, as having his throne in the briny deep of the equator. Any one entering that domain, for the first time, must be initiated into the Solemn Mystic Order of Shellbacks." The members of this mystic order prepared for the exercises in most elaborate fashion. The king and the queen and the royal baby, and all their cohorts, representing Davy Jones, His Royal Majesty's Secretary; the Royal Council, the Royal Doctor, the Royal Dentist, the Royal Barber, the Royal Magistrates, the Royal Guard, and the Royal Executioners; also all living creatures of the sea, such as Mermaids, Whales, Sea Serpents, Sharks, Royal Bears, Sea Lions, Pollywogs, etc. Coal-tar, varnish, sulphur, giant razors (size 18x24), rip-saws, surgical instruments, meat axes, chains, handcuffs, cans and cans of axle-grease mixed with fuel oil for bathing purposes, police billies, electric shocking machines, hypodermic needles, castor oil, quinine and nux-vomica, a tank of water mixed with bilge oil, two death chairs and coffins—all were present to do their part in the proceedings. Each candidate was treated by and with all these in an appro-

priate manner. With a perfect system and marvelous speed, eight hundred and ninety-one were initiated into the Mystic Order of Royal Shellbacks. As the aches and pains diminished, we looked back on a day well spent and gave thanks that we did not have to go through it again. We are all "Shellbacks" now, and we are proud of it! We will await some future time when we can get even, wreaking our vengeance upon some other poor unfortunate victim who has never entered the domain of Neptune Rex.

I have written of this at length because it was an experience that means more to some than all the rest of the trip. It is an experience that comes but once in a lifetime, and with the thought also that it may be of interest to the landlubbers at home.

We arrived at Montevideo, Uruguay, December 9th. Here we waited ten days for the arrival of Mr. Hoover. But it was not a case of "waiting," as liberty was extended to half of the ship each day, and Montevideo, a pretty Spanish town, with her American and English population, gave us a royal time.

Mr. Hoover and his party arrived by cruiser from Buenos Aires, Argentine, Sunday 16th. Liberty stopped, and we prepared for his boarding. Promptly at 10 o'clock Tuesday morning he came aboard and immediately we were under way for Rio de Janeiro. The Utah's visit to Rio de Janeiro made the South American cruise altogether worth while, to say nothing about Montevideo and the "good-will" mission of Mr. Hoover and his party.

About noon, Friday, December 21st, we sighted the city glorious. The mountains hardby loomed up like sentinels magnificent. The bay formed a horseshoe in their midst, and the city lifting from the water's edge all around to the mountain-slopes presented a spectacle of natural beauty seldom witnessed.

Yet this was the least of what we were to see. The city itself, down to the minutest detail, is a product of age-long European art which is ingrained in the very natures of these very interesting people. From the mapping out of streets and plazas to the locating and the setting of domiciles; from the planting of flowers to the erection of statuary; from arrangements of streets and the home lighting to the finest detail of construction

and finish; from long lanes of palm trees set in gardens of flowers to the ornamentation of the hills, there is a beauty and a grandeur which is known only when man and nature seem to meet in blissful concord.

And still grander scenes await us. We are taken upon a high mountain and shown all the beauties of the surrounding country. The spectacle is marvelous. The horseshoe city of twenty miles' shore line lies before us in charming panorama, and the mountain-sides are dotted with splendid homes and plantations, which in the distance look like the stars in the heavens. The gorgeous illumination of the homes, streets, and the city in general blend a scene of a thousand colors charming beyond description.

Upon one side we look down a perpendicular depth of a dizzy two thousand feet upon floral gardens, parks and winding driveways. On another side we gaze into the distance rugged with mountain peaks in which the city lies like a gem sparkling with illumination of gold, opalescent and amethyst hues; on another side lies the bay and the broad expanse of the glistening white-capped sea. Beautiful beyond expression is about all we can say.

Yes, this is not all. Another surprise awaits us. As if not satisfied at having turned over the keys of the city to us; as if not satisfied with having done everything it seemed possible to entertain us and make us happy; as if not satisfied with the most soulful hospitality of which they were capable; as if there is more beauty and glory yet to be revealed—when our visit was over, at 7 o'clock Sunday evening, as we steamed out of the harbor, the city flashed into its blaze of lights of a thousand hues and her twenty miles of shore burst into flaming fireworks of most artistic designs. In the background, from five different mountain-peaks, rockets burst like bombs in the air and splashed their graceful spray against the sky, while a cruiser followed us amidstream also sending forth fireworks in flashes. Surely some one was right in calling Rio the metropolis of the world. This acquaintance with Rio alone has made the trip worth while to every man who has never been there before.

By this time, Mr. Hoover decided not to visit Mexico and Cuba, but to hurry a visit to Wash-
(Continued on page 14.)

Shall We Share the Gospel with Others? IF SO, TO WHAT EXTENT?

One million, seven hundred thousand souls in Japan and Porto Rico alone are depending upon us. If we of the Christian denomination do not share with them the Gospel, they will never get it. February and March are "Foreign Mission Months" in the Southern Christian Convention. What will the answer be from us as individuals, Sunday Schools and Churches? We are depending upon each and every one to do his or her best in obedience to the command of our Lord, "Go ye."

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EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY

W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE FIRST EASTER.

(Mark 16:1-16.)

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint Him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away; for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; and He is not here: behold the place where they laid Him.

But go your way, tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him, as He said unto you.

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they anything to any man; for they were afraid.

Now, when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

And she went and told them that had been with Him, as they mourned and wept.

And they, when they had heard that He was alive, and had been seen of her, believed not.

After that, He appeared in another form unto two of them, as they walked, and went into the country.

And they went and told it unto the residue; neither believed they them.

Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

And He said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

THE CHRISTIAN'S GLAD TIME.

Easter should of all seasons be the gladdest and happiest with Christians. It celebrates the resurrection of our Lord. This incident has no parallel in history, and there is nothing with which to compare it. It is unique. It stands alone. It is unapproachable, is incomparable. Christ Himself, and some of the prophets in the flesh, intervened, and, as God's spokesmen, raised individuals from the dead. Christ alone of all who ever came back from the tomb, arose from the dead with no spokesman or mortal representative to utter a word or to intervene as God's representative. He arose from the dead, and in this God's power was manifest and Jesus our Saviour became the first fruits of them that slept. In this act, God manifested His power over man's bitterest and most desperate enemy, death. This we say was the most momentous event of all time. It was the crowning act of redemption, without which the life of Jesus Christ might be likened to many other lives. His resurrection stamps the seal of His divinity upon the life He had lived, and declares Him to be the incarnate Son of God. The resurrection proved all that Jesus had ever done, and claimed for Himself was true; and He claimed much. He claimed to be the Son of God; He claimed to have power to forgive sins; He claimed to have come down from the Father; He claimed to be the Light of the world, a Light that could not be hid or obscured; He claimed to be both Saviour and Redeemer; He claimed to be able to give rest to the weary soul and eternal life to every one who would come unto Him. No teacher that ever came to this earth claimed so much for himself as did Jesus of Nazareth. He set Himself as Teacher and Leader and the great example of mankind. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

While He was in the flesh, men doubted and despised Him for His claim to power and authority, and His followers could not understand Him. But when He arose from the dead and laid aside the garments and the vesture of the tomb, and walked and talked with men and women, He put, by the act of His resurrection, the stamp of the divine seal on all that He had ever claimed for Himself.

And now the history of succeeding centuries has shown that every claim He made for Himself was true and just, and every word that came from His lips was divine and eternal. "Heaven and earth shall pass away, but not one jot or tittle of my word shall pass away." Out of His life have come those processes and powers which have made civilization's great and human beings immortal and divine. He is the world's hope, and as the centuries go He does not become less, but greater, and mankind discovers in Him new and ever-increasing powers, pursuits and possessions.

By and through His resurrection, He changed the day of worship and of rest and of devotion. Prior to His time, men had rested on the seventh day to celebrate creation. Since His time, men have rested on the first day of the week to celebrate salvation and redemption. This is well, for it may not have mattered much that any of us were created; but it does matter much as to whether we shall be saved. As salvation is more important than creation, so the Christian world

rests and worships on the first day of the week to celebrate the crowning event of redemption and salvation, viz: the resurrection of our Lord. Then annually, at Easter-time, our Churches are filled with glad songs, preachers of righteousness proclaim to the world that He is risen, glory to His name forever. This, indeed, is the Christian's glad hour. Shall we not celebrate this glad hour, not only by word of mouth and by devotion of heart through song and service and prayer, but by backing all this up and sealing it with that which costs us something, and make a gift in His name to help make His known to others? Think of it! nearly 2,000 years after the glad resurrection morn, nearly two-thirds of the human race are yet without Him or any knowledge of Him. We who know Him and the power of His resurrection should certainly show our gratitude and appreciation and joy by making our offering of self-denial that His name and the power of His name may be given to those who know Him not. J. O. A.

THE WHOLE CHURCH LOOKS ON.

The last session of the Southern Christian Convention voted that the Churches take an offering at Easter for missions. This is somewhat of an experiment. Heretofore, there have been calls for an Easter offering; this time the call comes imperatively from need and from the system now in vogue. The pastors have been called upon to carry the missionary message direct to their people and to give their people an opportunity to respond to that message. There is nothing so cruel and killing as silence, indifference and inactivity in this matter. Heretofore, a Church could do without taking a missionary offering and still feel that it had a part in missions and the mission work. It cannot do this any more, for no part of Conference apportionments will go for missions, and all that will go must be given directly. Every Church in the Southern Convention, and every Sunday School, can and will know this year just how much it gives to missions or how little. A part of the program is to take the Easter offering and try, through that offering, to come as near as possible to reaching the goal set for each Church, that goal being one-third the amount of pastor's salary. Some Churches and some pastors write that they will do their utmost to reach their entire quota on Easter. Others will try, and all will do something in this direction. It should be the culmination of many weeks of effort and preparation. To this end, every one is supposed to do his best and give something to missions, for the whole Church is looking on. The next few weeks will reveal whether we are a missionary people and which of our Churches are missionary, or whether we are indifferent and unconcerned as to Church building at home and sending the gospel abroad. Let every Church, every pastor, every individual, do his and her best in the Easter offering. It will express the gladness and gratitude of our own hearts for the glorious Easter Day and the resurrection of our Lord that it celebrates. Our offering will, in a measure, say whether we appreciate that event and whether we are willing to celebrate in a way and manner that counts for the Church, for Christ and for the kingdom.

The whole Church looks on, and there will come righteousness and gladness throughout the Church, or there will be sorrow and depression and regret and disappointment in many, many hearts. We believe that every pastor will give his people a chance either on Easter Sunday or at the first service nearest thereto. It will be cruel, indeed, not to say tragic and most deplorable, for any one to ignore this vital matter. May God help us to do our best, since the whole Church looks on. J. O. A.

A BUSINESS, AND NOT A CHARITY.

The Church has many charities, and Church people do many charitable deeds. This is right and proper. But missions is not a charity. It is more than a charity. It is an obedience to the great commission of our Lord. We give to charity to help our fellow-man and for the sake of humanity. We give to missions to help in the work of our Lord and for the sake of Jesus, our Saviour and Redeemer. The wicked man, the agnostic and the atheist may and will often give money for charity; just for the sake of helping a human being in need. They will not give to missions, for the simple reason that missions are for the sake of Him who came to redeem and save a world. No wonder Dr. Frank Mason North, the distinguished mission secretary of the Methodist Episcopal Board, said: "From now on, missions must be the business, and not the charity of the Church"; and Dr. Cornelius H. Patton, the great secretary of the Congregational board, says: "That it is the biggest and most successful endeavor that has ever sprung from the brain of man. We are dealing with the fruitage of God. The thing which Jesus said would come to pass if the gospel were preached and practiced among nations has actually come to pass. The gospel is the power of God as it was in the day of the apostles." Missions is not only the biggest business that ever sprung from the brain of man, or ever emanated from the heart of God; it is at the same time the most successful and the most praiseworthy, because it is all to the honor and glory of God, and in the name and for the sake of His blessed Son.

We give our money for sweet charity's sake to buy bread and clothing and shelter for the physical body of those in need; we give our money to missions to carry the bread of life to the souls of those who are perishing without it. We do the first for the sake of our fellow-man and humanity; we do the latter for the sake of Jesus Christ and because He commanded us to do it. It may be we cannot love the folks afar off and care little about helping those whom we may never see; but they are not afar off from the love of our Lord, and He yearns for their salvation with the same anxiety that He yearned for ours before that yearning bore fruit in the salvation of our own souls. He has seen fit to make His work of saving others dependent upon us who have been saved. To this end, He called the Church into existence and burdened and blessed it, not with a charity to be chosen or refused, but with the business of carrying on His work in the world. We say again, with Dr. Frank Mason North, "Missions is not the charity, but the business, of the Church"; and with Dr. Patton, the biggest business that was ever conceived by the brain of man, and the greatest thought that ever emanated from the mind of God.

J. O. A.

READY-MADE AND READY-TO-USE.

This is an age of machinery. The wheels are turning everywhere and the machines are doing almost everything that was once done by hand. Man has designed and created the machines that are producing the various articles of daily use. Man is a creator as he was made in the image of God. God said, "Let us make man in our image." "God created man in His own image" (Gen. 2: 26, 27). Man was given dominion over the fish of the sea, the fowl of the air, the cattle, over all the earth, and over every creeping thing" (Gen. 2:26). But man is limited in his dominion to the earth, and its contents. He has no power to control the planets, the sun, or the stars. Within his domain he has the capacity to create and control. The machinery of the world proves his right to create, and his genius in that vast field.

Shoes, hats, dresses for all ages and conditions

from the cradle to the casket are on the market. The stores and shops are filled with things of all uses ready made—clocks, watches, needles, scissors, razors, all kinds of china, glass and silverware, guns, cars, pens, typewriters, typesetting machines, printing presses, kitchen outfits; in fact the drudgery of the working world has been reduced to a minimum. This wonderful achievement in the realm of human creation has increased the work of man, but decreased the burden of his work. He does more and works less, because his inventions have multiplied his labor a thousand-fold. Think of the music, and addresses heard through machinery, and the drafts made upon water, electricity and air to give power, light and intercourse for man. Yet, the more there is produced, the busier men become. They do more, they have more, they enjoy more.

The mechanical age has reduced the inequalities of mankind. Fine dress at one time in the past distinguished the wearer and made that one an outstanding person in society. That day passed with the coming of the machine, artificial silk, and all styles of ready-to-wear articles of dress. The world today is unified in dress, in homes, in living conditions, in education, through public schools, as never before. The gospel of Jesus Christ has enlightened mankind to the extent of reducing the divisive and increasing the unifying conditions of society. Religion itself is coming to be a ready-made system of thought, expression, and life. The people of God read the same Bible, sing the same songs, offer the same prayer, and practice the same habits. Prohibition is driving out drunkenness, education is driving out coarseness, business is driving out rudeness, and the Church is refining as well as saving men. Business houses and transportation companies teach courtesy and good behavior. Banks teach honesty and promptness in meeting obligations. Schools teach obedience to authority, and the Church teaches faith in the Bible and Jesus Christ.

W. W. S.

TRYING THE IMPOSSIBLE.

Will Rogers, the humorist and comedian, like all genuine humorists, is a philosopher and has the power of summarizing and generalizing. He is quoted as saying recently, "Russia is trying to do something that no nation can do and live—Russia is trying to scrap God." The humorist is eminently correct, and follows the teaching of history and experience when he further says that "A nation may scrap her navy and army and still exist, but no people can scrap God and religion and long exist." He might also have said that what is true of a nation is true of an individual. Because of a community's belief and faith in God, an individual in that community may disbelieve God and be carried along with a tolerable degree of bodily and mental security, but such a person has his community to thank for safety and security.

The greatness of our own nation has come from its belief, and the faith of its citizenship, by and large, in God. Only by keeping alive a firm, fixed faith in Him has our nation been blessed and made secure. "In God we trust," is stamped upon the coins of the realm, and while there are those, even millions, who are heedless of God, yet the soul of our nation gives heed to and worships God.

Whether we shall depart from this is to be seen. Let it be borne in mind that our safety and security as a nation and as people depend upon our belief and faith in God.

Russia is trying to scrap God, to relegate Him to the realm of nothingness. Russia is teaching atheism in her schools and practicing atheism in government and in the high places generally. Russia is undertaking the impossible.

J. O. A.

FOLLOWING JESUS.

A certain young man once said to Jesus, "Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house" (Luke 9:61). Hundreds of years before, another young man was called to be a prophet of God, and he made a similar request, but when chided answered the call and became one of the greatest prophets—a double-portion prophet, in fact.

Since the beginning of time, many have said, "Lord, I will follow Thee; but let me—" A half-hearted surrender, "Some of self and some of Thee." The choice comes to all, and instead of "Christ or Barabbas," it is "Christ or self." A half-hearted surrender never brings peace. Only an unconditional surrender brings peace to hearts as well as to nations. We cannot say, "But let me do this or that"; only "May Thy will be done in me, by me, through me, each day of my life." Jesus' rule for His followers, as given by Matthew, is: "If any man will come after me, let him deny himself and take up his cross and follow me." Deny ourselves the worldly pleasures, the fleshly lusts even as He did, that we may bring glory to His name. We need to choose the "precious from the vile," and crucify in our bodies "the lust of the flesh and the lust of the eyes, and the pride of life." The choice is not for this life only, but for all eternity, that we may know Him and the power of His resurrection. We have not chosen Him, but He has chosen us; yet we can hold back and not let Him work His perfect work in and through us.

We need to realize our nothingness in our own sight before we can be something in His sight. It has been said that Moses was forty years in Egypt, learning to be somebody; forty years in Midian learning to be nobody; and then for forty years in the wilderness, God showed what He could do with a man who had learned these two lessons. Do we want to be used by Him in the work of His kingdom? Then, let us say from the depths of our hearts the words of the song:

"Not I, but Christ, be honored, loved, exalted;
Not I, but Christ, be seen, be known, be heard;
Not I, but Christ, in every look and action;
Not I, but Christ, in every thought and word.

"Not I, but Christ, in lowly, silent labor;
Not I, but Christ, in humble, earnest toil.
Christ, only Christ! no show, no ostentation;
Christ, none but Christ, the Gatherer of the spoil."
W.

GEORGIA AND ALABAMA CONFERENCE.

We are hoping, by the help of the Lord, to have one of the best Sunday School and Christian Endeavor conventions at Richland, the fifth Saturday and Sunday in March, that we have ever had. Whether we do or not depends upon the interest manifested in it. So far, the prospects are encouraging and everything bids fair for a good convention. It looks like every Church will be represented. We want you represented, whether you have a S. S. & C. E. or not. That will be a fine place for you to get the "fever" for one.

The Congregational people will be represented. If you who read this know of any Congregational Churches in reach of the convention, make it a point to see that they send some delegates. I am serving Antioch (Congregational) Church this time, and we elected five last Sunday to represent the Church at Richland. They are happy at the prospect of going, but no happier than we are for them to come. The good people of Richland are making great preparations and will be disappointed if we do not have a large crowd. Come, bring others, and pray that the spirit of the Lord may guide us in all we do at Richland.

W. C. CARPENTER.

CONTRIBUTIONS

SUFFOLK LETTER.

The tenant system is poor business—poor for the occupant and poor for the field occupied. The term is usually applied to those who reside on and cultivate other lands than their own. As a rule, tenants do not improve the land they cultivate; and they are thinking of renting a better farm. This spirit and practice not only reduce the value of the land, but the value of the tenant himself. It is difficult to take the interest in short occupancy of the land of another that the owner of the land takes in what is the interest he takes in his own lands, and people in tenant communities are not equal in quality and value to lands occupied by the owners. It is a rare case to find a worthless man on land that he owns and cultivates himself. There is something in the ownership and cultivation of real estate. Jails are not filled by men who own their own homes and keep out of debt. There is something in the ownership and occupation of a real home that builds character and useful service.

But this letter has to do with the tenant system of ministers of the gospel. Some ministers seem to think of a pastorate as a temporary engagement and are open at any time for a change of location. They are tenants with no fixed attachments and no thought of building a congregation. A larger salary, a finer Church, a more prominent place, will appeal to them. It seems that such ministers are open to a call and to a change at any time. The idea of permanence in their position does not seem to possess them. They are tenants rather than owners of their position.

There may be two calls—one into the ministry, and the other into the place for work. In other words, a double call means permanence. If views differ on this question, one thing is certain, that the tenant system of ministers in continually changing positions does not conduce to personal or Church success. If a minister finds his true place, he can succeed, whether the place is large or small. The best farmers develop the poorest lands. Change may be necessary for a minister to find his place, but, when he finds his place, he should settle down as the owner of land settles down to remain and to develop his field. There are too many changes of pastorates, and too many short terms of service; too many serving like tenants: in one place this year, and another place the next year. What the Church needs is pastors to remain in one field and develop that, and it will develop him. The great ministers and the great Churches of the world have been developed by long service. Spurgeon, Joseph Parker, Beecher, and Phillip Brooks are examples. Permanence in place, absolute surrender to God and His cause, being satisfied on small salary if need be, and making the little Church a great Church, and God will take care of the minister who finds his place and keeps it by faithful service. The tenant system in the ministry, as in farming, fails to develop the best in the ministry and in the Church. This method will finally put the minister where God wants him to be, and that means that the work of the Lord will prosper in his hands.

W. W. STALEY.

ELON LETTER.

A friend said to me today that he was disturbed about what to do with his sixteen-year-old son, who is shortly graduating from high school.

I told him I entered college when I was fourteen years of age. He replied: "But life is far

different today. You did not have the strains then that beset young people today."

This friend of mine is right. Life is fast today compared to what it was thirty-five years ago. I had never seen an automobile when I came to college. Concrete sidewalks were luxuries in those days, and concrete roads had never been dreamed of. Motion pictures and the phonograph and the radio were non-existent. Telegrams were reserved for death messages and war news. Life was slow and stately in my undergraduate days.

The wealth of the country has increased prodigiously, and that adds another snare for modern youth. The only "week-ends" we knew of in our day were under our hats. Going to college was an engrossing affair a generation ago. Now it is the by-product of an otherwise intensely interesting life.

Our college studies filled our lives a generation ago. Now they fill the leisure hours only of the student. The real business of college students today is living. Education must not interfere with life, nor must anything else. A boy with a car and a check book has small chance of arriving intellectually.

Some colleges are in a worse plight than others in these regards. It behooves a father concerned for the future of his son to investigate the students of a college as well as its physical plant and its faculty. If the students of a college have extravagant habits, if they waste their time and squander their talents, if they "cut" classes and other college duties and fritter their time away in social life and auto trips and the like, no matter how learned the faculty may be nor how well-appointed the buildings may be, there is small chance of a boy's getting an education there. On the other hand, there is large chance in such a situation that he may wreck his moral character.

Parents would do well to be anxious about their sons and daughters. The college they attend should be chosen for its known moral contribution to character development.

My friend is rightly concerned. It is a sign that he is a good father. I only wish all fathers would take to heart so deeply the welfare of their sons.

W. A. HARPER.

A BIG IDEA.

My dear Friends:

Every member of our Church is getting a letter exactly like this one today.

No, it is not about money or work. It is about a big idea. Not a new idea, but one so old that we have forgotten just when and how it began. Any way, it is known and more or less practiced throughout the whole of this and other countries. The idea is that of the people coming together at the Churches and other places dedicated to that convenience and spending one hour on each Sabbath Day in the worship of God. From 11 A. M. to 12 M. is the popular hour in our country.

Thousands of groups, representing millions of people, are practicing the idea. There is some evidence that they become better and happier people by the practice.

I think the idea is a great one. The approach of no other hour has the effect upon my thought and feelings that the hour I'm writing about does. If I were alone in a jungle or desert, I believe with the approach of that hour a deep sense of reverence would steal over me; a hatred of my sins and a desire to worship God would lead me into fellowship, in spirit, with those worshipping

congregations. Do you have such thoughts, feelings and desires wherever you are during that hour? I guess you do.

But a great number of our people don't seem to like the idea. So it is not going strong at our Church. Maybe there's something wrong with the program, and not the idea. Or, maybe some other idea is found to be better. Anyway, something needs attention. I'm distressed until we can reach an agreement. One of our brethren who believes in the idea wished for \$1,000,000 the other day, that he might erect for us a "Christian Temple." I countered with a wish that we would better use the one we have. Maybe I was wrong. Maybe we both were wrong. Maybe we can abandon the Church idea.

Wish I knew what you think and how you feel about the idea. Is it worth it? What would you do if you were in my place? Is our little Church glorifying our Heavenly Father to the full measure of its opportunity? If not, what should we do?

Lastly, what can I do to make our fellowship more thoroughly Christian, and make us mutually helpful? Can I better serve you in any way? I know that I am your friend.

Chapel Hill, N. C.

B. J. HOWARD.

DOES OLD AGE WORRY YOU?

Today I was talking with a lady whose face showed signs of worry. Her eyes showed signs of sorrow, her ambitions seemed crippled, and her life seemed weary. After talking with her a short time, I learned that this was her thirty-fourth birthday, and this was her "worry." "Just think! I will soon be forty years old," she said to me, with a dreadful look on her face.

Twenty years ago this morning she arose from her slumbers with a smile that would drive the misty clouds away, with hopes and ambitions that few could imagine. Her life was before her. She had no worry. She had no sorrow.

Twenty years have changed her life. Twenty years have changed her looks. Twenty years have come and gone, and now her hopes, her joys, her ambitions, her thoughts are all hampered by the dreadful thought of "old age."

There was a time when she was the gay one at the party. There was a time when she was able to rise in the morning and sing happily through the day. There was a time when golden opportunities were presenting themselves to her each day.

But today she hangs her head in sorrow. Today her life is one filled with dreadful thoughts of tomorrow. Her life is now one of doubt and fear. Her ambitions have ceased to make themselves known any more. Though she is yet young, she is old—old because of her imagination; old because she has allowed dreadful thoughts to come into her life; old because she is filled with fear of "old age."

It's true that this particular person is a little unusual in her thinking, and in her worrying; but there are many of us today wasting time worrying about "old age" and all its worries, instead of planting the seed of life that will bring a golden harvest in the years to come.

We spend too much time wondering if we will be like So and So when we get to be their age. We wonder if we will be dependent upon some one when we get "old." We have all kinds of doubts and fears in our minds. But what need have we for this?

Old age may come, or we may go on into eternity without ever living to know anything about this state of old age. But why should it matter? When we have a God that we can trust our souls with, there will be no need for any doubt or any fear.

There will be a time when all shall be young again. There will be a time when all shall be happy and gay again. There will be a time when the soul that trusts in God shall shake off the cloth of dreadful fear; the soul shall say "good-by" forever to old age and all its worries, and go on knowing that it shall remain young and happy forever. And in the meantime, God will take care of those who trust in Him.

C. J. STRICKLAND.

STUDYING THE ANNUAL.

A list of Churches reporting 300 or more members: Norfolk, Va., Christian Temple, 1,455; Suffolk, Va., 1,201; Troy, Ohio, 979; New Bedford, Mass., 734; Eaton, Ohio, 702; Providence, R. I., 649; Norfolk, Va., Lambert's Point, 613; Dover, Del., 609; South Norfolk, Va., 601; Burlington, N. C., 600; Lima, Ohio, 553; Covington, Ohio, 507; Piqua, Ohio, 504; Fall River, Mass., Bogle St., 488; Irvington, N. J., First, 485; Columbus, Ohio, 464; Huntington, Ind., 456; Versailles, Ohio, 453; Greenville, Ohio, 446; Holland, Va., 442; Bethlehem, N. C., 440; Greensboro, N. C., 432; Apples Chapel, N. C., 428; Durham, N. C., 399; Lagrange, Ga., 399; Elon College, N. C., 380; Holy Neck, Va., 378; Pleasant Grove, Va., 376; Westerly, R. I., 358; Oakland, Va., 356; Union, Va., 344; Spencerville, Ohio, 331; Dayton, Ohio, Riverdale, 330; Newport News, Va., 323; Rosemont, Va., 314; Warren, Ind., 308; Hagerstown, Ind., 307; Bethlehem, Va., 306; Mel-lott, Ind., 303; Liberty Spring, Va., 303; Dayton, Ohio, Walnut Hills, 301; Norfolk, Va., First, 300.

A list of Sunday Schools reporting an average attendance of 200 or more: Suffolk, Va., 494; Troy, Ohio, 473; Norfolk, Va., Christian Temple, 431; Elon College, N. C., 310; Urbana, Ill., 300; Dayton, Ohio, Riverdale, 298; Piqua, Ohio, 295; Greenville, Ohio, 271; Huntington, Ind., 269; Covington, Ohio, 260; South Norfolk, Va., 239; Dover, Del., 225; Burlington, N. C., 209; Warren, Ind., 206; Rosemont, Va., 202; Providence, R. I., 202; Eaton, Ohio, 201; Goshen, Ind., 200; Newport News, Va., 200.

A glance at the above Church list will reveal several changes in their order as reported last year; also that many of them do not appear in the Sunday School attendance list above. It will be interesting to see next year what these forty-two Churches give in denominational benevolences, and note the order in which they come. A number of Churches appear in the Sunday School list that are not in the Church list.

Dayton, Ohio.

W. H. DENISON.

TRUTHFULNESS IS WATCHWORD.

In the department of your paper called "The SUN's Observatory," edited by Rev. Stanley C. Harrell, in the issue of February 28, 1929, appeared an article headed "High Cost of Evangelism." In that article quotations have been made from the *Review of the Churches*, a British publication, edited by Sir Henry Lum. Attention was called to the case of "Rev. S., D. D., who is generally known as 'B. S.," "who received for his campaign in New York, in addition to the expenses of himself and his staff, the sum of \$100,000." Of course, the one who is meant by "B. S." is none other than the Rev. William Sunday, D. D., a reputable, distinguished, heaven-sent, God-inspired evangelist. With reference to the amount he received in New York, these are the facts:

Instead of \$100,000, he received approximately \$144,000. Of this amount, he did not keep one penny for himself, but contributed the whole amount, one-half to the Red Cross and the other half to the Y. M. C. A. for their work during the

World War. I also happen to know of the many kind things Rev. B. S. has done during the years with the money so willingly and generously given by the multitudes who were blessed by his gracious ministry. The writer in THE SUN's "Observatory" should not confuse this man of God with many so-called evangelists or imitators of B. S. who may themselves be guilty of gadding about for the sake of the dollars they can rake in. And as for comparing him with Tetzal, of Martin Luther's day, Bro. Harrell must not have studied his history aright. If large offerings are received by the evangelists, blame the preachers and the people of the Churches who call them, and not the evangelists. Before Rev. Harrell writes or becomes sponsor for any more such articles, let's get the facts and the truth.

Lynchburg, Va.

EDWIN J. HOPKINS.

"In all thy ways acknowledge Him, and He shall direct thy paths."

BRO. FLOWERS' WORK.

The lectures of Rev. A. R. Flowers in Rocky Mount, N. C., have been an inspiration to our young people who heard them. Bro. Flowers is a good thinker and is an earnest worker in his efforts to create a desire in our boys and girls to make the most of their opportunities possible. He is doing a work that is most needful and a work that has been neglected by many of our pastors. The Churches of different denominations feel no hesitancy in asking Mr. Flowers into their pulpit.

N. E. WOODRUFF.

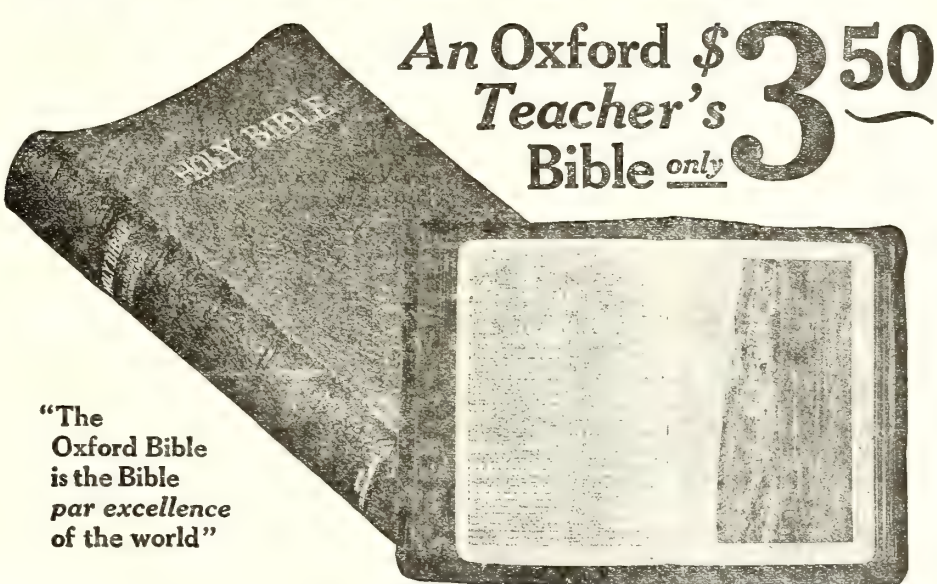
Rocky Mount, N. C.

"The earth is the Lord's and the fullness thereof: the world and they that dwell therein."

"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

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Specimen of Type

6 And Ā-hī-shār, was over the household: and Ād-ō-nī-rām the son of Āb-dā was over the tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

WOMEN AND MISSIONS.

The Woman's Missionary Council of the Methodist Episcopal Church, South, at its concluding session of a Conference in Washington, D. C., on the 19th instant, pledging \$1,119,000 for foreign missionary work the coming year. Verily, the women in every Church take the lead in missionary work and stimulate missionary activity among the men of the Church. It may seem a strange thing that in the biggest task ever undertaken by man, and ever commissioned to man by the God of heaven, must be led by the women. Possibly it is because missionary giving is the most unselfish and Christ-like giving that mortals ever do in this world. What we give to missions is not for the praise or thanks or reward from man, or even for the sake of man, but just for Jesus' sake. When the woman opened the alabaster box of ointment and anointed our Lord against His burial, she just did so out of pure, genuine, loving loyalty for Him. Our Saviour said then "That which this woman hath done shall be told as a memorial of her whosoever the gospel shall be preached." It is just loving loyalty to Jesus Christ that prompts us to give to missions, because while our heart cannot yearn for the salvation of folks we have never seen, and will never know, His heart does yearn for their salvation, and while He gave His life for them and for us, He depends on us, who know Him, to be loyal enough to Him to give the gospel to others, not for their sakes or for our sakes, but for His sake. Women somehow know what loving loyalty and devotion are, and they have the power and the willingness to express it. This caused woman to tarry longest at the cross and to be first at the tomb, not for the praise and reward that man could give, but because she was loyal to her Lord and loved Him and just wants to do some things for His sake. Our Women's Missionary Societies are kept alive and their work has become mighty in the world, not because they wish any reward or praise from mankind, but because of a willingness and a desire to express in this way a loving, loyal devotion to Him.

Possibly, too, the women are more loyal to their Lord, because they are the sufferers of the world, and Jesus Himself suffered as none other has ever suffered. They have, therefore, with Him what Paul called "the fellowship of His suffering." Women can endure and always have endured more suffering than man, and possibly it is on this account that she has the greatest loyalty to her Lord, who Himself must needs be made perfect through suffering. At any rate, the women show us how and lead the way to express our loyalty; a loyalty born of the heart and of the soul; a loyalty that expresses itself in beautiful deeds and glorious achievements in His name. Since this writer has been Mission Secretary, he has received time and again checks from young women, unsolicited and of their own accord, for \$5, \$10, \$25, and even \$50. He does not recall ever having received a check for missions unsolicited, and of his own accord, from a young man out at work. True, many young men give to missions through their Churches and Sunday Schools, but only when and as solicited.

Somehow, the women seem inspired by loyalty to their Lord and have a desire that the world shall know Him, whom to know aright is life eternal. This explains why there are women's missionary societies of the Churches and no men's missionary societies. Women can just do things out of loyalty and devotion, with no thought of

reward or praise; not even with the thought of humanity, but with the thought of their Lord and the desire to do something in His name and for His dear sake.

J. O. A.

WHAT IF CHRISTIANS TITHE ONE MONTH?

Rogers Babson, the noted statistician, estimates that the average income of Christian Church members in the United States is \$1,000 per year. In round numbers, there are 31,000 of us in the Southern Christian Convention. If our income is up to the average, and we presume it is, the total for one year would be \$31,000,000. If we tithe for a year, the income to the Churches would be \$310,000. This would be over \$25,000 per month. With such a monthly income, our Churches, mission boards and institutions would, in a few months, wipe out all indebtedness. We have not learned to tithe. We haven't even learned to deny ourselves. Our Lord said, "If any man will come after me, let him deny himself and take up his cross and follow me."

There is the usual complaint of hard times and scarcity of money, but our spending for what we really want goes on apace. North Carolina reports more automobiles sold in January, 1929, than in any January for five years, and considerably more in February, 1929, than in February for five years. This may not indicate an abundance of money, but it does indicate that people somehow manage to spend money for what they want.

J. O. A.

MISSIONARY OFFERINGS. WEEK ENDING MARCH 23, 1929.

Sunday Schools.	
Previously acknowledged	\$2,370.17
Pope's Chapel, Youngsville, N. C.	1.08
First Christian, Portsmouth, Va.	8.23
Pleasant Hill, Liberty, N. C.	5.31
Newport News, Va.	15.00
Mebane, N. C.	2.00
Rosemont, Norfolk, Va.	10.48
South Norfolk, Va.	10.13
Durham, N. C.	16.52
First Christian, High Point, N. C.	5.30
Bethlehem (Nans.), Suffolk, Va.	5.00
North Highlands, Columbus, Ga.	1.40
United Christian, Raleigh, N. C.	4.22
Total since September 1, 1928.	\$2,454.84
Specials.	
Previously acknowledged	\$7,461.76
Rosemont Class 3, Norfolk, Va.	5.00
Total since September 1, 1928.	\$7,466.76
Summary.	
Previously acknowledged	\$19,380.97
Sunday Schools, regular	84.67
Specials	5.00
Total since September 1, 1928.	\$19,470.64

J. O. ATKINSON, *Sec'y.*

FIRST CHRISTIAN CHURCH.

(A copy of a letter sent to every member of this Church by the pastor, Dr. C. H. Rowland.)

Greensboro, N. C., March 20, 1929.

Dear Friends:

As your pastor, I send hearty greetings of good will to all members of my congregation this Eastertide. As Christians, our thoughts turn naturally to the last week of our Lord upon earth. We

share with Him the fleeting triumph of Palm Sunday; we go with Him to the temple; we retire with Him alone with His friends; we go to the upper room, and partake of the Last Supper with Him; we go with Him to Gethsemane, stand around the cross, lay our flowers before the closed tomb, and we shout for joy at the resurrection.

I am thinking also of sacrificial gifts. This is the time when we are to make an offering for missions, and each of us should bring a love-gift on this day that Christ conquered the grave, to be used for heralding His love abroad. Inclosed you will find an envelope. Let each one give as he feels in his heart he should after prayerfully considering the needs. Our quota is \$1,000. Of this, about \$200 will be given through the Sunday School. The remainder is to be given through our Easter offering. If you cannot bring your offering, send it. I am counting on you for your part.

But the most important of all is the ingathering of souls for our Master. Our boys and girls, our friends, our neighbors, are our opportunity. Let us be faithful in bringing them unto the Church. Let parents advise with their children and lead them into the fold, and let the spirit of this week be in our whole life.

Remember the services each evening at 7:30 during next week. They will help us all to get closer to Christ. Then on Easter Sunday morning come to the place of worship and let's make it a great day for our Lord.

Announcements to His Church.

The young people have the evening program in charge and have correlated it with the Sunday School lesson, "Stewardship and Missions," giving a playlet, "Aunt Tillie Learns to Tithe."

A short service at 7:30 will be held each evening this week in the hut. It is our purpose to make these services preparatory to Easter Sunday. Let all who feel the need of a deeper consecration attend. Reports will be heard each evening from personal workers.

We trust that each teacher is seeking to lead all those in his class who have not yet confessed Christ, to Him, and that all such may unite with the Church on Easter Sunday. We have secured a number of transfers and we want to be very active during this week, seeking out those who should be united with us. We want a great ingathering on next Sunday.

We want to make next Sunday a great day in our Church, and we will need the presence of all of our members to do this. After His trials, suffering and death, came the glorious resurrection, and may the joyous Easter message, "He is risen," inspire us into a fuller, richer life. Then, too, we want to bring our offerings for missions. "God so loved that He gave"—and so will we.

There is to be an early morning service of the Christian Endeavor Societies of the city at Grace M. P. Church on Easter Sunday, in which our people are to join.

Your devoted pastor,

C. H. ROWLAND.

THE OUTCAST.

BY PASTOR SANO, of Japan.

It was a rainy night in the month of July when a crowd of people attended the Meguro Church. The building is small and very hot in summer. That night I preached on the subject, "Christ, the Friend of the Lowest." In the audience was a man who had come to the meetings a couple of months, but the truth had never seemed to touch his heart. He always came late and always went away before the meeting closed. But on this special night he waited for the prayer meeting, which is always held after the regular service is over.

He asked for permission to speak, and when it was granted, this was the substance of his

speech: "I was born in a village which is called Eta-Mura, where all the people are despised. Socially, we are all ostracised and have none of the ordinary rights which other Japanese have. At eight years of age I was sent to the public school to learn to read and write, but always I was confronted with the cry of 'Outcast,' and was not only not allowed to play with the other children, but was always treated with contempt. I went home to my mother and asked her what the word 'Eta' meant. She took me in her arms and comforted me as much as she could, telling me that we belonged to a class of people who were considered to be at the bottom of society and had no rights which other people enjoy. I remained in that school, which was a hell, for six years.

"My home was not pleasant, but in the hope of better things I went away to Osaka to seek work in a place where I was not known. But in Japan one must present to prospective employers a statement of his origin and past life. Knowing I was an outcast, no one would give me employment. In my despair I determined to commit suicide, and one night at midnight in a lonely place I rushed in front of an approaching train. But the next day I found myself in a hospital, being taken care of by strangers. I got well and wandered from place to place, seeking rest, and like the demons in the Bible, I found none until in the meetings of the Meguro Church I learned of Jesus, the Friend of the 'outcast,' who came to save the lowest and lift them up into the heavenly places into His own glory and peace and joy. Jesus has made me feel that however low among men I may have been born, I am now a son of God, and some time, if I overcome, I shall have the unutterable privilege of sitting with my Saviour on His throne (Rev. 3:21), exalted far above all earthly distinctions. Ah, what a wonderful Saviour we have!"

The above is only one of many testimonies that might be given of what the gospel gives to lost souls as Bro. Sano has found among the people who have come to his Church at Meguro—lost men and women hungering and thirsting for the bread and the water of life.

Meguro, Tokyo.

BLUE RIDGE CONFERENCE.

The All-South Missionary Education Conference means the challenge of a world friendship program, the getting together for fellowship, inspiration and instruction, the enrichment of life through sharing in high thinking, rich message, and helpful action.

The 1929 conference offers intensive study courses, live discussion periods, an atmosphere of devotion, high points of inspiration, and recreation hours that will be a joy. From morning watch to vesper hour the days will be those of delight. Every summer Blue Ridge is a point of high privilege.

The executive committee is making plans that cannot but insure success. The program committee is now ready to announce the entire list of faculty members and other leaders. For general conference information, write to Dr. W. Knighton Bloom, 528 Victor Building, Washington, D. C.

MISSION RALLIES.

Missionary rallies for the North Carolina Woman's Missionary Conference:

Alamance District—Graham, N. C., April 9th; superintendent, Mrs. W. P. Lawrence, Elon College, N. C.

Guilford District—Greensboro, N. C., April 11th; superintendent, Mrs. L. P. Wicker, Greensboro, N. C.

Halifax District—Virgilina, Va., April 16th; superintendent, Mrs. Alfred Hayes, Virgilina, Va.

Lee-Chatham District—Turner's Chapel, April 18th; superintendent, Mrs. Doyle McFarland, Jonesboro, N. C.

Randolph District—Ramseur, N. C., April 20th; superintendent, Mrs. I. H. Foust, Ramseur, N. C.

Durham-Wake District—Chapel Hill, N. C., April 23rd; superintendent, Mrs. G. H. Leonard, Chapel Hill, N. C.

Vance-Warren District—Liberty, April 25th; superintendent, Miss Margaret Alston, Henderson, N. C.

It is desired that the pastors shall attend the district rally in which are the Churches he serves. The Churches are asked to send representatives, even if there is no organization in them. In this way we can make these meetings representative.

MRS. C. H. ROWLAND, Pres.,
N. C. Woman's Missionary Convention.
Greensboro, N. C.

MISSION RALLIES.

The Woman's Mission Board of Virginia Valley Central Conference met at the home of Rev. A. W. Andes on the night of March 14th, the president, Mrs. R. A. Larrick, presiding.

The district rallies were arranged as follows: Timber Ridge, June 9th; Palmyra, June 11th; Bethlehem, June 12th; Mt. Lebanon, June 15th; Mt. Olivet (G), June 16th.

In addition to the program as arranged by the Southern Board, there will be an address by Rev. Joe French, and probably another speaker can be secured. The chair appointed Mrs. B. J. Earp, Rev. B. J. Earp, and Mrs. B. F. Frank a committee to finish the plans for the rallies.

Our annual Conference had been planned for Leaksville, and the Board set the date August 1st. The Board asks for a contingent fund.

Every member of the Board and nearly all the pastors were present.

MRS. B. F. FRANK, Sec'y.

MISSION RALLIES.

The spring rallies of the Eastern Virginia Woman's Missionary Conference will be held as follows:

Norfolk District—Mrs. H. C. Caviness, superintendent; First Church, Portsmouth, Tuesday, April 2nd.

Nansemond District—Mrs. B. D. Jones, superintendent; Suffolk Christian Church, Wednesday, April 3rd.

Franklin District—Mrs. W. D. Harward, superintendent; Isle of Wight, Thursday, April 4th.

Waverly District—Mrs. O. M. Cockes, superintendent; Barretts, Friday, April 5th.
MRS. L. W. STAGG, Sec'y.

MISSIONARY PROGRAM FOR APRIL.

Young People.

Theme: A Call.

1. Hymn—"If Jesus Goes with Me."
2. Prayer.
3. Business Period.
4. Solo—(An appropriate Easter selection).
5. Scripture—Matt. 4:21-22, 28:1-10.
6. Leader to Read Article, "A Call."
7. One of our Missionaries (read sketch of Angie Crew's life).
8. One or Two Short Sketches from Study Book (to be read by two girls).
9. Poem—"My Debt" (page 17, February number of Herald of Gospel Liberty).
10. Prayer.

NOTICE.

You read magazines, farm and daily papers. I sell subscriptions to help support my family. I would not ask you to add any periodical just to help us. However, when you renew those you now take, please send, through my agency, the same amount you would send publishers. You can make checks payable to publisher, but send to me. Publishers do not allow any reductions from their offers. However, on all orders received from CHRISTIAN SUN readers at publishers' offers, I will personally donate 10 per cent of total order to any Church, auxiliary or cause they may suggest. This may also apply to many daily papers in Virginia, North Carolina, South Carolina and Georgia. I handle many of the leading dailies in these States. Will be glad to send you catalog and list on request.

Prospect, Va.

J. EDWIN HARRIS.

RECOMMENDED PLANS AND PROGRAM

February, March—Foreign Mission Months

THE SOUTHERN CONVENTION, in its Richmond Session last year, made February and March "Foreign Mission Months" for educational and informational purposes, culminating in an offering from all the Churches for Missions at, or on the nearest possible Sunday to, Easter—March 31, 1929. The goal set for the offering—Home and Foreign Missions—from Sunday Schools, and Churches, and individuals is \$33,000; Woman's Societies, \$12,000—total, \$45,000. Inasmuch as the entire amount thus asked must be raised by voluntary offerings, the Conferences, in their recent sessions, in which the matter was discussed, adopted and recommended to the Sunday Schools and Churches the following method to be pursued in reaching their quota of one-third as much for Missions as for pastor's salary:

FIRST: When a Church uses the Budget Plan, write into that budget one-third the amount of pastor's salary to go to Missions, and send this in monthly or quarterly.

SECOND: If the budget is not used, canvass the individuals of the Church and Sunday School to find out how much each will give to Missions and when, entering the same on a card prepared for the purpose and which may be had of the Mis-

sion Secretary, Elon College, N. C.

THIRD: Where neither of these plans is adopted, then endeavor to increase the offering from the Sunday School, and at or about Easter have a Missionary Rally and try to raise the entire amount of the quota at that one service, in conjunction with the monthly offerings from the Sunday School for the year.

Each Church and Sunday School should use one or the other of these plans.

MISSION BOARD, SOUTHERN CHRISTIAN CONVENTION, INC.

J. O. ATKINSON, Secretary

Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson I—April 7, 1928.

THE MINISTRY OF ISAIAH.

GOLDEN TEXT: "Then I said, Here am I; send me."—Isa. 6:8.

LESSON: Isa. 6:1-13, 7:1-17, 20:1-6, 38:1-22.

DEVOTIONAL READING: Psa. 116:12-19.

"In the year that King Uzziah died." The earthly king was dead. He may have been a personal friend of Isaiah. His death evidently made a profound impression on the prophet. The significant thing is that it was out of this experience that Isaiah had a larger vision of the Lord. Men often come to know God in a more intimate way because of experiences which for the moment seem grievous, but which work out a far more exceeding and eternal weight of glory.

"I saw the Lord sitting upon a throne, high and lifted up." Isaiah saw God. Blessed are the pure in heart, for they shall see God. And blessed is the man who has a clear vision of God, for all of life finds a new interpretation in that experience. The turning point in Paul's life and the secret of all that he became and did was the vision he had of the Christ on the road to Damascus. The significance of this vision of the Lord high and lifted up, and seated on a throne was that even though earthly kings may go the way of all flesh—and Uzziah was one of Judah's greatest kings—the Lord ruleth on high. The thing that John wanted to impress upon his readers in the book which we call Revelation was the fact that, in spite of the turmoil and the unrest in earth, the Lamb sat upon the throne. God still ruleth on high. The destiny of individuals and nations is in His hands. It might be remarked in passing that it was in the temple that Isaiah saw the Lord. God has, of course, revealed himself to men in sundry ways and in sundry places, but he who is wise will look for Him in the stated place of worship. And it should be added that while Isaiah saw the Lord, he saw Him as the Lord. It is our privilege to see Him as the Father.

"Holy, holy, holy is Jehovah of hosts." The gods of the pagans and the heathens are more or less glorified human beings. They are subject to like passions as we. But those of us who worship the God and Father of our Lord Jesus Christ have one who is altogether lovely, the fairest among ten thousand, the one who is perfect, and hence who is worthy of our adoration and worship. And in worshiping such an one, we enrich our own lives and increasingly become like unto Him.

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." It is not at all likely that Isaiah was a bad man. In fact, he was a man of integrity and of strong character. But when he saw the beauty of the holiness of the Lord he felt his own weakness and his own uncleanness. He was putting in one way what Paul put in another way when he said, "Christ Jesus came into the world to save sinners of whom I am chief." One reason why men need to read the Bible and to go to Church and to come into the presence of God is that they may have a true revelation of their own needs and a sense of their own limitations which is the beginning of all moral growth and spiritual development. Blessed

are they that hunger and thirst after righteousness, not those who are satisfied with their own achievements in moral character and spiritual growth.

"Lo, I have touched thy lips, and thine iniquity is taken away and thy sin is forgiven." God has power to cleanse not only our lips, but the inner life. He who said, "Keep thy heart with all diligence" has power to cleanse that heart so that the whole output of life is wholesome. As far as the east is from the west, so far hath He removed our transgressions. He forgiveth all our iniquities; that is, if we confess our sins. He creates within us a new heart and renews a right spirit within us." Thank God for a Saviour who can wash us and make us whiter than snow.

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" He heard the voice of the Lord; it was not the voice of men. There is an inner voice for those who will to do the will of God. And if there were times of quiet and reflection in many lives there would come the voice saying, "Will you go for me?" He who has seen the needs of his own life met in Christ and who has had revealed to him the needs of his fellow-men will always hear a call to some kind of service. The first thing that Paul asked Christ was, "What wilt Thou have me to do?" The emphasis should not be upon what we can get out of Christianity, but what we can put into it.

"Then said I, Here am I; send me." It was as it should be. The love of Christ should constrain us, that we should do with all our might what our hands and our heads and our hearts can find to do.

The man who would follow God must be prepared to pay the price of his convictions. It was no easy thing for Isaiah to wear the garb of a captive and to endure the privations involved thereby, but it was a part of the price that he must pay as a protest against the policy of his beloved nation. And what was worse than the privation was the ridicule. Many a man or woman, and many a young person does not follow Christ at all or follow Him afar off because they cannot bear the ridicule of those who often pose as their friends. It takes real courage to follow Jesus all the way. He who is looking for a challenge to red-blooded living will find it in discipleship—that is, real discipleship—to the Master.

The reference to Hezekiah is introduced to show the conditional nature of prophecy. There is nothing arbitrary in God's dealings with men. The wages of sin is death. But if the wicked turn from his wicked ways and repent, he shall live. In like manner, the grace of God is for all. But only those who meet the conditions can claim the promise.

One thing stands out in bold relief in this lesson—the supreme importance of being true to the heavenly vision. We may not all have visions such as Isaiah had, but to every one of us there comes an insight into the finer possibilities of ourselves. Happy is that man who sees in this the heavenly vision and who sets out to follow the gleam. To all such who follow such light as they have, there shall come more light, and eventually they shall see the Light.

CHRISTIAN ENDEAVOR.

Sunday, April 7, 1929.

TOPIC: "Using the Bible as a Daily Guide."—Psa. 19:7-11; Rom. 15:4-7; Heb. 4:12. (Consecration meeting.)

Some Bible Hints.

"Converting" means turning. The Bible turns us from the doubtful and evil to the good (v. 7). The inner eye, the eye of conscience, is enlightened if we use the Bible in earnest (v. 8).

What God says is true and right. We do not need to experiment with it. It has been tested for ages (v. 9).

The Bible is a book of life, a book of experience, and spiritual experience does not change. We can learn from the men of old (Rom. 15:4).

Suggestive Thoughts.

The Bible must be used. The dust-covered Bible helps nobody.

The Bible directions must be followed. This is a book that commands and demands obedience. It is not merely literature or good advice. It is the Word of God.

The Bible must be read with discrimination. It records the growth of mortality. We must follow the highest and not the lowest.

The Bible must be read with prayer. It is the book of communion. In prayer we speak to God; in the Bible, God speaks to us.

A Few Illustrations.

An automobile blue book under the back seat of the car will not tell us the way we shall go; neither will the Bible hidden in a chest.

Only the fool, we are told, makes the same mistake twice; but it is also true that only the fool imitates the other fellow's mistakes. The Bible reveals dangers to shun.

As a guide to a knowledge of God, the Bible is unequaled. It is there that we find Him revealed in Christ. There we learn to know what He is, but we must study to know.

The light of the Book shines in the world like a lighthouse, not only warning of rock and shoal, but showing the way into the harbor. It is God's lamp for the life of man.

To Think About.

How do we use the Bible?

How does the Bible guide us in temptation?

Why memorize parts of the Bible?

A TIMELY WORD.

BY REV. R. C. HELFENSTEIN, D. D.

Lieutenant Governor J. Henry Hazel, an official in the People's Christian Church of Dover, Del., who was very active in the recent building program of his Church, is also rendering most effective service to his State as Lieutenant Governor by his activities and pronouncements on questions of reform legislations. People's Church is justly proud of the record he is making and the firm stand he takes on every moral issue coming before the Legislature.

Mr. Hazel was a captain in the army during the World War, winning distinction for his bravery and efficiency. Since taking his oath of office the first of this year as Lieutenant Governor, he is displaying the same courage and efficiency in statesmanship. What an influence all Christian men in public office might exert if they would realize, as does he, that a man holding public office can in no way more effectively witness for Christ than by using his good office to promote Christian ideals in legislation. The term "politics" should be used discriminatingly, recognizing that, though there is what is termed "dirty politics," that at the same time there is such a thing as "clean politics," and that clean politics or Christian statesmanship is synonymous with Christianity itself as it is applied to civic life.

Lieutenant Governor Hazel, in his inauguration address before the Senate, said, in part: "I recognize the seriousness of the oath I have solemnly taken—an oath which no man should dare to take thoughtlessly or insincerely. I wish to pledge myself to use my full influence in a man-

ner that shall be worthy of the trust imposed in the office I hold.

"I am interested in everything that concerns the life and progress of our State. I am supremely concerned in the moral welfare of our State, for I realize that if the moral interests of our State are made secure, all the other interests will be cared for.

"We are not here to serve special groups who seek selfish objectives. We are here to serve the people of our State and to serve them in a way that will enable the ideals of the best people of our State to be realized, namely: to pass such legislation as will co-operate with the highest interests of the home, and the highest purposes of the school and the Church."

Since taking office, Captain Hazel has fearlessly championed every measure for moral reform that has come before the Senate.

As a prominent member of the American Legion, he has similarly challenged the legion to get back of the moral reforms of the day. In a recent address at a State Legion gathering, he voiced a most timely word which should similarly be voiced before all the Legion gatherings of the nation. Following are a few paragraphs taken from his address to the leading Legionnaires of the State:

"If the American Legion wants to get in a real fight for high ideals and for the right, I challenge you to get back of the eighteenth amendment and the Volstead act, and lend your influence and support as men and as an organization for the enforcement of the prohibition laws.

"During the World War, I attended the first officers' training camp at Fort Meyer, Va. General Bliss was sent to our camp, as he or other high officials were sent by President Wilson to all the officers' training camps, to impress upon the officers in training the fact that we were up against the greatest military machine the world had ever seen, namely: 'the German army,' and that America must have the most efficient army possible to secure in order to overcome this formidable military machine. In the interest of efficiency, General Bliss asked us that we take the pledge to abstain from all use of intoxicating liquors while in the service of our country. Why? Because our government knew that a sober officer was the best officer, and that a sober army was the best army.

"Since the World War, we have had an era of prosperity in America, the like of which has never been experienced by any other country in the history of the world. More of the working-class own their own homes in America than in any other nation in the world. More of the young people of the nation are able to go to college and university to prepare themselves for life's work than is true of any other nation. The deposits in the savings banks of our country have increased many times beyond those during any like period in our history. Since the war, America has made more economic progress than any other nation because of the one fact, namely: America is the only prohibition nation in the world.

"We own 24,000,000 of the 29,000,000 automobiles in the world today. Seventy-five per cent of the life insurance business of the whole world is done in the United States. Industry is better. Business is better in America than anywhere else in the world. Why? Because the American working-man is producing more per hour than ever before, and greater production means greater receipts for the working man, and greater receipts mean higher standards of living. It means for the nation leadership in industry and leadership in world trade. And the reason the American working man is producing more goods is that, as a class, he is the only sober working-man in the world. A sober working-man is the best working-man. A sober nation means a working nation.

And a working nation means a prosperous nation. Sobriety and prosperity go together, and national prosperity is impossible without national sobriety.

"Therefore, I challenge you, Legionnaires, if you love your country, get back of the moral and social reforms of our day; accept the challenge of the great ideals expressed in the preamble of our Legion constitution, 'For God and country.'"

It is needless to say that such a challenge made a great impression upon that large gathering of members of the American Legion. Echoes from his address were heard at scores of similar gatherings the following week.

If all the leaders in the American Legion would sound such a challenge to their followers as this challenge uttered by the Lieutenant Governor of Delaware to his brother Legionnaires, think of the influence they could exert for God and for country. What our day needs is more Christian men who are not afraid to speak their convictions to their fellow-men. We need more Christian men in public office who will stand firm for the right—and men who are able and unafraid to speak "the timely word" whenever and wherever occasion permits.

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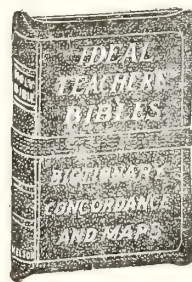
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One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

UNNECESSARY WORRY.

"He will not suffer you to be tempted above that which ye are able; but will, with every temptation, provide a way to escape."

On our trip to New York last fall, to make hurried preparations for the trip to the Utah to meet Mr. Hoover, President-elect, and his party at Montevideo, Uruguay, to bring him home, everyone was all "frustrated," desiring to make a liberty in New York, and yet told that the time would be taken in work, night and day, and that they would probably sail the following day. Oh, the howls and growls!

When work began, the boys were told that if they got through their work in time they could have liberty that night. Needless to say, the impossible was accomplished. The hull of the ship was scraped and painted to a finish in three hours. In the meantime, in the development of things, the ship got orders to sail the second day after, and twenty-four hours' liberty was accorded.

O for the grace of patience and the ability to wait! "Work and wait, and all things come." We are prone to worry much about imaginary troubles and then to find that things come out better than we had expected and the worry was useless. So we say, work and trust God and do right and wait patiently for Him and see how contented the result of things will make us.

Prayer.—Lord, let us come to Thee and receive the fullness of Thy grace. Help us to know in our conscience that if we do our best Thou wilt do the rest. Send us Thy grace and Thy truth as it is in Jesus. *Amen.*

TUESDAY.

HAPPY ALL THE TIME.

"For the joy set before Him, He endured."—Heb. 12:2.

How to be happy in spite of everything—that is the question. Jesus was. If He was, can we? Why not? Well, it is pretty hard to be happy with a pain in the "tummy" all the time, or a pain anywhere else, for that matter! We have no record of Jesus ever having a pain, or even being sick. But He was as we are, and a boy as boys are; and He must have eaten some green apples or something in His young days. Still, He showed us how to be happy all the time, and it was this way: First, keep healthy; second, keep sinless; third, know you are right; fourth, cultivate many friends and have no enemies and be enemies to nobody; fifth, live for the common good of those around you.

Jesus was sinless. He was tempted as we are, yet He refused to do wrong. The reality of sin is the worst torment to any Christian. Jesus never suffered this. He suffered no anger; He had no jealousies; He had no unholy desires; He was never vexed with envy, never consumed with malice, never puffed up with pride, never shaken with fear, never sullied with a sinful thought, and, therefore, never any remorse came into His life.

Jesus was always right. His eat and His drink was to do the will of His Father. There is nothing

that brings more satisfaction than the feeling that after we have done what we could, "it is well with my soul."

Jesus made friends. There were homes He could go into and be treated like a member of the family. There were offices He could visit where the man there laid down his business to receive Him. There were travelers along the road who loved His conversation. There were comrades who loved the touch of His hand and the counsel of His great heart. Even in His darkest hours, angels talked with Him.

Beyond all wealth, honor, or even health is the friendship of noble souls. To be good, generous and true is to make them in the same way, and these friends make us what we are. Nothing can take away the joy of such a life.

Jesus never let pass any one to whom He might render a service or speak a good word.

In following Him, we can be like Paul: "take pleasure in infirmities, reproaches, persecutions, distresses, for Christ's sake." *Amen.*

WEDNESDAY.

KINDNESS PLUS TRUTH.

"Let not kindness and truth forsake thee: bind them about thy neck, write them upon the tablet of thy heart."—Prov. 3:1-6.

Gov. McCreary, a former Governor of Kentucky, a man noted for his politeness, was once the guest of a friend in the country. His hostess asked him at the dinner-table whether he would have coffee or tea. "Coffee, if you please," he replied. Thereupon, she explained that her cook had neglected to heat the coffee. Now, the Governor was very fond of hot coffee, but he responded, to be polite, "How fortunate! Do you know I am so eccentric as to prefer cold coffee, and I do not care for it any other way?" The next morning was very cold, and was just the day when a hot drink of coffee would have been the very thing. But the hostess did not forget what he said, and when she served coffee she explained, "Governor, the rest of us have hot coffee, but I have it cold for you. You see, I remembered that you said you never liked it any other way." The Governor drank his cold coffee, but his smile was less winsome than before.

The Governor had read only half the text—"Let not kindness and truth forsake thee." In trying to be kind, he had been untruthful, and he paid the penalty that always comes sooner or later for telling a lie. We talk about polite lies, but lies are not polite. Courtesy and kindness both are founded on truth, or they will topple over sometimes. We may not think the truth kind at the time, but it will be proved kind in the long run.

Prayer.—Dear Father, deliver us from the false and the impure, the wrong and the misery; and baptize us in Thy kingdom. *Amen.*

THURSDAY.

KNOWING HOW TO DO THINGS.

"If ye know these things, blessed are ye if ye do them."—Jno. 13:17.

A young Bible worker was visiting in a home and called for the Bible. It was brought and handed to him. When he opened it, a pair of spectacles fell out. The lady exclaimed, "Well, well, well! there's my specks. They have been lost three years."

Suppose a lawyer never kept up with his law better than that! Or physician! Can a Christian expect to be one without knowing the Christian's Book?

According to the number of Bibles printed and distributed every year, it must be that the world

is seeing that the Bible is not an end in itself, but a way and a means whereby one learns living—enters into and contributes most to the common good of all.

The Bible in the hands of folks—heathens, etc.—does the following: reduces poverty, opens up night schools, hospitals, homes for poor, institutes, athletic fields, hygienic righteousness, pacifies labor, rectifies politics, reduces common evils, builds resistance to temptations and establishes control of life. This is the way it defends itself in our lives. Omit the Bible from life and we undercut our greatest power.

Prayer.—Dear Father, turn our thoughts to Thee now and forever. *Amen.*

FRIDAY.

WHAT IS YOUR NAME?

"What is thy name? And he said, 'Jacob.' And He said, 'Thy name shall be called no more Jacob, but 'Israel,' for thou hast striven with God and man, and hath prevailed."—Gen. 32:27-28.

For Jacob to acknowledge that his name was Jacob admitted more than one is willing ordinarily to admit. "Jacob" means "smooth," "crafty," "cunning," "swindler," and Jacob had been all that. However, this was at a time in his mature life when settling down to true worths and giving more thought to the good side of his life, and an honest confession of his life's faults opened and yielded his life to the higher urge; and when done, God blessed him with a new name, "Israel," which meant "Soldier of God."

That is what God does for all who yield to Him. If we were to confess our faults frankly, what would those faults be? Suppose we check up on ourselves—look at our secret thoughts, look at what we do in the dark, etc., and see what name would be given us did they know?

We have known Mr. Crosspatch and Miss Highminded, a Mrs. Haughty, John Quarrelsome, Junius Hypocrite, Jack Foreflusher and Susie Proud, and Amos Lier, Abel Whistdeck, Flora Gossip. There are lots of others whose character mark them not as man but as "dark horses," but whom God waits for that He may bless their lives and their talents with "Thou shalt be called Christian, a soldier of God." *Amen.*

SATURDAY.

WHAT MEANETH THESE THINGS.

"How can these things be?"—Jno. 3:4.

Man builds dams, masters the sciences, talks about the world, flies like a bird and does wonders, and says, "See what I did?" But when it comes to the new birth in Jesus Christ, regeneration, transformation of life and soul, he balks and tries to stay away from it. All feel that higher urge to grow better all the time. A bootlegger may change to the keeper of a brothel, and then reform again and gamble, and then reform again and become a gentleman of leisure. This is improvement, indeed, but it isn't the "new birth."

When the nursery man puts a graft in the rose-bush, he gives it a new life. When the worm flies, we do not say it is reformed, but we say it is changed—it is new life. If a clock goes wrong, we know something is wrong inside. If a man goes wrong, he has got the devil in him, and no amount of reformation saves him. He must have the new life—Jesus. He must have the Christ planted in his heart. "Ye must be born again."

Prayer.—Our Father, Thy law is truth. Thy truth is for us to live by. Grant it to us to live by, that we poor lost sinners may cast out our sins and be saved by Thy grace as it is in the Lord Jesus Christ our Saviour. *Amen.*

(Continued no Page 13.)

Christian Orphanage

Dear Friends:

Our good women are always thoughtful of our needs, and never forget us at the Easter season. We believe those who join in helping to make others happy really get more joy out of the giving than those who receive. In sending the Easter boxes, in most cases, the box is accompanied with a letter, telling us of the real joy that the good women get out of the making, getting together and mailing the box containing little dresses for girls and little suits for boys at the Christian Orphanage, Elon College, N. C. We feel sure they do get joy out of this service because they make the little garments so beautifully. The little garments seem to radiate the joy that was put in the making.

The following have been received: Mrs. Beeson, Pleasant Ridge Church, N. C., 2 coats, 1 hat; Mrs. Sarah E. Copeland, Eagle Springs, N. C., 7 cakes butter; First Christian Church, Goshen, Ind., 16 dresses, 5 suits; Business Men's Bible Class, Burlington Church, N. C., 10 towels, 1 case Octagon soap, 7 doz. toilet soap; Mrs. C. E. Martin, Richmond, Va., 1 box second-hand clothing; Ladies' Missionary Society, North Manchester, Ind., 36 dresses, 6 suits; Ladies' Aid Society, Bethlehem Church, Eastern Virginia, 14 dresses, 4 boys' suits; Ladies' Missionary Society, Wakarusa, Ind., 16 dresses, 3 suits, 2 blouses, 2 pair pants; Murray Christian Church, Ladies' Aid Society, Bluffton, Ind., 9 dresses, 2 suits, 10 blouses and pants; Newport News Church, 20 dresses, 1 suit; Sisterhood of the First Christian Church, Warren, Ind., 29 dresses, 2 suits, other garments; Ladies' Missionary Society, Muncie, Ind., 5 dresses, 5 suits; Miss Dora Ballentine, Varina, N. C., 1 dress, socks, handkerchiefs.

For all these contributions we are very grateful, and it will be a blessing to us in this work.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 28, 1929.

Brought forward \$2,902.28

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Bethlehem\$ 2.30
Greensboro, Palm Street..... 5.50
7.80

Eastern N. C. Conference:

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United, Raleigh 2.00
Auburn 5.10
9.92

Western N. C. Conference:

Shady Grove\$ 2.26
Pleasant Grove 2.06
Zion 2.44
6.76

Eastern Virginia Conference:

South Norfolk\$10.13
First, Portsmouth 8.48
Bethlehem 2.02
20.63

Valley Virginia Conference:

Winchester 5.63

Georgia and Alabama Conference:

North Highland 1.21

Alabama Conference:

Forest Home\$ 1.00
Mt. Zion 3.19
4.19

Special Offerings.

Stella Sharpe, Kernersville, N. C..\$10.00
L. W. Wagoner, cash..... 1.30

Mr. & Mrs. W. A. Newman, Henderson, N. C. 25.00
Prof. S. A. Bennett, Elon, N. C.... 6.25
Sale of sweet potatoes..... 2.00
44.55

Grand total \$3,002.97

(Continued from Page 12.)

SUNDAY.

WE SHALL NEVER FALL.

"As an eagle that stirreth up her heart, that fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her pinions, so the Lord did lead him. He made him to ride on the high places of the earth."—Deut. 32: 11, 12.

We are told that when young eagles get large enough, the mother bird destroys the nest and teaches them to fly. She does it by taking one at a time on her wings out in a flight, shakes him off and swoops down and catches him again, and continuing the process until the little one can fly for himself.

It is so, we are told, that God deals with His children. It may not always seem so. To be thrown upon his own, must seem to the young eaglet that the mother bird is bent on destruction. A school teacher hears the pleas of her pupils for help in their problems, but offers no help. That is hard, but it is a necessary protection to the mental development of the pupil—by relying upon himself he develops his brain.

Suppose God did everything for us. We would be rotten.

"They that wait in the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Prayer.—Dear Father and our God, teach us how to hearken unto Thee. Show us Thy strength and secure us from evil. Amen.

NOTICE.

The Vance-Franklin and Warren District Missionary Rally will be held at the Liberty (Vance) Church, Thursday, April 25th, beginning at 10 o'clock A. M.

I want every pastor in the district to begin making plans, so that he will be able to attend the rally; and also every Church to begin making plans to send delegates, whether they have a missionary society or not. I am so anxious that every pastor in the district attend the rally and every Church be represented. Let us heed the theme for our rally this year, "The Call of the Master," and get busy in the mission work and attend the rally, thus making it the best that we have ever held in our district.

Don't forget the time and place—Liberty (Vance) Church, Thursday, April 25, 1929.

MARGARET ALSTON,
Henderson, N. C., R. 1. District Leader.

OFFICIAL NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention, at its last session, accepted an invitation from Newport News to meet there in 1929. But inasmuch as their new Church will not be completed by the time of the Convention, the Newport News people have asked to be relieved from entertaining this year. The executive committee is, therefore, anxious to receive an invitation for the coming session of the Convention. Please take this up with your school and notify us if you wish to entertain.

J. F. WEST, JR., President,
F. C. LESTER, Rec. Sec'y,
W. C. HOOK, Ex. Sec'y,
Executive Committee.

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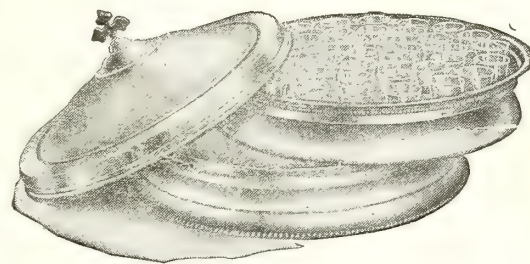
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Tray No. 10—Interlocking, with 30 plain glasses 6.50
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Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
No. 2—Broad rim 1.60

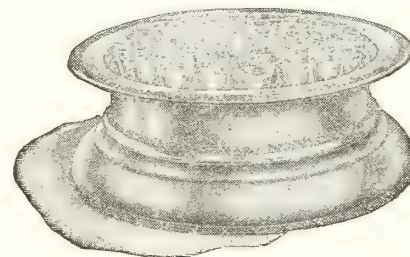


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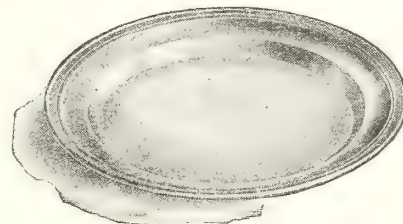
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(this style has broad rim, which is sometimes preferred, due to increased ease of handling).\$22.00
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Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00



Bread Plate No. 3—Narrow rim\$ 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

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1536 E. Broad St., Richmond, Va.

MR. HOOVER'S GOOD WILL TOUR.

(Continued from page 3.)

ington, and full speed ahead was made for Hampton Roads, where he disembarked on the 6th of January, and our journey was at an end. Preparations were then made for our spring maneuvers at Panama, where we are now engaged.

If one may indulge personal mention, it might be of interest to you to know that the chaplain had some personal experiences which reflected his Church and his alma mater. At Montevideo, he was invited to speak at the English-speaking Methodist Church. He took a hundred men of his ship with him as the Church party of the day. At Rio, he spoke at three different Churches during Sunday morning, December 23rd—the Baptist, Episcopal and the Congregational. At each place he spoke through interpreter.

There were those who had imagined that a cruise with such a dignitary as Mr. Hoover might be a "stone-face" affair. Such a one had a surprise coming. The party of publicists and cameramen were a jolly set and very likable. And Mr. and Mrs. Hoover did not hesitate to mix with the officers, and even the enlisted men came in for their share of attention when their Christmas dinner was visited by them and a Christmas card presented to every man. Permission for a snapshot was evidence of brotherly attitude and of charming spirit. There was not a day in those fourteen days of the last lap of the trip that something interesting was not going on, either athletic, social or theatrical. The officers of the ship were dined by them, who in turn banqueted them. Athletics on deck was the delight of nearly all, even Mr. and Mrs. Hoover, who took rounds at medicine ball early in the morning. Motion pic-

tures were shown every evening, both on the quarter-deck to the crew and on the upper deck to the Hoover party and officers. The most of these pictures were pre-releases secured at New York. The outstanding events were two band concerts every day, a splendid show put on by the crew, banquet by the officers, Christmas party by the Hoover party, and a New Year's party by the officers.

It is believed that Mr. Hoover's visit to the countries of South America has been one of the finest expressions of friendship ever advanced, and, to come just before his entrance into the White House as President, gives promise of a bond of friendship with these neighbors of ours which could not have otherwise taken place. It is distinctively significant that the "Red" element in Uruguay who were not friendly to his visit, published a statement on the eve of his leaving, saying that they were willing to be shown the friendship he professed to bear to them.

Our own contact with Mr. Hoover has satisfied the inquiry into his life that every project of his has been a success, from the smallest things of his earlier life to the big task of feeding the army and the navy and the Belgians during the war and engineering reparations of the Mississippi floods two years ago. We have learned of his wide knowledge of world affairs as related to all nations, and his keen perceptions of wisdom in dealing with folks. We have learned that his political ingenuity is more shrewd than is usually accredited him. We believe that the people of the United States have made no mistake in their choice for a President, and that as success has crowned his life's engagements for great good to people, so his four years at the White House will bring to the nation a progress and a success hitherto unknown in the annals of our history.

FIELD NOTES.

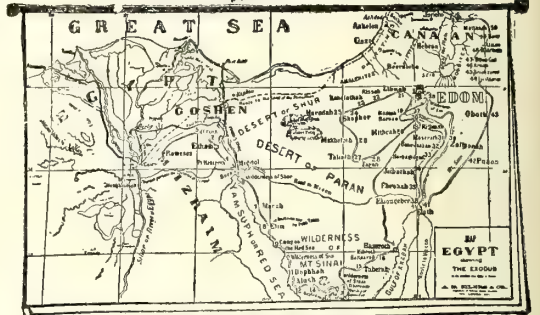
At a recent meeting of the Executive Committee of the General Convention, the special committee on jubilee-year program recommended the appointment of one person from each of the five regional conventions to represent said conventions on the committee and in the promotion of the jubilee year work in his respective convention. The following were duly elected: Rev. E. R. Caswell, Laconia, N. H., New England Convention; Rev. A. C. Youmans, Albany, N. Y., Metropolitan Convention; Rev. L. E. Smith, Norfolk, Va., Southern Convention; Rev. H. H. Short, Hagerstown, Ind., Central Convention; Rev. J. M. Kauffman, Albany, Mo., Western Convention.

The General Board, at its October annual session, took action, requesting all members of the General Board, itself, the presidents of our educational institutions, our general secretarial staff, the officers of our Conferences, and all members of our local Church official boards, to make a careful restudy of Christian stewardship. This is one of the important matters now confronting our Church. This careful study is to be made apart from the raising of any funds. It means actually selecting a few of the very best stewardship books and mastering their contents. It will bring new interest and enrichment of life to each one who heeds this urgent request.

W. H. DENISON.

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ST. MATTHEW 2

The three wise men

carrying away into Babylon are fourteen generations; and from the carrying away into Babylon to the birth of Christ are fourteen

ing interpreted is, God with us.
24 Then Je'seph being raised from sleep did as the angel of the Lord had

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ples,



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OBITUARIES.

FARMER.

Fannie B. Farmer was born in Mecklenburg County, Va., August 31, 1873. She passed to her reward on February 18, 1929, at her home near News Ferry, Va. She was a daughter of F. Joseph and Corrina Sanford Apple, being a granddaughter of Rev. Alfred Apple, one of the best-beloved ministers in the early days of the Christian denomination.

Mrs. Farmer was married to Samuel C. Farmer January 30, 1876, from which union three children were born—Alfred, Mrs. Josephine Owen and Obediah. She is survived by her husband, three children and four grandchildren, and the following brothers and sisters: Mrs. Elizabeth Latta, Mrs. Arthur Mangum, Mrs. Ollie Mangum, Mrs. G. W. Roberts, W. S. Apple and Robert Apple, of North Carolina, and James Apple of Maryland.

As a young girl, Sister Farmer joined Union Christian Church, Virgilina, Va., and after her marriage transferred her membership to Pleasant Grove Church, and has been one of its most loyal and faithful members. Her life has been spent in unselfish and devoted service. Not only to her husband and children, but the needy and suffering around her she was always a friend in time of trouble. No truer epitaph could be written of her life than these words: "She went about doing good."

She lived the religion she professed as a consistent Christian. Her bright, cheerful disposition made one glad to meet her always. In her illness she was a patient sufferer, showing that cheerfulness and optimism that she always possessed. May the dear ones left be able to look for guidance and comfort to Him that doeth all things well. Beneath a bank of beautiful flowers in Pleasant Grove Cemetery the body was gently laid to sleep.

MRS. D. J. SIPE,

Sec'y Pleasant Grove Church.

HOLT.

William S. Holt was born in Halifax County, Va., July 21, 1861, the oldest son of William S. and Marie Ann Holt; died at the hospital in South Boston, December 19, 1928. He was loved and honored by a host of friends in the Church and county. He has been in public service a large part of his life, having been a magistrate, etc., and for a number of years had been judge of the juvenile and domestic court. He was a good and kind neighbor and devoted father. On April 25, 1888, he was married to Mattie B. Ballon. To this union were born five children—W. Starke, John R., E. B., Bransford and Miss Phoebe Holt, all of which survive him, with four grandchildren and the following brothers and sisters: Mrs. M. E. Hawkins, Mrs. Andrew J. Stephens, Mrs. Phoebe Faulkner, Mrs. Conrad Titus and Sam W. and Robert P. Holt.

Funeral services were held from his home by Rev. J. D. Burford, of the Methodist Church, and his pastor, Rev. T. Fred Wright, with interment in Pleasant Grove Cemetery. The flowers were many and

beautiful. The sympathy of the congregation is extended to the bereaved loved ones, and may the God of love heal their wounded hearts.

MRS. D. J. SIPE,
Sec'y Pleasant Grove Church.

CARROLL.

Stephen W. Carroll, last member of the family of the late Jesse and Betsy Washington Carroll, was born August 19, 1852, and fell asleep October 17, 1928, age 76 years, 1 month and 23 days.

He was a member of a family of eight children—five boys and three girls. On August 7, 1888, he was married to Miss

Becky Andrews. To this union was born one son. He is survived by his wife and son, one grandson, several nephews and nieces.

Bro. Carroll never united with any Church, but in his closing hours expressed a willingness and readiness to go. The funeral services were conducted by the writer from the home, and interment was made in the Wakefield Cemetery.

God will lead His children safely home.

C. E. GERRINGER.

GRIFFIN.

Annie Merl, daughter of J. W. and Alma Griffin, was born June 30, 1928,

and fell on sleep December 6, 1928, age 5 months and 6 days. She never was able to enjoy the best of health while here, and her stay was brief, but long enough to find a large place in the hearts of her parents, brothers and sisters. She was preceded in death by one brother, and is survived by her parents, four brothers and two sisters.

The funeral services were conducted by the writer from the graveside at Millfield Baptist Church, where the body was laid to rest beside that of her relatives. The bereaved family have the assurance of her waiting for them in a better world.

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WINSTEAD.

Bro. D. W. Winstead departed this life to be with his Lord February 17th. He was fifty-three his last birthday. Bro. Winstead married Mrs. S. B. Clapp about seven years ago. He had been a member of Happy Home Christian Church for about four years. He told his dear wife a short while before going that he was ready.

Bro. Winstead leaves to mourn his loss, besides his wife and a fringe number of friends, two brothers and one sister. May the Lord comfort the bereaved and help them realize that to such as believe on Christ have the privilege of going to a better place. The funeral services were conducted from Happy Home Christian Church by the writer, after which the remains were laid to rest in the cemetery at the Church.

M. T. SORRELL.

DEATON.

On Saturday, January 12th, the Master called to reward Bro. George Deaton. In his last hours he suffered great pain, but he was faithful and conscious unto the end and had asked the writer to conduct his funeral. He had made a profession in early manhood and had lived a consistent Christian life.

He leaves to mourn his going a wife, several children and a host of kindred and friends. He was laid to rest in the Piney Grove Cemetery. The funeral was conducted by the writer.

W. C. MARTIN.

DAVIS.

Allen C. Davis died February 13, 1929, at the age of 83 years, 2 months and 17 days. He was married in early manhood to Miss Arsenia Rollins, who preceded him to the spirit world by six years. To this union were born eight children, seven of whom are living: James R., Jodie C., C. Junie, Mrs. M. E. Prince, Mrs. J. J. Womble, Mrs. G. B. Woodell, Mrs. E. M. Cotten. There are 25 grandchildren and thirteen great-grandchildren.

Bro. Davis professed faith in Christ when fourteen years old, and united with Christian Chapel, Chatham County, N. C. He was ordained a deacon at about forty years of age, and wrought in this position to the esteem of his Church and to the glory of God until the end. As his pastor for eight years, I knew him to be very faithful in attendance and really enjoyed the worship; often exclaimed the praises of God after the old pioneer fashion.

joyed the worship; often exclaimed the praises of God after the old pioneer fashion.

Bro. Davis was a soldier in the Civil War. He spent the last few years of his useful life at the Raleigh Soldiers' Home. Upon his removal there, he became an important leader in prayer-meeting and in Christian worship among the old soldiers. And when the end came, it was a victorious one, with not a ripple of cloud across the spiritual sky. His body sleeps in Christian Chapel Cemetery until the first blessed resurrection morning.

J. E. FRANKS.



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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, APRIL 4, 1929.

NUMBER 14.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By REV. STANLEY C. HARRELL.

A UNIQUE PASTORATE.—

Bethel and Mt. Hermon Baptist Churches, Chesterfield County, Va., comprise a pastorate. Rev. H. R. Winfree has recently celebrated his fortieth anniversary as pastor of these Churches. Rev. David R. Winfree, father of the present pastor, also served as pastor of these Churches for forty years. When he died, the congregation insisted that his son take up the father's work. The son had not decided upon the ministry as his life's work, and was not prepared educationally for the task. However, he yielded to the solicitation of the congregation, and as soon as he had completed the necessary school work, was called to the pastorate. That the voice of the people was in this instance the voice of God, is attested by the long pastorate. Eighty years of service by father and son in the same field is a very unusual record.

ANOTHER MOVE FOR CHURCH UNION.—

This time it is the Reformed Church in America, the United Brethren in Christ, and the Evangelical Synod of North America that are making plans for consolidation. The proposed plan of union was announced on March 9th. Commissions representing the three denominations have agreed upon the plan of union as it has been worked out, and the issue is now referred to the membership of the three connections. The name that is proposed for the new organization, should the proposal be found acceptable to the rank and file of the memberships, is "The United Church in America," which would have a membership strength approximating a million. The Reformed Church and the United Brethren are soon to vote on the proposal, but final action on the part of the Evangelical Synod will not be taken until the fall. The plan of union provides for a "general council" which is to act as the main governing body should the union be effected. This council will be composed of an equal number of ministerial and lay delegates, one for each 5,000 members. There are only slight doctrinal differences in the three denominations, and membership will remain on the same basis as at present.

THE PLEDGE FOR LEGISLATORS.—

Dr. Charles M. Sheldon recently presented the following pledge to the Arizona Legislature, and urged every member to sign it: "I promise myself and others that I will abstain from the use of any intoxicating drink, so help me, God. I make this promise for the following reasons: (1) The people of this country have declared by a large majority of citizens, that the use of intoxicating drink is harmful to the best interests of all the people. I wish to be classed with this natural group. (2) By constitutional enactment, the Congress has made the manufacture and sale

of intoxicating liquor a crime, to be punished as such. I wish to help in the enforcement of this law by my own personal loyalty to the Constitution. (3) The drinker encourages the law-breaker to make what he drinks. I do not wish to give him any encouragement by buying what he makes and drinking it."

We have no information available as to the success which attended Dr. Sheldon's efforts to persuade the legislators to sign the pledge. The response may have been disappointing. But there are unmistakable evidences of a strengthening of the sentiment in favor of the enforcement of the prohibition laws. Even though the makers of our laws may not yet be ready to take the pledge, every increase in sentiment will have its effects upon the members of our legislative bodies. The trouble all along has been that there was not a healthy sentiment prevailing throughout the country for prohibition enforcement. Where there has been such sentiment, there has been an effective enforcement. The majority of the people can just about have what they want.

SHALL WOMEN PREACH?

This is now the question which confronts the Presbyterian Church in the United States, what is generally known as the Presbyterian Church, North. For a number of years this body, together with many other Presbyterian connections, have given a rather emphatic negative answer. Women have had a right to vote on matters which were put to a vote of the congregation, but they had no part in any other official deliberations of the Church. The Presbyterian Church recognizes the office of deaconess, but all other offices and positions of the Church were closed to women. An overture which proposes that women be ordained, and that they be admitted to all official representations of the Church, has been favorably acted upon by the General Council of the Church. The action of the council will be referred to the General Assembly, which convenes in May. Should the General Assembly approve it, the action will not become the policy of the denomination until it has been adopted by a majority of the 299 presbyteries representing the Churches. But the fact that it has been approved by the General Council is an evidence that those who have been entrusted with high responsibility are favorably disposed toward the measure, and believe that the Church at large will give it favorable consideration. Those who are urging the adoption of the change are doubtless more intent upon securing the right of women to representation upon all official organizations of the Church than upon the privilege of ordination for those who may desire it.

UNSELFISH SERVICE.—

Under the title "Two Ministers," the Lynchburg News, in a recent issue, carried the follow-

ing appreciation of the spirit of ministerial service:

"When a minister of the Church goes wrong, it is news. In that thought, comfort may be found by those who love the Church, because it would scarcely be news if it were not something out of the ordinary. By the same token, it might be said that the action of a minister of Chicago who resigned a \$20,000-a-year place with a rich Church to become bishop of a rural diocese at \$5,000 a year must have been regarded as news, because it, too, was unusual. Well, it was unusual in many respects, but something like it, we all like to believe, is less unusual than absconding churchmen and wayward ministers.

"In any event, Rev. H. P. Abbott, rector of a wealthy Chicago Episcopal Church, who was paid \$20,000 by his wealthy parishoners for comparatively easy work in comfortable and cultural surroundings, has left that parish to become bishop of Lexington, in Kentucky, at a salary of one-fourth that amount, and to do work in a diocese that calls for hardships. 'His new work,' points out the *Richmond Times-Dispatch*, 'will mean exactly the reverse of his present comparative life of ease among people of wealth and cultivation; it will take him over rough roads in the Kentucky mountains, often astride a mule, to the home of poverty-stricken and uncultivated folks. Some of the most isolated sections of the State are in his diocese, and in his travels over the district he will frequently have to make use of heavy wagons, for there are many places where automobiles and buggies cannot penetrate. The diocese embraces about 20,000 square miles, including thirty Churches, 5,000 parishoners, and twenty clergymen. The work will be hard, but Bishop Abbott willingly undertakes it, for he sees a great opportunity for service among the Kentucky mountaineers.'

"Truly, Bishop Abbott can say that he has answered a call to a field where he can do a greater service, without causing any unkind remarks about hearing a call from a field of more congenial work and higher salary. Not even the most irreligious can snicker and throw that taunt. And that story is not news altogether or chiefly because of its unusualness, but more because of the prominence of the clergyman involved. In Virginia, the *Times-Dispatch* reports, is Rev. Fred Goodwin, well enough known in his own State, but not a rich and powerful clergyman of a rich, big city Church. He, too, has made and is making sacrifices, though he would probably be the last to regard what he has done as a sacrifice, and there have been no news stories about him. He has refused the offer of a bishopric at a salary much larger than he is now getting in the Northern Neck. 'He preferred to remain in his country parish, because he thought that was where he could be more useful.'"

NOTES-PERSONALS

The Troy, Ohio, Christian Church, Rev. J. H. Lightbourne, D. D., pastor, is adding an expensive and well-equipped Christian education building to its present plant.

"The only miracle I care anything about," said Franklin K. Lane, "is the resurrection. For if we live again, we must be concerned about how we live now. If I am to die with my body, it matters little as to how or whether I care for my soul."

Rev. F. C. Lester, beloved pastor, Waverly, Va., Church, has been recuperating awhile and health-seeking at the Orlando, Florida, Sanitarium. Dr. Andrews, the physician in charge, writes: "Rev. Lester is a fine, clean man. A genuine pleasure to have such a good man in our sanitarium." Lester chose well his place for rest and recuperation.

The women in the various districts are exceedingly anxious to have present at their rallies all the pastors of their districts. The women certainly desire this much encouragement and co-operation from the pastors, for they are doing a real work for the Church. Surely every pastor will make an attempt to encourage the women in their work by being present at the rally in their district.

Rev. G. D. Underhill, now in his senior year at Elon College, served as supply of Hyde Park Christian Church, New York, Sunday, March 24th. Bro. Underhill has recently supplied two splendid sermons to THE CHRISTIAN SUN's pulpit, and gives promise of making one of our strong young men in the ministry. He will be open for full-time work immediately after graduation from Elon at the coming commencement in May.

The Mission Secretary, J. O. Atkinson, in company with Assistant Secretary J. M. Darden, rejoiced with the good people of our Holland, Va., Church at 11 A. M. service Easter Sunday. The offering for missions was taken and a check of \$414 was handed the Secretary before he left the Church. Holland people are missionary in spirit and in activity and in giving. It was a joy to be with Pastor W. C. Hook and his faithful and enthusiastic co-workers.

From the *Herald of Gospel liberty*: "Rev. L. E. Smith, of Christian Temple, Norfolk, Va., has just closed a week's evangelistic service with the First Christian Church of Dayton, Ohio. One does not have to hear Dr. Smith's preaching long before he knows why he has built up a Church in Norfolk from a membership of 250 when he entered upon his pastorate ten years ago, to a present membership of nearly 1,400 and a house of worship costing \$300,000."

Mrs. Grady H. Leonard, Chapel Hill, N. C., chairman and leader of the missionary rally in the Wake-Durham-Orange district, is exceedingly anxious that all the pastors in the Churches of her district be present at the rally at Chapel Hill on Tuesday, April 23rd. These rallies are highly important in the work of the women, and it encourages them exceedingly to have the pastors present. Mrs. Leonard is also anxious that representatives from Churches not having societies

attend this rally. An excellent program has been arranged, and a good day is expected.

Rev. Fred D. Ballard, now in Vanderbilt Theological Seminary, Nashville, Tenn., hopes to complete his bachelor of divinity degree in December of this year. Bro. Ballard has had successful experience as pastor, and is open for an engagement in pastoral and ministerial work from the 1st of June till the last of September. Any Church or pastorate needing services for that period will do well to secure Bro. Ballard. After he completes his course in December he plans to give all his time to the ministry. Fortunate will be the congregation that secures his services.

The Mission Secretary enjoyed the privilege of occupying the pulpit at our Sanford Church Sunday, March 24th, at the 11 o'clock hour. The Church has no regular pastor, but is keeping up its Sunday School well and secures supplies for the pulpit from time to time. Many expressed a desire, and indulged the hope, for a pastor at no far distant date. It was a pleasure and a joy to worship with this loyal and faithful congregation. They are hoping, even in the absence of a pastor, to reach their full quota in their missionary offering and gifts through the year.

The First Christian Church, Richmond, Va., devoted Easter Sunday to the cause of missions. No special exercises beyond the regular preaching service. The Sunday School lesson was the study of the Easter lesson. At preaching hour the usual offerings were taken. The Church was adorned with some vases and baskets of beautiful flowers, not much beyond the average decorations. At the close of the service the mission offering was taken and the result of the Church offerings for missions for the day was \$779.99. This, with the offering of the Woman's Missionary and other contributing bodies, will carry the Church well over its quota of \$800.

Under advice from his physician and much to his disappointment and regret, Lieutenant-Governor J. E. West, Suffolk, Va., has felt it imperative to withdraw from the gubernatorial race in which he had assurance from many sources of success, and of becoming, had he continued in the race, the next Governor of the Old Dominion. The daily papers throughout the State of Virginia express keen regret at his withdrawal. Lieutenant-Governor West is a safe and sound Christian statesman, a business man of wide experience, and has the ability and qualifications of a wise administrator. In him the State of Virginia would have had a most excellent chief executive.

The Mission Secretary was with Rev. B. J. Howard at Shallow Well Church, near Jonesboro, Sunday evening, March 24th. This is a Church of large congregations and great possibilities. It is in a thriving, thickly settled community, and has the advantages of electric lights for its evening services. The singing at Shallow Well is always an inspiration. It was at this Church that this writer was ordained to the Christian ministry, and the spot has ever been dear and sacred in his memory. Bro. Howard is doing good work as pastor and leading his people on to activities. He is hoping and expecting that the Church will raise its full missionary quota and be happy in doing so.

It was a beautiful and most timely letter that their pastor, Rev. H. S. Hardcastle, sent to each member of his Church, Suffolk, Va., two days before Easter. It was as follows: "This letter brings Easter greetings and best wishes for the

Easter season. May the Spirit of the Risen Christ fill your hearts and enrich your lives. This letter also presents an urgent appeal for a liberal contribution to our special Easter offering for home and foreign missions. The cause is dear to our Lord. The need is especially acute this year, not only because of the deficit of the Mission Board, but because missions do not share any longer in the Conference apportionments. Because of these facts, it is imperative that we make a generous offering. The goal for our Church is \$600 for this special offering. By giving of our means, we can share with others the blessings that Christ has bestowed upon us. Please give gladly, generously, and as unto the Lord."

NEWS NOTES.

BY MRS. W. M. JAY.

Springtime always brings to the minds of our women the various rallies, and indeed it is becoming an event to which we look forward. Webster says that a rally is a lively assembling for a common purpose. Yes, this is a common purpose—that of missions—and these spring rallies help us to get added enthusiasm and interest.

A fine program has been prepared for these meetings, and it will be a day well spent to go. The conferences are divided into districts, making it convenient for every one, so be sure to go to the rally in your district, and then you will want to go to the annual woman's conference in the fall.

The theme of the program is "The Call of the Master." The three different phases to be emphasized are the call to a "life of faith," the call to a "life of love," and the call to a "life of service." Dr. Atkinson, in his usual way, will bring a thrilling message on "A Constraining Love," and several short addresses on our missionaries and their work will be given.

Every pastor is urged to attend the rally in the district in which are the Churches he serves. All Churches should send large delegations, whether there is a society or not. These meetings will open promptly at 10 A. M., so begin now to make plans to go. Following are the rallies as scheduled:

N. C. Woman's Missionary Conference.

Alamance district: Graham, N. C., April 9th; superintendent, Mrs. W. P. Lawrence, Elon College, N. C.

Guilford district: Greensboro, N. C., April 11th; superintendent, Mrs. L. P. Wicker, Greensboro, N. C.

Halifax district: Virgilina, Va., April 16th; superintendent, Mrs. Alfred Hayes, Virgilina, Va.

Lee-Chatham district: Turner's Chapel, April 18th; superintendent, Mrs. Doyle McFarland, Jonesboro, N. C.

Randolph district: Ramseur, N. C., April 20th; superintendent, Mrs. I. H. Foust, Ramseur, N. C.

Durham-Wake district: Chapel Hill, N. C., April 23rd; superintendent, Mrs. G. H. Leonard, Chapel Hill, N. C.

Vance-Warren district: Liberty, April 25th; superintendent, Miss Margaret Alston, Henderson, N. C.

Eastern Virginia. Woman's Conference.

Norfolk district: Mrs. H. C. Caviness, superintendent; First Church, Portsmouth, Tuesday, April 2nd.

Nansemond district: Mrs. B. D. Jones, superintendent; Isle of Wight, Thursday, April 4th.

Waverly district: Mrs. O. M. Cockes, superintendent; Barretts, Friday, April 5th.

Valley Virginia Woman's Conference.

Timber Ridge, June 9th; Palmyra, June 11th; Bethlehem, June 12th; Mt. Lebanon, June 15th; Mt. Olivet (G), June 16th.

THE CHRISTIAN SUN'S PULPIT

EASTER SERMON.

BY REV. J. W. FIX.

"He is risen."—Matt. 28:6.

Easter is the most joyful time of the year. Ordinarily, Christians think of Christmas as being most blessed; but when one stops to meditate upon the significance of the two great seasons of the year, he finds that the true significance of Easter is of greater value, in that it represents the fullness of life. Easter stands for life triumphant, for "He is risen." The Lenten period has ended, and no longer are we thinking of the forty days of suffering and agony. We cease to reflect upon the cruel acts of Judas, Pilate, and all who participated in the crucifixion. Toward a victorious life of joy and happiness, we now turn. The disciples no longer thought of Him as dead on the cross, but rather as living in the hearts of men. In like manner, you and I ought to think likewise. Up until the word that He was risen came to them they had been very despondent. They felt that their last friend was gone forever. They had seen Him placed in the tomb; they wondered if He would ever come forward.

The darkened hopes of the world flashed into distance when, on the first Easter morning, they beheld Him as He walked in the garden. Further evidence that He was risen was the empty tomb. From in front, the stone had been rolled away and from within came a voice asking, "Why seek ye the living among the dead? He is not here; He is risen."

1. The risen Christ is a historical fact. There was no doubt in the minds of those who saw Him but that He lived again. The grave was not sufficient to bind Him forever. They saw the grave-clothes left in the empty tomb. His resurrection was a reality unto those who visited the tomb that first Easter morn. It is a fact that is undisputable. Its mysteries you and I cannot understand, yet we know that it is a fact, supported by all the evidence of nature. It is demonstrated in the continuous growth of the lily, the development of the butterfly, the corn, of wheat, and in fact all vegetable and plant life.

It is a fact based upon His words to the disciples, saying: "I go to prepare a place for you, and will come again and receive you." In Paul's letter to the Corinthians, he said: "If Christ be not risen, then our preaching is vain, and if in this life only we have hope in Christ, we are, of all men, most miserable. But now is Christ risen from the dead and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead."

A Moslem once boasted to a missionary that his religion had something that Christianity did not have. When the Moslems go to Mecca they find at least a coffin, but when the Christians go to Jerusalem they find only an empty tomb. "That is just the difference," said the missionary—"Mohammed is dead, but Christ is risen." This is the supreme fact of our religion!

2. The risen Christ is a joyous hope. The fact that Christ is risen from the dead brings supreme joy to His followers. On that first Easter morning, each of the disciples rejoiced. The little group of women were likewise happy. Today, little children are made happy and their lives are full of joy on Easter. They enjoy Easter eggs, but few of them realize that the egg is symbolic of a new life. It is said that the first Easter eggs were colored red because of the color of the Sav-

iour's blood. Easter is a joyous time—the time of the year when the seed becomes a flower and when the dead limbs of the trees become new and beautiful.

Everywhere, we ask, "O death, where is thy sting?" and we hear the joyous voice of a steadfast hope, "Death is swallowed up in life." And we all give thanks, saying: "Thanks be unto God, who giveth us the victory through Jesus Christ." For He has robbed death of its awfulness and darkness, and the Christian rises with Him, singing, "I know that my Redeemer liveth."

3. The risen Christ a triumphant life. One day I sailed up a river, and in the distance I saw at the navy-yard the construction of great ships. For what were the big ships over there in the river being builded? They were builded for the great sea beyond the river. Likewise, that is what we are doing here. The great unknown seas of life lie ahead. We are building our life-ship that we may sail out into the great eternal life-seas after this earthly life is ended. How carefully we should be in selecting the material with which we build this ship of ours.

The fact of immortality has furnished men with sufficient compensation. It has served him to undergo sacrifice and suffering in order that others might gain. Wherever missionaries are found giving out their lives for the gospel story; wherever nurses, teachers and preachers are found giving of the best of Christian manhood and womanhood; wherever you find men and women giving time, money and life for others—there is back of their actions the impulse which throbs with the thought of the Risen Christ. The triumphant thought or fact of immortality has never turned men's thoughts backward, but always forward. It has never given him selfish standard, but always sacrificial ones. All that is within the soul of man demands that he believe that he himself was made for eternal life.

"How do you know that Christ is risen?" some one asked an old fisherman, whose faith in Jesus

seemed very simple and sure. "Do you see those cottages near the cliff? he replied. "Well, sometimes when I am far out at sea I know that the sun has risen by the reflection in those windows. How do I know that Christ is risen? Because I see His light reflected from the faces of some of my fellows every day, and because I feel the light of His glory in my own life."

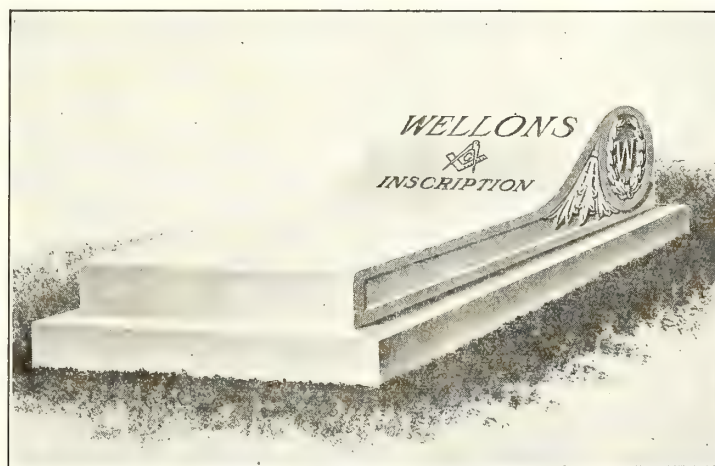
EDUCATION A NATIONAL PROBLEM.

"Although education is primarily a responsibility of the States and local communities, and rightly so, yet the nation as a whole is vitally concerned in its development everywhere to the highest standards and to complete universality," stated President Herbert Hoover in his inauguration address. "Self-government can succeed only through an instructed electorate. Our objective is not simply to overcome illiteracy. The nation has marched far beyond that. The more complex the problems of the nation become, the greater is the need for more and more advanced instruction.

"Moreover, as our numbers increase and as our life expands with science and invention, we must discover more and more leaders for every walk of life. We cannot hope to succeed in directing this increasingly complex civilization unless we can draw all the talent of leadership from the whole people. One civilization after another has been wrecked upon the attempt to secure sufficient leadership from a single group or class. If we would prevent the growth of class distinctions, and would constantly refresh our leadership with the ideals of our people, we must draw constantly from the general mass. The full opportunity for every boy and girl to rise through the selective processes of education can alone secure to us this leadership."

The advocates of a department of education find in these statements further foundation for the belief that such a department will be instituted during the administration of President Hoover.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).



Monument to Rev. J. W. Wellons, D. D.

The above cut represents the proposed monument to be placed at the grave of Rev. James Willis Wellons, D. D. Besides this, the plot is to be inclosed with a granite curbing and posts. The combination presents a most attractive design. Elaborate lettering is to be placed on the monument. Already the fund has been started. The cost, completed, is to be \$865. Will you send your contribution to Mrs. L. E. Carlton, treasurer, 414 North Lombardy Street, Richmond, Va.?

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NOT ASHAMED OF THE GOSPEL.

Time was when Paul was ashamed of the gospel. He considered it a travesty on the religion of his time, and a disgrace to culture and refinement. He did not believe that it could have a place in the realm of scholarship and learning. He believed that it ought to be wiped out, expelled from all decent society. And then one day his rebellious will came under the spell of its power. He realized that here was something more powerful than either his scholarship or his ignorance; that here was something that should have first place in life, because it was master of life. It was a great discovery. All his study, scholarship and learning up to this time had dealt with separate and detached elements of life. He had studied the science of his day which taught him something of life in its native elements. He had studied and had learned something of the philosophy of his time which taught him of beautiful theories about conduct and character. He had studied Church history which taught him how an ecclesiastical body should be governed. He had studied rhetoric and grammar which taught him how to handle his native and other languages. He had studied much of the separate elements that enter into life, but never before had he come in contact with a power that conquered, not a part but the whole of his life. Here, indeed, was that which baffled definition and defied explanation. Paul's life was conquered. He realized that not any separate parts of his life, but the whole of his life had faced a power not his own and had been conquered.

And then Paul made another discovery and learned something else. He discovered that the world about him was full of men like he himself had been, and that, even if he himself had discovered this power that conquered life, they had not, and, moreover, they treated with disdain and contempt, as infamous and impudent, that which

he claimed had conquered his life. The gospel of the Son of God was not held in good repute, especially by the scholars and followers of his day, and they were ashamed of it, and of any who claimed to be a scholar and yet could be conquered by it. Most of all was this true at Rome, the center of learning and of power at the time of Paul. The high-brows of mighty Rome would have nothing of the teachings of the Man of Galilee, and looked upon such teachings and the life of Him who taught, as contemptible and beneath intelligent consideration. And yet into this center Paul sends the most learned and emphatic utterance of his fertile and inspired pen, declaring that he, himself, was not ashamed of the gospel of Christ, for said he, "It is the power of God unto Salvation to every one that believeth." That of which Paul had been ashamed and which he held in such disdain and contempt, he now boasts of and glories in. It had conquered his life and given him a new vision of the world, of mankind, and of God. And though it had not the prestige and the power of seminaries and universities, and wealth and scholarship, it, at least, to him was the power of God unto salvation, and, as such, it was sufficient. Paul had discovered that back of the gospel was a life that could control all of life if surrendered to Him.

J. O. A.

PREACHER OR PASTOR.

A preacher is a man called of God, and he delivers sermons on a text of Scripture or some religious topic. A pastor is a minister who has official charge of a Church. One man is usually both preacher and pastor. The question often arises as to which of these two functions is the more important. The normal status of preacher and pastor is that both may function together in such a way as to edify the congregation from the pulpit and look after the flock by personal visitation. But the public mind usually thinks of the minister as being good in one sphere and poor in the other. With that view in mind, and the difficulty of being a success in both pulpit and homes, then the question is which is the more important. The answer to that question depends upon the congregation. A learned congregation will attach more importance to the sermon. The average congregation will attach more importance to pastoral visits and the attention the minister gives to the people in their homes.

Pastoral visitation has a double value: it impresses the people with a feeling that the minister cares for them; and it furnishes the minister with suggestions for his sermons that no book or work in his study can give him. It will make an ordinary preacher a better preacher, and an indifferent pastor a better pastor. Personal contact with the members in their homes will make them more interested hearers, and make the study a more interesting place of prayer and investigation. He will have questions put to him that will make him investigate more than any scholarly work could do. No matter how brilliant his thought, nor how great his oratory, the people cannot love him if they have no personal contact with him. Love is the bond that holds minister and congregation together, and faithful pastoral service will improve the sermon in its delivery and its place in the minds and hearts of the congregation. Any message is good when it comes from a man the people love. Love improves sermons and congregations. The great intellectual preachers reach the minds of the people; a faithful pastoral preacher reaches the hearts of the people.

In this day, pastoral attention counts more than in the time that has passed. When few people came in contact with others, they did not feel neglected if the minister did not visit them. In fact, only a few members felt able to entertain the preacher. The preacher is not such an import-

ant personage now as he was fifty years ago. People are more enlightened than they were then. Social life has been intensified and personal attention is unconsciously demanded. Distinctions have been removed and people feel neglect more keenly than ever before. No minister can be his best unless he visit his flock. The shepherd not only fed his flock but went with them. W. W. S.

THE PASTOR IS THE LEADER.

Nothing reflects and indicates the missionary spirit of the pastor more emphatically than the offering from the Church for missions. A letter from a layman in his Church, much interested in missions, says: "I fear the offering from our Church will not be large. The missionary spirit has never been developed among our people and is at low ebb. Our pastor seldom, almost never, refers to missions or our missionary work." That brother explained the whole situation in his Church. Unless the pastor is missionary in spirit, in attitude and in activity, the whole Church falls down on its missionary program, and, of course, as a consequence, fails in matter of progress and growth. A non-missionary Church never grows and a non-missionary pastor never leads a Church to growth, to prosperity or to power. There was a proverb among the old Romans, developed from their experiences as great warriors, which said: "Better is an army of stags led by a lion than an army of lions led by a stag." There may be lions in a Church, but if the pastor is a stag they do not go out for militant service. The pastor is the leader. Of course, there are always excuses and hindrances in the way. Any one who undertakes to do service for God will find hindrances and difficulties. The strong man is the one who meets hindrances, faces excuses, and overcomes both. Dr. Egbert Smith, in the "Desire of All Nations," gives this paragraph:

"Excuse-making was the first business started by man after the fall. It has been his biggest industry ever since. How common it is to hear of the peculiar circumstances that prevent a Church doing anything worth-while for missions. And how common also to see a change of pastors in that Church followed by a splendid development of missionary spirit just as if those peculiar circumstances did not exist."

We are in a world of difficulties and excuse-making. God challenges us to carry forward His work in face of difficulties. I have never known a work undertaken in the name of the Lord which was not fraught with difficulties, many and trying. As one has well said: "We are to pray not for tasks equal to our strength, but for strength equal to our tasks." This is a trying time, and if we are to have the strength to do our duty and accomplish our tasks in our missionary endeavor, we shall have to pray for strength equal to our tasks. The pastor is the leader of his people. True, we need "fellowship" as well as leadership, but with consecrated, wise, energetic leadership on the part of the pastor, the Church will be found following.

J. O. A.

THE WHOLE WORLD IS THE FIELD.

Christianity is not a restricted, at-home sort of religion. It is unrestricted and takes the whole world in its scope. If one is to have a Christian creed, it should be at least as inclusive as that of Augustine. "A whole Bible for my staff, a whole Christ for my salvation, a whole Church for my fellowship, and a whole world for my parish." Only a world-wide gospel is a gospel sufficient to save any part of that world.

Recently, one said: "There are gospel-hardened people in our community and in our Church congregation." The statement was no doubt true.

There are gospel-hardened people in every Church and community. They have been preached at, preached to, and preached about, so much that they have become callous, hardened, indifferent. What they need is a gospel that reveals to them the good news from the cross and the resurrection for the whole, suffering, sorrowing, sinning, cruel and wicked world—a gospel that is sufficient for all.

The gospel of our Lord is such a gospel. It can save, and it does save, to the uttermost parts of the earth, as well as to the individual. The trouble is that many of us who preach it restrict it to the home folks. Those of us who have read the sketches of the lives of some of our native pastors in Japan know that the Christian Church has entrusted to it a gospel that can and does save in the remote parts as well as here at home. Those of us who have the native workers in our Churches and pulpits of Porto Rico know we Christians have entrusted to us a message that can reach and redeem men and women in Porto Rico as well as in Georgia or Alabama, North Carolina or Virginia. And preaching a gospel that saves afar off does not detract from, but adds to, the power of the gospel we preach for home consumption. Only as we share the gospel with others does it become strong enough to save us.

J. O. A.

THE SENSE OF SIN.

The world today does not need a new salvation, or a different salvation. It does most emphatically need a new sense of the character and the nature of sin. We are not hearing much about sin now. One may be in an evangelistic meeting for a week and not so much as hear the word "sin," or "repentance," or "salvation" mentioned either by the preacher in his sermons or in the prayers. We are not saying now what has produced this in our day. We are just saying that people do not any longer talk much about sin. We seem to have lost the sense of sin. We appeal to people today to come out on the side of Jesus Christ and join the Church for ethical, or social, or aesthetic, or economical reasons. I heard recently a minister make a lengthy appeal for converts and for Church members on the ground that the gospel was the most economical scheme that was ever offered man and that it was good economy to live for Christ and join the Church. It is; but it is more than this. The whole life of Christ is meaningless if we are to abolish sin, for it was sin that He came to this world to conquer as the incarnate Son of God. His life on earth from start to finish was an exposition of sin, an explanation of the hideousness of sin, or a battle against sin. From the time He began His ministry till the moment of its close, He lived in the white heat of the awful flames of sin around about Him and did brave battle against the violence, the hideousness and the awfulness of sin. He gave the impact of His entire and marvelous life to an aggressive offensive against sin. The most difficult task in our day is to convince individuals around about us, who are out of Christ, that they are in sin, and that they need to turn from sin.

J. O. A.

SINFUL SILENCE.

There are times when silence is sinful. When the lepers saw that the Syrian hosts had fled and had left their tents and an abundance of food behind and knew that the army of Israel in Samaria was perishing without food, their silence was sinful. They acknowledged as much, and in repentance made known to the Samaritans and the Israelites that there was an abundance of food to be had for the taking close by. For us to be silent about the missionary situation now is nothing

less than sinful. Our Southern Convention has asked us to carry the missionary message direct to the people and to give the people an opportunity of response. The people certainly will not respond unless the message is carried directly to them, and unless they are urged and taught and instructed in the good way. There is nothing so killing, so cruel, so paralyzing, as the sin of silence at a time when we are commissioned to cry out, and "spare not." Many Churches will be taking a missionary offering in the next Sunday or two, not having had a service on Easter Sunday. God forbid that either pastor or people should indulge the sin of silence when our speaking out will mean so much. God has supplied an abundance of the bread of life for souls that are perishing. Let us arise and tell them, through our missionary gifts, that "the gospel is the power of God unto salvation to all who believe." We should cry it out from every pulpit, and make it known in every Church and Sunday School, lest we commit the sin of silence, that the gospel feast is ready and that the time of the offering has arrived; that now is our opportunity of showing to those who are depending upon us to give them the gospel that we are ready and willing to do our utmost. Let none commit the sin of silence.

J. O. A.

ENCOURAGING DISCUSSION.

The action of the Commission on Interchurch Relations at Cleveland, on January 22nd, calls for editorial emphasis, which may best be given by reporting here the actual resolution. After a general discussion by the commission of various phases of the proposed Christian-Congregational project of union, it was voted:

1. To appoint a special committee (in view of the proposed absence of Dr. Sanders on the Pacific coast for several months) consisting of Mr. William Knowles Cooper, Dr. William Horace Day, and Dr. A. W. Anthony to take charge of the task of instituting, in co-operation with the administrative groups concerned, both Congregational and Christian, fact-finding conferences and studies, in which it is planned to consider and adjust, as far as practicable, the problems which require clarification in regard to the proposed merger of the two denominations.

2. To try to arrange for the early presentation of the report of the commission at Detroit to the National Council, and thereafter, for its thorough discussion in extra-program sessions prior to its final disposition by the council.

The significance of the above action will be readily apparent. It means that those who have most deeply considered the matter of union with the Christian body and who are most favorable to its consummation, desire that every phase of so important a step should be open to discussion and further consideration before final action is taken.

That is a position suggested as much by practical regard for effective union as by right method of procedure. Organic union which is not based upon strong convictions arising out of careful study of all the facts, apart from the general aspirations for unity which all good men share, might easily prove a hindrance rather than a help toward Christian progress. To that extent we cannot agree with the *Christian Century* regarding one statement in an editorial reference to the Christian-Congregational merger, in its issue of January 3rd—a reference which otherwise is highly commendable in spirit and statement. Presenting in a general way the favorable aspects and hopes of the proposed merger, our contemporary says: "It would be a disgrace if it were to fail."

Is not that precisely the matter that further discussion is designed to determine? With pres-

ent knowledge, the *Congregationalist* sees no insuperable barrier to union, and it is our hope that the project will be found to be both feasible and advisable. But suppose barriers were discovered that would have the effect of seriously altering or limiting the Christian work and witness that either group is best fitted to give. Would it be a disgrace if, frankly facing that situation, either group should decide that it was better to maintain its former status? The question is not whether Christians and Congregationalists shall love each other, but whether the two groups can best serve the cause of Christ in organic union. It would be a disgrace if the merger failed because of any un-Christian spirit or from any unworthy cause or motive. But there can be no disgrace if Christian men solemnly decide either to unite or not to unite, organically, when their action is determined with care and upon grounds of Christian expediency. Organic union ought to be our goal, but even organic union may be achieved at the cost of real unity. We do not anticipate any such cost in this case, and it is our present belief that this project of union will be accomplished. But further investigation and discussion are meaningless if the issue be decided in advance and "disgrace" should be attached to those who, conceivably, might become conscientiously convinced that the proposed union would be disadvantageous and disappointing in its results. Let us decide the matter with open minds and open hearts, patiently considering and regarding every point of view and every contingency.—*The Congregationalist*.

THE MINISTER AS A MAN.

To respect my profession, those whom I serve, and myself.

To be honest and fair with others, as I expect others to be honest and fair with me.

To think of my Church and its enterprises with loyalty, speak of it with praise, and act always as a trustworthy custodian of its good name.

To be a motor in the organization, of which I am a part, and not a clog to hinder its progress; a pusher, not a kicker; a booster, not a knocker.

To respect at all times the opinion of others, as no one is infallible.

To base my expectation of temporal reward on a solid foundation of service rendered, willing to pay the price of success in honest efforts.

To look upon my work as opportunity to be seized with joy and made the most of, and not as a painful drudgery to be reluctantly endured.

To make a study of my Bible, the needs of my people and my profession, and not allow things of minor importance to rob me of the performance of this sacred duty.

To pray daily for spiritual strength for myself, that my own heart be so filled that I may impart that spirit to others.

To mix brains with my efforts, and use system and method in my work.

To find time to do everything needful, by never letting time find me doing nothing.

To hoard days as a miser hoards dollars, and make every hour yield dividends in satisfaction of duty performed, increased knowledge, or healthful recreation.

To expect difficulties, and force my way through them, and turn hard experiences into capital for future references.

To steer clear of debts and dissipation, and to guard my health of body and peace of mind as my most precious stock in trade.

To finally take a good grip on the joys of life and play the game like a gentleman, and fight against nothing so hard as my own weakness, and endeavor to grow as a minister and as a man.

Elon College, N. C.

R. A. WHITTEN.

CONTRIBUTIONS

SUFFOLK LETTER.

Before and after enter into every life, and these two determine character and happiness. Before is in the field of choice and decision; after is in the field of regret or satisfaction. Choices and decisions enter into the equation that works out character; review and reflection enter into the results that make up life in its bitter or sweet experiences. Life itself is the gift of God and forefathers. For life, as existence, we are not responsible; but for life, as lived, is the main responsibility of mortals. Individual responsibility is what all must answer for not only in the final account but all the way through this life among men. There are three judges before whom we must give account: God, self, and others. Two of these are just and friendly in their judgment. God makes no mistake, and is both just and merciful. Self is just, but not so merciful. Others, as a rule, are neither just nor merciful.

The favor of God is obtained by repentance and obedience to His will. The Holy Spirit enables us to know whether God approves our life; and His word makes clear to our minds whether our lives are in harmony with His will. The soul that is at peace with God need not fear what man can do unto him. "If God be for us, who can be against us?" No matter what may come, those who experience regeneration and then live so as to be conscious that they please God can work with satisfaction and sleep in peace.

To satisfy self is a constant quantity. Self is a stern judge. He counts no favors, overlooks no faults, and renders decisions in accordance with the facts, and listens at no suborn witness. Satisfy self as to opinions and conduct, and you stand on solid ground. The hardest person to deceive is self; and the best friend on earth is self. This court covers the whole field of human service. Even as a member of the Church in the matter of attendance and contributions, self will demand the right thing. To push obligations aside and treat the mission offering lightly or indifferently will not satisfy self. If this is not carefully settled before Easter, after Easter is not too late to make your offering what God and self indicate it should be.

That great court called others is always on the bench. But others do not have all the facts, and they cannot get the motives, and therefore their judgment is not fair. If God and self agree as to our life, it is useless to bother about what others think. This does not mean that we are not to regard the opinions and judgments of others, for public opinion may represent the best judgment of the best people and is entitled to our respect. But good people should never fear the opinion of others when they are honestly trying to please God and self.

W. W. STALEY.

ELON LETTER.

Big business has given the nation an inspirational thrill, and that, too, in the moral realm. Col. Stewart has been ousted from the management of a great corporation, not because he did not make dividends for the stockholders, but because they were tainted.

It is all the more to the credit of the stockholders of the company that they took this action after the government had failed to convict Col. Stewart. The public was sure, however, that technicalities had saved Col. Stewart, and that morally he was guilty. John D. Rockefeller, Jr., has done the moral sense of the business world

a great service in his decisive stand against Col. Stewart and his success in ousting him.

Some people have felt that Mr. Rockefeller should have insisted, too, that the tainted dividends be returned. But a little thought will make it clear that this could not be done. There was no way of determining the amount of the tainted earnings nor of determining to whom they should be returned even if they could be computed. Mr. Rockefeller, therefore, ousted the man who was guilty of the misdeed, and so made it clear that at least one great corporation is careful to profit only on legitimate bases in its business transactions. It is great for America that this has happened. It is great for the world. It is a triumph for Christianity.

Oftentimes our Churches have debated whether tainted money should be accepted for the work of the kingdom. Some have been willing to accept it, alleging that it had served the devil long enough already. Others have declined to accept it, because it meant the approval of the methods of its making and public approval of the man making the gift.

Big business has in this instance suggested a solution—acceptance of the gift and public condemnation of the giver. It is doubtful if there would be any tainted money offered the Churches if they should employ this drastic method of making the motive of its acceptance plain.

At any rate, there are to be no tainted dividends in the Rockefeller corporations, and that is something to be grateful for. It means a new day for American industry. Let us give thanks and take courage for the future.

W. A. HARPER.

FROM THE HOLY LAND.

February 26, 1929.

Dear Dr. Atkinson:

Due to rough seas, we could not land at Cyprus, so I had to be content with a view of it through my field glasses. The city of Arauna, at which we were to land, appears very beautiful. I was surprised to see the unevenness of the surface. Mountains loomed in the distance, white, as if covered with snow, but I don't suppose that could be. Yesterday P. M. we reached Haifa, after spending a few days in Palestine and Syria. We reached Jerusalem by train from Cairo, and as we rode from the station to the Alenby Hotel, I had my first thrill when the driver of our car pointed out Mount Zion. The sight of it recalled much of sacred history. The psalmist speaks of those that shall be as Mount Zion, that cannot be removed forever. We ate breakfast at the Alenby Hotel and then started out to see the city. Mr. Jamel, our guide, is well versed in biblical history. He took us through a narrow street called David's Street. I asked why so called. He said because it is close to David's wall and explained that this wall has been identified by the aid of archiology and chemistry. Archiologists dug down forty feet and found the Jebusites' fortification, and proved it to be so by chemical analysis of the mortar. The next addition was that of the Hebrews, and I think the next that of Herod the Great, so the wall is quite historic. Farther on, we came to Christian Street, so called because when Mohammed conquered Jerusalem the Christians all clustered along this street. The guide showed us a piece of pavement, the very stones of which are those over which David used to walk. This fact also is established by archiology. But of deeper interest is "The Dome of the Rock,"

which is a magnificent structure, built on the site of Solomon's temple, proved to be so by the rock on which Amanah was threshing wheat, when David offered a sacrifice to stay the plague that resulted from his numbering Israel. A high point of interest was reached on our way to Bethlehem when Mr. Jamel had the cars stop and told us he wanted to show us something. Leading us to the side of the road, he pointed to a plain in the distance and said that is where Ruth gleaned in the field of Boaz, and afterwards became his wife and the ancestress of David. And there David tended his father's sheep and composed most of the psalms, especially the 23rd. He said, "I'm glad this place has not been spoiled by tradition, but remains in all its beauty and simplicity as it was in the days of David, showing life as it was then. This view gave a real thrill. Then we went on into Bethlehem, and still Bishop Brooks' words, "O little town of Bethlehem, how still we see thee lie," seem appropriate.

It is hard to sift what is traditional from what is real, but we can rest with comfort in the truth that Christ, the world's Redeemer, was born in Bethlehem. Whether the Church of the Nativity stands on the identical spot doesn't matter—Christ was born in Bethlehem, and all who believe in Him are born anew. For fear of tiring you, I close.

Sincerely yours,

S. Q. HELFENSTEIN.

CYPRESS CHAPEL.

The work at Cypress Chapel is going along smoothly and very well. Never could a pastor expect to get better co-operation from his people than the members of Cypress Chapel are giving their pastor; nor need a pastor ever wish for better people with whom to work than those people constituting the membership of this same Church. The Sunday School and Church attendance, which was cut down by winter weather and flu, is getting back to regular attendance.

It has been a pleasure for the pastor to work with and to serve this Church since we began our labors together a little more than a year ago. The Sunday School, Ladies' Aid, Woman's, Young People's and Willing Workers' Missionary Societies are doing a great work.

As the result of an appreciated Christmas gift from the Sunday School, the pastor is riding in a new Ford. We are working to the end that this year may be even a better year at Cypress Chapel for the Church and kingdom than was last year. May God help us to "press on toward the mark for the prize of the high calling of God in Jesus Christ."

R. E. BRITTLE,

Pastor.

SUFFOLK GOES "OVER THE TOP."

Our Suffolk Church is the first to report and send in its full mission quota. It had sent in since Conference last fall more than a third of its quota. Last Sunday (Easter) they set their goal to reach \$600 at the morning service. They reached \$620. In addition to this, Suffolk is sending from its Sunday School \$25 per month. This is to be in addition to its quota which the Church itself is giving. Great and good for Suffolk! It shows what can be done by making plans and then working your plans. The beloved and wide-awake pastor, Rev. H. S. Hardcastle, gave his people a series of missionary sermons, addresses and charts, and encouraged them to go forward.

The finance committee, Bro. J. W. Darden, chairman, worked in harmony and co-operation with the pastor. Personal work, in addition to pulpit teaching and appeal, greatly aided. Suffolk congregation is justly happy to reach the goal so early in the year and show the rest of us how it can be done. We congratulate and rejoice with our Suffolk friends and faithfuls.

J. O. A.

President's Inaugural Appeal

WHAT WILL HOOVER DO WITH FIRST REAL CHANCE FOR PROHIBITION ENFORCEMENT?

His Administration May be Otherwise Successful, but Chances are Poor for Second Term Unless Liquor Problem is Solved.

BY CARLTON M. SHERWOOD.

At last prohibition has a vigorous and outstanding defender in the person of the President of the United States. Since its inception, prohibition has needed moral support from the White House. This it has not had in the past in any real sense. Prohibition has succeeded exceptionally well, despite this lack, but with such support it would have succeeded immeasurably better.

Prohibition came in the administration of Woodrow Wilson, and from him had official but only half-hearted support. Despite statements to the contrary, he was not opposed to prohibition, but he certainly did not give it his vigorous approval. The great war and the peace treaty of Versailles were the all-absorbing issues just then, leaving him little time to consider this matter.

Prohibition had its real beginning in the administrations of Presidents Harding and Coolidge and both of them seemed to be satisfied with platitudes about law enforcement in general. No one will doubt the personal observance of the prohibition law on the part of Mr. Coolidge, but the fact remains that during his six years in the presidency, he at no time made it a major matter of consideration, and never issued a clarion call to the country to support it. With all of the constant wet propaganda against it, prohibition had no greater need than vigorous and outspoken support in high places, particularly the presidency.

In the ten minutes following his inauguration, President Herbert Hoover said more in support of the great national policy of prohibiting the liquor traffic than has ever been said by any President at any time. He did not evade. He recognized the issue. He put it first in his inaugural. As though to give redoubled emphasis to the message to his countrymen, at the close of his inaugural oath, he leaned over the Bible and kissed the well-known eighteenth verse of the twenty-ninth chapter of Proverbs: "Where there is no vision, the people perish, but he that keepeth the law, happy is he."

Of course, in a very real way, Herbert Hoover had a greater mandate from the people on this issue than any of his predecessors. From the standpoint of prohibition, the Democratic nomination of Governor Smith now appears as a blessing. The issue was thus forced, and strategically as well as sincerely, Mr. Hoover was placed on the dry side. There is no doubt about his belief in prohibition or his understanding of the truth that the prohibition issue was the most important one in the minds of the people in the election contest. He has clearly recognized that he has more than a perfunctory obligation to defend it.

One answer to the questioning title of this article is clear. President Hoover will certainly do something! It is not like him to wait in the presence of vital issues for something to turn up; he will turn something up himself. His very nature makes watchful waiting impossible. He is a man of action. It need not be dogmatically stated that he will always do wisely, but *do* he will.

Furthermore, Herbert Hoover sincerely wishes to solve this problem. He has expressed himself as believing that prohibition "is an experiment, noble in purpose," "enacted for the protection of the American home," and that he "wishes it to succeed."

There also stands a powerful political factor.

If Mr. Hoover does not solve the problem of prohibition law observance and enforcement to a reasonable, though not necessarily perfect degree, he will not be re-elected for a second term. This may seem to be a dogmatic and long-range assertion, but it represents an earnest conviction. As an ardent supporter of Mr. Hoover, we venture the statement that no matter how brilliant or successful his administration may be in other respects, if he does not reasonably solve the prohibition problem he is through politically. Such are the fates! But we believe that he will win.

In our judgment, Herbert Hoover will do again and again what he did in his inaugural address in bringing the vital importance of this question to the mind and heart of all the people. In his first message, President Hoover drove home the fact that "it takes two to make a bootlegger," to use the searching phrase of Prof. Horace D. Taft, brother of the Chief Justice of the United States. Already there is a new conscience abroad in the land on the matter. Many more or less neutral

individuals who were left cold by appeals of temperance bodies or lesser personages have caught the implication and challenge of the President's inaugural appeal. He undoubtedly will need to speak several times, emphasizing one phase and another of this question.

He begins by urging obedience because it is the law. If he continues, he will need to emphasize obedience not alone because it is the law, but because it is a good law. Both emphases are important.

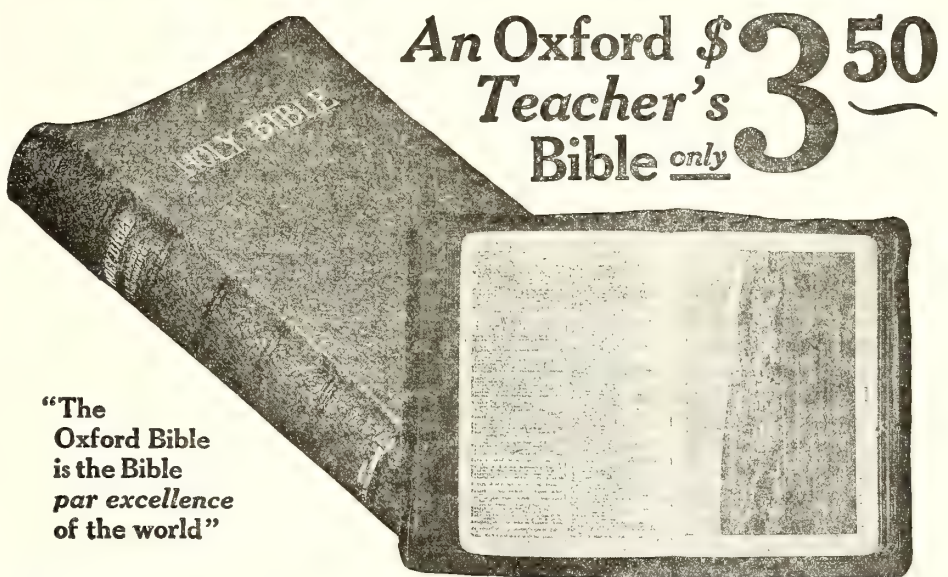
The President's plan for a law-enforcement commission will consider the entire question of portland.

crime and judicial procedure and not solely prohibition. The President has done well to state his conviction that crime increase and allied problems are due only in limited part to prohibition. Masses of the people will begin to understand that the laying of all the evils and problems of American life at the door of prohibition is simply wet propaganda that has no basis in truth.

(Continued on Page 14.)

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6 And A-hi'-shar, was over the household; and Ad-o-ni'-ram the son of Ab'-da was over the ²tri-

- | | | |
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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

LIVINGSTONE COMMEMORATED.

The birth of David Livingstone, the noted African medical missionary and explorer, on March 19, 1813, is being commemorated this month by children of the Congregational Churches in the United States with gifts toward the restoration of his birthplace in Scotland. The gifts are being collected by Miss Agnes S. Kelsey, of Boston, Mass., children's secretary of the American Board of Commissioners for Foreign Missions, the foreign missionary society of the Congregational Churches.

Livingstone was born in an old tenement house among the cotton mills of Blantyre village, on the River Clyde. The house is to be made into a memorial museum with rooms showing how the mill workers lived at the time of Livingstone's childhood, and with other rooms containing exhibits illustrative of Livingstone's travels in Africa. The exhibits will include a life-sized tableau which has been given by King Khama, the sovereign of a Christian tribe in central Africa. On the banks of the Clyde River will be built an out-of-doors amphitheatre where missionary plays and pageants may be given.

The relief expedition headed by Henry M. Stanley and sent to Africa by the New York *Herald* in 1869 performed a historic achievement in journalism. Stanley returned in 1872 with Livingstone's precious diary for the preceding six years. The diary "contained a wealth of information about countries and peoples hitherto unexplored and unknown."

Livingstone remained in the interior of Africa and died May 1, 1873 at Chitambo. His heart was buried by his native attendants at Chitambo and his body, embalmed as best they could, was carried nearly a year's journey to the coast at Zanzibar. It reached England April 15, 1874.

The London Missionary Society, an agency of the Congregational Churches in Great Britain, first sent Livingstone to Africa in 1840. He originally set out solely to discover fields for mission work, but later his explorations were directed to combat the atrocities of the slave traffic through opening up the country to legitimate and productive commerce.

In 1866 he accepted a commission from the Royal Geographical Society to ascertain the watershed of South Central Africa and to locate the source of the Nile. But when urged to relinquish his missionary work and attend only to discovery, he wrote: "I would not consent to go simply as a geographer, but as a missionary and to do geography by the way." Regarding the number and accuracy of his astronomical and geographical observations, it was said: "You can go to any point across the entire continent along Livingstone's track and feel certain of your position."

A dauntless spirit made Livingstone known as "the man who would go on." Once when rounding a river's course in an unknown region, he came suddenly upon a great force of armed savages. Arrows sped over his canoe.

"Go back!" shouted the chief. But Livingstone slipped into the water, and with his arms above his head walked quietly and deliberately toward the threatening warriors. His audacity and courage held them spellbound and he was permitted to go on.

He went on and on across mountains, marshes, mountains, rivers. Shaken with fever, wounded, deserted by his attendants, robbed of his medicines, threatened by wild beasts, human head-hunters and slave-traders, he would not cease his

explorations. Before he died he saw the slave-trade struck a death blow. On the site where the slave market once stood in Zanzibar is now a great cathedral built by Negro hands.

On his third trip back to England, two years after he had buried his beloved wife in Africa, he learned of the death of his son, Robert, at Gettysburg, U. S. A., where he had died fighting in the Union army. Livingstone went back to Africa, never to return alive.

It is stated that he is the only missionary and the only Congregationalist to lie interred in Westminster Abbey. When he was buried, *Punch* paid tribute in a seven-verse poem, which ended:

"Open the Abbey doors and bear him in
To sleep with king and statesman, chief and sage,
The missionary come of weaver-kin,
But great by work that brooks no lower wage.

"He needs no epitaph to guard his name,
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame.
Let marble crumble: this is Living-stone."

IS IT WORTH WHILE?

Of all our Japanese Churches, the Church at Ishinomaki, under the leadership of Bro. D. F. Jones was the first to be organized, and from this Church more preachers have come forth than from any other—Ohta, Takahashi, Irokawa, Matsukawa, and Abe. Of this number, two have passed on into the life beyond, one is the pastor of the most influential Japanese Church in America, at Oakland, Calif. The other is the faithful pastor of the home Church who has put in twenty-two years of gospel preaching for the uplift of his people.

Mr. Irokawa tells me that in his younger days he received a New Testament which he tried to read, but it was so uninteresting that he gave it up. Later, when Bro. D. F. Jones came to Ishinomaki, one of his friends induced him to go to the services, but at this time a desire to learn English was born in him. With the earnestness of Bro. Jones, he was much impressed. Then faith came; his conversion followed. Then the Book in which he had found no interest became the most interesting book in the world, and to walk with the Lord and talk with Him and live with Him was his chief joy. At first he had no thought of becoming a preacher, but he did want to tell his neighbors and friends about Jesus who comes into one's life, cleanses the heart from sin, help us to live the true life here on earth and prepares us for the eternal glories of the life to come. So his home became a Church and a Sunday School into which he gathered the children of his neighbors.

When I first visited the Ishinomaki district thirty-six years ago, it was my privilege to visit the home of Bro. Irokawa and to preach to his neighbors several times. I always looked forward to going to that Christian home in the country, for Bro. Irokawa was a farmer. Later he took a step upward when by the death of his parents he became the head of the family and the heir of the property. He came to the Bible School, which was conducted in Tokyo by Miss Penrod and myself. He did not finish the course, but owing to the great lack of preachers, he was called to Utsumomiya to assist Bro. and Sister Fry. He could not come back to school because there was no one to take his place in the Utsumomiya Church. So

he has kept on, preaching and reading and studying to the present time. Miss Stacy, who has been with him at Ishinomaki, speaks highly of his preaching, of his character, and of his influence in the Ishinomaki community.

His self-sacrifice is indicated in the fact that all the property he inherited, he has spent in Christian work, at one time trying hard to be independent, gradually selling his land in order to do so. Money values cannot estimate the importance of such a man who, in the midst of most iniquitous surroundings, has steadily held high the torch of truth, and for the glory of God preached Jesus Christ. If Bro. Jones in his six years in Japan had done no more than win this man to Christ, would not all the money spent for him have been well worth while?—From *Dr. Woodworth*.

"POVERTY, RICHES, LOVE OF MONEY."

Let us never forget that "rich" and "poor" are purely relative terms. The Bible was written and the Saviour lived and taught in the East. There, the poverty of the people was and still is more pinching and pitiful than anything that we, in this favored land, have seen or imagined. To Peter and John much of our so-called poverty would have seemed wealth. When we think of the average comfort in which Christian people live in this country, we cannot doubt that the average member of our Churches would surely be accounted by the Bible as belonging to the class and subject to the perils of the rich. But the average member does not believe this. Neither Bible nor preacher can convince him that money is any peril to him.

I once knew a small storekeeper with a bad reputation for parsimony. His business was prospering, but there was no increase in his contributions. As his pastor, I was much concerned about him. Finally, I prepared the strongest sermon I could on the love of money. I preached it with all possible earnestness, and he listened with absorbed attention. I was sure a profound impression had been made. Downtown the next day he crossed the street to speak to me. "Brother Egbert," he said, "I greatly enjoyed that sermon of your yesterday morning." "Why?" I asked. Said he: "Did you notice that Mr. . . . was in the congregation? Well, you certainly did give it to him. You did not leave him a leg to stand on. I don't see how he could have stayed in Church under that sermon."

Just there lies the deadliness of the money peril—that we never think of it in connection with ourselves. Of all temptations, it is the most insidious, the most utterly unsuspected. La Salle, the most popular confessor of the middle ages, has left it on record that of the tens of thousands that confessed to him their sins, not one ever confessed the love of money.

Yet the prevalence of this sin is taught from one end of the Bible to the other. In Isaiah's time, what sin was it that brought the chastisement upon Israel? God tells Isaiah: "For the iniquity of his covetousness, was I wroth and smote him." In Jeremiah's time, what was the prevalent sin? God tells Jeremiah: "From the least of them even unto the greatest of them every one is given to covetousness." In Ezekiel's time, what was the prevalent sin? God tells Ezekiel: "Son of man, they sit before thee as my people, and with their mouth they show much love, but their heart goeth after their gain." And in the New Testament we find that of all its characters in history or parable that are represented as losing their souls, nearly every one went astray, directly or indirectly, through the lure of money.—From *"The Desire of All Nations, by Dr. Egbert Smith,*

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 30, 1929.

Sunday Schools.

Previously acknowledged	\$2,454.84
Fuller's Chapel, Henderson, N. C.....	4.44
Bethlehem, Altamahaw, N. C.....	1.81
Apple's Chapel, Brown Summit, N. C.....	2.30
Lebanon, Milton, N. C.....	3.50
Holy Neck, Holland, Va.....	8.00
Bethlehem, Timberville, Va.	2.25
Happy Home, Ruffin, N. C.....	1.93
Mt. Bethel, Summerfield, N. C.....	1.68
Union, Courtland, Va.....	1.48
Pleasant Grove, News Ferry, Va.....	9.67
Berea, Driver, Va.....	3.10
First Church, Berkley, Norfolk, Va.....	9.53
Ramseur, N. C.....	10.00
Sanford, N. C.....	4.19
Ingram, Va.	3.00
Pleasant Ridge, Guilford College, N. C....	1.50
Shiloh, Bennett, N. C.	1.00
Piney Plains, Cary, N. C.....	1.00
Pleasant Ridge, Ramseur, N. C.....	4.31
Noon Day, Lamar, Ala.....	1.40
First Church, Greensboro, N. C.....	13.96

Total since Sept. 1, 1928..... \$2,544.89

Specials.

Previously acknowledged	\$7,466.76
Whistler's Chapel, Quicksburg, Va.....	8.35
Burlington S. S., Burlington, N. C.....	88.93
Catawba Springs, Raleigh, N. C.....	12.90

Total since Sept. 1, 1928..... \$7,576.94

Individual and Church Collections.

Previously acknowledged	\$1,308.59
Pleasant Ridge, Asheboro, N. C.....	26.80
New Elam, New Hill, N. C.....	28.00
Miss Stella Sharp, Kernersville, N. C.....	5.00
Patterson's Grove, Franklinville, N. C....	8.35
Dr. Millie J. Chapman, Springboro, Pa...	2.00
Dr. J. T. Clack, Abanda, Ala.....	20.00

Total since Sept. 1, 1928..... \$1,398.74

Summary.

Previously acknowledged	\$19,470.64
Sunday Schools, regular, March 30, 1929.	90.05
Specials, March 30, 1929	110.18
Individual and Church collections, Mar. 30	90.15

Total since September 1, 1928..... \$19,761.02

It will be seen from the above that the Easter offering is beginning to come in. Two or three Churches took the offering a week before Easter, as the above indicates. We appreciate three individual donations as indicated in the above. Every dollar coming in now helps to count on our goal. We must reach the \$45,000 for the year. We have a long way to go, and every soul that desires to see the goal reached and our missionary indebtedness wiped out should make a contribution through the Church or Sunday School, or send to us directly, and we will credit the same and send it as the donor may direct. We appreciate every dollar that comes, for the need is great and the task is large and the burden is heavy. We thank you, dear friends, for every consideration and every contribution to missions.

J. O. ATKINSON, Sec'y.

CHRISTIAN STEWARDSHIP.

Dear Co-workers:

Christian stewardship is now receiving a new emphasis. The United Stewardship Council is a great agency helping to bring this message to the heart and life of the Church. The International Lesson Committee is now giving us stewardship Sunday School lessons. Our teachers and officers need preparation to interpret them rightly.

These lessons will mean much or little, as the teachers and officers enter fully into the spirit and purpose of stewardship or fail to do so.

Dr. David McConaughy, of the Presbyterian stewardship department, is making a nine months' stewardship itinerary among the Churches of the Orient to establish stewardship in their Churches' program. An international conference on Church finance was held in Glasgow in June; another will be held in London in 1930. The International Missionary Congress at Jerusalem thoroughly discussed the importance of Christian stewardship. Unless our people learn to know the meaning of stewardship in life, home and Church, they and our Churches will be the losers. Several denominations are making it the dominant note of their Church life in 1929.

This subject is so vital to the spiritual and financial life of our people, to the Church locally and at large, that the General Board, at its October meeting, adopted the following important recommendation, urging "A careful and thorough restudy of stewardship on the part of the members of the General Board, the presidents of our institutions, our denominational officers and secretaries and our Conference officials and Church official boards."

If our leaders become imbued with the present-day stewardship message, they will bring untold blessings to our people. I, therefore, bring to you this important request of the General Board, hoping it may be followed out in your own life by the careful study of a few well-chosen stewardship books. Enclosed is a bibliography of such, which will help you "to lead them in paths that they have not known."

As your Stewardship Secretary, I should greatly appreciate a list of the books you will so study. May I ask your further co-operation in presenting this pressing matter to Church official boards as you have opportunity.

With every good wish,

WARREN H. DENISON,
Secretary.

Dayton, Ohio.

MISSION RALLIES.

The time for the North Carolina Woman's Missionary Rallies draws nigh. The superin-

tendents have the program in hand. These programs can be added to or adapted to meet the local situation. The time for the meeting, unless otherwise announced, will be 10:30. The offering this year will go for reconstruction work in Porto Rico.

We are hoping that every Church in each district may be represented, and that the pastors of same may all be present. Let us remember the places and dates: Graham, N. C., April 9th; Greensboro, N. C., April 11th; Virgilina, Va., April 16th; Turner's Chapel, N. C., April 18th; Ramseur, N. C., April 20th; Chapel Hill, N. C., April 23rd; Liberty (Vance), N. C., April 25th.

MRS. C. H. ROWLAND,
Greensboro, N. C. President.

MISSION RALLIES.

The Woman's Mission Board of Virginia Valley Central Conference met at the home of Rev. A. W. Andes on the night of March 14th, the president, Mrs. R. A. Larrick, presiding.

The district rallies were arranged as follows: Timber Ridge, June 9th; Palmyra, June 11th; Bethlehem, June 12th; Mt. Lebanon, June 15th; Mt. Olivet (G), June 16th.

In addition to the program as arranged by the Southern Board, there will be an address by Rev. Joe French, and probably another speaker can be secured. The chair appointed Mrs. B. J. Earp, Rev. B. J. Earp, and Mrs. B. F. Frank a committee to finish the plans for the rallies.

Our annual Conference had been planned for Leaksville, and the Board set the date August 1st. The Board asks for a contingent fund.

Every member of the Board and nearly all the pastors were present.

MRS. B. F. FRANK, Sec'y.

NOTICE.

The Halifax District Missionary Rally will be held in Virgilina, April 16th, beginning at 10 o'clock A. M. We are especially anxious that every pastor in the district be present and every Church be represented. Any one coming by rail, please notify the undersigned when they will arrive.

MRS. ALFRED HAYES,
Virgilina, Va. District Leader.

RECOMMENDED PLANS AND PROGRAM

February, March—Foreign Mission Months

THE SOUTHERN CONVENTION, in its Richmond Session last year, made February and March "Foreign Mission Months" for educational and informational purposes, culminating in an offering from all the Churches for Missions at, or on the nearest possible Sunday to, Easter—March 31, 1929. The goal set for the offering—Home and Foreign Missions—from Sunday Schools, and Churches, and individuals is \$33,000; Woman's Societies, \$12,000—total, \$45,000. Inasmuch as the entire amount thus asked must be raised by voluntary offerings, the Conferences, in their recent sessions, in which the matter was discussed, adopted and recommended to the Sunday Schools and Churches the following method to be pursued in reaching their quota of one-third as much for Missions as for pastor's salary:

FIRST: When a Church uses the Budget Plan, write into that budget one-third the amount of pastor's salary to go to Missions, and send this in monthly or quarterly.

SECOND: If the budget is not used, canvass the individuals of the Church and Sunday School to find out how much each will give to Missions and when, entering the same on a card prepared for the purpose and which may be had of the Mis-

sion Secretary, Elon College, N. C.

THIRD: Where neither of these plans is adopted, then endeavor to increase the offering from the Sunday School, and at or about Easter have a Missionary Rally and try to raise the entire amount of the quota at that one service, in conjunction with the monthly offerings from the Sunday School for the year.

Each Church and Sunday School should use one or the other of these plans.

MISSION BOARD, SOUTHERN CHRISTIAN CONVENTION, INC.

J. O. ATKINSON, Secretary - - - - - Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson II—April 14, 1929.

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD.

GOLDEN TEXT: "Jehovah, your God, is gracious and merciful."—2 Chron. 30:9.

LESSON: 2 Chron. 30:1-27.

DEVOTIONAL READING: Psalms 145:8-17.

The Times.

Hezekiah was a king of Judah, reigning according to the records, from 715 to 690 B. C. He was a contemporary of the prophet Isaiah, and was profoundly influenced by him. He was the son of Ahaz, a wicked and inefficient king, and inherited from him not only a disorganized realm, but a grievous burden of Assyrian dominance and tribute, and the constant peril and suspense of greater encroachments from that arrogant power. Furthermore, the situation was the more complicated of the social and religious situation. The dominant classes were aping the customs and fashions of the East, while the neglected common people were exposed to the corruptions of the still surviving heathenism of the land. Religiously speaking, the nation was at a very low ebb. Politically speaking, there was a threat of invasion from without and unrest from within. From every standpoint, Hezekiah had a difficult situation before him.

The Man.

Hezekiah's name means "Jehovah has strengthened," and that sums up in a general way his character. He was a man of integrity, and his passion was for peace and truth. He saw the inadequacy of mere formal religion, and, with Isaiah, he desired a revival of inner spiritual religion. He devoted himself to developing the resources of his nation, and also courageously took a stand against the foreign nations that threatened Judah. He was tactful, yet firm, in dealing with the factions represented in the nation, and he is referred to later as one of the greatest kings of Judah. He is listed as one of the three kings who alone "did not commit trespass"—the other two being David and Josiah.

Hezekiah's Work.

Hezekiah had a sincere religious sense. He deplored the religious situation, and he set about to do something about it. He sent word throughout not only his own realm, but into the Northern Kingdom, that a Passover would be observed, and invited all to come to Jerusalem for that solemn and significant event. Hezekiah was no stickler for form. The stated time for the Passover was the fourteenth Nisan, the first month of the Jewish year. But they could not get ready for the Passover at that time, so Hezekiah suggested that they have it on the fourteenth day of the second month. Furthermore, when some of the people came to the Passover unprepared, so far as the strict letter of the law required, Hezekiah suggested that they be allowed to take part anyway, for their spirit was all right. In that early day, this man of affairs had laid hold of the essential thing in religion—it is not how or where or when a man worships, but in what spirit he worships. It is to be noted, too, that Hezekiah set the example himself. It was no easy thing for him as king to do what he did. Here, as elsewhere,

we see the value of personal example; especially on the part of those higher up. Mr. Hoover did a fine thing when he not only refrained from having any liquor for himself, but when he asked the members of his cabinet to be personally dry. What a difference it would make if every political and social leader, from the President and members of Congress on down to the last man in the humblest position was personally dry! The solution to the whole matter of law enforcement in its application to the eighteenth amendment is to be found in large measure here. The writer of these notes feels that there is going to be a different phase to the situation after eight years of Mr. Hoover's administration and a campaign of sound education.

There are many suggestive truths embodied in the lesson as printed, and all of them have practical application for those of us who teach and those who are taught.

1. The personal example of a leader counts heavily either for or against religion.
2. Religion is not a matter of form, but of spirit.
3. Correct form in religious ceremonies is desirable, but rightness of heart is imperative.
4. A man's religious sympathies should extend beyond the bounds of his own narrow circle and beyond the confines of his own country.
5. Some men scoff at religion. (Some of the men of Ephraim and Manasseh "laughed them to scorn and mocked them" when the messengers of Hezekiah invited them. Verse 10.)
6. Nations, as well as individuals, need a day of self-examination and penitence.
7. There is an unquestioned value in group worship.
8. God is gracious and merciful.
9. Sound religious life lies at the basis of true prosperity.
10. To those who respond to the overtures of God there comes a blessing beyond price.

CHRISTIAN ENDEAVOR.

Sunday, April 14, 1929.

TOPIC: "Bible Messages Needed Today."—Matt. 16:24; John 3:16; Isa. 55:1-3, 6, 7.

Some Bible Hints.

In an age of self-assertion, ambition, and success, no message is more needed than that of self-denial; a hard one to learn (v. 24).

"If any man will come after me." It is not easy. To follow Jesus would cause a revolution in most lives. We have barely started (v. 24).

At the heart of Christianity we find the cross. It is not an easy and comfortable system. It calls for effort, struggle, agony at times (v. 24).

The world needs to know that God is love. The truth that we are His children—the children of divine love—outweighs all sacrifices we may make (v. 16).

Suggestive Thoughts.

We need a message of faith in the unseen. Abraham had it when he left home and people. We must see the Invisible.

We need the message of humility. We are too self-centered. Even in our service of God we are thinking of ourselves and how splendid we are. We need to see the truth about ourselves.

We need the message of love. We are selfish, harsh, uncharitable, unkind. The world needs the big, generous heart of Christ.

We need the message of confidence in our fellows. Wars come from selfishness and suspicion. We need to learn to trust one another.

A Few Illustrations.

Emphasize evangelism. The world needs it. So do we. We need it because we are sinners and need salvation. The world will be lost if there are no evangelists.

✓ We need the message of citizenship. Let weeds grow undisturbed, and there will soon be no room for flowers. Let graft alone, and soon there will be nothing but graft.

The world needs Christ as the earth needs the sun. This is the world's greatest need and the central message of the Bible. How can we give Christ to the world?

We need the message of repentance. Men are thinking wrongly and need to change their minds, as the word indicates. Changed lives come from changed minds.

To Think About.

What Bible message do we need?

What Bible message would Christ bring to our town?

What Bible message does our Church need?

SOUTHERN BUSINESS GROWS

BY LEAPS AND BOUNDS

Arthur Coleman, in the April issue of *Holland's The Magazine of the South*, says: "Today there are millions who, being possessed of all the means of information at man's command, do not know the tremendous steps the new South is making toward her goal of industry supremacy; do not realize the awe-inspiring power still unexploited, still untouched. It seems almost impossible that this should be so; that people who call themselves modern, and who live in a world of modern miracles and modern means of knowledge, should go uninformed concerning so great an economic movement, change, renaissance, beneath their heedless noses."

"For the new South is coming into a power that is startling in scope, in its vastness. It would be startling in a purely industrial and commercial section. Much more amusing is it, then, in a region which the people of a nation have come to regard as purely agricultural. One expects other and more commercialized sections of the United States to show gains and growth in industry. And that is why it is so unexpected to learn that, in six years, the annual value of manufactured products in the South increased \$567,000,000, while manufactured products values in the remainder of the country during those same six years decreased \$279,509,000."

"The industries of the nation are learning that the new South offers advantages in such abandon and of such quality as can be found in no other one section of any country. They are discovering that many Southern mills can pay a dividend on the annual cost of heating similar establishments in some portions of the country. They are discovering that wages for competent labor are 25 to 40 per cent cheaper than in more congested sections, and that the labor itself is of a far higher class. And the fact that Southern taxes are not oppressive is very welcome knowledge to Northern industries who are finding it more and more difficult to compete with contemporary institutions in this territory."

Rev. F. C. Lester, of Waverly, Va., who has been spending some time in Orlando, Fla., for his health, has just returned. He called at THE SUN office this week, and is looking well and in good spirits.

A Quarterly Church Activity

MEN OF THE CHURCH AT LYNCHBURG, VA., ORGANIZE FOR EFFECTIVE WORK.

W. T. Talley, Jr., Elected Leader of Male Organization—Quarterly Conference Elects Officers.
Other Branches Elect Officers.

The Men of the Church met on January 29th, at the home of W. T. Talley, Sr., for the purpose of organizing the Men of the Church. The following officers were elected: W. T. Talley, Jr., leader; John Evers, associate leader; Henry Daniel, secretary; C. B. Coffey, treasurer; W. T. Dunn, news reporter for local papers and THE CHRISTIAN SUN.

The name of the organization was voted to be "The United Christian Church Men." The membership fee is \$1 per month. The February meeting was held at the home of W. T. Talley, Jr., and Dr. William Joy met with us and spoke to us on the aims and purposes of the Christian Church men. We at this time took up the matter of the every-member canvass and the budget. The following budget was adopted:

Current expenses: Pastor's salary, \$720; fuel and light, \$50; interest on Church debt, \$120; miscellaneous, \$195—total, \$1,085.

Benevolences: Conference apportionment, \$45; Elon College, \$35; Orphanage, \$40; Christian education, \$45; missions, \$250—total, \$415.

The Men of the Church met at the Church on Sunday, February 17th, and made the canvass. Nearly all of the budget was subscribed. It was decided that we should begin a course of study in stewardship, and on suggestion of Dr. Denison, we will take up the booklet, "A Partnership in Life." Refreshments were served by the Ladies' Aid Society.

Our March meeting was held at the home of Mr. E. W. Harney, on March 4th. The question of the Church debt of \$2,000 was brought up, and it was decided that we recommend to quarterly conference, which met Sunday, March 10th, that we launch a campaign at once to clear the Church of this debt.

Mrs. Horney served a delicious supper of sandwiches, fruit salad and coffee.

Since coming on the field here, Rev. G. C. Crutchfield has organized an efficient Ladies' Aid Society. Officers of the organization are as follows: president, Mrs. W. T. Talley, Sr.; vice-president, Mrs. W. C. Horney; secretary, Miss Mildred Daniel; treasurer, Mrs. A. S. Dunn.

The Woman's Missionary Society has taken on new life, and the officers are as follows: president, Mrs. W. T. Dunn; vice-president, Mrs. S. R. Goy; secretary, Mrs. Helen Pribble; treasurer, Mrs. R. L. Hight.

The Christian Endeavor Society elected new officers January 1st: president, Miss Erlma Morris; vice-president, Mrs. Rosa Daniel; secretary-treasurer, Miss Odessa Talley.

The Church met in quarterly conference Sunday morning following the protracted service, and the following officers were elected: financial secretary, A. S. Dunn; secretary, Mrs. Helen Pribble; current expense treasurer, O. F. Talley; benevolence treasurer, Miss Mildred Daniel; stewardship secretary, W. T. Dunn.

It was decided that a campaign be launched immediately to clear the Church of debt. The evangelistic meeting will begin Sunday, March 17th, and continue through Easter Sunday, with the pastor doing the preaching.

On March 11th, some of the young men met with the pastor and the writer at the Church to organize a young men's club, which will be called the Fort Hill Young Citizen's Club, and the fol-

lowing officers were elected: W. T. Dunn, general; James Lawrence, Jr., assistant general; Charles Radford, secretary-treasurer. Among other things, this club will sponsor a baseball club, of which there will be more later.

W. T. DUNN.

LYNCHBURG CHURCH.

Rev. G. C. Crutchfield, the pastor of the United Christian Church, has been holding an evangelistic campaign since Sunday, March 17th, and will continue through Easter Sunday. We are having large crowds and interest is good. We have had several reconsecrations and expect more next week.

Mr. Mack D. Madren, formerly of North Carolina, is leading the singing. We have had special music most every night. The Fairview Disciples of Christ quartet and string band were with us one night, and a quartet composed of the pastor, Mr. and Mrs. Mack D. Madren and Miss Pearl Reynolds, have rendered several numbers; also a duet, composed of Mr. and Mrs. M. D. Madren. We earnestly beg the prayers of the brotherhood.

W. T. DUNN.

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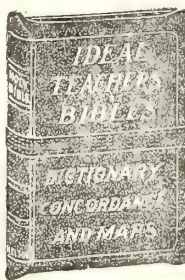
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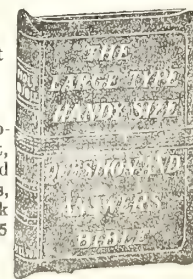
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

A HAPPY FAMILY.

"Touch no unclean thing; and I will be to you a Father, and ye shall be to me sons and daughters."—2 Cor. 6:17, 18.

The Fatherhood of God and the childhood of His children is a mystical relationship, purifying, exalting and recreating to every believing soul, and by it we are carried on into a wealth and fullness which transfigures the human relationship. It has spiritual dimensions sufficient to provide motive and reason for living; yes, for the existence of the universe—it enables us to see the home of God in history, and at the same time it retains worth and personal quality to reach you and me and satisfy us both in mind and heart.

Since the family life is the most real relation of our earthly existence and it has become the symbol of our relation to God, it is difficult to conceive our uplift away from the downward drag of lower influences, except in that same conception. Our climb toward perfection and God is through the revelation of that Fatherhood to us.

Prayer.—Dear Father of our souls, draw us to Thee and forbid that we shall slacken our pace in the run. Comfort and encourage us by Thy Word and with Thy manifestations of victory. Be Thou our hope and desire. Fill us from every weight of sin, which we know cannot harm us if Thou art near us. *Amen.*

TUESDAY.

THE FAMILY HOME.

"Know ye not that ye are the temple of God?"—1 Cor. 3:16.

As the family life is symbolic of the heavenly life, so also does the analogy apply in the dwelling-place for the family. Like everything else, true realization is first in the heart, and if God and we do not dwell together in our hearts there is no dwelling and no consciousness of the family relation.

Our reference to the prodigal son is a splendid example. The Scripture comes with renewed meaning, "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

Prayer.—Let Thy mercies fall on us, dear Lord, even salvation, according to Thy word and spirit, that our hearts may be Thy dwelling-place with us forever. *Amen.*

WEDNESDAY.

A RUNAWAY.

"The younger son . . . took his journey into a far country; and there he wasted his substance with riotous living."—Luke 15:3.

And he is not the only one who ever did this. There are cries in the air of some son or some daughter who has repudiated his father, the family, the home, and disappeared into the wilderness world. It is not the matter of leaving home, nor is it the venture in a cold, merciless world that is to be condemned; but it is the attitude toward the family and home.

So it happens in our Lord's house. The most cherished and devoted one, the most sacred and tender, the one least suspected may wander from the path of right and rectitude into paths of pleas-

ure for a season, until the name "Jesus" is only a name to them. God's fatherliness, His goodness, His mercy and love are forgotten, and He is lost and on the road plumb to the devil—yes, a Church member; yes, an ardent worker one time, but now lost and away from the family of God.

Prayer.—Most merciful Saviour, and our God, be merciful unto us for our waywardness, and forgive us. Make us now Thy true servants in Thy household. *Amen.*

THURSDAY.

WHAT A RUNAWAY DOESN'T KNOW.

"He knew not that the Lord was departed from him."—Judges 16:20.

The saddest thing about a runaway is that he is lost and doesn't know it; unprovided for in the necessities and comforts of life and knows not how much lost he is and what a hard time he may have!

Many are spiritual runaways and lost. A man becomes absorbed in business, in pursuit of pleasure, in gratifying the human desires. The way has been easy and happy, but somehow prayer is more difficult, religious observance is less desirable, the Bible is not read any more; in fact, the whole being has become irresponsible to religious claims and it seems no longer a necessary part of life. Even now but little thought is given to such things. Lost and don't know it. Do these things mean anything to us?

Prayer.—Almighty God, who art able to do all things, save us from the lethargy of spiritual indolence and a lost soul and quicken our consciousness every day into Thy newness of life. *Amen.*

FRIDAY.

WHERE IS HE?

"They returned to Jerusalem seeking Him . . . and they found Him in the temple."—Luke 2:45.

That is where they lost Him. The prodigal son found the father where he left him. Paul found him in his heart where he had denied and cursed Him. The Philipian jailer found Him where he had disbelieved. If we lost Him, it will be at the beginning of some prodigal or unsaved way, and if we ever find Him it will be just there. In each account of life we may find Him or we may lose Him, and we have to settle up each account by going back to where we departed from Him. He is there waiting to receive and bless.

Prayer.—O Holy Christ and God, as a father pitieth his children, so Thou dost pity them that fear Thee. We claim Thy pity in our lives. Lead us, lest we stray. Lead us gently all the way. *Amen.*

SATURDAY.

WHAT IS SALVATION?

"Godly sorrow worketh repentance unto salvation."—2 Cor. 7:10.

The theme of the Bible is "Salvation." "Getting religion," as we used to say, is "salvation"—what is salvation? It is taken to be deliverance from, or victory over outward dangers and enemies. It is taken for remission of sins, the embracing of true faith, the exercise of true repentance and obedience (Luke 19:9). It is taken to be eternal happiness hereafter which is the object of our hopes and desires (Luke 1:77). It forgives a sinner of all his sins, washes his soul white and fits him for spiritual bidings.

This is not realized as a sudden experience to all. To some it comes as slowly and as gently as the opening of the dawn; to others, it is like turning in the road; to others, it comes like an earthquake. But to all, it means the feeding of the soul on Jesus. To all it means personal knowledge of God. To all, it means harmony with God and peace with the world. All are directed toward the sunrise of eternity.

Prayer.—Our Father and our God, author of eternal life, keep thy salvation ever before us and inspire our lives to the claim of Thy salvation throughout life. *Amen.*

SUNDAY.

LIGHTHOUSE LENSES.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5:16.

They who are familiar with the perils of the sea and the shoals near the coast know the value of lighthouses and are dependent upon the flashing powerful lights to give them their bearings.

In the light of our text, and many other similar ones, it is certain that Jesus expects all His children to be such shining examples of His light that the world can make no mistake along its way. He must have expected that Christianity would spread with the contagion of fire in the broom-field.

Aunt Dina, speaking of another negro who was supposed to be converted, said: "Dey say she's got religion. If she has, she's took it mighty light—it don't hinder her from goin' on jes de same as ebber, and nobody needn't be afraid of catching it from her."

Some of us sterilize our religion. What kind of religion must we possess if others would be irresistibly influenced by it?

Prayer.—Kind Father, giver of light, fill our lives and our souls with the fire of heaven and shine. Thou, in us as Thou wouldst have us shine. *Amen.*

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Christian Orphanage

Dear Friends:

The good women of our Church everywhere have been exceedingly good to us this Easter season and have remembered us beautifully with little dresses, little suits, and many other things. The following have been received since our last report:

The Women's Missionary Society, Mrs. E. Lena Rothert, secretary, Luray, Va., 16 dresses, 1 suit, 2 blouses; Women's Missionary Society, Christian Temple, Norfolk, Va., 38 dresses, 13 suits, 1 suit clothes, etc.; Ladies' Missionary Society, Turner's Chapel, N. C., 10 dresses, 4 suits; Missionary Society, First Church, Urbana, Ill., 14 dresses, 5 suits, 1 quilt, other garments; Miss Birdie Wilson, Virgilina, Va., 6 dresses; Riverside Christian Missionary Society, Elkhart, Ind., 12 dresses; Ladies' Missionary Society, Randleman, N. C., 23 dresses, 4 suits; ladies of the Lynchburg Church, Va., 8 dresses, 1 boy's suit; Bethel Missionary Society, Mansfield, Ill., 20 dresses, 3 pr. bloomers, 3 boys' suits; Young People's Missionary Society, Burton's Grove Church, Va., 7 dresses, 2 suits, etc.; Sidney Christian Aid Society, Sidney, Ind., 17 dresses, 1 boy's suit; Eurie Christian Church, 9 dresses; Women's Missionary Society, Reidsville, N. C., 10 dresses, 1 suit; Mrs. C. W. Franklin, Cary, N. C., 3 dresses, 5 pr. socks; Ladies' Aid Society, Bethlehem Church, Va., 8 dresses, 1 towel; Working Circle, Old Zion Christian Church, Norfolk, Va., 20 dresses, 8 suits, candy eggs; ladies, Pleasant Grove Church, News Ferry, Va., 10 dresses, 3 suits; Women's Missionary Society, Christian Temple Church, Norfolk, Va., 10 dresses, 1 suit, coat and vest; Mrs. N. P. Ingram, Ingram, Va., 2 dresses; Mrs. C. V. Dunn, Paces, Va., 2 dresses; Ladies' Aid Society, Waverly Christian Church, Va., 13 dresses, 1 slip, 1 pr. pumps.

The women of our Church are always glad to make our little folks at the Christian Orphanage happy at the Easter season, and they have made it possible for all the little boys and girls up to the age of twelve years to have a little new suit or dress for Easter Sunday morning. We are very grateful and appreciate all the little dresses and suits sent to us for this Easter season.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 4, 1929.

Brought forward	\$3,002.97
Sunday School Monthly Offerings.	
Apples Chapel	\$ 2.45
Pleasant Ridge	1.50
Elon College, Jan.-Feb.	12.50
Reidsville	11.06
Pleasant Grove	8.76
Mt. Bethel	1.10
Greensboro, First	14.81
Shallow Ford	6.50

58.68

Eastern N. C. Conference:	
Morrisville	\$ 2.00
Henderson	5.56
Fuller's Chapel	3.76

11.32

Western N. C. Conference:	
Liberty, Vance	\$ 6.62
Burlington	56.62

63.24

Eastern Virginia Conference:	
Cypress Chapel	\$ 4.30
First, Norfolk	8.71
Holy Neck	10.00
Spring Hill, Jan., Feb., Mar.	3.70

26.71

Valley Virginia Conference:	
Mayland	\$ 1.33
Bethlehem	2.87
Linville	10.00

14.20

Alabama Conference:	
New Hope	1.63

Special Offerings.

Mrs. E. F. Brickhouse, Norfolk, Va.	\$30.00
W. T. Dowd, support children....	90.58
First Christian S. S., Reidsville, N. C.	10.80
A Friend, Durham, N. C.....	15.00
Mrs. J. E. Vincent, Suffolk, Va....	10.00
Mrs. Thyra Swint, Birmingham, Ala.	2.00
T. B. Roberts, support children....	20.00
Alamance County	150.00
Sale of oats	1.00
Mrs. L. M. Clendenin, Elon, N. C..	2.00

331.38

Grand total	\$3,510.13
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NOTICE.

You read magazines, farm and daily papers. I sell subscriptions to help support my family. I would not ask you to add any periodical just to help us. However, when you renew those you now take, please send, through my agency, the same amount you would send publishers. You can make checks payable to publisher, but send to me. Publishers do not allow any reductions from their offers. However, on all orders received from CHRISTIAN SUN readers at publishers' offers, I will personally donate 10 per cent of total order to any Church, auxiliary or cause they may suggest. This may also apply to many daily papers in Virginia, North Carolina, South Carolina and Georgia. I handle many of the leading dailies in these States. Will be glad to send you catalog and list on request.

Prospect, Va. J. EDWIN HARRIS.

NOTICE.

The Vance-Franklin and Warren District Missionary Rally will be held at the Liberty (Vance) Church, Thursday, April 25th, beginning at 10 o'clock A. M.

I want every pastor in the district to begin making plans, so that he will be able to attend the rally; and also every Church to begin making plans to send delegates, whether they have a missionary society or not. I am so anxious that every pastor in the district attend the rally and every Church be represented. Let us heed the theme for our rally this year, "The Call of the Master," and get busy in the mission work and attend the rally, thus making it the best that we have ever held in our district.

Don't forget the time and place—Liberty (Vance) Church, Thursday, April 25, 1929.

MARGARET ALSTON,
Henderson, N. C., R. 1. District Leader.

OFFICIAL NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention, at its last session, accepted an invitation from Newport News to meet there in 1929. But inasmuch as their new Church will not be completed by the time of the Convention, the Newport News people have asked to be relieved from entertaining this year. The executive committee is, therefore, anxious to receive an invitation for the coming session of the Convention. Please take this up with your school and notify us if you wish to entertain.

J. F. WEST, JR., President,
F. C. LESTER, Rec. Sec'y,
W. C. HOOK, Ex. Sec'y,
Executive Committee.

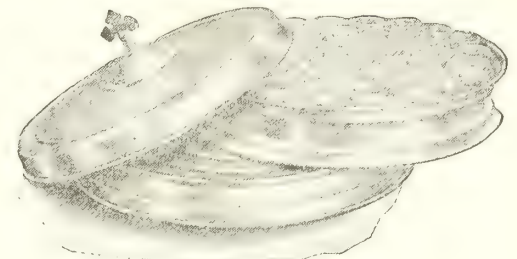
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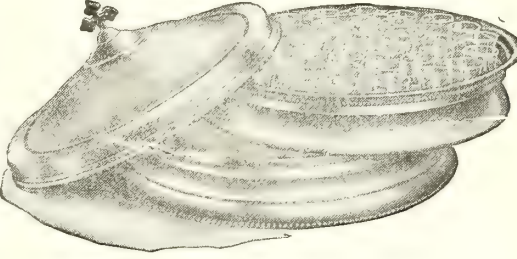
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Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60
No. 2—Broad rim	1.60

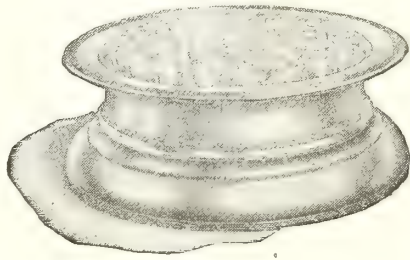


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Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
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Cover No. 4—Silver-plate; fits Silver Tray 90..	14.00



Bread Plate No. 3—Narrow rim	\$ 9.00
No. 4—Broad rim	9.00
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OBITUARIES.

BARBER.

James D. Barber passed from labor to his reward March 7, 1929, at the age of 66 years, 10 months, and 18 days. He leaves to mourn his departure two sons, Cyrus L. and Hennan L., both of Elon College, Route 1, with their families, including four grandchildren.

Burial service was held at Shallow Ford, where he held his Church membership, and interment was beside his wife, who preceded him in death four years. The Lord comfort his loved ones.

T. J. GREEN.

MORGAN.

George W. Morgan, son of the late William J. and Mildred Byrd Morgan, died at his late home, near Whaleyville, Va., February 19, 1929, aged 73 years. The funeral services were conducted at Liberty Spring Church by the writer, assisted by Drs. I. W. Johnson and W. W. Staley, and Rev. Mr. Taylor, of the Baptist Church. The interment was in the Church cemetery.

Mr. Morgan leaves a widow, who was miss Lavinia Morgan; two brothers, J. B., of Holland, and James, of Whaleyville. He had been a member of Holy Neck Church since his early life and was a man of excellent character, faithful to his obligations, kind in the home and generous as a friend and neighbor. May the God of all comfort bless and keep his loved ones.

N. G. NEWMAN.

SEWARD.

Hettie Faison Seward was born January 25, 1872, and was called to the fuller life on January 31, 1929, at the age of 57 years and 6 days. Early in life she joined Union (Surry) Christian Church, where she remained a faithful member until about fifteen years ago, when she transferred her membership to Moore's Swamp Baptist Church, where she was a faithful member until she was called to her reward.

On January 25, 1899, she was united in marriage to Samuel Thaddeus Seward. To this union were born two sons. She leaves to mourn her going her husband, Samuel Seward; two sons, Clyde F. and Ray White, of near Surry, Va.; five sisters: Mrs. J. P. Whitmore, of Newport News, Va.; Mrs. O. E. Berryman, Surry, Va.; Mrs. M. E. Whitmore, Dendron, Va.; Mrs. J. H. Lane, Elberon, Va.; one brother, E. Dudley Faison, Dendron, Va.; two grandchildren, and a multitude of friends.

Funeral services were conducted by the writer, assisted by the Rev. E. B. White, and interment made in Moore's Swamp Church Cemetery. May the Lord comfort those who mourn.

R. E. BRITTLE.

VICKERS.

Miss Myrtle Virginia Vickers was born March 16, 1902, and died January 12,

1929, living 26 years, 9 months and 26 days. She united with the Christian Church when thirteen years of age and was baptized by dear old Bro. H. W. Elder. To know her was to love her. At the time of her death, she was efficiently filling her place as teacher of the fourth grade in our school. She was our pianist at Ambrose, and a more faithful one could never be found. She lived a humble Christian life till death. The floral tribute and messages of sympathy coming from far and near spoke in no uncertain terms of the high esteem in which she was held. Her life of humble consecration to God will always be an inspira-

tion to me, and I'm sure to all who knew her.

Her funeral was conducted by the writer, her pastor, at Ambrose Christian Church, assisted by Rev. Bro. Stanford, pastor of the First Methodist Church, Douglas, Ga. Interment was made in Mt. Union Cemetery. God has suffered a mighty stroke to come upon the home, the community, and the Church in the taking of this dear young lady. The remark was common, "No one in the community would have been so badly missed as she." She was to have spoken at our coming Richland convention on "What a

Young Woman May Mean to the Church." Though she did not live to make the speech, she was preparing it. But, best of all, she has shown us by her own life what one may mean.

We are bowed with grief, but are reconciled to the will of Him who giveth and taketh away. May God comfort that sad home and give back to the children the health of their dear father and mother who have likewise been near death's door. We know that God has been glorified by her life, and our prayer now is that her going may be sanctified to our

W. C. CARPENTER.

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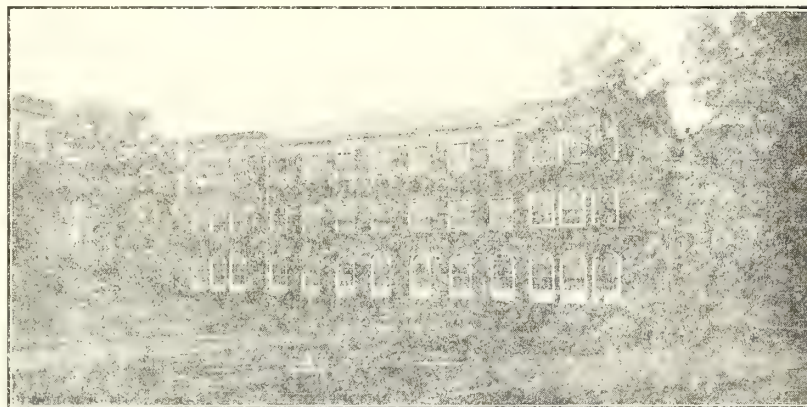
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Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 E. Broad Street, Richmond, Va.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

ANDERSON.

William Lillian Anderson, Jr., son of W. L. and Eva M. Atkinson Anderson, was born September 4, 1904, and died February 23, 1929, age 24 years, 5 months and 19 days. He was a member of a family of five children—three boys and two girls. Early in life he professed his love for Christ and united with Wakefield Christian Church and remained a member to the end. About seven years ago his health failed to the extent that he spent the remaining part of his life in the hospital, where the end came.

The remains were brought to Wakefield, his former home, and interment was made in the Wakefield Cemetery, where the services were conducted by the writer, assisted by Rev. E. B. White and A. K. Lambkin, in the presence of a large crowd of his friends and relatives, and the body laid to rest under a mound of beautiful flowers.

He is survived by his parents, of Richmond, Va.; two brothers, C. A., of Wakefield, and Edgar, of Richmond, and two sisters, Mrs. Walter Seely, of Wakefield, and Mrs. W. T. Wood, of Mobile, Ala. God will comfort those who lean on Him.

C. E. GERRINGER.

JONES.

Riddick Jones, born March 13, 1849, passed from labor to reward on February 1, 1929, age 80 years, 10 months and 18 days. On October 31, 1876, he was married to Emily J. Duke, who preceded him to the gloryland by less than four months. Bro. Jones united with Cypress Chapel Christian Church early in life, where he was a faithful, life-long member. He loved his Church, was a faithful husband and father, and his life was a benediction to his community.

He leaves to mourn his going one son, Marshall Jones, deacon in the Church and superintendent of Cypress Chapel Sunday School; one sister, Mrs. R. E. Babb; one grandchild, Elizabeth Jones, and a host of close friends.

Funeral services were conducted at Cypress Chapel Christian Church on February 3, 1929, by the writer, assisted by Dr. W. W. Staley and Rev. J. M. Roberts. Interment was made in Cypress Chapel Church Cemetery. May the Lord of comfort be the portion of those who mourn.

R. E. BRITTLE.

SPENCER.

Ike Spencer, son of R. H. and Martha Spencer, was born November 28, 1848,

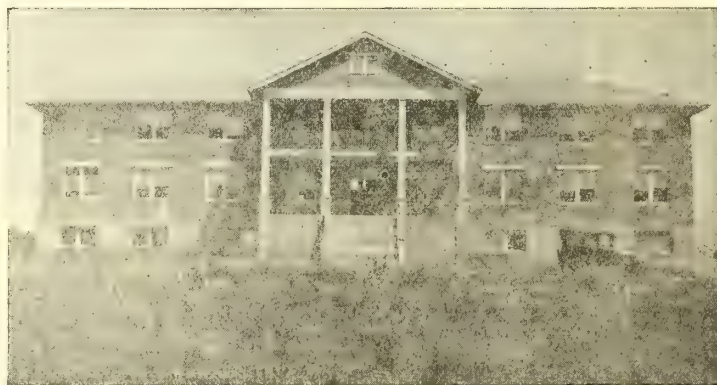
and died March 9, 1929, age 80 years, 3 months and 9 days. The deceased is survived by one sister, Mrs. Sallie Wells, of Semora, N. C. When a young man, he married Miss Missouri Carter. Only one child was given them. Both wife and daughter died a few years ago.

Bro. Spencer did not unite with the Church till recent years, when he joined Lebanon, and although a cripple and suffered much, he attended Church when he had the opportunity and entered into the worship with joy. The funeral and the burial were at Lebanon Christian Church on Sunday afternoon, March 10th, conducted by the writer.

C. E. NEWMAN.



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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, APRIL 11, 1929.

NUMBER 15.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

JAPANESE PROHIBITION.—

The liquor problem seems to be universal. No nation is exempt. And each nation is attempting to deal with it in a different way. All of them are experimenting with various forms of legislation, each hoping to find some plan that will be satisfactory. Japan has recently proposed a law by which it hopes to counteract some of the evil results of drinking intoxicants. This measure would forbid liquor to young men under twenty-five years of age. Japan also has a law which forbids smoking by young men under twenty. The proclaiming of the United States prohibition laws as a failure seems to be influencing other nations to adopt less-sweeping policies of restriction. Though many of them are following closely the steps taken by the United States in arriving at our present policy, those who are vitally interested in prohibition realize that the success or failure of the prohibition cause in the United States will exert a world-wide influence. If our government should be able to effect a satisfactory enforcement of the prohibition laws, all other nations of the world who have large industrial interests will have to adopt a policy that prohibits indulgence in intoxicants in order to meet American competition in industry. In no other country has prohibition become so intimately associated with religious motives as is the case in the United States. Japan is considering the present legislation mainly for moral and physical reasons.

THE RURAL CHURCH PROBLEM.—

For years religious gatherings have been discussing the problem of the rural Church. The number of suggested remedies have almost equalled the number of those who have engaged in the discussion. In many instances the efforts have never gone beyond the discussion stage. But the School of Religion of Vanderbilt University has set itself in a definite way to do its part toward meeting the situation. This institution holds an annual rural Church school. The third session is being held April 1st to April 12th. The plan is to bring together four hundred pastors of rural Churches to study the problems that confront rural Church workers. The scope of the study embraces all the major interests of rural life. The leading authorities of the country are secured to deliver the lectures and lead the discussions, which are made as practical as possible. Perhaps the best feature in connection with the entire plan is the fact that they are able to select the rural workers who can receive the largest benefit from the course. Many rural pastors do not receive sufficient salary to enable them to attend such institutes at their own expense. Some far-sighted philanthropist has provided the necessary funds to pay the expenses of the rural pastors who attend

the school. The interest that is being taken is evidenced by the fact that, though this is only the third session, and the facilities available can only take care of four hundred, there were about a thousand applicants.

YOUTH AND THE CHURCH.—

The *Presbyterian Advance*, of Nashville, has recently made an attempt to canvas what modern youth in our institutions of higher learning are thinking about religion and the Church. A group of representative students were selected, who were to find out the attitude of the students upon their respective campuses toward religion and the Church and to report their findings in articles which were to be submitted to the *Presbyterian Advance* in a prize contest. The *Literary Digest* quotes as follows from the article of Munro Kezer, of the University of Nebraska, who won third prize:

"Discontent with the Church and lack of spirituality, religious disbelief are synonymous terms to many. This is a handicap to an understanding of modern American youth. To youth there is no inconsistency in religious belief and dissatisfaction with the Church. Youth is, as always in the past, seeking an ideal. It is searching for perfection. If it is not to be found in the Church, youth will seek elsewhere. Vital religious beliefs may perinate the soul of the youth discontented with the Church as fully as any other individual. Such a combination of discontent and religious interest may swing into a condemnation of organized religion. It may also be directed into attempts to remedy what to youth appear to be significant defects.

"The average adult is likely to be somewhat shocked by the bold statement that serious-minded youth tends to be discontented with the Church. His fears might be greatly allayed by an examination of the causes of such dissatisfaction."

"The adult has achieved a relatively stabilized life. The student, on the other hand, is in a transitional stage. Environmentally, his life lies between the stabilized home of his parents and the stabilized home he will establish later. Mentally, his ideas are receiving a constant overhauling under the influence of a wide range of new ideas, acquired both in and out of the class-room. He is in a state of uncertainty.

"The Church that adequately meets the needs of adult life seems inadequate to him. He may be seriously dissatisfied with the Church now. A few years later, as his intellectual development and environment become more stabilized, he may find that the Church meets his needs. Recognition of this fundamental difference between the religious needs of youth and adulthood would do much to remove apprehension over the spiritual interests of youth.

"Modern youth has such interests. Young

Mrs N T Farmer
people today are, in general, concerned about vital spiritual matters. Few of them will admit it. It just isn't the 'collegiate' thing to do.

"It is such a youth, indifferent outwardly, thinking inwardly, that is discontented with the Church today. Adjusting itself to a rapidly changing world, youth is seeking the ideals of its dreams. To many, the Church has lost its appeal, an appeal which it may never regain without adaptation to a new world life. To a large number, the Church has lost its hold during a transitional period. This portion will return. But it will return, demanding a finer Church, not in a physical, material sense, but in a spiritual sense. It will demand a Church which will adequately meet the spiritual needs of a more comprehensively trained mentality. Ultra-conservative portions of the Church may resent needed changes. They will come, anyway. The generation of the youth of today will demand organized religion as emphatically as have others. It will construct religious media to answer its needs. If there be cause for apprehension in that, the students' attitude is, 'Let them worry.' Meanwhile, they will go their own way, seriously attempting to satisfy their most inner religious interests."

This young man has stated some facts that the Church most urgently needs to learn. One fact that the Church must ever face is that it must interpret religion in terms of life to the generation that is to come after it. Another fact is that each generation must interpret for itself religion in terms of the life of its own day. It is indeed a difficult task to perform. We must so interpret religion that the generation which is to come after us shall miss none of its fine, rich meanings. But if we insist upon making the religion of the next generation exactly like that of its predecessor, then we have cut off forever all hope of religious progress. We are endeavoring to teach the art of religious living. We must see that youth shall have all the materials of the art, together with such of principles of the technique as we may have been able to master, and we must then leave youth free to construct its own masterpiece.

Religion should no more be satisfied with producing copyists than should art. The world needs creative genius, not copyists skilled in the technique of imitation. One generation expresses its beliefs in a creed, couched in the thought forms and current phraseology of its own day. Another generation arises which does its thinking in entirely different terms. It becomes necessary to have an explanation of what, to the former generation, needed no explaining, and by the time the third generation has arrived there must be an explanation of the explanation. This is continued until it is not surprising that the way is lost amid so many explanations. Truth is eternal, but the application of it to the ever-changing problems of life must be made for each succeeding generation.

NOTES-PERSONALS

Rev. F. C. Lester, the faithful and beloved pastor at Waverly, Va., after a vacation, health seeking in Florida, has returned to his work at Waverly and with renewed energy and vigor is taking up the tasks of his pastorate.

Our Biscoe Church, Western North Carolina Conference, the youngest of all our Churches, was one of the first after Easter to send in its missionary offering. This shows a commendable spirit and one that will help Biscoe live and prosper if cultivated and developed.

Hyde Park Christian Church of the Evangel, Brooklyn, N. Y., has extended a call to Rev. G. D. Underhill to become its pastor soon after his graduation from Elon College, in May. Bro. Underhill recently spent a Sunday with this Church, giving them two sermons and looking the situation over. His decision has not yet been rendered at this writing as to whether he will accept.

Rev. J. N. Cutchin, South Norfolk, Va., who has been very unwell for two months, is now able to take up his work again. Bro. Cutchin has no Church in charge at the present time, but has been, and is still, used quite extensively as a supply, having supplied for twenty different Churches during the last few years. Any pastor needing a supply for a Sunday, or any Church needing a pastor, will do well to get in touch with Bro. Cutchin.

Elsewhere in THE SUN is presented a paper by Mrs. W. H. Andrews, Suffolk, Va., read in the One-Day School of Missions at Suffolk, Wednesday, the 3rd. The specific object in presenting this paper through THE SUN is to explain to all who may be interested the purpose and plan of life and memorial memberships in the women's work of the Southern Christian Convention. The paper is self-explanatory and will help those who read it to comprehend what the women are seeking to do through these memberships.

"Dear Bro. Atkinson,—I am glad to say that at the missionary rally on Easter we succeeded in raising the full amount of our quota for the Richmond Church. I hope that, for Jesus' sake, all the Churches of the Convention may do likewise. Your brother in service, C. C. Ryan." Such letters from happy pastors carry a thrill of delight, not only to the heart of the Mission Secretary, but to all who are interested in the great task upon us this year of raising \$45,000 for missions, if we would save our face and redeem the situation.

Rev. C. E. Gerringer, of the Wakefield pastorate, was one of the fortunate ministers receiving a scholarship to the School of Rural Pastoral Work at Vanderbilt University, Nashville, Tenn., and for the past two weeks Bro. Gerringer has been enjoying the privileges offered by this school. The pastors who in previous years have had the advantages of this school, report most favorably upon it, and we are sure that Bro. Gerringer will come back to his people much benefitted and helped for the tasks that abide him as an efficient pastor.

Rev. T. N. Lowe, of the Elm Avenue Church, believes that one of the most helpful agencies in any congregation to the success of our Church enterprises is a large subscription list to THE CHRISTIAN SUN. He devoutly wishes that every family in his Church would subscribe for and read THE

SUN, and in this Bro. Lowe is eminently correct, for where THE CHRISTIAN SUN is read, there the people are ready to hear and to give heed to the pleas and the programs that make for progress in the Church and the kingdom. Truly, one of the strong arms of the pastor is his Church paper.

Rev. N. G. Newman, D. D., pastor of Holy Neck Church, writes, under recent date: "Our Easter offering began Sunday. Those present gave \$166. Envelopes have been sent to those not present. We are pressing as much as we deem wise, hoping for the best from all the Churches." Similar reports come from many pastors and Churches, showing that while a beginning was made for the Easter offering, the work is to be carried on till all are given an opportunity. However, whatever is collected should be sent in as soon as possible, that each Church may get credit in due season.

A good brother, who was not sure whether his own Church would take an offering for missions at an early date, writes: "Although I have sustained heavy losses of late and am hard-up for money, I inclose \$5 for missions. I want to give something for missions. I cannot be a Christian without having a missionary spirit. I have enjoyed THE CHRISTIAN SUN today. It seems to me to get better every week." If THE CHRISTIAN SUN had more subscribers and readers like this good brother, both our mission cause and all other enterprises of the Church would receive more loyal and liberal support.

The following telegram reached the Mission Secretary Monday, April 8th, 10 A. M.: "I am happy to advise that both Antioch and Isle of Wight Courthouse Churches raised full quotas yesterday. (Signed) J. M. Darden, Assistant Secretary, Suffolk, Va." If a similar effort, put forth by Bro. Darden, can be put forth in all of our Churches, we do not fear as to results, for Antioch and Isle of Wight Courthouse Churches have their problems and difficulties like all rural Churches at this time of the year. It is a question of getting the people to be willing to really deny themselves and make a sacrificial effort in His name and for His sake.

Bro. Sam Leonard Davis and wife, evangelists, have just concluded a very successful revival in the Cottage Place Methodist Church, Portsmouth, Va. Rev. J. T. Fulcher, the pastor, says of the meeting and of the work of Bro. and Sister Davis that "the Church has been greatly revived in every way, and it was one of the most successful meetings in the history of the Church at this place. Bro. and Sister Sam Leonard Davis are very efficient in every part of their work, and will be a benediction to any Church that can secure their services." Several of our Churches have had Bro. and Sister Davis, and they should be kept busy in evangelistic work, since their efforts seem so abundantly blessed in all the meetings they have held. Our pastors, in planning their evangelistic meetings for the spring and summer, should bear them in mind.

Rev. G. C. Crutchfield, pastor of the Christian Church, Lynchburg, closed on Easter an exceedingly interesting and helpful series of meetings, he himself doing the preaching. At the close of the meetings, seven united with the Church, and there are quite a number who are to join at an early date, sickness preventing several from uniting at the time. The work goes well at Lynchburg, and they are planning now, in prayer and faith, to make a most desperate and commendable effort to pay off their Church debt by the 28th of April. It is hoped that the Church can be dedi-

cated in June. The work is promising. Any reader of THE CHRISTIAN SUN who wishes to invest some good dollars wisely and well in the Lord's work, can safely do so by acceding to a request of the pastor published in this week's SUN, under "Lynchburg, Va.," which will be found quite interesting to SUN readers, as it carries much valuable and inspiring information.

One of the very busiest ministers of the Eastern Virginia Conference is Dr. W. W. Staley, pastor-emeritus of the Suffolk Christian Church. This Church confers a favor upon the denomination by making it possible for Dr. Staley to be used so profitable and helpful in many ways for the advancement of the kingdom. Interested in every enterprise of the Church, he lets no opportunity pass of rendering service in the name of his Church and Conference and Convention when it is within his reach. He supplies for absent pastors and gives time and effort to the meetings of general interest. In the absence of Rev. C. E. Gerringer the past two Sundays, he supplied the pulpits of his pastorate, and some Church nearby, or remote, claims his services almost every Sunday, and, though by no means well and in good health, he attended last week two of the missionary rallies and took part and showed the deepest interest and concern in their welfare. Surely this man gives his life to his Church and his Lord.

A very interesting and largely attended meeting of the three congregations—Congregational, First Christian, and Elm Avenue, Portsmouth, Va.—was held at our Elm Avenue Church Tuesday evening, April 2nd, to discuss the matter of uniting the three congregations. Rev. H. C. Caviness presided, and very interesting talks were made by members of each of the three congregations—Dr. Shelton, of the Congregational Church; Dr. Carroll, of their mission board; and Rev. T. N. Lowe, pastor of Elm Avenue, all being present and taking part. Bro. J. M. Darden and J. O. Atkinson, of the Mission Board, were also present. The meeting resulted in a resolution calling for the appointment of a committee of three from each of the congregations to work out a recommendation and details and plans of the proposed union and submit the same to each of the Churches to be voted upon by the congregations thereof at as early a date as practicable. If each of the three congregations deem it wise to form the union, committees will be formed to carry out the instructions and the decision of the three congregations concerned. The discussion was a very frank and friendly one, and while the only question raised was as to whether such a union was feasible, advisable and workable.

DANVILLE, VA.

Sunday, April 7th, was a great day for the Christian Church, Third Avenue, Danville. Rev. M. T. Sorrell, the pastor, and his co-workers were greatly rejoiced at the completion of their young people's department, now a part of their Church plant, and over the fact that the indebtedness was entirely wiped out. A wing to the main building, adding three large rooms for young people's classes, built of brick-veneer, and equipped with proper furniture, makes a very valuable addition to the Church, both in appearance and in utility. The enlarged building was dedicated at the 11 o'clock service Sunday, with a large congregation present to engage in the joyful occasion. We noticed from the record that there were 275 present in Sunday School, and the discovery was made that, so far as relieving congestion or overflow is concerned, the additional rooms are wholly inadequate. That is to say, the numbers joining the Sunday School have increased more rapidly since they began building a few months ago than the

space for accommodating them has through the addition of the new rooms, and now in order to even accommodate the growing numbers, it becomes necessary to put on another addition, and the Church is confronted with the identical problem that faced it before the rooms were added. This, we take it, is quite unusual, for while the enlargement of a plant often increases to some extent the numbers, it is only in rare instances that, by the time the enlarged capacity is ready, it is even more taxed for space than was the building before the enlargement was begun. And the Church membership is growing in numbers along with the increased numbers in the Sunday School, the membership having doubled within two years. They have had many trying difficulties and dark days in the Danville work, but the faithful few have been loyal and devoted and have already lived to see the triumph of the work so well begun in this substantial and growing community. Situated as the Church is, far out in North Danville, many residences have been added since the Church was planted there, and are still being added, and there is no other Church than ours to serve this growing community. A great opportunity confronts the Christian Church there, and in turn the Church has upon it the weighty responsibility of reaching large and ever-increasing numbers, and under wise direction the Church should become, as it gives promise of doing, one of the most numerous in membership in the North Carolina and Virginia Christian Conference, of which it is a constituent member.

We felicitate Bro. Sorrell and his faithful co-workers in the energetic prosecution of a progressive program for kingdom service and enlargement, and it was a joy to be with them and have part in their dedicatory service Sunday, April 7th.

J. O. A.

DO PROTESTANT PREACHERS PRAY?

The scope of this article is limited to Protestant ministers chiefly because I have no personal knowledge of the devotional habits of the Roman Catholic or Jewish clergy. But I have a somewhat extensive acquaintance with Protestant ministers of all the leading denominations, and of some others also, based upon observation extending over sixty years. Of course, it is impossible for even a careful observer to know fully the private devotional life of even intimate friends, but it is possible to gather here and there in one's personal contacts a fairly accurate idea of the general trend of matters in even an obscure field. For example, I once heard a mature and thoughtful pastor say in a group of ministers when the conversation became intimate: "Brethren, I think that I have never prayed more than five or six times in my life." Doubtless he had uttered words of prayer thousands of times, both in public and in private. But self-examination had led him to the sorrowful conclusion that most of his approaches to the throne of grace had lacked the qualities essential to real prayer. Possibly this good man was not doing himself justice in his self-estimate. But every one who has dealt strictly with himself is bound to acknowledge that much which claims to be prayer falls far short of the standard set by the Master for His disciples.

A Congregationalist minister, who was formerly a Methodist, in a recent number of *Zion's Herald*, makes the amazing statement: "I know ministers in both denominations who have given up the practice of private prayer. These pastors never pray except at a public service, and a few of them have told me they wished there was a satisfactory substitute for that exercise. Some of my clergy friends use handbooks of prayers in their studies to go through a sort of psychological setting-up exercise, but the ear of a God who

might hear is not in all their thoughts." The same writer says that Dr. E. Stanley Jones, the most conspicuous missionary in the world at this time, in a public address to a Western audience not long ago, declared that he was "surprised to find in America a non-praying ministry." His phenomenal ministry to the high-class natives of India had been carried on under the mighty impulse of communion with the unseen but omnipotent Christ who commissioned His disciples to preach the gospel to the whole creation and assured them that He would "be with them always, even unto the end of the world" (Matt. 28:20). Coming to this country from the perfervid ministry of his Indian experience, it appeared to him that preachers over here were not praying with any fervor and expectation of success.

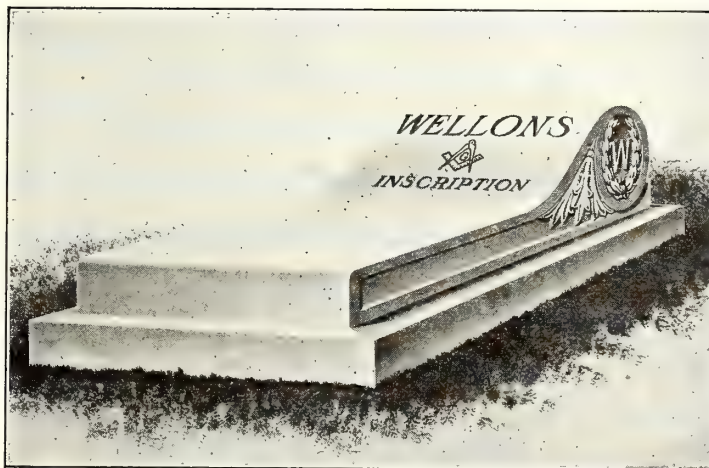
To similar conclusion did the late Dr. A. C. Dixon arrive—he who occupied Charles H. Spurgeon's famous pulpit in London years after Spurgeon passed away. Dr. Dixon related this incident: In a gathering of 150 pastors in one of the larger American cities, a speaker asked all who were accustomed to spend as much as half an hour daily in prayer to signify it, and very few responded. More replied that they spent fifteen minutes a day in prayer, and a still larger number said they spent as much as ten minutes. When it came to five minutes, all the company arose, but one man said: "I am afraid I was lying, for I am not sure that I spend five consecutive minutes any day in prayer." These facts, or alleged facts, may need some discount, but they point to a condition that is far too prevalent, and which should be pondered with candor and self-examination. If these things are so, and the laity is equally remiss, how can we expect the ministry to be a vital force, and the Church to be what the Master designs it to be—"the salt of the earth" and "the light of the world"?

The situation as thus alleged is to me a great surprise, and a very painful one. If this world is ever to become in fact, as it is by right, the kingdom of God, it can only be accomplished by divine power. But God's plan is to bring this result to pass by means of His ministers and people, and His promise is: "Ye shall receive power after that the Holy Spirit is come upon you." To await the promised "power," the early apostles

and others spent ten days in private and social prayer; and it was while they were praying that the Spirit fell upon them on the Day of Pentecost. Before this they were weak and inefficient, but immediately they were transformed, becoming bold as lions, and eloquent with more than mortal speech. Thereafter, prayer was the hourly source of comfort and strength to these disciples, as it was later on to Paul of Tarsus, the mightiest of them all. No one can read his epistles to Churches and individuals without seeing that they are saturated in the spirit of prayer, and that Paul's great success was due in the last analysis to the influence of his constant communion with God. No doubt, the other apostles found their inspiration at the same fountain, though we know less of the details of their ministries.

All along the subsequent years the most successful preachers and pastors have found the source of their personal peace and joy in prayer, and also the power of their ministry to others. Richard Baxter used to study the texts of his sermons on his knees. For the sake of defining to his own mind more clearly the precise object of his prayer, he would place his finger on the word of which he wanted a clearer notion or a deeper sense, and pray: "Lord, reveal even this to me; show Thy meaning." Charles Spurgeon, when asked for an explanation of his success in winning people to God, replied, "Knee-work! knee-work!" John R. Mott says: "The supreme question of missions is, how to multiply the number of Christians who, with truthful lives and with clear, unshaken faith in the character and ability of God, will individually or collectively, or co-operatively as a Church, wield the force of intercessory prayer for the conversion and transformation of men, for the inauguration and energizing of spiritual movements, and for the breaking down of all that exalts itself against Christ and His purpose." And Dr. Alexander Maclaren, one of Scotland's greatest preachers, wrote: "I have always found that my own comfort and efficiency in preaching has been in direct proportion to the frequency and depth of daily communion with God."

The brightest example of all in the matter of private prayer is to be seen in the life of Jesus (Continued on Page 7.)



Monument to Rev. J. W. Wellons, D. D.

The above cut represents the proposed monument to be placed at the grave of Rev. James Willis Wellons, D. D. Besides this, the plot is to be inclosed with a granite curbing and posts. The combination presents a most attractive design. Elaborate lettering is to be placed on the monument. Already the fund has been started. The cost, completed, is to be \$865. Will you send your contribution to Mrs. L. E. Carlton, treasurer, 414 North Lombardy Street, Richmond, Va.?

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTERN VIRGINIA MISSIONARY RALLIES.

The one-day school of missions, or missionary rallies, as conducted by the four groups of the Eastern Virginia Conference, have come to be real events and epochs in the history and life of the Churches of that Conference. These one-day schools of missions were held last week: the Norfolk group, at Portsmouth, on Tuesday, the 2nd; the Nansemond group, at Suffolk, Wednesday, the 3rd; the Isle of Wight group, at the Courthouse, Thursday, the 4th; the Waverly group, at Barrett's, Friday, the 5th.

Of the first group, Mrs. H. C. Caviness, of Portsmouth, is the leader and superintendent, and, with her competent co-workers and assistants, rendered an exceedingly interesting and educational program. There were about 150 present, and the offering amounted to \$40. This rally had present a returned missionary of the Presbyterian Church, who gave an interesting talk; and the various ones assigned for reading papers or making addresses were all present and rendered their parts well. The society of the Portsmouth Church served a luncheon, to which all were invited. The weather was perfect, and the entire day was pleasantly and profitably spent in the work of missions.

Mrs. B. D. Jones, of Holy Neck, is the superintendent and leader of the Nansemond district, and the exercises of the day showed that she and her co-workers had taken counsel together, and the features of the program were real features of worth and merit. The sketches of our missionaries and the charts displayed were exceedingly helpful to all. The offering was \$29. One feature of this meeting was the presence, we believe, of all the pastors in the district. One pastor, Rev. R. I. Brittle, of Cypress Chapel, delivered a very interesting missionary address, and the other pastors were recognized, and most of them took active part in the exercises.

Mrs. W. D. Harward is the leader and superintendent of the Isle of Wight district, and though the attendance was not as large as at some of the other meetings, there was the deepest and most intense interest, and the whole program was beautifully rendered. Mrs. Harward is a consecrated leader, and her heart is in her work. It seems that the pastors of this district, with the exception of Dr. W. D. Harward, were unavoidably detained by engagements in other services and duties, much to the regret of the good women who are doing such splendid work in the district. The offering was \$12.51. Some of our most earnest workers are in this district, and while they have not as many Churches in their group as in some of the others, the reports from their societies were excellent and showed that the societies were working with vim and vision.

Mrs. O. M. Cockes, of Elberon, Va., was superintendent and leader of the Waverly district. This meeting, held on Friday, the 5th, at Barrett's Church, evidenced intensive effort on the part of all who were to participate in the program, to make the exercises profitable and worthwhile. One exceedingly interesting feature of this rally was the competition for the prize for the one who presented the best poster, displaying various parts of our missionary work in the home and foreign field. Every one of these half-dozen posters, formed by the skilled hand and a keen knowledge of the work, deserved the prize, and were certainly beautiful and striking to look upon. These posters were worth the whole day's exercises, showing as they did capable and conscientious effort to construct them. Mrs. Matthews, of Spring Hill Church won the prize for the most artistic poster. The Church was full of interested hearers and observers, and it was, indeed, a great day at "old Barrett's," with 150 to 200 people present. The offering was \$27.50.

It will be understood that these offerings form no part of the quota of any society and are given as a free-will contribution for some object named during the day. Many of the societies in the various groups reported more than half of their apportionment for the year already raised and sent in, and some nearly the whole of their quota.

The Waverly rally was attended by all, save one, of the pastors in the district, and this one was engaged in duties elsewhere that detained him, but he sent his apologies, congratulations and best wishes. Dr. C. C. Ryan, of Richmond, delighted the women of his district by bringing a good delegation from his Church to the rally of the Waverly district. The pastors in Eastern Virginia are certainly interested, as they should be, in the work their women are doing for the cause of missions.

These four missionary rallies were attended by approximately 600 people, and, in our judgment, there is no more fruitful and profitable work done anywhere than at these annual meetings. Several of the rallies were attended by visits from the others. Mrs. J. A. Williams president of the Southern Convention Woman's Board; Mrs. M. L. Bryant, president of the Eastern Virginia Woman's Board; Mrs. W. V. Leathers, treasurer, and Mrs. W. H. Andrews, superintendent of spiritual life work, and possibly some others, attended two or more of the rallies, taking a part on the program of each.

Bro. J. M. Darden, Assistant Mission Secretary, was an interested visitor at all of the rallies, and took a part on the program of each, and both edified and delighted the good women with his soulful and enthusiastic talks and with his deep interest in the great and good work they are doing. Each of these rallies deserve extensive account, for no praise is too much for the scores of faithful and interested workers who gave their best to make the rallies this year the most successful thus far for all the years. The weather was perfect, the spirit of co-operation was beau-

tiful, the fellowship delightful, the hospitality boundless, and the service rendered and the work done were edifying and inspiring beyond words.

J. O. A.

EVANGELISM.

By the decision of the Southern Convention, at Richmond, in 1928, April was fixed in the Church year as the month in which we should stress evangelism. And there is no more important theme that will engage our attention, and that should claim our energy and activity than evangelism.

Pastors, with whom this writer has talked in recent months, admit an increasing difficulty in evangelistic work, according to well-established and heretofore highly successful methods. The difficulty spoken of is that of attendance at the annual revival, or evangelistic meetings. The pastors are saying on all sides that adults, who have known of the Church and the gospel through the years and have incidentally, or otherwise, heard the gospel periodically, and who have not yielded to the persuasion thereof before reaching maturity, are now brought with increasing difficulty, and with decreasing numbers, to attend an evangelistic meeting or revival. Here and there one will find exceptions, but pastors, generally, seem to agree that the adult non-Church members round about and within the reach of the Churches will seldom attend a revival, as there are many other attractions of the day that interest them more and lure them from the Church. The verdict seems to be that the great body of those reached in an evangelistic meeting is made up of that number who have already been reached through the Sunday School, or the Christian Endeavor, or some auxiliary of the Church. On this account, great emphasis is being laid on building up in every Church and community a live, active Sunday School, or a Christian training school for the young, not to take the place of evangelism, but as the most influential and resourceful agency and instrumentality of evangelism.

If, then, the pronounced evangelistic efforts and energies cannot be brought into evidence during the month of April, surely there is no better time for a vigorous campaign and program on the part of all Sunday Schools, Bible schools, Endeavor Societies, to enlarge their numbers and list new members, secure additional pupils, and increase the number of workers, realizing as they do so that they are preparing the soil and sowing the seeds of real and effectual evangelism. The weather is open and better now, springtime with all of its renewed life and energy and beautiful Sundays, with all their invitation to remember and to glorify the Lord of creation and recreation, have come and are with us. Churches everywhere, and pastors and Sunday School superintendents and teachers will do well to redouble their efforts during the month of April to increase the membership and enlarge the activities of Sunday School, Christian Endeavor and all the other auxiliaries and agencies that help to reach and influence the life of the youth, thus preparing, in the very best way known at present, for the effectual fervent work of evangelism. In April, stress evangelism by increasing the number in your Sunday School and Endeavor Society.

J. O. A.

A CONSTRAINING LOVE.

The reason why the love of our Lord is so compelling is because it is a love made perfect through suffering. No love has ever reached its sublimest height, or attained its supreme satisfaction, until it has been seasoned with suffering. One cannot love much without suffering much, and the one who loves most has suffered most, or must suffer most. The inspired writer was true to human experience when he said: "Love suf-

fereth long and is kind; vaunteth not itself, is not puffed up." Truly, "it vaunteth not itself, is not puffed up," because it is seasoned and weighted with suffering. Love and suffering, though so different in expression and in fruitage, the one carrying to the height of ecstasy, the other to the depths of sorrow, are yet inseparable. God made them so.

This is the meaning of the cross. In the crucifixion there was revealed to the eye of man for a few brief moments that which goes on forever in the heart and life of our suffering Lord and Redeemer. Love suffereth long. Because our Lord Jesus loved most, He suffered most, in order that that love might be made perfect and compelling.

In this way, He is carrying on the work of redemption and salvation in the world. He is just compelling us, constraining us, forcing men and women by the powers of an infinite love, made perfect through suffering, to carry on in the world the work which He began while here on earth. His life on earth, as Luke says, was a "beginning," and His followers are constrained by His love to finish up His unfinished task, and to complete His incomplete work. He is depending on us to do it, and constraining us by His love to deny ourselves with Him, and even to suffer with Him, that we, through this suffering, this denial, this agony and anxiety, may carry on to completion that which He in His infinite wisdom began, and began so well. He who does the Lord's work for a price, or glory, or honor that the world can give, does it poorly and to little purpose; He who does it in love and self-denial and suffering, does it to good purposes and to successful ends because constrained to it by the love of Christ. J. O. A.

CHURCH MEMBERSHIP AND HUMAN VALUE.

There are many fields in which human values are tested; but many of them are limited to the field in which they operate. A man may be a good business man, but that does not mean that he will be of value in other fields. He may be a good politician and a poor husband. He may be a good farmer and an indifferent neighbor. He may be a good scholar and almost useless as a citizen. A woman may be a star in society, and her home may be topsy-turvy. A woman may be a great singer and be lacking in common sense for practical purposes. In other words, there may be people for all human positions that have little value outside of the particular sphere in which they operate.

Church membership differs from other positions in this respect, that one cannot be a good Church member without being good in other things. A person cannot be a good Church member and not good for anything else. It is a more inclusive position than membership in other things. This position includes the whole man and all of his relations. A good Church member will be a good son, daughter, husband, wife, father, mother, neighbor, citizen, debtor, creditor; in fact, good in every relation of life. One cannot be a good Church member without being good in all other human relations.

There is no other organization that tests all human values as Church membership does. It is the only organization in which human values are all put to the severest test, and that is the reason why Church members are watched and criticised so much by outsiders. They unconsciously recognize the importance of Church members being good members.

There are three relations in which a good Church member must be loyal—to God, to self, and to others. This loyalty is inward rather than outward. The relation between man and God is absolutely between them alone. Here is no chance

for deception and no reason for hypocrisy. The relation between a man and himself is just as secret and sacred. Loyalty in both cases means honesty. Relation to others is a great field for temptation to deceive, to use for self, to keep back the real self. Here is the great battlefield in which to win the victory by a loyalty that is unselfish, generous, sincere, and victorious. A good Church member in this field is one of God's chosen vessels and will one day receive a crown of righteousness.

W. W. S.

CHURCH UNION IN PORTO RICO.

It is an interesting fact of Church life and history that the strongest advocates of Church union are found in mission fields and among missionaries. Possibly, they see the necessity of Church union more clearly and keenly than those of us who have become accustomed to the various denominational activities and agencies around about us. Although the denominations have, for the most part, divided up their fields of labor into separate divisions of territory, in order to prevent the expense of overlapping or competition, they have not found this sufficient and are not satisfied, since each one realizes the need of all on the foreign field. Our own Porto Rican forces have felt all along that certainly three of the denominations should be united in the work of evangelizing Porto Rico—Christians, Congregationalists, and the United Brethren. On this line, we are delighted to find in the *Congregationalist*, Boston, Mass., the following editorial expression which will prove of striking personal interest to CHRISTIAN SUN readers:

"The evangelicals of Porto Rico have caught the spirit of Church union which is so strong in all foreign mission lands and which is there less inhibited by the vested interests of the denominations than in continental United States. Last December, representatives of the Christian, Congregational and United Brethren Churches met in Ponce, Porto Rico, and formulated a basis of union to be submitted to the separate Church organizations and to the supporting missionary boards. They are avoiding any problems of name by proposing to call the new union the Evangelical Church of Porto Rico. There will be a general assembly, but it will be a democratically elected body, in which every local Church shall have representation. Pastors, educational and other missionaries will have membership ex officio, but will have no special status or authority. For the present, while the Churches are still dependent on mission subsidies, the administration of the general Church program will be in the hands of a local administrative committee and a special administrative committee of the mission boards. When the Churches in the union raise 75 per cent of their own expenses, they shall elect all the members of the local administrative committee through their general assembly. Until that time, a certain proportion will be named by the boards. These tentative proposals for union are now being considered by the boards concerned and by the representatives of other Churches working in Porto Rico. In view of the proposals for organic union between the Christians and Congregationalists, it is interesting to consider that the Porto Rican Churches of both denominations may attain this union ahead of those in continental United States."

J. O. A.

AFTER EASTER—WHAT?

Of course there were many of our Churches that did not have service on Easter Day, and so did not take the offering for missions on that day, as provided by the Southern Christian Convention. Two suggestions, we think, are timely:

First: Many of the Churches taking the offering, of course, did not reach their quota, nor as much as the pastor and those deeply interested desired. In such instances, efforts will be put forth to increase the offering. However, this increase may be made and the proper credit given when the same is sent in. Whatever was collected on Easter should be sent in and not delayed, for the additions will be made and proper credits given for all future contributions. We trust the Churches will not hold their offering, awaiting other additions, but will expedite the work by sending in the amounts collected. Suffolk and Richmond are among the number of those that reached their full quota, and some others have taken the offering and sent in the same, as our reports for the past two or three weeks show.

Second: We feel that every Church in every Conference of the Convention will take the offering as voted by the Convention, and the several conferences, since this is an opportunity that every one has of making a direct contribution to missions. Heretofore, a Church might neglect the matter and still give to missions, but it is different now, and it seems incumbent upon every Church to do its best and to make a contribution to share with others at home and abroad the blessings of the gospel which keep the Church alive. It does seem that with proper effort every Church and every member of every Church would be willing to give, with gladness, one-third as much as they pay to have the gospel preached to themselves. This done, the Church will reach the quota and there will be gladness throughout the length and border of the Convention, and our mission work at home and abroad will receive new impetus, and the workers new inspiration and enthusiasm. Certainly every Church will take the offering and every Sunday School will do its best to help us reach the goal that the Convention has set for us, since it is a modest and reasonable goal, and since every dollar asked is so much needed and will accomplish so much good in the name and for the sake of our Lord.

J. O. A.

OUR JUBILEE YEAR.

Jubilee News.

The Metropolitan Christian Convention leads off with the first news we consider most worthy to place on the jubilee year page.

It is from the Everett, Pa., Earlston Christian Church, and is of a real advance step by that Church along the lines of training and Christian unity which has begun and which is to be a permanent part of their Church work for the full jubilee year, and not to stop with the year, we trust.

The pastor of the Earlston Christian Church, Rev. A. R. Webb, is president of the Ministerial Association, composed of the ministers of Everett and the surrounding country. An active worker of the Earlston Church, Mrs. Albert Calhoun, is secretary of the district Sunday School Association which covers much the same territory.

Mrs. Calhoun started the movement for an interdenominational training school of a high grade, with the standards of the International Council of Religious Education and backed by Bro. Webb and the ministers and leaders whom she enlisted as teachers. Students were secured from every Church in Everett and some from the surrounding country. These were organized with a dean and a faculty and the ministerial associations provided funds for a reference library and a year's training program for workers was outlined. Over sixty Methodist, Brethren, Lutheran, Reformed and Christian Church workers made up the school, and in the first term fifty-nine students were awarded denominational and interdenominational

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Sarah C. Nurney, relict of the late Deacon John Thomas Nurney, of the Suffolk Christian Church, was born in Nansemond County, Va., July 22, 1846, and died at the home of her son-in-law and daughter, in Richmond, Va., on January 6, 1929. Before her marriage, she was the only daughter of Hardy and Sarah Balance Norfleet.

She was married to John T. Nurney on May 3, 1862, during the Civil War. They had one daughter, Lula, who became the wife of Prof. P. J. Kernodle September 1, 1885. Professor Kernodle was at that time principal of the Suffolk Collegiate Institute. They had one son, John T. Kernodle, who graduated from Elon College, married Miss Virgie Beale, and is now the main man with his father in the Central Publishing Company, Richmond, Va. Dr. P. J. Kernodle is also managing editor of THE CHRISTIAN SUN, one of the best Church papers in this country.

Mrs. Nurney united with the Suffolk Christian Church in 1865, and her husband, from Cypress Chapel, February 2, 1867. They resided in Suffolk till the death of Mr. Nurney, August 9, 1897. Her last years were spent in the home of the Kernodles, in Richmond, Va. They were useful members of the Church, and Deacon Nurney was always active and progressive in Church work. When the present splendid Church was erected, he was chairman of the building committee.

During the Civil War, Mrs. Nurney did many acts of kindness for the soldiers. At one time, when the Federal army was entering Suffolk, she waved a flag that turned the Southern army back, and they surrounded a section of the Federal army. She nursed many Southern soldiers, and she received a letter from an old soldier just a short time before her death, saying that she saved his life and he wanted to see her once more before he died.

The Nurney home was a real preachers' home for ministers who visited Suffolk. Hospitality seemed to be a part of their very life. I spent my first night in Suffolk in November, 1882, and they sent me out to Bethlehem, where the Eastern Virginia Christian Conference met that year. Mrs. Nurney was a real home woman, and Mr. Nurney was a real Church-worker, and Lula was, too. As companions and partners, home and Church were both cared for in a way that blessed both.

In addition to caring for their only daughter, they cared for perhaps fifteen other children than their own, housing, feeding, clothing, educating, and leading them to the Church. Many of them have done well and love the Christian Church.

Mrs. Nurney was a direct descendant of Governor Wyatt. Mrs. Kernodle has a little trunk given her great-great-grandmother Wyatt by Mrs. Mary Custis Washington, and this is a source of real satisfaction as she looks into it and sees its antique contents.

Mrs. Nurney is survived by one half-sister, Mrs. Fannie Riddick, Durham, N. C.; and Mr. Nurney by one brother, James Nurney, and one sister, Mrs. C. B. Duke, Suffolk, Va.

The life of Mr. and Mrs. Nurney in Suffolk meant much more than history records. Improvements in the city, the Church and the community can be traced to his vision and work. Mrs. Nurney spent her last years in the home of Dr. and Mrs. P. J. Kernodle, and there passed on to meet her companion in that house not made with hands.

W. W. STALEY.

ELON LETTER.

The union program of the Congregational and Christian Churches received a real stimulus in the conference of the Congregational Churches of the Carolinas, held at Southern Pines, April 2-4, 1929. The North Carolina Friends, too, participated in the Conference.

The program was beautifully thought out and excellently executed. Three speakers, one from each Church, gave fifteen-minute addresses on "The Position of My Church on Christian Union." Dr. W. C. Wicker represented the Christians in the discussion of this theme.

At another session there were three fifteen-minute addresses on "The Teaching of My Church." Dr. C. H. Rowland spoke for our Church in this triune group.

At a third session, there were three addresses in the form of appreciations, each for the other's Church. Rev. Stanley C. Harrell represented us in this group and spoke our appreciation of the Society of Friends. Dr. Ensminger expressed his appreciation of our Church as the representative of the Congregationalists. Rev. Joseph H. Peele represented the Friends and expressed appreciation for the Congregationalists.

The conference also provided ten-minute presentations of the several institutions of the three Churches. President Binford presented Guilford College; Dr. E. F. Green, the Country Life Academy; Prof. Ross Ensminger and Rev. R. A. Whitten, Elon College, nad President L. H. Keller, the Atlanta Theological Seminary.

On the closing night, the undersigned presented the national union program of the Congregational and Christian Churches. Dr. J. Edward Kirby presented the Carolina program, and Dr. W. Knighton Bloom concluded with a stirring address on "Carrying It Out."

Dr. W. S. Alexander, Dr. G. O. Lankford, and Rev. J. Lee Johnson, also of our Church, appeared on the program.

The moderator of the conference was Dr. J. Edward Kirby. That means the sessions were conducted with dispatch and in the spirit of good-fellowship and brotherly love.

W. A. HARPER.

LYNCHBURG, VA.

We have been thinking for some time we would give a report through THE SUN of our work here in Lynchburg. The work is young yet, as all of us know, but none the less interesting. While the Church is at present carrying an indebtedness of \$2,000, we are straining every point possible to cancel that indebtedness. At our last quarterly conference, the Church decided to pay it off when the note comes due in this month. The congregation is comparatively small, the membership being around the hundred mark, and many of this number are children and young people, who are not able to do anything from a financial standpoint, thus leaving the actual contributing members at about 40 per cent of the membership. Never the less, we have twelve hundred dollars already pledged toward the amount. But the question that confronts us at present is, where is the remainder of the debt coming from? Eight hundred dollars yet to come! I am wondering if there are not one hundred members in the Southern Christian Convention that will give us five dollars each and help us pay our Church debt.

This debt is holding many out who would otherwise become members of the Church, and who

will join when the obligation is canceled. The Church is in a beautiful location of the city and in a growing section. New houses are beginning to be erected on every side of the Church, which bespeaks the fact that some day we will be surrounded with good homes and a source of material to draw from. The future of the Church is very promising. Will not a number of the good people of the Christian Church help our good folks here to get on their feet by canceling this indebtedness?

The congregation is to be commended for their faith in undertaking to build a Church as they have here in this growing city. If there is any one who will help us, please send your donation to the writer and the same will be turned over to the Church treasurer. We would like for you to send your gifts so they will reach us by the 24th of this month.

We began a series of revival services in our Church March 17th and continued through Easter Sunday. The writer did the preaching, but was ably assisted in song by Bro. Mc. D. Madren. The congregations were good from the start to the end of the meeting, the interest was high, the members of the Church did much visiting and personal work. As a direct result, we are expecting to receive more than twenty-five new members. Many of that number have already been received.

On Tuesday night, following the meeting, April 2nd, the membership gathered around the home of the pastor, and the first thing he or his family knew, folks were coming in the house, and you can imagine the rest. Pounded—one of the greatest sort—with just the things that make any preacher and family rejoice. We tried to express our feelings for their gratitude and remembrance, but words were lacking. Bro. Madren and wife were with the company, and after words of greeting and a full explanation had been made, the company sang some good old gospel hymns and Bro. Johnie Everas gave a beautiful prayer, and the people went home, leaving the pastor and family to rejoice over the results. May God bless these good folks and help us to help them in a substantial way.

5338 Fort Ave.

G. C. CRUTCHFIELD,
Pastor.

DOVER, DEL.

Easter was a great day in People's Christian Church, Dover, Del. Great audiences attended the morning service of worship in the Church auditorium, and the evening service in the community hall, at which time the pageant, "From Darkness to Dawn," was rendered by members of the young people's division. As a result of a program of visitation evangelism conducted by the pastor, Dr. R. C. Helfenstein, during Holy Week, twenty-two new members were received into the Church at the morning service. Six children were also christened and two young ladies baptized at this service.

The Jubilee Year program has been launched in People's Church by the pastor.

Another class of new members will be received into the Church on Mother's Day.

Delaware is beautiful now. The peach and pear trees being in full bloom and the apple trees beginning to bloom, the orchards present a gorgeous and continuous bouquet for those driving along the highways.

The annual community father-and-son banquet, sponsored by the Rotary Club, is to be held in People's Church, April 14th.

HELEN L. JONES,
Church Secretary.

A missionary Church is a growing Church, a glowing Church and a going Church.

GENERAL CONVENTION BUDGET.

The Christian Church necessarily has many lines of work, covering its entire field. The Convention itself is a great executive and administrative agency, and out of it grows all its denomination-wide departments and activities. Without it, as the central agency, no one of our departments would long continue. Indeed, they would never have come into existence. For years, an offering was taken in January for administration purposes.

The whole Church is a part of the Federal Council of Churches, and as a part of it we must furnish our share of the cost of its great co-operative work. Our Commission on Christian Unity has a great work of promoting such unity, as has no other agency, perhaps. To carry on these two lines of work, we have taken an offering in February each year.

Our Church carries on a foreign mission work in Japan and Porto Rico. It is vital and must be supported by the whole Church. Thus an offering has been taken each year in March for its support.

In the same way, evangelism is a denomination-wide movement, and an offering to sustain it has been taken in April.

We have a home mission work for Church extension, establishing new Churches and helping do the things in the homeland to help make it Christian. June is the month for taking that offering.

In like manner, an offering has been taken in October for the great work of our Christian Education Department.

It is evident that no body could be called a worthy Church or denomination and do less than promote a home and foreign mission work, and evangelism and Christian education work, a Christian unity program and maintain its own headquarters administration and share in the movements which it cannot promote alone.

These departments have reached a stage where they cannot longer be carried on by promiscuous offerings that are subject to so many varying conditions, such as the weather on a given day, the condition of the roads and season of the year, or on the interest or lack of interest of a pastor. If a Church were temporarily without a pastor, the work for the whole year suffered. Then there was no balance to the work. A more popular phase of the work, or the more able presentation of a work by some speaker, made all the other phases of the Church work suffer. No Church knew what it should give; many Churches gave nothing. There was no system for adequate, ample, or balanced provision for a denomination-wide work. Business men held aloof from such an inadequate system. Many pastors longed for a better way. Especially was this true as the work reached the place where fluctuations could no longer be adjusted. It was evident to administrators, strong laymen, forward-looking pastors that some better plan was a necessity. This is one reason why a Church should have a budget.

NOTICE.

The Halifax District Missionary Rally will be held in Virgilina, April 16th, beginning at 10 o'clock A. M. We are especially anxious that every pastor in the district be present and every Church be represented. Any one coming by rail, please notify the undersigned when they will arrive.
MRS. ALFRED HAYES,
Virgilina, Va. District Leader.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

KREISLER ON STEWARDSHIP.

Said Fritz Kreisler, the violinist, on Christian stewardship: "I was born with music in my system. I knew musical scores instinctively before I knew my A B C's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music. Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today truly is a crime against society. I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement.

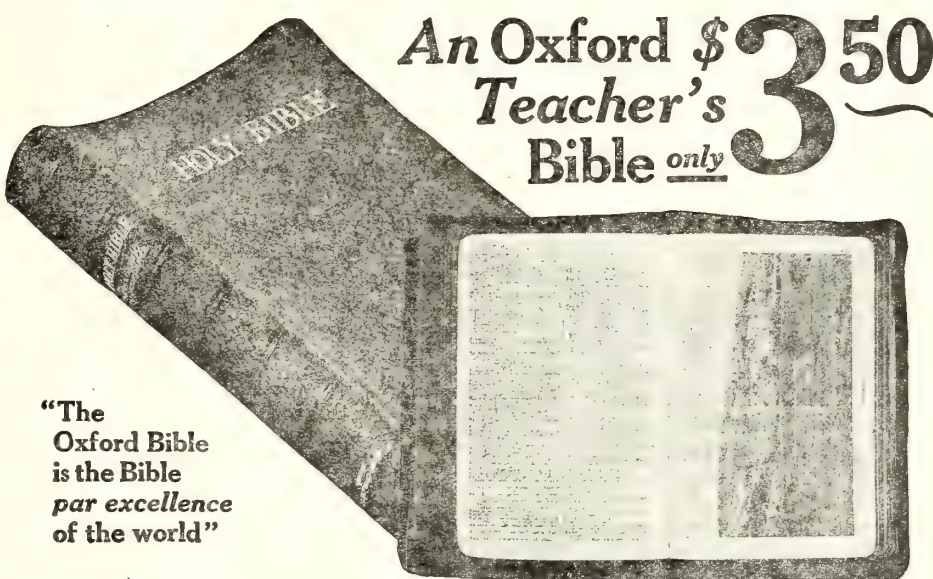
I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!—*Ex.*

DO PROTESTANT PREACHERS PRAY?
(Continued from Page 3.)

Christ, who is our Exemplar as well as Saviour and Lord. He used to spend whole nights in secret communion with His Father, and always came forth to the multitude with new wisdom and power. If He needed to pray without ceasing, how does any professed disciple of His dare to neglect the secret place of prayer? And this same Master and Exemplar bade His disciples: "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father in secret; and thy Father who seeth in secret shall recompense thee" (Matt. 6:6). A large part of that "recompense" is sure to be peace and joy of soul, and increased success is spreading the knowledge of Him and His salvation. If it is indeed true that in America there is "a non-praying ministry," alas for the Church and the world until there is a radical reform! Let each of us, both ministry and laity, take this message to heart.—*J. T. Whitley, in Virginian-Pilot.*

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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

PASTOR KIMURA TELLS HIS STORY.

(One of our Native Christian Pastors.)

My mother became a Christian when I was only five or six years old, so I went constantly to Sunday School and learned the teachings of Christ. Since this was about forty years ago, there was quite a lot of persecution, and most of the Sunday School pupils came secretly. The Russo-Japanese War came while I was a fourth or fifth-year student in Middle School. Since my ancestors were soldiers, I wanted to be a soldier, too. It would have been easy for me to become a soldier, and I knew soldiers were wise and had fame and honor, and were never financially in difficulties. But my thoughts and ambitions were turned aside, and I became a Christian worker instead. The reason for the change was because I knew an earnest and devoted missionary who was working actively for Japan's salvation. Tears gathered in my eyes as I watched that person, and I felt unworthy but very thankful for such loving help. I decided that I, too, would give my life to making Christ known in this country.

I thought that if we Christians worked with all our might to make Christ known that Japan would become a Christian country in sixty or seventy years. And I was not alone in this thought, for I have heard it from others and read the same statement in books. But as I met the real problems of the work of evangelization I began to realize how difficult it is. I wondered why, and thought much about it. Then I read a book, Nevius' "Methods of Mission Work," and I began to understand. He was a missionary in China, and his opinion stated in the book was that it would probably take 700 or 800 years to convert China. If it would take that long for China, I thought that however much we might work; however devoted to the cause of Christ we might be, without a special providence of God it would take at least 300 or 400 years for Japan.

From ages past, we have had the Shinto and Buddhist religions here, and other religions also, and because of that fact our hearts are hardened and unready to receive the truths of the Christian religion, or to receive Christ Himself. And then lately, too, Marxian philosophy has taken a strong hold on our student class, and they receive it gladly. Japan is like a great department store with the different religions and philosophies of life it offers its people. Many of the other mission countries seem empty and ready to be filled by Christ, but Japan was already full and must be emptied of much of its ancient teaching before Christ can be welcomed here. It seems to me necessary to suffer like the ancient martyrs before Christ can really be made known here.

Utsunomiya, Japan.

LIFE AND MEMORIAL MEMBERSHIP.

(Read by Mrs. W. H. Andrews, Suffolk, Va., before the One-Day School of Missions at Suffolk, April 3rd, and at Isle of Wight Courthouse, April 4th, explaining the plan and purpose of the subject the paper bears.)

The topic assigned me is "Life and Memorial membership Certificates." We have just heard our leader read from Cor. 5:14, "For the love of Christ constraineth us." Constraineth us to what?

Linking this Scripture with my topic, I would say, the love of Christ constraineth us to give "life and memorial memberships" in our Women's Missionary Societies. For example, suppose your society wishes to honor its president, or its

pastor's wife; or suppose your society wishes to memorialize a beloved member who has passed on to the great beyond. There is no better way than—perhaps none quite so good—to pay into the treasury the membership fee of \$10. Along with the fee goes the name of the person to be so honored and so memorialized. The name is entered on the roll of the Woman's Board of the S. C. C., either as a life member, or as a memorial member of the board, as the case may be.

If it is a life member, she receives a certificate of membership issued and signed by the president and secretary of the board. If it is a memorial member, the family, or nearest relative, receives the certificate.

As regards actual memberships given throughout the Convention in the past, I only know the record of the Suffolk Woman's Society. Perhaps a short sketch will be of interest. The first life membership was given in September, 1916, to our organizer and first president, Mrs. W. H. Dick. Eight presidents, and our two pastors' wives, have been so honored.

Some member of our society had a vision that it would be a fine way to memorialize our deceased members. Two such memberships were given in September, 1917. (I think these were the first memorials given in the convention.) The memory of seventeen deceased members has been so honored—two of these were sent in December of this Conference year. There are two remaining names on our waiting list. We hope to send those in and make the number four for this year.

The total number of memberships given to date is twenty-seven. The total amount of fees thus accruing is \$270.

It was my happy privilege to distribute the twenty-seven certificates and to hear, oh! so many expressions of sincere and heartfelt appreciation. This part of the work of our society is perhaps unsurpassed by any other in real heart-appeal.

The department of life and memorial memberships has another feature which is exceedingly appealing. The money contributed for this purpose is to be held in reserve in the treasury, and is to be used when needed, to take care of our retired, aged, or disabled missionaries. Those courageous ones who in young manhood and womanhood having heard the call of the Master, "Go ye," left home, loved ones and everything which seems to us so dear in our beloved country, choosing to take up their cross and follow Him to distant lands where they are spending their lives in sacrificial service—Christ's ambassadors—doing their work and ours. What a debt of gratitude we owe them!

Realizing that, as a rule, missionaries are too self-sacrificing to lay up much (if any) of this world's goods in store, for old age, it behooves us as members of the various missionary societies throughout the bounds of the Convention to avail ourselves of this splendid opportunity for real service.

My plea is that, beginning with this year, each woman's society in the Eastern Virginia Conference shall send in one or two memberships. Think what the result would be! At the rate of one membership each, twenty-nine societies would send in to the treasurer \$290. Suffolk Society sends in at least two, which would make a total of \$300 each year from one Conference for this most worthy purpose. Then suppose the seven Conferences of the Convention should do the same thing; it would not be long before we would have a fund in readiness sufficient for our day of need, which is sure to come when our missionaries have

to return home and are most likely to need some assistance in their declining years.

My friends, should we not seriously consider this matter? And then act accordingly? Let us remember that in so doing we will be co-workers with Christ—we will be prepared to care for our missionaries. We will honor our life members. We will memorialize our deceased members and we will have the comforting assurance that "In our work shall we live on."

NEWS ITEMS.

BY MRS. W. M. JAY.

Rallies! rallies! rallies!

We are just now in the midst of our spring rallies, and oh! what a fine time we are all having, meeting old acquaintances and making new friends, singing our songs, praying our prayers, listening to great speeches, having a good social time and filling our minds and hearts with new interest in the missionary work. At the last Southern Convention meeting, it was decided to give a banner to the Conference making the highest score on the following five points:

1. Greatest number of Churches on the honor roll (all four societies and apportionments paid).
2. Greatest number of new societies.
3. Greatest number of new members.
4. Apportionments paid.
5. The highest amount paid per capita.

Each of these points will count twenty, and they are to be worked out on the percentage basis. This is when the societies need to work hard to help win the banner for her district and conference. Let's all push forward and let this be a real contest.

The Woman's Missionary Society of the Hope-well Christian Church (Va.) observed the world's day of prayer for missions in a union service. Four denominations, the Salvation Army, and W. C. T. U. were represented. They report a most interesting meeting and a good crowd. "In union there is strength."

RURAL LIFE SUNDAY.

"Rural Life Sunday" will be observed in all parts of the world on May 5, 1929. The Home Missions Council, representing twenty-eight denominations in the United States and Canada, is promoting this day for the purpose of uniting the thought and interest of the Church in the following:

- (a) Prayer for God's blessing on fields and pastures.
- (b) The spiritual, social and economic welfare of the husbandman and his family.
- (c) The importance of the country Church and its place in the life of the people.

Worship suggestions for observing the day:

(a) Sermon themes for Rural Life Sunday.—The importance of rural life and work; God giveth the increase; co-workers with God; go, work in my vineyard today; preparing the soil; as ye sow, so shall ye reap; the ministry of beauty; the call of the country; the Christian farm-home.

(b) Scripture passages for sermons.—Matt. 6:25-34, 13:1-9, 18-23, 24-30; Psalms 8, 65, 103, 104, 144; Isaiah 40; Deuteronomy 8.

(c) Themes for addresses to young people.—Jesus the Good Shepherd; The Sower and the Seed; Consider the Lilies.

(d) Hymns.—"America, the Beautiful"; "For the Beauty of the Earth"; "The Lord Is My Shepherd"; "The King of Love My Shepherd Is"; "Faith of our Fathers"; "The Church in the Wildwood"; "Hark! the Voice of Jesus Calling"; "We Plow the Field"; "Jesus, Tender Shepherd"; "A Hymn for the Country Church."

Dayton, Ohio.

A. W. SPARKS, Sec'y.

OUR JUBILEE YEAR.

(Continued from Page 5.)

credit for standard work done. Out of the fourteen teachers in the Earlston Christian Church Sunday School, eight took courses and received standard credit, both from the Christian Church and the International Council of Religious Education.

Courses were given in Old Testament and New Testament, religious education in the family, teaching task of the Church and the beginnings of a special course on junior work.

At the close of the first term, it was decided to hold the school four terms per year, each term two weeks' long. The next term of the school will open the last week in April and extend into May.

Two things in this school not only show real forward-looking work, but fit into our jubilee year in a very real way. First, such a plan is training the disciples which was the heart of the last year of Jesus' ministry; and second, such a plan with all the denominations working together promotes Christian unity in a very practical way in which differences are not magnified but unity is promoted on a practical working basis instead of on a creedal agreement. For such a Christian unity spirit, Christ prayed on His last night on earth.

Is it any wonder that following such a Church and community service that the Earlston Christian Church experienced a gracious revival preceding Easter? As we go to press, we only have word of its progress, but not of its final result. Easter Sunday was set for the close of the meetings and the opening of the doors of the Church to new members. Surely the Lord will bless such consecrated work. Who will be the next?

What next while, forward-looking program can we record from our Churches for this jubilee year? Some have already sent in, telling of record attendances and offerings which are fine and well worth recording, but this jubilee page must be reserved for news of forward steps which are not to stop with one deed well done but which will start a program which is to continue through the jubilee year and on to the enrichment of the Church and the extension of the kingdom. The Everett Church has started something which will continue to enrich the life of the Church and extend the kingdom, and for that reason it is here recorded. We trust that other Churches will catch the inspiration even if that which they do is not at all like the splendid program here recorded. Let us build into the Church this jubilee year something which will remain to the glory of our master and worthy of celebrating His ministry on earth.

Following the Master.

Following the Master in the last year of His earthly ministry. In His steps for the coming week:

Sunday, April 14th—"Darkness and Storm" (John 6:17, 18).

Monday, April 15th—"Toiling in Rowing" (Mark 6:48).

Tuesday, April 16th—"Be of Good Cheer" (Matt. 14:27).

Wednesday, April 17th—"Faith in Jesus" (Matt. 14:28, 29).

Thursday, April 18th—"Fear of the Waves" (Matt. 14:30).

Friday, April 19th—"Master of Wind and Wave" (Matt. 14:31, 32).

Saturday, April 20th—"Thou art the Son of God" (Matt. 14:35).

An April night of A. D. 29.

It is dark and a storm is brewing.

The little band of disciples huddle together in the boat. It has been a strange day. That morning they had crossed the sea with Jesus and had been followed by the multitudes whom He so miraculously fed. Then came the popular upris-

ing of the people to force Him to be king. Somehow, in the confusion, He had disappeared after urging them to depart in the ship for the other side. Now it was night and the threatening wind and storm was before them. A storm on Galilee in daylight was to be avoided, but when darkness was added, the danger was doubled. For hours, they had fought the angry sea. They were "toiling in rowing" and ready to give up completely.

They had lost their sense of direction in the dark and with the contrary winds. The journey of only five or six miles could have been covered by these skillful oarsmen in an hour or two by daylight and a favorable sea, but now it is the "fourth watch"—3 o'clock in the morning and still no land in sight and the storm wilder and more fierce than ever.

Where is Jesus?—Coming!

They had been tossed that day from the very heights of triumph and pride in their Master down to the very gates of death. The sea and the storm seemed determined to engulf them. Where was the Master now? Why did He leave them in such a strait and—but what is that out on the waters? A Spirit! "And they cried out with fear." What else could it be that could out-ride that terrific storm and use the angry waves for stepping-stones? But a sweet, gentle, familiar voice comes to them over the troubled sea, which says: "Be of good cheer; it is I; be not afraid."

Peter first loses his fears and recovered his faith when he heard that voice which he loved and trusted. He shouts to him and asks to share the danger of the sea with his Master. Jesus' one word of "Come" was enough to start him on his way.

This is just another lesson in their last year of school with Him as their most intimate Teacher. Just another lesson that no matter how dark the night nor how seeming strong the wind and wave that Jesus still lives and He is Master of all.

We forget so easily and so soon. The way He led us and fed us a little time back is forgotten in the present threatening hour. Martin Luther's wife asks of him in one of his days of deep depression: "Is God dead?" If he lives and loves us, let us trust Him. May we later disciples of His join those earlier ones in learning this lesson of trust.

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RECOMMENDED PLANS AND PROGRAM

February, March—Foreign Mission Months

THE SOUTHERN CONVENTION, in its Richmond Session last year, made February and March "Foreign Mission Months" for educational and informational purposes, culminating in an offering from all the Churches for Missions at, or on the nearest possible Sunday to, Easter—March 31, 1929. The goal set for the offering—Home and Foreign Missions—from Sunday Schools, and Churches, and individuals is \$33,000; Woman's Societies, \$12,000—total, \$45,000. Inasmuch as the entire amount thus asked must be raised by voluntary offerings, the Conferences, in their recent sessions, in which the matter was discussed, adopted and recommended to the Sunday Schools and Churches the following method to be pursued in reaching their quota of one-third as much for Missions as for pastor's salary:

FIRST: When a Church uses the Budget Plan, write into that budget one-third the amount of pastor's salary to go to Missions, and send this in monthly or quarterly.

SECOND: If the budget is not used, canvass the individuals of the Church and Sunday School to find out how much each will give to Missions and when, entering the same on a card prepared for the purpose and which may be had of the Mis-

sion Secretary, Elon College, N. C.

THIRD: Where neither of these plans is adopted, then endeavor to increase the offering from the Sunday School, and at or about Easter have a Missionary Rally and try to raise the entire amount of the quota at that one service, in conjunction with the monthly offerings from the Sunday School for the year.

Each Church and Sunday School should use one or the other of these plans.

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Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson III—April 21, 1929.

COMFORT FOR GOD'S PEOPLE.

GOLDEN TEXT: "As one whom his mother comforteth, so will I comfort you."—Isa. 66:13.

LESSON: Isa. 40:1-11.

DEVOTIONAL READING: Psa. 30:1-5.

What is comfort? Some think of it in terms of physical ease and convenience. To take off one's shoes and to put on one's "comfies" or "comfort slippers," to ease back into a big, soft armchair, or to lie down on a couch, to turn on an electric fan in summer, or to sit before the fireplace in winter—these are typical examples of what some folks call comfort. Our homes, our places of work, our automobiles, our theaters, are designed to afford comfort in terms of physical ease. Or one may think of comfort in terms of financial independence. We often hear some one say that a man is in comfortable circumstances, meaning that he is well fixed financially. But there are other senses in which we use the word comfort. We sometimes think of it in terms of something soft and merely sentimental. Much of what passes for comfort is not real comfort at all. It is a superficial, sentimental, softening thing. Comfort in its highest sense means primarily "to bring strength" or "to bring courage." The root idea of comfort is not so much to soothe or to pacify, but rather to help one to endure manfully, to impart strength to bear up under whatever one faces or must endure. Comfort of this sort does not, of course, lack the qualities that soothe and satisfy, but it does far more than simply soothe. Perhaps it can be said that comfort is not an anaesthetic but rather a stimulant. The person who brings real comfort is not the person who comes in and says soft words, but the person who comes in and inspires a strong heart.

Whence is comfort? Comfort usually comes, of course, through people. But ultimately, comfort comes from God. One of His qualities is comfort. He is referred to as "the God of all comfort." And he who has the fine art of comfort has a quality that is distinctly God-like. Comfort comes, too, from God's Word. Whatever things were written were written among other things for our comfort, says the inspired writer.

But why comfort? The inspired writer also tells us that. God comforts us, that in turn we might comfort others. "The God of all comfort, who comforteth us in all our afflictions, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." Like any other gift of God, comfort is given us, that we may give to others.

One does not have to look far to find some opportunity to serve as a comforter. All around us there are heavy hearts and broken lives. And he who can go to all such and manifest the spirit of genuine interest and sympathy, who can inspire within all such a new spirit of hope and of resolution, who can cause people to thank God and take new courage—such a one is indeed a minister of the Host High.

"Ask God to give thee skill in comfort's art, That thou mayest consecrated be and set apart, Unto a life of sympathy!

For heavy is the weight of ill in every heart: And comforters are needed much, of Christ-like touch."

—Lucy Larcom.

One of the sources of comfort which the prophet used in helping the exiles was the sure foundation of the Word of God. "The grass withereth and the flower fadeth, but the word of God endureth forever. Let all those who are cast down remember that the eternal God is our Refuge and that the Word of God standeth sure.

Another thing which the prophet emphasized was that we are road-builders for the King. We are to build His highways and we are to make His roads straight. He who is faithful to his Church is thereby helping to prepare the way for the coming of the King.

There is to be no half-heartedness about the matter, either. We are to get up on a high mountain—a place of vantage and of vision, and a place from which we can proclaim the good news. When we have the good tidings, it is a sin to keep silence.

Our hope is in the fact that He who is the Good Shepherd goes before us to lead us in green pastures and beside still waters. He is the door by which we enter into a larger, fuller, richer life. And He will see to it that those who are weak and those who are less mature shall have that constant personal oversight which will lead them unto the fold at last.

CHRISTIAN ENDEAVOR.

Sunday, April 21, 1929.

TOPIC: "The Wonder of the Bible."—Isa. 55: 8-13; Matt. 5:17-19; 2 Pet. 1:19-21.

Some Bible Hints.

The Bible contains the thoughts of God and the purposes of God so that we may know them and ally ourselves with them (v. 8).

What God says goes, because it is in line with the forces of the universe. That is why the word accomplishes its purpose (v. 11).

The word of God is a progressive revelation. Abraham knew less about God than did Paul. Every age should step beyond the previous age (v. 17).

Inspiration is a miracle—the mind of the other world flowing into this world. This alone makes the Bible a wonderful book (vs. 19-21).

Suggestive Thoughts.

Take the wonder of God speaking to man at all. Without His voice to direct us, we should be in fearful darkness.

The wonder of the Bible preservation. It is probably the oldest book in existence and the most carefully preserved. This is one service the Jews did for us.

The wonder of its message, the love of God. For that is the central theme. Without it, who would have dared to say, "God is love." That declaration is revolutionary.

The wonder of its effects on man. The man who reads the word humbly and sincerely is transformed. Contact with heaven produces heavenly character.

A Few Illustrations.

When dying, Sir Walter Scott asked his son-in-law to read something out of the Book. "What book?" he was asked. He replied, "There is only one Book—the Bible."

The Bible is a library of sixty-six books, written in different centuries over a period of centuries, yet it makes one Book and contains one message. This is a literary miracle. There is nothing else like it in the world.

Take the wonder of its age. It is alive, vital, up-to-date today, the world's "best seller." Books written only a few years ago are forgotten. Why is this one remembered? It is divine.

Take the wonder of its interest. It interests all ages from childhood to old age. Children love its stories; age relies on its comfort and promises.

BACK TO GOD'S PROGRAM.

"Back to God's Program" was the call of Dr. J. Powell Tucker, pastor First Baptist Church, Raleigh, to more than a thousand women gathered in High Point, N. C., from every section of North Carolina, in their annual convention, which is meeting in the Green Street Baptist Church.

Despite the rains and blustery weather, delegates and visitors from near and far poured into High Point for the convention. The feature of the first morning's session will be the address by President F. P. Gaines, of Wake Forest. The feature of the first night session was the annual conversion sermon by Dr. Tucker, who thrilled the great audience of ladies, with a sprinkling of men in it, by calling attention to the grave danger of utterly misplacing the emphasis in the program of the denomination on something else than missions, which is the supreme thing in God's program.

Dr. Tucker charged that the Churches are merely playing at evangelism and missions, while they are turning their attention to building fine Churches and in doing social service work. "We would not do any less," he said, "for our orphanages, hospitals and schools, but these objects in our program are not the ancestry of Christianity. They are its posterity, and we commit denominational suicide when we starve and impoverish the mother force which gave birth and which alone can nourish them all.

"The one hope of the denomination is to conform to the plan that will bring Christ Himself to the rescue of the multitudes on which he had compassion. Men will deny themselves and sacrifice under the spell of His presence, and His presence is conditioned solely on their faithful discharge of the great commission."—Greensboro Daily News.

ONE PASTOR MADE HAPPY.

The members of the Suffolk Christian Church made their pastor very happy on Easter Sunday when they "went over the top" in their special Easter offering for home and foreign missions. It had been agreed that our Church would raise the suggested quota—one-third of the pastor's salary—over and above the regular monthly Sunday School offering for missions (\$25 a month), which could have been counted on the quota. The treasurer of the Church had already sent in two hundred and thirty-three dollars, so six hundred dollars remained to be raised through the special offering on Easter Sunday. The members of the Church responded in such a splendid way that this goal was not only reached, but surpassed.

One of the most encouraging features about the offering was the large number who had a part in it. Even the children of the beginners' department in the Sunday School were represented by attractive, special envelopes containing their gifts for the work in the Master's name. When the financial secretary called me early in the afternoon and reported the good news, I thanked God and took new courage. If there are Churches which have not yet taken the offering, let it be said that there is no surer way of making glad the hearts of their pastors than to respond generously and fully to this special call.

H. S. HARDCASTLE.

Suffolk, Va.

UNION IN INDIA.

Dr. McConaughy, stewardship secretary of the Presbyterian Church and a representative of the United Stewardship Council of America, is on a stewardship mission to the Far East. This has given him a wonderful opportunity for a bird's eye view of the Church in India. He writes the following to the members of the United Stewardship Council concerning Church union:

"In Church union, progress is most marked. Sitting in, as I have been allowed to sit, at the meetings of one council after another, I have thanked God and taken courage in view of what I have seen and heard. Among missionaries with varied backgrounds—national and denominational; Scotch, Irish, English, Welsh, Canadian, American and Australian; Wesleyan, Presbyterian, Congregational, Anglican—I have found it impossible from the proceedings, to identify the various types. The boundary lines have simply disappeared, and all are "one in Christ Jesus." Of course, there are conspicuous absences; some sections of the Church are not included which should be in the union. Others offer to unite on terms which seem to me to demand sacrifice of principle, and that would be much too high a price to pay. But the tide is coming in, and the Church of Asia is leading the way for the rest of the world."

I am passing this on to our readers at the opening of our jubilee year to help us all to rejoice in the fact that our Lord's prayer is beginning to be answered. This has been the prayer of our people for a century and a third. How this ought to inspire us to make this the best year in our history, spiritually, financially, enthusiastically!

WARREN H. DENISON.

VALLEY LETTER.

Palmyra.

A very beautiful and impressive Easter program was conducted at Palmyra Christian Church on the evening of Easter Sunday. The program consisted of special music, recitations and a short address by the pastor. The Church was beautifully decorated, following the color scheme of white and green. Special mention should be made of Mrs. W. M. Newlin, who had the supervision and training of the children. A revival has been conducted at Palmyra and new officers elected. The prospect seems to be brighter for some constructive work for the King's glory.

High Point.

The revival resulted in fourteen additions to the Church. Four new deacons have been elected and are to be ordained at the next appointment. Trustees and officers have been elected. This Church gave their pastor two nice chickens and sixteen jars of canned fruit at the close of the meeting.

Whistler's Chapel.

There were three additions to the Church at the close of the revival. A wide-awake C. E. Society, under the leadership of Bro. Dean, is doing good work. This Church also pounded their pastor with good things to eat.

B. J. EARP.

THE SUN LETTER.

We must raise for THE CHRISTIAN SUN during the months of April, May and June the sum of \$1,228.73. To do this will take the united effort of all our subscribers and friends. If everybody will lend us a helping hand it can be done. Let every pastor send us some renewals and new subscribers. -It will assist us very much.

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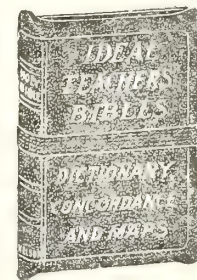
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THAT GREAT WORD, "DUTY."

"As the duty of every day required."—2 Chron. 8:12-16.

This phrase is used twice in the account of Solomon's temple services, and Solomon was indeed a wise man. Solomon knew that the hardest duty is the daily duty. Splendid duties, exceptional tasks, are thrilling and rewarding, but it is the daily duties, humdrum as they are, that develop character.

"Certain words," says Dr. Charles E. Jefferson, "ought to be kept bright in the mind and vital on the lips, and one of them is 'duty.' It ought not to be supplanted by the softer word, privilege. The note of binding or obligation is muffled in the word, privilege, and it is just this note which our generation peculiarly needs to hear." And he is right.

Ease and pleasure are to be found in the train of duty, and nowhere else. There is a false ease, a false pleasure, which run from duty; but that ease proves irksome and that pleasure becomes a pain. Let us honor duty, and be sure that then duty will honor us.

Prayer.—Teach us, O Lord, to love the path of duty as Thou wouldst have us do, and even at the sacrifice of passing worldly pleasure. *Amen.*

TUESDAY.

RICH MEN'S RAIMENT.

"He may prepare it, but the just shall put it on."—Job 27:13-23.

Woodrow Wilson used to enjoy telling the story of a very rich man, who remarked pompously that he had four servants whose sole duty was to look after his sea bathing. "The first," he said, "has charge of my bathing-suits; the second takes care of the bath-houses, and the third acts as a kind of life-guard to me." "But the fourth—what does he do?" asked a listener. "Oh, he takes my bath; sea-bathing always has a depressing effect on my heart."

That story is like our passage in Job, which pictures a wicked rich man as having much rare raiment made for himself, but just men put it on and he goes naked. Let us ask ourselves how thoroughly we are using and appreciating the good things which God gives us. We may be spending our lives in envy of others while we shut our eyes to our own splendid possessions. It is safe to say that all of us, if we should once set ourselves to enjoying what is ours to enjoy, would find our lives overflowing with unimagined happiness.

Prayer.—Teach us, Heavenly Father, not only to appreciate Thy boundless generosity ourselves, but to teach others the wonderful ways of God's love and kindness to all who serve Him faithfully. *Amen.*

WEDNESDAY.

WHAT DOES GOD LOOK LIKE?

"God is love."—1 John 4:8.

If God is a person, He must have some sort of personal appearance. I pictured God as a stern-

looking person, on the lookout for some sin on my part and ready to punish me if I didn't look out. I believe that my picture of God is the picture that millions of human beings have carried with them all their lives. It is the picture of a policeman more than the picture of a Heavenly Father.

I don't believe God looks like an old person. I have come to think of Him as young and smiling. Have you ever seen any artist pictures of God smiling? I never have. They are all pictures of stern majesty. I am going to believe that if God is love, He looks like it. And He is eternally young.—C. M. S.

Prayer.—Dear Father, make us to see Thee in every-day life, and know Thy love in its fullness. *Amen.*

THURSDAY.

WHAT WE ARE.

"Grow in grace and in knowledge of the Lord and in the beauty of holiness."—2 Pet. 3:18.

"Better living" is not a matter of automobiles and radios. We have not yet achieved the voluptuousness of Calgula's Rome. Babylon was relatively as rich as modern America. Better living is of the head, rather than of the stomach. It is not what we did, but what we are.

Prayer.—Dear Lord, our God and our Father, as the days come, and as what they bring us come, and as conveniences and pleasures come; yea, as inconveniences and misfortunes come, hold us fast, make us humble. *Amen.*

FRIDAY.

QUIETNESS AND CONFIDENCE.

"In quietness and confidence shall be your strength."—Isa. 30:15-21.

The strong man is never a blustering man. Thoughtless persons confuse noise with power, but the really powerful forces, like electricity, heat, chemical action, gravity, and life, are all silent.

Dr. John Hall once wrote: "The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet." That is the same as Isaiah's fine saying, "In quietness and in confidence shall be your strength."

Confidence is the basis of quietness. It is impossible to be serene if one is not sure of one's self and one's foundation. And the only lasting confidence in God. Only the life that is established on God is based on the eternal rock, the Rock of Ages.

Prayer.—Heavenly Father, we want to be strong. We want to be at peace. We want to be firm and sure. And so we turn to Thee. Place beneath us Thy everlasting arms. Forbid that we should have any other reliance. Grant that we find in Thee our unshaken stronghold. For Christ's sake. *Amen.*

SATURDAY.

RIGHT RELATIONSHIP.

"He that hath begun a good work in you will perform it unto the day of Christ."—Phil. 1:6.

One may fall, "but they that trust in the Lord shall renew their strength and shall not faint" (Isa. 48:31). For "God is faithful and will not suffer you to be tempted above that which ye are able." Thus, one is good only as he stands in right relation to Jesus Christ, and bad only as he closes his heart to Christ. Believing that God has begun a work in each of us and that He is able to carry it to a finish if we trust Him, we

find that life at its best is a league with Him. There is not a single phase that does not challenge our manhood. We live in love or hate, desire or apathy, imagination or facts, and he is blind who does not see in these his opportunity to honor God and materially assist in making wrong things right. The keenest regret any one has is when looking back over life sees his blunders and sins and that he turned away from his golden chances and realizes that now he can't.

"Of all sad words of tongue or pen,
The saddest are these:
It might have been."

Prayer.—Dear Father, spread Thy hands of love and benediction over us. Forgive us and bless us. Give us alertness to best things, inspiration for achieving them, and crown our lives with Thy success. *Amen.*

SUNDAY.

IMPELLING BELIEF.

"This is His commandment, That we should believe in the name of His Son, Jesus Christ, and love one another as He commanded us."—1 John 3:33.

Believing is our highest privilege. Disbelieving is not only a personal loss, but disobedience. There is no neutral ground in settling the questions which Christianity introduces. "He that is not with me is against me." This is hard for some to realize. There are so many pleasant things in life which one often feels he has to give up if he is to commit his way unto the Lord. But the fact is we have to give up nothing; that is, we are saved the trouble and pain of giving up things by just walking in the heavenward way and the wrong things give us up. Such a decision puts new desires in the heart. Old things pass away and new things are our delight. Sam Jones was once asked to demonstrate this. "I can't," he said; "get on and try, and the demonstration will be your experience." To give the Lord a fair trial out of our hearts is our best understanding and richest experience. If the righteous are scarcely saved, with all their zeal, where shall the hesitating man appear?

Prayer.—O Lord, satisfy us with Thy mercy, so that we who have merited everlasting and voiceless sorrow can sing and be glad all our days. Establish thy beauty in our lives and the work of Thy hands. In the name of Jesus, we ask it. *Amen.*

MISSION RALLIES.

Missionary rallies for the North Carolina Woman's Missionary Conference:

Halifax District—Virgilina, Va., April 16th; superintendent, Mrs. Alfred Hayes, Virgilina, Va.

Lee-Chatham District—Turner's Chapel, April 18th; superintendent, Mrs. Doyle McFarland, Jonesboro, N. C.

Randolph District—Ramseur, N. C., April 20th; superintendent, Mrs. I. H. Foust, Ramseur, N. C.

Durham-Wake District—Chapel Hill, N. C., April 23rd; superintendent, Mrs. G. H. Leonard, Chapel Hill, N. C.

Vance-Warren District—Liberty, April 25th; superintendent, Miss Margaret Alston, Henderson, N. C.

It is desired that the pastors shall attend the district rally in which are the Churches he serves. The Churches are asked to send representatives, even if there is no organization in them. In this way we can make these meetings representative.

MRS. C. H. ROWLAND, Pres.,
N. C. Woman's Missionary Convention.
Greensboro, N. C.

Christian Orphanage

Dear Friends:

It is a busy time at the Christian Orphanage. The weather has been clear and warm for some days, and making garden has been claiming our attention for a week. Keeping something planted so we will have vegetables all the time after the first come in is a job that takes real planning. But if we have good seasons we generally keep something to eat all through the year fresh from the garden. We are trying to beat the bean beetle this year and get an early crop of beans before he appears. We are trying a new idea this season in a small way to see if it is a success. We are trying mulch paper for early cabbage and tomatoes, and if we find it will grow vegetables quickly it will be great for the Orphanage.

Our good women certainly were good to us in sending little dresses for Easter. The following have been received since our last report: Ladies' Aid Society, Mrs. J. C. Johnson, Springfield, Ohio, 15 dresses, 1 scarf, 2 hats; ladies of Beulah Church, Wadley, Ala., 4 dresses, 1 shirt; Ladies' Aid Society, Antioch Church, Fairfield, Iowa, 15 dresses; Mrs. L. E. Carlton, dresses and clothing for little girl.

C. D. JOHNSTON, *Superintendent.*

REPORT FOR APRIL 11, 1929.

Brought forward \$3,509.13

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Hopedale 3.00

Eastern N. C. Conference:

Fuquay Springs \$ 7.25

Damascus 2.75

..... 10.00

Western N. C. Conference:

Pleasant Hill \$ 6.63

Smithwood 1.31

..... 7.94

Eastern Virginia Conference:

Old Zion \$20.00

Mt. Carmel 6.39

Oakland 4.00

..... 30.39

Georgia and Alabama Conference:

Richland 1.50

Alabama Conference:

Lanett 5.50

Special Offerings.

Mt. Lebanon Church, Va. \$15.00

Damascus Church, donation 10.00

E. M. Davenport, support children.. 37.50

T. B. Roberts, support children.... 12.00

Mrs. Chas. N. Johnson, Varina, N. C. 5.00

C. M. Howard, support of children.. 20.00

Primary Dep't, Christian Temple... 10.00

Men's Bible Class, Christian Temple 15.00

Mrs. J. U. Newman, for hay..... 3.00

..... 127.50

Grand total \$3,694.96

THE MISSION OFFERING.

WEEK ENDING APRIL 6, 1929.

Sunday Schools.

Previously acknowledged \$2,544.89

Oakland, Suffolk, Va. 5.00

Wake Chapel, Fuquay Springs, N. C.... 5.25

Hanks Chapel, Pittsboro, N. C. 10.56

Richland, Ga. 1.00

Berea, Elon College, N. C. 2.00

Seagrove, N. C. 1.50

Amelia, Clayton, N. C. 3.80

Pope's Chapel, Youngsville, N. C. 2.02

Elm Avenue, Portsmouth, Va.....	25.00
Auburn, N. C.	5.60
Henderson, N. C.	8.07
Morrisville, N. C.	3.50
Ether, N. C.	9.08
South Norfolk, Va.	51.40
Palm St., Greensboro, N. C.	6.00
Hopedale, Burlington, N. C.	2.46
Ebenezer, Cary, N. C.	2.00

Total since September 1, 1928..... \$2,689.13

Individual and Church Collections.

Previously acknowledged	\$1,398.74
Biscoe, N. C.	6.36
Pleasant Union, Ramseur, N. C.	4.25
Holy Neck, Holland, Va.	169.32
Holland, Va.	414.00
K. C. Rountree, Bosley, N. C.	5.00
St. Luke's, Dover, Del.	3.00
Seagrove, N. C.	7.18
Youngsville, N. C.	5.66
Johnson's Grove, Courtland, Va.	9.02
Old Zion, Working Circle, Norfolk, Va.	20.00
Old Zion, Norfolk, Va.	32.16
Morrisville, N. C.	10.00
Randleman, N. C.	12.42
Ingram, Va.	35.00
Suffolk, Va. (add'l)	600.00
Fuller's Chapel, Henderson, N. C.	15.00
Henderson, N. C.	18.15
Mrs. W. H. Gregory, Norfolk, Va.	5.00

Total since September 1, 1928..... \$2,770.26

Summary.

Previously acknowledged	\$19,761.02
Sunday Schools, regular	144.24
Individual and Church collections.....	1,371.52

Total since September 1, 1928..... \$21,276.78

J. O. ATKINSON, *Sec'y.*

NOTICE.

The Vance-Franklin and Warren District Missionary Rally will be held at the Liberty (Vance) Church, Thursday, April 25th, beginning at 10 o'clock A. M.

I want every pastor in the district to begin making plans, so that he will be able to attend the rally; and also every Church to begin making plans to send delegates, whether they have a missionary society or not. I am so anxious that every pastor in the district attend the rally and every Church be represented. Let us heed the theme for our rally this year, "The Call of the Master," and get busy in the mission work and attend the rally, thus making it the best that we have ever held in our district.

Don't forget the time and place—Liberty (Vance) Church, Thursday, April 25, 1929.

MARGARET ALSTON,

Henderson, N. C., R. 1. *District Leader.*

NOTICE.

You read magazines, farm and daily papers. I sell subscriptions to help support my family. I would not ask you to add any periodical just to help us. However, when you renew those you now take, please send, through my agency, the same amount you would send publishers. You can make checks payable to publisher, but send to me. Publishers do not allow any reductions from their offers. However, on all orders received from CHRISTIAN SUN readers at publishers' offers, I will personally donate 10 per cent of total order to any Church, auxiliary or cause they may suggest. This may also apply to many daily papers in Virginia, North Carolina, South Carolina and Georgia. I handle many of the leading dailies in these States. Will be glad to send you catalog and list on request.

Prospect, Va.

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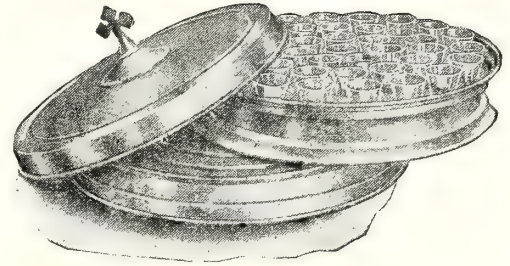
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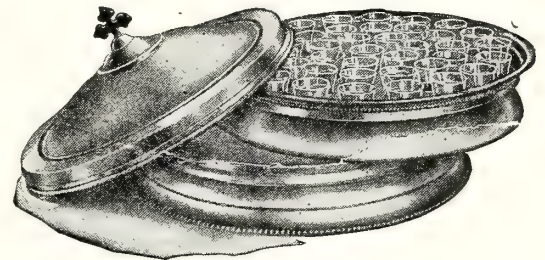
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Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60
No. 2—Broad rim	1.60



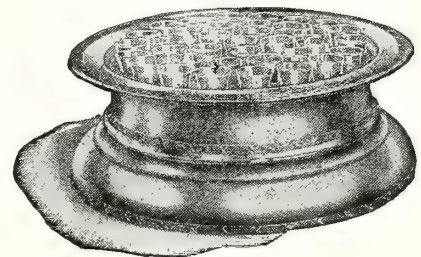
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Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
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(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plate; fits Silver Tray 90...	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90..	14.00



Bread Plate No. 3—Narrow rim	\$ 9.00
No. 4—Broad rim	9.00
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THE FIELD IS THE WORLD.

The first missionary boat that ever sailed from the love and light of home to a foreign port bore the Lord Jesus Christ. The Father knew and the Saviour knew the needs of that age and of every age. His call to us is large and commanding—a call to share the spirit and purpose of his own mission to mankind.

The instructions are definite, "Go ye into all the world." A Sufficient Saviour for all the world is not an insufficient Saviour for any part of the world. That first Church refused to shrivel up the command of Christ—"to every creature" merely to a few individuals in every nation. If Christ is good tidings for all, what right have we to withhold Him from all people?

The peril of the Church has ever been shortsightedness, selfishness. "If any man have not the spirit of Christ, he is none of his." A man who doubts the final triumph of Christ is not a Christian, and needs to be born again. The army of occupation, boasting of apostolic succession, must become the army of conquest, boasting for sacrificial succession, manifesting that same quenchless zeal for the salvation of the world for which he died, as did those first disciples.

We enlisted on God's terms. His Son, on that day, became the Captain of our salvation. His command is, "Go!" We must either obey His command or cease calling Him Lord.

Jesse Wilson, of the Student Volunteer Movement, says, "That religion which is best for any people is the one best for all. If the people of other parts of the world do not need Jesus Christ, neither do we need Him, and if we do not need Him, neither do they. The truth is, we all need Him, and for the same reason: 'to save man in the face of his sin-tormented life everywhere.'"

"How shall they believe in Him whom they have not heard?" The Jerusalem Council, assembled on the Mount of Olives this last year, answered that question as follows: "As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of co-operation between the Churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life."

Each Christian pastor has a definite responsibility for presenting and interpreting this call to every Church of Christ and each and every Christian in each Church throughout the whole world. "If the trumpet give an uncertain sound, who will advance to the battle?" Standing among the graves of our heroic dead, our sainted leaders, our martyrs and missionaries who fought a good fight and finished the course, kept the faith, and have received the crown of righteousness; "surrounded by so great a cloud of witnesses," our Churches, our brethren, should rise to unparalleled heights in spirituality and in giving, and in carrying out the program of our Lord and Master. —Chas. R. Scoville, in *World Call*.

A BLIND MAN WHO SAW CLEARLY.

On one of the prominent corners of the city of Indianapolis a blind man sold newspapers for a number of years. On Sundays he and his wife, whose sight was also defective, were unfaithful in their attendance at the Central Christian Church and Sunday School, of which they were members for the last seven years.

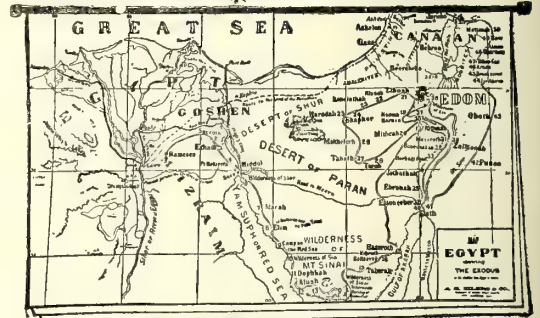
In one of the Church's annual every-member

canvass the wealthiest member of the congregation and another man had on their list the name, W. S. Nelson. The address took them to a tenement building of an indifferent sort and to an upper floor of the building. When the door was opened, the spokesman of the pair of canvassers recognized the blind news-seller whom he had helped to get a favorable location for his daily work, and began at once to apologize for calling on him. "We ought to be bringing something from the Church to you instead of asking you to contribute something to the support of the Church." Mr. Nelson would hear no more of this, but insisted that they sit down, and then said, "There is no money which my wife and I pay out that gives us more satisfaction than the fifty cents a week which we contribute to the Church and the twenty-five cents to the Sunday School. If the time ever comes when we cannot do this and have three meals a day, we will live on two meals a day and continue our contributions."

After Mr. Nelson's death, his Church envelopes were found filled out and ready for the remaining Sundays of the month. Some one suggested to Mrs. Nelson that she would need this to apply on the funeral expenses, but she insisted that it had already been consecrated and could not be taken back. Thus did the blind man see more clearly than most of those who are blessed with what they consider perfect vision.—*World Call*.

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ATTENTION
AND
APPROVAL

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Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the

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ST. MATTHEW 2 The three wise men

carrying away into Babylon and from the carrying away into Babylon unto Christ are fourteen

ing interpreted it, God with us.
24 Then Joseph being raised from sleep, did as the angel of the Lord had

- | | |
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OBITUARIES.

BAILEY.

Infant son of G. B. and Julia Spivey Bailey, went to his reward on March 4th, and the body was carried to Rocky Hock M. E. Church for interment, where the services were conducted by the writer in the presence of relatives that shared the sorrow of these young parents. May God bless those who weep.

C. E. GERRINGER.

MARLEY.

Mrs. Fannie L. Marley passed to her reward March 14, 1929. She was 69 years, 10 months and 10 days old. She made her home with her daughter and only child, Mrs. W. A. Ward, of Elon College, N. C., who preceded her in death two months and twenty-two days.

She is survived by two sisters, Mrs. Joe Kemp, of Ramseur, N. C., and Mrs. W. H. Leonard, of Salisbury, N. C., and one brother, E. J. Forrester, of Independence, Mo., and many other relatives. She was a splendid type of Christian womanhood.

May the Heavenly Father bless and comfort the loved ones. Burial services were held in the home by the writer, assisted by Dr. W. S. Alexander, and interment was made in Randolph County beside her husband who died thirty years ago.

T. J. GREEN.

PITTMAN.

A death that has caused a great deal of sorrow was that of Miss Annie Mary Pittman, oldest daughter of the late Ernest W. and Mrs. Mable Pittman, who was born March 2, 1913, and went to her reward March 15, 1929, age 16 years and 13 days. Miss Pittman had been ill for three weeks, and suffered a great deal, yet she bore her sickness with grace and fortitude, and was conscious until near the end. Early in life she united with Millfield Baptist Church, and was active in the services thereof and loved it dearly. She was a member of the seventh grade of the Ivor School, and was loved so much, which was expressed by the large crowd of school and classmates that attended her funeral.

The funeral was in charge of the writer, pastor of Ivor Christian Church, due to the illness of her pastor, Rev. W. T. Hall, and was conducted from her home, near Ivor, Sunday, March 17th, at 3 P. M., in the presence of a large number of relatives and friends who were deeply grieved by her going. The body was placed in the family cemetery under a profusion of flowers that spoke of the respect in which she was held. She is survived by her mother, three brothers, six sisters, and a host of relatives and friends who feel keenly their loss by her going from among them.

C. E. GERRINGER.

MATTHEWS.

Mrs. Annie Marshall Matthews was born May 14, 1873, and died February

14, 1929, age 55 years and 9 months. about twelve years old, and remained a variety, but ever faithful to Christianity. She was married to Mr. L. K. Matthews loyal and faithful member till death. She The burial services were conducted from July, 1904. To this union were born the was a liberal supporter of the Church. the home, in Germanton, N. C., and following children: Marshall, Franklin, Her Church loyalty was not an incident Salem Chapel Church, in the presence of Sallie, Reuben and Annie. Her children in her life, but a continuous living ex- a large circle of loved ones and friends. survive her; also four brothers and two perience. She inherited a great faith The flowers were many and beautiful. sisters. Her husband preceded her in from her father and mother, and, like Rev. Dr. Weaver, of the M. E. Church, death September 13, 1927. For years that found in Lois and Eunice and lived Winston-Salem, N. C., assisted in the services at the Church. The casket was and a number of times her condition re- by her. She was loyal and faithful to placed in the silent grave by the side of quired hospital treatment. With all her the Church of her choice because she her husband, and the beautiful flowers weakness and suffering physically, it fail- loved Christ who founded the Church. covered the new-made grave and gave a touch of tender completeness to all the ly. She was full of zeal and determina- She lived a daily testimony of her love services. May love and loyalty keep the tion. She was reared near and joined for Him. She was a loving wife, a good dear children.

Salem Chapel Christian Church when Her life was of the simple, old-time

JAS. L. FOSTER.

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Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 E. Broad Street, Richmond, Va.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

WILKINS.

Early Sunday morning, February 24, 1929, the death angel knocked at the home of Bro. J. T. Baines, of Cypress Chapel, Va., and Almedia Baker Wilkins, widow of the late Frank Wilkins, born January 18, 1846, fell asleep in Jesus. She was spared to the ripe old age of eighty-three years, one month and six days. For several years before her going, her health was poor, and she was a constant sufferer. Yet she bore it all patiently and her faith in God was never shaken. Those who knew her best, loved her most, and "she walked with God."

Sister Wilkins leaves to mourn her going, one daughter, Mrs. J. T. Baines; five grandchildren and five great-grandchildren. Funeral services were conducted by the writer at Cypress Chapel Christian Church, where she was a member, on Monday, February 25, 1929, and inter-

ment was made in the family burying-ground. During the services the Church choir rendered special music. Mrs. C. W. Rountree and Miss Mary Sue Parker sang, "Beautiful Isles of Somewhere." May the Great Healer heal and comfort the broken-hearted.

R. E. BRITTLE.

WELLS.

Mrs. Annie L. Wells, daughter of James and Emeline McSherry, was born August 7, 1855, and died March 5, 1929, age 73 years, 6 months and 28 days. When young she professed Christ and joined Lebanon Christian Church, where her membership remained till death. On April 15, 1872, she was married to James M. Wells, and to them were born ten children, as follows: Ollie, Mrs. Lizzie Hudson, Rev. W. L. Wells, C. P. Wells, Mrs. Lula Hudson, Mrs. Bernie Muler, Mrs. Ivy Scott, Ellis M. Wells, Mrs. Reubie Brannan, and Mrs. Alma Green. All the children are living except Ollie, who died in 1911. There are forty grandchildren and ten great-grandchildren. The total number of direct living descendants is sixty-four. The deceased is also survived by six sisters and two brothers, as follows: Mrs. Vernon, Mrs. Jim Solomon, Mrs. Jim Puliam, Mrs. Jack Muler, Mrs. Etta Yarboro, Mrs. Allen Hudson, Luther and Ed McSherry.

Sister Wells life was spent in loving, sacrificial service for her family, Church and neighbors. Her children can ever cherish the memory of her noble, exemp-

lary life. Her body was brought from the home of her daughter, Mrs. Alma Green, Danville, Va., to Senora, N. C., near the old Wells home, on the afternoon of March 6th, and the funeral conducted in Lebanon Church by the writer, J. A. Winn and R. A. Whitten, and the burial was in the Church cemetery.

Seldom has it been my sad duty to witness deeper expressions of sorrow on the part of strong sons and daughters at the passing away of a parent. Yet their grief is for their earthly loss, mingled with an inward joy at the assurance of deceased's heavenly gain.

C. E. NEWMAN.



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IN ALL THINGS, CHARITY.

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RICHMOND, VA., THURSDAY, APRIL 18, 1929.

NUMBER 16.

THE SUN'S OBSERVATORY

REV. STANLEY C. HARRELL.

DISHWASHING AND Ph. Ds.—

The University of Chicago has recently announced that a thesis on the proper process of cleaning table utensils has won the degree of doctor of philosophy. We have no idea as to what the writer of the thesis had to say, but if a distinct contribution has been made toward cleanliness and sanitation, then the world becomes the debtor of this new doctor. If no more has been done than to help the world realize what we owe to those who contribute their part by doing the despised and lowly tasks of life, more has been accomplished in this thesis than in a score of books which we have read. Perhaps the United States has gone further than any other nation in recognizing the dignity and worth of honest toil. But there are many lessons that we still need to learn. If our modern universities continue the way they have started, they will eventually make higher education worth while. That sounds as if it might have been intended as a joke. But education that contributes toward the larger, fuller, happier life, no matter what may be the subject-matter with which it deals, is, after all, the education that is worth most.

POLITICAL INDIA.—

Those who have had their interest awakened in the religious conditions of India must also be interested in the political situation, which appears to be drifting toward a crisis. For a number of years, India has been under the rule of the British empire. British rule has brought many blessings and advantages to India. Perhaps England has ruled India as well as, or better than, any other nation could have ruled a people so entirely different in all their attitudes and traditions. But for a long time India has been restive under the touch of British power. The years following the war have served to accentuate the dissatisfaction with foreign domination. There can be little doubt that there would have been untoward events of far-reaching significance before this time had it not been for the influence exerted by Mahatmi Gandhi. Mr. Gandhi is actuated by the teachings of Jesus, but has never declared his personal allegiance to Jesus Christ, as Christians accept that term. Mr. Gandhi has preached and practiced a doctrine of passive resistance. So great has been his influence that he has been able, in the main, to prevent any resort to violence on an extensive scale. Those who share the confidence of the leaders of the Indian Nationalistic movement say that the younger members are becoming dissatisfied with the policy of non-resistance and are clamoring for resort to force. This is but another of the many world instances where national

relationships need to be guided by the Christian principles of reconciliation.

COMPULSORY CHAPEL.—

Those most vitally interested in the policies of college life have been much stirred up in recent years by discussions as to whether our institutions of higher learning should or should not have compulsory chapel attendance. Many, and some of them weighty, have been the arguments on both sides. Some institutions have held out for compulsory attendance, and many others have given it up. Now a correspondent from Cleveland, Ohio, writes that the student council representing the women's college of Western Reserve University has requested that the chapel attendance be made once more compulsory. For a year and a half it has been left to the decision of the individual student whether chapel should be attended or not. Now the young people come to the authorities with the request to go back to the old ways, and they submit what would seem good and sufficient reasons for so doing.

One cannot refrain from wondering about such a novel proceeding. Does it prove what some of our outstanding leaders have been contending for year—ever since, in fact, we have been conscious of the revolt of youth, viz: that the heart of youth is fundamentally sound. Such ones hold that if the young people be given some liberty to think and act for themselves; that if they be wisely guided and counseled by their elders, they will come out all right. There can be no doubt but that the training of youth is one of the most delicate and, at the same time, one of the most important obligations in the world. It requires wisdom, humility, patience, consecration, plus the help of divine power and guidance to qualify for the task.

A NOTABLE LEADER PASSES.—

The Christian world has sustained a distinct loss in the death of Bishop Charles Henry Brent. He was an outstanding leader in his Church—Protestant Episcopal. But he was of that wider vision and of that larger loyalty which caused one to lose sight of his denominational connections because of the scope of the work which engaged his attention. Nor was he the poorer exponent of the cause with which he was officially connected because of this larger interest. No leader is worthy of his denomination whose interests and sympathy do not transcend his denomination's bounds. He served as bishop of the Philippine Islands from 1901 to 1918. While serving in this capacity he won the attention of the world in his fight against the opium traffic. During the World War he served as chief of chaplains in the American expeditionary forces. Here he was called upon to exercise all his ingenuity to bring the work of army chaplains up to demands that had

never before been ¹⁻¹³ ¹. His work was of such a nature as to be acceptable both to those who were his superiors in command and to those who worked with and under him. During the latter years of his life he devoted his attention to securing permanent peace. To this end he was an earnest advocate of the League of Nations and the World Court. He was also intensely interested in the union of all Christian denominations. His work in connection with the World Conference on Faith and Order can be measured only in the light of future years. Bishop Brent presided over the Lausanne conference. He died on March 27th, aged 67. He was at Lausanne at the time of his death, preparing for an extensive visit to the Near East. English and Scotch Presbyterians, and the Greek Church joined with the Swiss ecclesiastical authorities in a memorial service for the dead leader, which was held at Lausanne.

DR. JONES DEPARTS FOR INDIA.—

Dr. E. Stanley Jones is on his way back to India. He is going by way of England, where he is scheduled for a week of addresses, and then he plans to go back to his work in India. He has been detained in this country far beyond the time allotted in his original plans, because of the influence of his work from pulpit and lecture platform. The mission board felt that he could do a larger work by remaining in this country and stirring Church leaders to greater interest and activity for the mission cause. There are perhaps few evangelical congregations in this country that have not been touched either directly or indirectly by the speeches and writings of this man of God. Everywhere he has gone he has been greeted by large congregations, whose size was generally limited to the capacity of the auditoriums in which he spoke. And the unanimous testimony of those who heard him was that they had been spiritually quickened by the influence of his message. Many went for the first time out of curiosity to hear a man who had attracted such wide attention. But they continued to go because of what they received.

According to the statements made by Dr. Jones just before he was to leave, his chief misgivings for the future of the mission cause in India are concerning the "home base." He said, "Something has been slipping in the Church, and that something is its vision of the need of the world—Christ." He intimated that if the Churches of this country would give to the missionaries their whole-hearted support he would have little misgiving as to the future. The astounding thing about Dr. Jones is the sublime faith which he has in the power of the cross of Jesus Christ. His message is not a new message, but it has the same emphasis upon the cross which we find in the writings of the great apostle to the Gentiles.

NOTES-PERSONALS

Rev. J. F. Morgan, Norfolk, is assisting Rev. W. B. Fuller in a revival at Mt. Olivet Church, Rockingham County, Va.

We sympathize with our brother, Rev. M. F. Allen, Newport News, Va., in the painful and inconvenient injury which he sustained Thursday, April 4th. While cranking a car, he broke his right arm in four places, as a result of which he will have to carry his arm in a sling for many weeks.

Mrs. B. F. Frank, secretary, Harrisonburg, Va., writes, under date of April 11th, that the date of the missionary rally at Timber Ridge, Va., is changed from June 9th, because of a conflict, to Sunday, May 26th. All Churches of the district and those interested should take note of the change of date.

Few Churches have the distinction, honor and glory of our good Antioch, Isle of Wight County, Va. It is the mother of three Churches, has sent out six pastors, one of whom is on the foreign field. Little do some of our Churches realize, as they plod away at their tasks faithfully, what the fruits of their labors in time and eternity will be.

Dr. W. D. Samuel, North Manchester, Ind., died Saturday, March 30th, being seventy-seven years of age. From 1906-1914, he was president of the American Christian Convention and was for a time president also of the Christian Publishing Association Board and business manager of the Christian Publishing Association. He was a good man and widely known and much beloved.

From the *Herald of Gospel Liberty*, April 11th: "A Bible-reading contest was a unique feature of a two weeks' pre-Easter revival held at the Everett, Penn., Christian Church. The revival was conducted by Rev. W. T. Walters, assisted by Rev. R. C. Updyke as musical director. Over twenty-five people read the book of John in full, and, in all, 3,250 chapters of the Bible were read during the two weeks."

Rev. C. E. Gerringer, who has been attending the rural Church school two weeks at Vanderbilt University, writes that there were 360 pastors in the school from twenty-six denominations and twenty-two States. Vanderbilt now has the only non-denominational school in the South, and in addition to conducting a rural Church school, the school of religion conducts, through much of the year, a series of short courses in rural problems. In addition to Bro. Gerringer, there were five other ministers present from our denomination.

Rev. J. H. Dollar, pastor of our Reidsville Church, writes of a Sunday School record that is inspiring: "Our Sunday School is growing. The average for January was 210, February 238, and March 286, and we hope to keep it going. We are to have our Church put in new condition during April and are looking forward to Mothers' Day with great pleasure and expectation. Rev. O. D. Poythress is to come to us that day or on Monday following, and we are to have our revival covering the two weeks thereafter."

Beginning next Sunday, April 21st, the First Christian Church, of Richmond, will engage in

a ten-day meeting. The pastor has secured Rev. Archibald Thomson and his daughter, Margaret, who will have charge of the musical and devotional part of the service. The Thomsons are real Scotch people and are very effective in their ministry of song. The pastor will do the preaching. Six adult members have been received since Easter Sunday, and there is a splendid outlook for a further increase in membership. Missions and evangelism must go hand in hand in the building of His kingdom.—C. C. Ryan.

Windsor Christian Church, Rev. G. A. Pearce, pastor, and Bro. S. T. Holland, treasurer, inspires other Churches and expresses its own loyalty and devotion to the kingdom by raising and sending in more than its mission quota: "I am glad to inclose herewith check for the Windsor Christian Church, \$121.05, for missions, which is \$6.47 over our quota, on the basis of one-third as much for missions as we pay our pastor." Such efforts on the part of the faithful are the hope of kingdom growth through the Christian Church and show what can be done when even a small and faithful number will pull together and sacrifice together in the name of their Lord.

"Dear Bro. Atkinson,—It gives me pleasure to write you in regard to our mission offering at Pleasant Union. We had a good entertainment by the children which was greatly enjoyed by every one. I am mailing you a check, hoping to do our very best for the cause. We are planning to take an offering at Spoon's Chapel on the third Sunday. Glad to say that the interest is better than it has been. So we ask that THE SUN readers pray for us that we may go forward in the cause of Christ and help spread the gospel to those who know it not. Yours fraternally (signed) B. H. Lowdermilk." Such letters are encouraging. Pleasant Union, under Bro. Lowdermilk's loyal leadership, will do its part.

Two of our Southern pastors, now serving pastorates in Ohio, gave a good account of themselves and of their stewardship on Easter. Dr. James H. Lightbourne, Troy, Ohio, says the *Herald of Gospel Liberty*, reports an Easter missionary offering of \$526, and Sunday School attendance on that day of 746. Rev. John G. Truitt, First Church, Dayton, reports, by the same authority, an Easter foreign mission offering of \$250, which is regarded as especially liberal, in view of the fact that the Church is now bending all its efforts to a new building campaign. We are sure these good pastors will keep up their faithful work, for we Southerners still have our eye upon them and shall do our best to induce them to return to the South in due course.

In the death of Bro. J. W. Winfrey, Virgilina, Va., the Christian Church loses one of its most faithful and loyal laymen. Bro. Winfrey told the editor of THE SUN at the last session of the N. C. & Va. Conference, at Ingram, Va., that he had attended thirty-nine annual sessions of this Conference (if our memory serves us correctly), but that he did not feel he would ever be able to attend another. He has certainly joined that faithful conference above in that house not made with hands, for he was a good man, loyal, faithful and true to his Church, his country, and his God. Hallowed be his memory and sacred his name. A faithful servant of his Lord has gone to his reward, and we shall miss him in our Christian conferences and councils.

Mrs. W. A. Harper, of Elon College, who has been president of the North Carolina Federation of Music Clubs for the past four years, and dur-

ing that time has seen a number of clubs in the State increase from fifty-eight to one hundred and fifty-two, was honored, as she retired from the presidency at the annual meeting in Asheville last week, by being presented a life membership in the national federation. In responding to the honor, Mrs. Harper declared that no gift from the North Carolina Federation could have given her more pleasure. In her closing address as president of the federation, she made a plea for increased interest in choirs and choruses, massed singing and piano playing. Mrs. Harper has rendered distinct service to the music lovers of the State and has been highly honored by the constituency whom she has served so efficiently and satisfactorily.

Rev. E. B. White, of Dendron, Va., writes: "Beloved, when you think about the matchless, boundless, infinite love of the King of glory, and let it fill your heart, it will express through you as kind, loving deeds. It will encourage you to support the enterprises of our Church. The trouble is that so many people fail to put God first. What does it profit to gain the things that are temporal at the expense of a right life, peace with God, and the hope of glory? Jesus only can satisfy the soul. Wisdom, wealth, power, fame cannot do it. Jesus Christ, the Lord God, only can bestow the love, sympathy, strength, peace, wisdom and salvation we crave and need. The Redeemer says, 'come unto me.' This is a personal, blessed, royal and Divine invitation made by the mighty God; mighty to save, and ready to save. Beloved, have you accepted it? It is the incarnate Christ, the divine Christ, the crucified and ascended Christ who invites you to come to Him for salvation. Remember, that salvation to any one who rejects Jesus Christ—God's appointed sacrifice for sin—is absolutely impossible. I plead with you to renounce sin; embrace Christ upon gospel terms. Give God your hearts and walk in His ways."

WHAT THE BIBLE CAN DO FOR US.

During the darkest days of the great war, a Swiss professor sat in his lecture-room at Zurich, trying in vain to concentrate his attention upon his lectures. Across the border he could hear the guns booming, and he realized that every shot was mowing down young men like his own pupils. All that he said about God and Christ, about salvation and brotherly love, seemed to him a mockery, and for a time he felt as if he had lost God out of the world.

In his dilemma, he turned to the pages of Israel's prophets. There he read of men who had been through experiences like his own. They had seen their country devastated, their homes destroyed, their countrymen carried into captivity, the temple in which they worshiped leveled with the ground. Yet they had been able, in and through it all, to discern the working of a divine purpose, and to retain their faith that love could triumph over man's ignorance and sin. Through the prophets, Professor Ragatz found his way back to a living God, Master of the fate of present-day Europe, exactly as in the days of Isaiah and Jeremiah He was Master of the fate of Israel.

What the Bible did for the Swiss professor, it has done for men in every age. By acquainting men with those who have found God before them, it has helped them to find God for themselves; and it has done this at all points at which human need is greatest. Through the Bible, God has been teaching men what to think, what to do, how to feel, and He is teaching them in all these ways today.—*Beliefs that Matter*, by William Adams Brown.

THE SUPREME FACT.

Christians for nearly two thousand years have been declaring their belief in the resurrection, and still boldly proclaim it throughout the vast and enlarging extent of the holy catholic Church. It has been denied by some from the beginning, and modern oppositions, neither surprising nor original, should not unduly alarm the army of believers.

It is, nevertheless, wise to examine from time to time the foundation of our faith, and even give attention to the arguments that are advanced against it, for there can be no surcease from age to age in the good fight of faith against its permanent and protean foes. Belief cannot be handed down from generation to generation as though it were a material treasure; rather must it be achieved by the dwellers in each era in the exercise of their own intellectual and spiritual energies.

This, of course, does not mean there is independence of the past, but that its potential spiritual treasures cannot become actual in the experience of any generation by any processes of tacit traditionalism. The past offers the present both good and evil, and the power of the mortmain sometimes impoverishes the children because of the superstitious subservience of forbears. The ships that sail from the shore of yesterday into the harbors of today bear cargoes of wheat not without chaff, and in their treasure chests are coin of real truth and counterfeit minted in the darksome monasteries of mythology and superstition.

The belief in the resurrection stands all the reasonable tests by which it may be judged. Materialistic modern scientists reject it, but other scientists of equal standing still accept it. These look through microscopes and telescopes; they work in laboratories and observatories, and yet remain in the rejoicing fellowship of the believing. They realize that there cannot be any conflict between real science and true religion, and so they receive the characteristic values of each.

Faith in the resurrection is founded upon the fact, attested by historical witnesses, that Christ arose from the dead and appeared to His disciples and to other believers to whom He showed the undeniable evidence that it was His body that had come forth from the tomb. This demonstration revived their hopes and rekindled their zeal, and they proceeded to the upper room, as He directed them, and there prayed for the descent of the Holy Spirit, who energized them for the direct witnessing and the dynamic working which inaugurated the Christian Church among men. The very heart of apostolic preaching, both Petrine and Pauline, was the fact of the resurrection of Christ.

This to the apostles was a great regulative truth. They did not consider Christianity primarily a moral code, and secondly a supernatural religion. On the other hand, they deemed it to consist of certain supernatural facts with which were conjoined moral commandments above the capacity for obedience of the natural man.

Those who insist that the chief element in Christianity is ethical are apt to eliminate from its behests those commands to holiness which Christ uttered with such challenging clearness. Both His person and His precepts are transcendent, both His code and His cross are supernatural, and both the regeneration which He enjoins and the resurrection which He attains are produced by a power of God other than that which is observed in the ordinary on-go of nature. That such is the case, history demonstrates.

History and natural science, correctly conceived, are parallel and cannot collide. The airplane is made for the air and the submarine for the sea, and as long as each stays in its element they cannot seek to occupy the same space at the same time.

Science cannot deny that Jesus rose. It has nothing to say about historical matters. It cannot tell by studying hydrostatics in the Rubicon whether Caesar crossed it or not; it cannot tell by a mineralogical study of the pyramids whether the Israelites built them or not, and it cannot tell by discovering the specific gravity of the Atlantic Ocean whether Columbus crossed it or not.

The historical element in religion cannot be discredited by modern natural science. The modern materialistic scientist cannot deny the significance of the dating of all events since then from the birth of Christ; nor can he answer the argument for the resurrection presented by tracing the origin of the Christian Church to the empty tomb of Christ. The early believers were convinced that the body of Jesus came from the grave.

That there is a scientific presumption against this may be admitted, but it is not decisive. It can be removed by human testimony, and the testimony exists; it can be set aside by the necessity for explaining so imposing a historical fact as the origin and growth of as vast an institution as the Christian Church, and no phenomenon in natural science is more palpable than the existence of the Church. The marble in St. Peter's is as real as that which the geologist studies; the words of men are as real as the chatterings of apes; spiritual power produces effects as evident as those created by electrical currents; libraries are as important as laboratories, and poets and prophets minister to men as well as physicists and philosophers.

It is true that the resurrection of Jesus is a fact in the realm of the supernatural, but modern science is not equal to the task of proving that the supernatural has never occurred or that it is impossible. It is competent only to affirm that it has never seen any such facts during the brief period of its observations. It cannot reasonably dogmatize as to what took place before it began, and such dogmatism is extremely inconsistent in the case of those modern scientists whose fundamental philosophy has as its strongest tenet the truth that the world is changeable. It is admitted by all that no dead bodies are now arising, and the strongest Christian believers do not look for their dead to come from their graves.

At the same time, they believe that Christ arose,

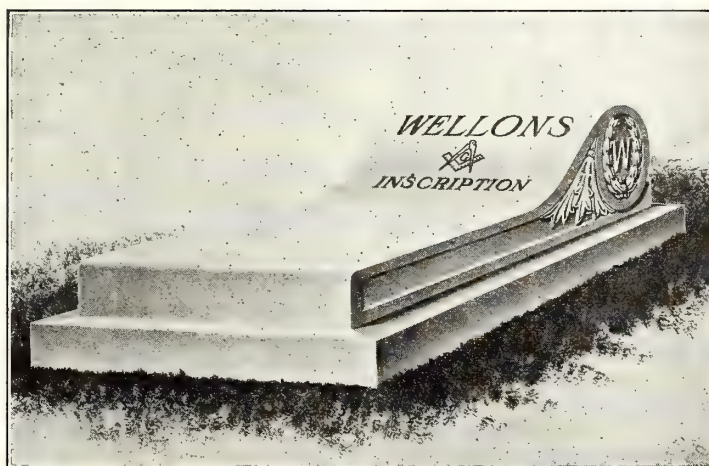
because down through the centuries has come the message of the first Easter morn. They believe that the body which Mary pressed to her motherly bosom, that toiled in Joseph's shop at Nazareth, that pillowed the head of the loving John, that bowed under the olive trees in Gethsemane, that fell beneath its burden on the road to Golgotha, that suffered upon the cross and was pierced by the thorns and the spear, that was laid lovingly away in the Arimathean tomb, and that this body on the third day rose from the dead.

This faith is of exceeding comfort to the heart that cherishes it. Upon it is based the hope of all the Christians who did not see their Lord when He first came among men, that they, too, shall see Him and rejoice in the blessings of His actual presence, as did the first believers. In the resurrection, His incarnation is perpetuated in the power of an endless life. They also find in their faith in His resurrection the assurance of the resurrection of themselves and their loved ones and their fellow-men, for they know that He was but the first fruits of those who are fallen asleep, and that His victory over death was vicarious triumph in which life and immortality are brought to light.—Rembert G. Smith, D. D., in *Nashville Christian Advocate*.

PATRIOTISM AND GOD.

While the bloody footprints of Washington's barefoot soldiers were showing red against Valley Forge snows, the Continental Congress still remembered God. Despite its galling poverty, it "Resolved, . . . to import 20,000 Bibles from Holland, or Scotland."

Bits of patriotic and spiritual history like the above fill the pages of Gino Speranza's "Race or Nation." To secure its publication was a task in the face of intense opposition, for this author of Italian parentage told some things about early American Protestantism about which it has become fashionable in certain circles to sneer. Being written by one sprung from Italian forbears, its statements of some almost forgotten facts seem permissible, whereas they would call forth a storm of criticism were they made by any one of Puritan ancestry.



Monument to Rev. J. W. Wellons, D. D.

The above cut represents the proposed monument to be placed at the grave of Rev. James Willis Wellons, D. D. Besides this, the plot is to be inclosed with a granite curbing and posts. The combination presents a most attractive design. Elaborate lettering is to be placed on the monument. Already the fund has been started. The cost, completed, is to be \$865. Will you send your contribution to Mrs. L. E. Carlton, treasurer, 414 North Lombardy Street, Richmond, Va.?

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHURCH CONTRIBUTIONS IN 1928.

The United Stewardship Council has published statistics from the various denominations, showing what each gave for benevolences the past year, not including incomes on permanent funds, legacies, etc. It is interesting to note that the Moravians (North) head the list, with \$72.53 per capita for all purposes; for congregational purposes, they gave \$48.77 per capita; for benevolences, missions mostly, they gave \$12.88 per capita. Coming next is the Presbyterian Church, U. S. A., \$39.11 per capita, of which amount \$25.25 was for congregational purposes, \$6.21 per capita for benevolences, outside of congregational expenditures. Third in the list is the Protestant Episcopal Church, which gave to all purposes \$38.69 per capita, of which amount \$34.11 per capita was for congregational purposes, \$5.66 benevolences outside the congregation. Fourth in the list is the Reformed Church of America: \$38.52 for all purposes, of which \$26.34 per capita was for congregational purposes, \$8.58 per capita for benevolences outside the congregation.

Next to the Moravians in gifts to benevolences, outside the congregation, missions mostly, is the Presbyterian (South), whose per capita giving for all purposes is \$35.88, of which amount congregational per capita \$23.18; benevolences, outside the congregation, missions mostly, \$12.40 per capita. The Christians gave for all purposes \$16.11 per capita, of which amount \$12.39 was for congregational purposes, and \$3.78 per capita benevolences, outside the congregation; in this particular, ranking fifteenth in a list of twenty denominations. While this showing does not in itself give grounds for pardonable pride, there is satisfaction in knowing that we have climbed in the last few years from the lowest per capita in giving to the fifth place from the bottom. We

are growing in the right direction, and our giving in the last few years has steadily improved and shows marks of wholesome and healthy progress.

J. O. A.

CHURCH CHIMES AND CALL TO WORSHIP.

A most welcome announcement comes from Chicago that one of her citizens, a Mr. J. C. Deagan, has recently made such improvement in tower chimes that the demand for them is likely to be largely increased, since their melody and charm are to be so much improved. Mr. Deagan has succeeded in tuning, with scientific accuracy, tower chimes to the exact pitch of pipe-organs, and their construction is to be such that they will not change their pitch or tone, and are played by an electric keyboard from perforated rolls somewhat like the "self-playing" piano. The chimes are to be started by a push-button or a master-clock, and will produce a single selection or a number of selections, with programs varying from day to day. Some of the perforated rolls contain as many as fifty pieces, and include music for various occasions—weddings, funerals, national holidays and worship on the Sabbath. This is, indeed, gratifying, for if there is anything that sounds as sweet and impressive as Church chimes pealing out a sacred hymn on the Sabbath morning, calling upon people for miles around to come to worship, we have never heard it. Church chimes, properly played, constitute one of the great blessings of mankind, and on a Sabbath morning, wherever they are heard, they cause hundreds and thousands to take notice of things sacred and divine, as they give their melodious, toneful challenge to the people to come to the house of God and worship.

We never know how sweet and sacred some of our hymns are, and how solemn and holy is the invitation to come to the house of God until the still air, on a bright Sunday morning, is filled with the melody of rich tones from a Church tower. This writer has often thought if he had money in sufficient bulk to indulge the desire, he would certainly have chimes put in the tower of a Church in the community in which he lived, so that at least on one day of the week the air, vibrating with inharmonious noises and sounds six days in the week might at least be a thrill and vibrant once a week with the melody of holy music and heavenly anthems. Let us hope that Mr. Deagan's wonderful scientific invention will make Church chimes and tower music more abundant in the world as it is to be made more perfect and more melodious.

J. O. A.

THE DESIRE OF ALL NATIONS.

Dr. Egbert W. Smith, executive secretary for foreign missions of the Presbyterian Church in the United States, has written and caused to be published a most readable and engaging volume bearing the above title. The publishers are Doubleday, Doran & Co., Inc., and although the book bears a recent date of publication, its sale, we are advised, is mounting upward at a rapid pace. We are not surprised. There are two classes of people who ought to read this volume.

First: All who are interested in missions, including all missionary societies and members thereof, all missionary workers and advocates in Church and Sunday School, and all individuals everywhere who care for more missionary information and inspiration.

Second: All those not interested in missions should, by all means, read the book. If it will not cause them to be interested, then we doubt if any treatise on missions or on the Bible and on the liveliest and most engaging topic of the day could interest them. If I had a friend who did

not believe in missions, I should certainly want him to read "The Desire of All Nations."

Dr. Smith has been on the foreign field and has been a worker in the missionary cause for years, was a wide-awake missionary pastor, and writes not only with a full mind and a facile pen, but with a burdened, anxious heart as well, and really pours out and lays bare the passion of his soul for a great cause, the preaching of the gospel among the nations of the world. We presume, though he does not say so, that Dr. Smith chose the title of his book from words found in Haggai 2:7, "And I will shake all nations, and the desire of all nations shall come." Surely "the desire of all nations" is coming. He visited the earth in person once and began a work. The third gospel, Luke, tells us of all that He began to do and to teach. And then the Acts of the Apostles tells us of what He did and is still doing through those who took up the work where He laid it down. These will be busy till "the desire of all nations" shall come back again to gather up from the earth and to reign with Him whom He hath found faithful in carrying out His commission and making Him known to the world.

As Rev. E. Stanley Jones said in a great missionary address, "Jesus, our Lord, is the only one who is seriously bidding for the hearts and souls of all men and women everywhere. There is no other in the field. He has no rival and no competitor." Surely, our Lord is as Haggai calls Him, "The desire of all nations," and Dr. Smith has written a volume that reveals what "the desire of all nations" is doing in the world, and what He will do if given a fair chance in the hearts of men and in the program of Churches.

The book contains 193 pages, and the student's edition, in paper, can be secured for 50 cents. We advise missionary societies everywhere to adopt it, as many are doing, as their mission-study book. No better volume for this purpose has come from the press in recent years. J. O. A.

HOMES, HAPPINESS AND LEISURE.

Some one has designated ours as the electric age. We are making electricity bear a large part of our burdens and do a great deal of our drudgery. This is brought vividly to mind by a report of the Department of Commerce, which says that homes in our country have been supplied with eight million vacuum cleaners, five million washing machines, one and a half million electric refrigerators and thirteen million radios. One item, however, in that report is noticeable, and that is that the instruments of pleasure and enjoyment (radios) far exceed the number of the electric laborers and burden-bearers, such as vacuum cleaners and washing machines. (When it comes in for pleasure, luxury, comfort, one can count on our country heading the list.)

That which particularly interests the writer in this report is the thought that the American home is not disintegrating as rapidly as one might suppose. It is being made more comfortable and convenient, and the labor in the home by the individual is becoming less irksome and is requiring less time, since electricity does its work with greater ease and rapidity than human strength and hands. This report shows that the American is caring for his home and is spending well at least some of his money, for that money is well spent which, to a degree, alleviates the burden and lightens the task of the toiler. These conveniences, however, rapidly becoming necessities, are producing more and more leisure.

Homekeepers do not have in our day to toil through all the hours of the day and into the deep hours of the night as our grandmothers had to do, and with improved methods and means of housecleaning and housekeeping, a most welcome leis-

ure is being increased to the faithful housewife. As to how this increased leisure shall be used, whether it shall be employed in wasteful idleness or in intellectual, moral and spiritual improvement, the future will reveal. One of the greatest blessings, if properly used, is leisure, but it may be easily employed so as to be a curse and not a blessing. The character of a people in a nation, or in a home, is revealed by the way in which individuals therein employ their leisure—meaning thereby the way their minds, hearts and hands are engaged while not given to gainful occupation and duties.

At any rate, the report of the Department of Commerce gives an insight into our care for homes and the possibilities of using our time and talents for self-improvement and for progress in the right direction.

J. O. A.

MISSIONARY RALLIES.

Two rallies of the North Carolina Woman's Conference were held last week—one at Graham, Tuesday, the 9th, and one at Greensboro, Thursday, the 11th. Mrs. W. P. Lawrence was superintendent and presiding officer of the former; Mrs. L. P. Wicker, superintendent and presiding officer of the latter. The societies in these districts were represented by delegates, but it was discovered that there were several Churches in each that did not have societies. Two pastors attended each of these rallies.

When one realizes that the real power and merit of a Woman's Missionary Society is its spirituality and spiritual zeal, one wonders why every pastor does not keep on trying until he has a Woman's Missionary Society in every Church he serves. The pastor is naturally preaching, teaching and working for the spiritual uplift of his congregation, and it can be truly said that the greatest contribution that a Woman's Missionary Society makes to any Church is its spiritual contribution—the development and the strengthening of the spiritual life. Women's Missionary Societies, in every particular, are working along the very lines that the faithful, loyal pastor is. And it can be truly said that a strong missionary society is the strong arm of the pastor; is the most faithful and helpful aid and agency in the enlargement of the kingdom.

The reports from the societies at the rallies, both at Graham and Greensboro, were very encouraging and showed that some societies had more than reached half their goal the first six months, while a few had practically reached the goal set for the year. Sketches of our missionaries in Porto Rico and Japan were presented in both rallies, and very valuable information about our mission work was given in papers and addresses during the day. An offering was taken at each for reconstruction work in Porto Rico, where we are now under the necessity of tearing down and building anew one of our important Churches (Salinas), which was so damaged by the hurricane last summer that its walls, as they now stand, are unsafe and must be torn down.

Mrs. Lawrence and Mrs. Wicker have been faithful in their official capacities, and with their efficient co-workers and invited helpers, an excellent program was rendered.

These rallies are a real one-day school of missions. They are worth attending, and the women of every Church, whether they have a missionary society or not, would be wonderfully helped and their Churches blessed by being represented in these rallies.

The rally of the Alamance district meets next year at Elon College, and Mrs. J. W. Patton was elected superintendent. The place of the meeting in the Guilford-Rockingham district was left open and Mrs. L. P. Wicker was re-elected superintendent.

J. O. A.

THE CHRISTIAN SUN.

THE CHRISTIAN SUN was established by Rev. Daniel W. Kerr, in Orange County, N. C., in 1844—only eighty-five years ago. There are members of the Christian Church now living who are older than THE CHRISTIAN SUN. It is now the official organ of the Southern Christian Convention. It was a remarkable coincidence that the first editor of THE CHRISTIAN SUN and the lamented editor of the *Herald of Gospel Liberty*, which was begun in 1808 (forty-six years before THE SUN), had the same name—Daniel W. Kerr and Alva M. Kerr—two great men who represented great papers. The *Herald of Gospel Liberty*, the oldest religious paper in the world, and THE SUN, the oldest in the Southern Convention. THE SUN, in the judgment of many competent critics, is one of the best Church papers published in this country. It deals more directly with the membership of the Church and interests of the Church, and seems to touch the common mind more than more pretentious publications. It deals with the every-day questions of the Church, sets up no boss control of pastors or members, and seeks to cultivate a brotherly and co-operative spirit among all sections and classes.

The value of THE SUN could be better estimated by imagining its publication closed. If there were no CHRISTIAN SUN, what would we know about missions, orphanage, college, preachers, women's work, or any of the important interests of the kingdom represented by the Southern Christian Convention? It is the lifeblood of the Convention. It circulates throughout the entire Church. It is a light that shines in every congregation, and should shine in every home. There is no place and no work in which \$2.00 mean so much to the Church as to a subscription to THE CHRISTIAN SUN. Besides the value it is to the cause of Christ, it is worth it, and more, to the subscriber himself. A regular reader of THE SUN is sure to be interested in the enterprises of the Church, the preachers and members of the Church, and the winning of lost souls to Jesus Christ. No member can be his best, as a member, who does not keep in touch with THE SUN.

If the natural sun did not shine, it would be useless for the farmer to try to raise a crop, or the gardener to raise flowers. The sunshine is essential to make the flowers beautiful and the wheatfields produce grain for bread. THE CHRISTIAN SUN is necessary for the cultivation of Sunday Schools, regular services in Churches, the missionary cause, the education of the young, and the care of orphans. Send \$2.00 to Chas. D. Johnston, circulation manager, Elon College, N. C., before you forget it.

W. W. S.

DR. H. S. SMITH GOES TO COLUMBIA.

Dr. H. Shelton Smith, who for the past five years has been director of the department of leadership training of the International Council of Religious Education, has just become professor of religious education in Teachers' College, Columbia University. Dr. Smith is a native of North Carolina. He graduated at Elon College in 1917 and was valedictorian of his class. He entered Yale that fall, but withdrew from the university early in 1918 to enter the World War. He served as lieutenant and chaplain until August, 1919. He spent a year in Europe with the 39th Division, and after the war spent six months in Montpelier University, located in southern France. In the fall of 1919 he re-entered Yale, from which he was graduated in 1923 with the degree of Ph.D.

He was called at once to the directorship of leadership training of the Board of Christian Education of the Christian Church. He had served in that capacity but a short time when he was

called to the position of director of leadership training in the International Council. He has made the ideal director in this task. His office has been the agency that brought together the work of leadership training of more than thirty denominations.

Dr. Smith has never sought to be a boss, but has held himself to be the servant of the denominations clearing their work through the International. Denominational leaders have been happy to work under his direction, and he has felt that schools set up by the denominations were his schools and the denominational leaders have been happy to have it so.

Dr. Smith has proven that he knows how to make his educational theories work. During the five years in Chicago he has been the director of religious education in the Rogers Park Church. The Church school has been entirely reorganized and has been placed upon an educational basis. He has developed the plan of paying the Church-school teachers, and the Church puts \$1,700 annually into the Church budget for this purpose. The teachers are practically 100 per cent punctual and do their work with spirit and with zest, although the amount paid is for the most part very small. Dr. Smith's experiment seems to indicate that our Church schools might be greatly benefited if the teachers were paid.

The calling of Dr. Smith by Teachers' College is a significant event in the field of religious education, and the large number of workers in this field who are acquainted with him are sure that no better man could have been found for the job. He begins his work auspiciously.—*The Congregationalist*.

I FEAR THE CATHEDRAL.

In an issue of the *Herald of Gospel Liberty* a few months ago, the front-page cover consisted of several average-sized Churches in the foreground and a dimly seen cathedral-like building in the rear. The obvious lesson of the illustration is that these smaller Church buildings are now to be replaced by magnificent and finely appointed sanctuaries. Whoever was responsible for this illustration, no doubt intended it as a plea for Church union. If that were the purpose, it is most unfortunate.

The purpose of Church union ought to be to multiply fellowship, and therefore increase efficiency and working possibilities—a work for everybody and every worker busy. Large, cathedral-like Churches do not promote personal touch. On the contrary, they foster formality and prevent intimate comradeship among those assembled for worship. Cathedrals are the privilege of the millionaire, who rarely desires or expects any Christian or social contacts with his fellow-pew-holders.

In the middle ages, the cathedral failed tragically, and will surely fail again if we trust it with the destiny of our Christian faith. If those who regard union as the answer to our present Church perplexities have no more convincing assurance to give us than this relic of the middle ages, it is already time for a new Protestantism.

The friendly Church, with its chapel and community-house and facilities for as many social activities as possible, ought to be our goal. Let us have as many and as intimate contacts as possible, for without these, far from bearing each other's burdens, we will never think of them and care not at all. The Church must take its friendliness into our city suburbs and our almost forsaken downtown districts. And if this friendliness be begotten of the Holy Spirit, it will fellowship intimately and helpfully members of every Church alignment, and unity will follow. But the cathedral neither can nor does it wish to do this kind of work.—J. N. D., in *Christian Vanguard*.

CONTRIBUTIONS

SUFFOLK LETTER.

The real and the artificial, both have their place in human society; but the artificial never surpasses the real. God produces the real and man produces the artificial. The rose is real; a picture of the rose is artificial. In every field of art, man proves that he was not only made in the image of God, but that he imitates God in his work. The city waterworks produce flowing streams, as copies of the springs and the flowing streams. In the city lights, he copies the light of the sun and the stars. In clocks and watches, he copies the motions of the earth and its relation to the sun. In the vast machinery world, the forces that control the universe are put into use by artificial means.

The "National Geographic" is an artificial world; but the artificial world brings more to the individual man than the natural world. The average man would have no real vision of Africa or Russia, did he not see it in pictures. The real is always better than the artificial, but the individual is limited in his view of nature. The moving pictures of the right kind are wonderful in their relations to those who look and listen. Most of the manners of men are copies from others. We live in an artificial world as well as a real world. Character is largely artificial, as Jesus said: "Follow me." He is the real in character. "He was tempted in all points like as we are, yet without sin." There is no other real character. "All have sinned." Human Christian character is a copy of the character of Jesus. He is our Example. We cannot build Christian character without Him: for "there is none other name under heaven among men whereby we must be saved." Character is artificial, but the more like Jesus Christ it is, the nearer it approaches the real. A clock keeping time with the sun would be a perfect clock; but there is no such clock. But the clock that keeps close to the time of the sun is a good clock; and the man who lives close to the life of Jesus Christ is a good man. All the timepieces of the world, whether town clocks or wrist-watches, derive their standard from the sun—all the true character in the millions of human society derive their models and inspiration from Jesus Christ. He is the Light of the world. In Him was light. All Christian effort is to be like Him. "Ye are the light of the world." "Let your light shine among men."

This Christian character produced by the work of Jesus Christ in man becomes real character, so far as the man is concerned. He cannot produce Christian character of himself. "Ye must be born again." All character built on human opinion and human ideas only, is not only artificial but false. There can be no Christian character built on any other than Jesus Christ Himself. He is the Author and Finisher of our faith. While our character may be artificial, compared with His, it is real compared with all character outside of Him. The artificial world is a great world, but it is based on a real world—and the same is true of Christian character.

W. W. STALEY.

ELON LETTER.

I have just received a scorching letter from a minister. "You have humiliated me," he writes, "before my people." My offense was that I had gone to his field and raised money for the college without his knowledge. He wanted to have part in it. As the leader of his flock, he was entitled to know all about it. I wrote as humble an apol-

ogy as I could, and promised to be good for the future. I am now myself humiliated, but I brought it on myself.

It is refreshing, however, to find a minister who takes the total work of the Church and its enterprises so greatly to heart. I wish that every minister felt the same way. Too often I get letters from ministers declaring that it is the business of the people to promote the general enterprises of the Church. Most often, I say it to my sorrow, our pastors write nothing at all.

But my correspondent is right. The pastor has the right to know all about the plans of the general enterprises of the Church, and I wish more of them would resent the coming of the general officers to their fields without their knowledge. I have, however, for eighteen years tried to serve the Christian Church as a general officer, and this is the first time a brother has so vigorously delivered himself to me.

He said he felt humiliated, and he meant it, too! That I had conferred with two leading laymen of the Church in my plan made no difference to him. He had been neglected. His leadership had been disrespected. He was humiliated. He had a right to be humiliated, and I have sincerely apologized for my offense.

I am sad at heart to offend a brother, and deeply grieved to have humiliated one, but I must confess that I hope the experience will come to me again, because it means the dawning of a new day for our Church and its enterprises. Will not some other pastor write and express his humiliation because money has been raised for our college in his parish without consulting him as to plans and programs?

We need more ministers who really care and who plan their local work to support every enterprise of the Church. I have apologized, and I am glad that I have had it to do. I want to do it oftener.

W. A. HARPER.

SANCTIFICATION.

"Wherefore, Jesus also, that He might sanctify the people with His own blood, suffered without the gate."—Heb. 13:12.

The moment a poor, guilty sinner believes on the Lord Jesus Christ, he is sanctified through the blood of Jesus. It is not a question of attainment, but attainment through faith. Christ is at once made, to the weakest babe, wisdom, righteousness, sanctification and redemption (1st Cor. 1:30). Some people are puzzled over the fact that our sanctification is not complete in this life. They wonder how any one holding this view can ever be admitted through the pearly gates.

We are no more sanctified than justified through any inherent goodness of our own. Yet there are not a few who will labor to get a sinner saved and then tell him that unless he is sanctified he cannot get to heaven. By sanctification, they, of course, mean the eradication of the flesh, which is unbiblical and impossible. The Word plainly states that "Whom He justifies them, He also glorifies," and except one be born anew he cannot see the kingdom of God. I conclude, then, that all justified persons will be glorified, and all those born again will be admitted to the manifested kingdom.

Through perfect and perpetual cleansing by the blood of Jesus, every believer has a perfect standing in Him. In Christ, the believer is as sanctified as though he had been ten thousand

years in heaven. What Christ has done is perfect, finished, unchanging, eternal. His sanctification by the blood is a great outstanding fact simply to be believed. But while our standing is perfect, our state at its best is very imperfect. God first gives us a perfect standing, and then begins the processes whereby our state is made one with our standing. There are three stages in sanctification. It is accomplished, progressive, and completed. We are sanctified positionally, experimentally, and completely. In one sense, the believer has been sanctified; in another, he is being sanctified; and in still another, he shall be sanctified. The one experience is related to Christ's work on calvary; the second, to His high priestly ministry, and the third to His coming again. The first is perfect, the second progressive, and the third will be complete. The sanctification in the past delivers us from the guilt of sin, the present delivers us from the power of sin, and the third will remove us from the presence of sin itself.

When we speak of complete sanctification, we have reference to our full redemption of spirit, soul and body. This does not take place at the new birth, nor at death, but at the second coming of Christ. The future phase of the believer's sanctification will be better understood when we stop to consider what entire sanctification involves. Paul describes it as being "wholly sanctified." Now, "wholly" means complete, through and through, inside and out, and clear on to the end. It includes the body which is subject to weakness, infirmity, disease and death, a condition which makes a present perfect sanctification impossible.

While the Holy Spirit, indwelling the believer, is the seal and earnest of coming redemption, his final act will be the transforming of the body into the likeness of our glorified Lord. Every believer is sanctified by God the Father (Jude 1); sanctified by the Lord Jesus (Heb. 2:11); sanctified through the Holy Spirit (1st Pet. 1:2); sanctified by the faith of Christ (Acts 26:18); sanctified and perfected forever through the one offering of Christ on Calvary (Heb. 10:14). All this is true of every believer, and nothing less than this will qualify any one to stand in the presence of a Holy God.

G. M. TALLY.

Carbonton, N. C.

INTERESTED IN INTERVIEWS.

"Considerable interest seems to have been aroused in Christian unity, by the large number of interviews appearing in Monday's *Age-Herald*," said Dr. Charles W. Gordon (Ralph Connor). "A short statement from me was used in which I said, among other things, that a divided Church is a non-conquering Church and that God does not recognize His children as members of particular denominations. I might say that it appears to me that the divisions in the Christian Church came solely from incorrect thinking, from lack of perspective, from inability to distinguish essentials from non-essentials. All Protestant Christians agree upon essential Christian doctrines. Everything that is essential and true tends to unite. Everything that divides Christians from Christians is either non-essential or untrue. Division thus arises from erroneous thinking, a misapprehension of essential truth, and when persisted in from personal or denominational prejudice or pride, is sin, and like any sin, should be forsaken."

"Always the first result of an inflowing tide of spiritual life is a drawing together of Christ's followers. Christ's conquering power is withheld from them who are in wrong attitude toward Him and His work. When the Christian Church is filled with Christ's passion to save humanity, its ranks will automatically close up—its divisions

disappear. The divided Church is a Church still in the parade—busy with evolutions, interested in drill and uniform chiefly. The Church of the front rank trench forgets all but one thing—how to win; all other things rank with the non-essentials. A shell of conflict causes us to have quarreling battalions—brothers in arms quarreling under the whining shells of the enemy. Denominationalism substituted for religion is wholly of the devil.

"About four years ago, union was consummated between the Congregational, Methodist and Presbyterian bodies of Canada. Many of us had doubts and fears as to the outcome of the movement. The differences of opinion between Calvinists and Armenians were fundamental, and therefore supposed to be insurmountable. We have made the astonishing discovery that these credal differences are still there and will always continue to exist, but that Calvinists and Armenians can live, work and worship as Christians in one Church in perfect fellowship and brotherly harmony. In four years, never once in Church court, in field work, in committee consultation—never once have I seen the old lines of cleavage appear. They have absolutely vanished; hence, to me, with my experience of Church union between religious bodies wide apart in their denomination bases, as were Methodists and Presbyterians, the continued persistence of denominationalism is folly, and wicked folly."—*Dr. Gordon, in Birmingham (Ala.) Age-Herald.*

Dr. Gordon is now pastor of a large united Church in Canada.—*ED. SUN.*

RADIOING vs. CHURCHGOING.

The invention of the radio, with the state of perfection which it has now reached, is one of the outstanding accomplishments of the century. It is rendering a commercial service almost beyond one's conception. Its quality of intertainment is almost without equal. The science of it is marvelous. When one sits in one's home and hears every word of a program, such as was carried out in Washington on March 4th, he has food for thought. One remembers that the elements which are present in the operation have been here since the world was spoken into existence, but have been waiting for man to rise to the heights of its possibilities and harness them for use and service to mankind. One even looks forward with wonder at what may yet come with the effort that is now being put forth by the keenest minds to improve and make more serviceable the radio.

With every invention in which there are great possibilities for good, there is always an equal opportunity for abuse. The creation of the radio is no exception. In no measure is there greater abuse of the intended service than is perhaps experienced by the thousands who try to turn their receiving sets into Churches on the Sabbath. There is a service to be rendered by the substitute, but the service is only intended for those who are sick—the invalid, who cannot attend divine worship at the appointed place. When one who is blessed with health and an opportunity to attend upon the services of the Church substitutes the radio for the spirit of the Church, the fellowship with the brethren, the atmosphere of worship which attends the sacred service; yea, when a soul decides to be fed on such spiritual food as can be realized from the science of radio and a receiving set, that soul is doomed. It will shrivel; it will surely die. There is one excuse to be made by the person who does it. He is too lazy to go to Church. He is a parasite. The soul of such a person is too weak to call out the body to the deepest need of human experience.

When one who has the interest of the kingdom of God at heart and hears a poor soul try to tell

why it seeks worship from a far-off shrine, it creates within that interested one a sense of pity. It reminds one of the accusation that we are "starving to death on our plenty."

No wonder if, when the truth is known, we shall not find that one who says he worships God over radio does so in order to dodge the offering at the Church. The evidence is against the denial of it. He is cheating. He is unfair. He is trying to get something for nothing. He realized that his spirit cannot long survive unless it worships its giver, but lack of physical energy causes one to lapse into a most dangerous substitution.

Radio was never intended to take the place of Divine worship in the house of God. It is impossible. Where is the sacredness of God's house to be found outside it? Where, the urge to worship, the call to prayer, to reconsecration? How many souls have been born through radio worship? How often have you been called from your bed of laziness on Sunday morning to bended knees of thanksgiving and praise because it was

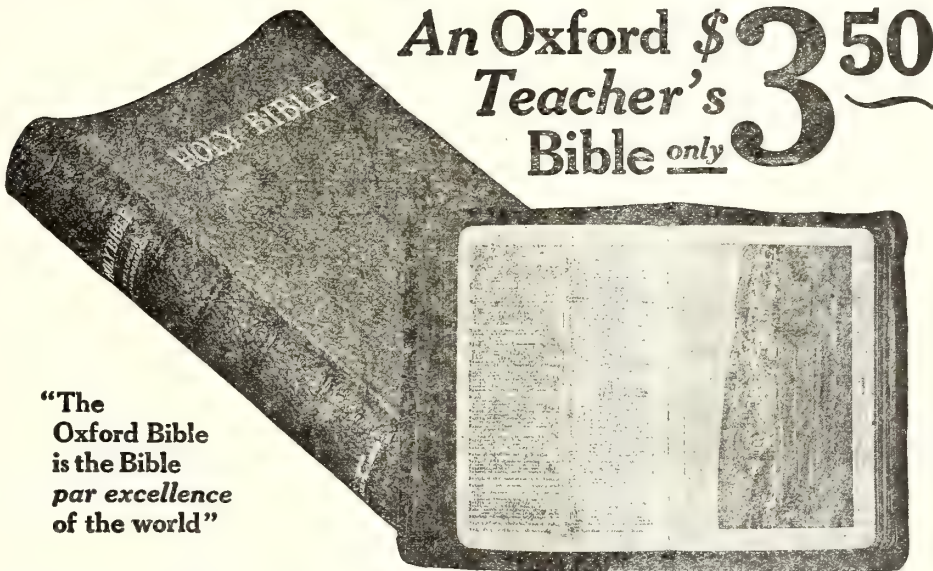
your privilege to hear Rev. X Y Z preach over radio? How much support have you given the Church whose services you "tune in on" in some distant city? How long could that, or any other Church, continue to send out the messages you receive if everybody followed your policy?

There are many good and enjoyable features of radioing. All of us delight at its approach; we like it. Let it serve its purpose. It is a blessing, but it is neither divine nor is it intended to take the place of the divine. The hope of the world, the safety of our home, salvation of the lost; these are attributes of the Church of the Living God. For them there is no substitute.

If we believe in the Church, let us prove our faith by our works. Let us attend the services of the Church, and thereby give it our social support. Let us pay our divine dues, and therefore give it our material support. Let us pray for the Church, and therefore give it our spiritual support. Let us go to Church.—*Rev. J. H. Dollar, in Reidsville Review.*

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

MONEY TALKS.

(The *Missionary Intelligencer* has drawn up, in parallel columns, a clever distinction between the imaginary meditation of the disappointed dollar, and the happy, joyous dollar. While we cannot reproduce pictures of the various dollars as the *Intelligencer* did, with the label on each as to where they were going, we give the meditation which should also cause some of us to meditate upon how we spend our dollar.)

The Disappointed Dollar.

I wanted to go to China, but a little girl spent me for ice cream and candy.

I wanted to help preach the gospel in Africa, but a young man spent me on the movies.

I wanted to go to Moslem lands to tell of Christ, but a little boy spent me for popcorn and chewing-gum.

I was planning to help the ignorant women in India, but a lady spent me to go to the theater.

A little girl gave me for missions, but the Church board borrowed me for current expenses—and didn't pay me back.

I wanted to help build a chapel in the Philippines, but a deacon spent me for cigars.

An elder had me, and I wanted to go to Japan, but the elder said, "A quarter is enough," and put me in his stuffy old pocketbook.

We are so disappointed! We wanted to do some good in the world. We are heart-broken because we can't go. Won't you people who love the Lord and love those for whom Christ died be sure next time to put us in the offering, so we can help tell of Jesus all over the world?

The Happy, Joyous Dollar.

I'm going to buy twenty New Testaments for China.

I'm going across the ocean to support a student in a mission school one week in India.

I'm going to the Philippines to help print Christian literature.

I'm on my way to Japan to help run a Christian kindergarten.

I will supply Christian books for ten pupils in a day school in India.

I will support a native evangelist for a week in Africa.

I will pay the rent of a chapel for two weeks in South America.

I will give the Mohammedans two thousand one-leaf tracts in Moslem lands.

I will support a boy in an orphanage for twenty-four days in India.

We are all so happy! We don't know what to do! The boys and girls who had us gave us so gladly that it warmed our hearts. They said, "Good-by, God bless you." Some of the people prayed about giving us to missions, and after he prayed, one man gave one hundred dollars instead of one.

CHRISTIAN MISSIONS IN JAPAN.

Christianity has been allowed to exist in Japan since 1873 without official interference, with the result that it now holds an important place in the thinking of that country.

There are about 668 missionaries in Japan. The foreign missionary boards are contributing about 693,437 yen annually, while the Japanese Churches are giving three times as much to the annual budgets. There are about 20,032 students in Christian schools in Japan; and in the cities where the missions schools are well equipped the influence of Christianity is felt strongly.

The first missionary of the Christian Church, Rev. D. F. Jones, reached Japan in 1887. From that time until 1901, the missionaries assumed full responsibility for the conduct of affairs, deciding as to location and organization of Churches, ordination of pastors, etc. In 1901, the Japan Christian Conference was organized, and to it was given full control of the destiny of the young Church except in matters which had to do with finance coming from the Mission Board in America. It appears that this plan was not very satisfactory to all concerned. However, not until 1923 was the next step in co-operation taken, which is the stage in which we now find ourselves. A co-operative board, with equal number of missionaries and Japanese, one-half of whom must be laymen, was established "for the purpose of unifying and making efficient the work of the Japan mission of the Christian Church, and that of the Japanese Christian Conference." Of course, this stage is not final, but it is indicative of what may come later. At present, but one of our Churches pays full pastoral support without foreign aid.

We have many loyal, consecrated workers in Japan who have done and are doing very fine work. Among the most influential we find the names of Rev. and Mrs. C. P. Garman. These Spirit-filled and Spirit-led ambassadors of our Lord Jesus Christ spent the first period of their work in Japan mainly in language study and touring the fields. After shifting around over the field, they finally settled in Tokyo, where they are now living. Mr. Garman has a thorough knowledge of all our work in Japan, and has taken a very prominent part in the religious life of that country. He is a member of the official board of the Tokyo Union Church, member of the executive committee of the trustees of the American School, and a member of the executive committee of the Federated Missions of Japan. Mrs. Garman is a member of the executive council of the W. C. T. U., and on the managing committee of the Social Settlement (Door of Hope) in one of the poorer districts of Tokyo. She is also counselor for the local troop of American Girl Scouts and for the Union Church Sunday School. Mr. Garman's largest service, however, is in establishing the work in one of Tokyo's suburbs, Naka Shibuya, where we are now erecting a plant, consisting of a Church, kindergarten, and night school. With this plant, Mr. Garman will have the equipment which he deserves and has waited for so long. Besides the Garmans, we have eight other missionaries in Japan equally faithful, and half a dozen native pastors.

"Blessed are those who go forth to preach and teach the gospel, for they have the presence of Christ" (Matt. 28:19, 20). "Blessed are they that sow the good seed of the Word, for they shall reap in joy" (Psa. 126:6). "Blessed are they who win men and women for God and righteousness, for they cover a multitude of sins" (Jas. 5:20). "Blessed are those who give themselves wholly to the King, for they shall not lose their reward" (Matt. 25:34). "Blessed are those who give themselves to earnest prayer for their fellowmen, for God, the Father, will hear them" (John 14:13, 14). "Blessed are they who give generously of money, as the Lord has prospered them, to carry on His work, for they shall receive in like measure" (Luke 6:38).

The true value of money is never learned until we begin to distribute, to make others happy with it. The more we do for others, the more we ourselves are blessed. Be liberal, because you thus glorify your Benefactor. What a glorious priv-

ilege it is to be a co-worker with God in the evangelization of the children of men!

Dendron, Va.

MRS. P. I. LEADBETTER.

MISSIONARY OFFERINGS. WEEK ENDING APRIL 13, 1929.

Sunday Schools.

Previously acknowledged	\$2,689.13
Ramseur, N. C.	6.32
Hines Chapel, McLeansville, N. C.	1.42
Reidsville, N. C.	16.49
Antioch, Littleton, N. C.	2.28
Pleasant Ridge, Guilford College, N. C.	1.27
Zion, Moneure, N. C.	2.00
Suffolk, Va.	25.00
Vanceville, Tifton, Ga.	1.00
Linville, Va.	11.65
Liberty (Vance), Henderson, N. C.	5.40
Chapel Hill, N. C.	8.50
Franklin, Va.	6.84
First Christian, Greensboro, N. C.	18.59
Wakefield, Va.	3.13
Webster, Havre de Grace, Md.	10.44
Webster, Havre de Grace, Md.	4.50
Mt. Olivet (R), Elkton, Va.	4.01

Total since September 1, 1928..... \$2,817.97

Individual and Church Collections.

Previously acknowledged	\$2,770.26
Chas. D. Johnston, Elon College, N. C.	10.00
Cypress Chapel, Va.	18.78
Berea (Norfolk), Hickory, Va.	45.00
Rocky Ford, Cana, Va.	2.60
Burlington, N. C.	344.50
Hines Chapel, McLeansville, N. C.	33.30
Shallow Ford, Elon College, N. C.	4.05
Eure, N. C.	5.25
Pleasant Cross, Asheboro, N. C.	36.30
Union Grove, Asheboro, N. C.	14.51
Isle of Wight C. H., Va.	58.00
C. M. Curling, Norfolk, Va.	25.00
Antioch, Littleton, N. C.	9.13
Pisgah, Ala.	4.25
High Point, N. C.	25.23
Third Avenue, Danville, Va.	42.64
Antioch, Windsor, Va.	53.18
Catawba Springs, Apex, N. C. (add'l)	75.00
Oak Level, Youngsville, N. C.	7.45
Windsor, Va. (add'l)	101.05
Mt. Pleasant, Overhills, N. C.	2.25
Liberty, Nathalie, Va.	5.85

Total since September 1, 1928..... \$3,693.58

Specials.

Previously acknowledged	\$7,576.94
Mrs. J. W. Roberts, Windsor, Va.	20.00

Total since September 1, 1928..... \$7,596.94

Summary.

Previously acknowledged	\$21,276.78
Sunday Schools, regular	128.84
Individual and Church collections.....	923.32
Specials	20.00

Total since September 1, 1928..... \$22,348.94

The "special" donation for foreign missions by Mrs. J. W. Roberts, to the Windsor, Va., Church, and a "special" by Miss Celeste Penny of \$25, previously acknowledged, from Catawba Springs, Wake County, N. C., help to bring both of these Churches to their full quota. Every dollar counts now and is appreciated. Where there are loyal souls and true, and a heart to do the work and make the sacrifice, the work goes well and the reports are inspiring. We sincerely trust every pastor will give, if he has not done so, every member of his congregation a pressing opportunity to contribute something to missions now.

J. O. ATKINSON,
Secretary.

STANDARDS OF EXCELLENCE.

Every chapter or club of a national organization has certain requirements to meet before it can be recognized by the national organization. Our colleges, as members of their respective associations, must maintain certain standards to retain their membership. And we often wonder if our Woman's Missionary Society is doing the work that it should do—whether its work is deserving of the name missionary society! And we often wonder by just what standards we should be judged to determine whether or not our work comes up to the mark. We have been given ten standards of excellence that we should endeavor to live up to. These ten standards are:

1. The observance of a day of prayer for missions. This standard is not hard to meet, but it is very important. The Christian's creed is to do things by prayer; and certainly our own Church enterprises should be sanctioned by prayer! It is, therefore, asked that a special day be designated for our united prayers for the success of our efforts in mission fields.

2. The prayer Cycle should be in the hands of every member. This will help to secure individual co-operation in our prayer campaign. We should not depend on somebody else to do our praying for us; we should unite in asking God's blessing on our work. And we can be surer of this if each member has a copy of the Prayer Cycle.

3. The next standard has to do with membership and attendance—two essentials to the life of any society. It is asked that each society show an increase in membership for each year. This is not difficult for a live, wide-awake society to accomplish. The standard for average attendance at meetings is set at one-half the membership. If these two standards are met, there is little doubt but that the society will be successful in its work.

4. Another thing that each missionary society is asked and expected to do is to sponsor missions among its juniors and young people. The juniors can co-operate in all efforts, and will receive aid and inspiration that will be valuable to them in future years.

5. Missionary societies can increase the kingdom work done by maintaining a missionary cradle roll and an associate membership. These standards are set, not simply to have a large society, but to accomplish the greatest possible amount of work for missionary interests. It is for this reason that the young people are trained and associate membership is urged.

6. To keep well informed on present conditions in mission fields, societies are asked to use the "Mission Study" or other books recommended by the Woman's Mission Board. It is also suggested that at least one-fifth of the members read two or more missionary books during the year outside of the regular study books. A well-informed society can render the best, intelligent service.

7. With this same idea in mind, another standard asks that subscriptions to the *Christian Missionary* made by the society equal one-half of the families represented in the society. This is printed now, as a part of the *Herald of Gospel Liberty*, monthly, to meet our special needs, and we should take advantage of it.

8. The first financial standard set is that each member contribute something, or rather pay their dues, and that those dues be sent at least quarterly to the treasurer of the Conference woman's missionary board. Full co-operation is desired in financial matters as well as in attendance, and co-operation means keeping dues paid to date.

9. To support the special objectives of the mission board, an annual average contribution of 10 cents per member is asked for the Ellen G. Gustin Promoting Fund, as well as an annual offering to the literature department of the Woman's Mis-

sion Board. This annual offering should be made in July, if possible. These special funds are dependent upon the local societies, and we should do our share to support them.

10. The last standard set is that a thankoffering service be held, the offering to be used for the purpose designated by the Woman's Mission Board. If this and the other standards are met, the society will go a long way toward accomplishing the purpose that it was intended for.

MRS. W. P. LAWRENCE,
Sup't Alamance Dist. Woman's Conference.
Elon College, N. C.

INSPIRING REPORTS.

Reports from many Churches of pre-Easter meetings and Easter services in the Churches are gratifying and thrilling. Numbers of our Churches put on their evangelistic campaigns just prior to Easter, culminating in the Easter service, at which time the doors of the Church were opened for the reception of members. Large additions resulted in many Churches, and the Church membership was increased at the Easter service. Quite a few of the Churches put on an Easter program and took an Easter offering for missions. A few Churches reached their full missionary quota and will add to the quota through the year, while others took a long step forward in this direction and raised a goodly part, which they will supplement with future offerings and efforts.

Surely there is no time of greater rejoicing and gladness than the Easter event, and none that means more to Church and spiritual life and growth. A good work began at Easter should be carried on with renewed energy and zeal, just as the first Easter morning, the resurrection of our Lord, was the beginning of new activities and new conquests in His power and in His name.

J. O. A.

MISSIONARY RALLIES.

Missionary rallies for the Valley Virginia Christian Conference will be held as follows:

Winchester District—Timber Ridge Church, 10 A. M., Sunday, May 26th.

Palmyra District—Palmyra Church, 10 A. M., Tuesday, June 11th.

Harrisonburg District—Bethlehem Church, Wednesday, June 12th.

Mt. Lebanon District—Mt. Lebanon Church, Saturday, June 15th.

Greene County District—Mt. Olivet (G), Sunday, June 16th.

All pastors and Churches, whether they have missionary societies or not, are urged to be present in person and by delegations.

Respectfully,

MRS. B. F. FRANK,
R. R. 4, Harrisonburg, Va. Secretary.

A NATIVE TONGA TEACHER'S SPEECH.

(Supplied by a senior Methodist minister in the *Missionary Review*, Australia.)

It is said that men have made efforts to change all kinds of material into gold, but have not accomplished it. The Christian religion is chemistry, and the men who are employed in this service are the missionaries. It has the power to change all things into gold. Previous to the introduction of this religion into Tonga, we could not accomplish anything; but ever since the missionaries commenced their work, Tonga has been able to convert all things into gold. The land is a golden land; the pigs, yams and nuts all are changed into gold. We have got riches through religion, both temporal and spiritual. Religion enriches one's soul, it changes one's nature, fools are made wise, the dead are brought to life, we have peace with

God, and it is certain that we shall gain eternal life.

Let us work, therefore, that it may reach other lands yet in darkness. Money is necessary to pay for the vessel, clothes, and food of the missionaries.

Let us give our money, for the temple is not yet erected in all lands.

YOUTH FOR CHRIST.

Two brothers, ages twelve and fourteen, faced the same gospel invitation some years ago. The twelve-year-old boy stepped out for Christ and became a Christian. Later he became a missionary and his Church sent him to India. Through many years of service, he was a most honored missionary in India, achieving wonderful results. One day in his station there were 2,222, and on another day 1,800.

The fourteen-year-old boy lived to be an old man. At the age of eighty-four, he accepted Christ. They took him to the Church in a wheelchair for his immersion. His constant regret during the time he lived after his baptism was that he did not come when his brother did.

How seriously will the Church seek to win youth while it is youth? The Bible school gives the Church a glorious opportunity in soul-winning. Save a boy or girl and you save a whole life. Will we?—*Christian Vanguard*.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson IV—April 28, 1929.

THE SUFFERING SERVANT OF JEHOVAH.

GOLDEN TEXT: "With His stripes we are healed."—Isa. 53:5.

LESSON: Isa. 52:13-53:12.

DEVOTIONAL READING: Rev. 5:9-14.

The lesson for today is one of the greatest passages in the Old Testament. Few chapters in the Bible have given rise to as much discussion as the one which we have for today's lesson. The "servant of Jehovah" has had many interpretations, but regardless of these many interpretations, men and women of the centuries since Christ lived and died, have associated these words with the life and character of Jesus Christ. Whether or not we rightly understand just what was the first intention or application of these words in the prophet's own mind, we now feel sure that his picture of God's unique servant portrays in advance God's Son and our Lord and Saviour, Jesus Christ.

For instance there is the humble origin of the suffering Servant reflected in the words: "He shall grow up before him as a tender plant, and as a root out of dry ground." One has only to apply this principle to Jesus to see how true it is. Born of a hated and despised race, of humble parents, in a small and comparatively insignificant country, reared in an humble home and trained to do the humble tasks of life, living nine-tenths of His life in obscurity so far as our records show, Jesus fulfilled in His life the prophecy of the one we call the "Second Isaiah" in a very literal way.

Or again take the words, "He is despised and rejected of men; a man of sorrows and acquainted with grief . . . He was despised, and we esteemed Him not." If one has no preconceived theories in regard to the matter, and if one found these words either in the gospels or in a modern history of Christianity they would take it for granted that they refer to Jesus Himself. "Despised," "rejected," "a Man of sorrows," "acquainted with grief"—how naturally they fit in with our thought of Jesus! John says, "He came unto His own and His own received Him not." When the Ethiopian asks Philip, of whom these words were written, Philip begins there to preach unto him Christ.

Once more, consider the verse, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed." There are many theories in regard to just what Jesus Christ did for us on the cross, but somehow or other Christian thought has not been able to get away from the idea that something vital happened there. The power of vicarious suffering and sacrifice is nowhere better shown and nowhere made more effective than here. "He is brought as a lamb to the slaughter"—"behold the Lamb of God," said John, "which taketh away the sin of the world."

"Because He had done no violence, neither was deceit in His mouth." I find no fault in this Man, said Pilate, and that has been the testimony of the centuries, and yet this Man who went about doing good was put to death on a cross, the symbol of shame and disgrace.

Another illustration: "He shall see the travail of His soul and be satisfied." Christ did not be-

grudge anything that it cost Him to do what He did. Out of the pangs of the experiences through which He passed He saw with joy the effect in the lives of men and upon the world into which His gospel should be preached. "By His knowledge shall my righteous servant justify many, for He shall bear their iniquities." What men cannot do through works, no matter how good or how many, through faith in Christ they are justified, they are brought into right relationships with God.

And surely the words of the last verse find their fulfillment in the Christ. "Therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong." When Paul tells of the humiliation of Christ, he ends up with the words, "Wherefore, God hath highly exalted Him, and given Him a name that is above every other name; that at the name of Christ every knee should bend, of things in the heaven and things in the earth and things under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God." By that strange paradox which Jesus Himself proclaimed, he who had been the servant and minister of all became the greatest of all.

"He hath poured out His soul unto death—He gave His life as an offering, not to placate an angry God, but to show men of all time the height and depth and length and breadth, as well as the warmth of God's love. He bore the sin of many. On His own heart He carried the sin of a sinful world. Here as always the innocent suffered with the guilty, but out of this suffering, voluntary and vicarious in spirit, there came the redemption which is, after all, the heart of the gospel message.

The logical outcome of it all is summed up by Dr. G. Campbell Morgan, as follows: "With necessary self-abnegation and complete abasement and shame, I am constrained to say, 'Was it worth while?' That is, was man worth it? Am I, then, worth it? The answer is in these words: He shall be satisfied. Then I have but one thing to say, and it is:

"Love so amazing, so divine,
Demands my life, my soul, my all."

CHRISTIAN ENDEAVOR.

Sunday, April 28, 1929.

TOPIC: "The Triumphs of the Bible on Mission Fields."—Rom. 1:16, 17; 1 Cor. 1:17-21.

Some Bible Hints.

Paul had tested the power of the word. His message, like the word of Christ, was spirit and life. So is the Book today (v. 16).

To be effective the word must be believed. The medicine must be taken. Instruction must be followed (v. 16).

The Bible triumphs depend upon the preaching of the cross. Merely to preach the Ten Commandments or a system of ethics would never transform men (1 Cor. 1:17).

The Bible brings good news to mission fields. To darkened minds, the story of the love of God and the death of Christ comes with refreshing power. It is wonderful (v. 17).

Suggestive Thoughts.

To get the benefit of the gospel, one must become as a little child. The wise and learned often

shut themselves out, while the simple-minded enter.

A colporteur in Japan read Matt. 6:25, 26 to a woman. "This is good teaching," she said. "I cannot read, but I will buy the book for my sons."

Look to the Fiji Islands, and you will see the triumph of the Bible. But for the Bible, the natives would still be cannibals, as they were for centuries before the Bible reached them.

A Bible washed to the shores of Japan led Neesima to learn more of its doctrine, and indirectly led to the evangelization of Japan.

A Few Illustrations.

It was the Bible that opened up Africa. But for the Bible, Livingstone never would have thought of traveling through that country. It was the Bible that sustained as well as inspired him.

India is reading the Bible. It is true that many find a great difference between the teaching of Jesus and the practice of His followers, but they are reading the Book.

In 1919, one store in Beirut, Syria, sold 2,240 Bibles, or portions of Bibles, in twenty-six languages. What may not these books do in the families that get them? Often silent transformations are more important than dramatic ones.

The field is still the world. The best missionary is the Bible, because it is always ready to speak of Christ. When we send out the Bible, we send light and power.

To Think About.

How does the Bible help to change our lives?
How may we help send the Scriptures abroad?
How is the Bible helping China?

NEWS NOTES.

The work of the Board of Christian Education has been delayed because of illness of the chairman, but he is now back at work and will probably be able to continue.

Summer Schools.

The Piedmont Junior School will be held July 7th to 12th. There will be an opening fellowship service on Sunday, and five days of class work during the week. The officials of this school are already planing advertisements and boosting the attendance. Last year's session was considered to be very successful, and it is expected that this year will be equally as good, if not better.

The Elon Summer School will be conducted, beginning on Saturday, July 27th, with registration and fellowship, and closing Friday night, August 2nd, with a commencement service. Plans are under way for an excellent program, with outstanding leaders of both the Christian and the Congregational Churches as teachers and lecturers. Our Congregational friends present last year said they hoped to have a hundred present this year.

Eastern Va. S. S. and C. E. Convention.

The Eastern Virginia Sunday School and Christian Endeavor Convention adjourned to meet with the Newport News Church, but because the new building at Newport News will not be ready to use by the time of the convention, this Church asked to be relieved for this year. The convention has accepted an invitation to meet at Liberty Spring Christian Church, near Suffolk, Va., and will meet there July 23rd and 24th.

Report Blanks.

Report blanks for the Sunday School and Christian Endeavor Conventions have been mailed to the secretary of each convention. If by any chance yours did not arrive, please notify me and I will send some more.

F. C. LESTER,
Chairman.

Waverly, Va.

BIG BUSINESS IN MISFIT CLOTHES.

The "penny and misfit clothes" system of supplying the foreign missions of American Churches has now been changed into "big business," according to statements of various organizations, outlining the work now being done abroad.

Within the past few years, by the introduction of genuine business methods into the process of civilizing the heathen and helping unfortunate races, the combined American missionary fund has increased from \$9,000,000 a year to \$50,000,000 annually, and the number of missionaries from less than 6,000 to more than 16,000. Modern efficiency methods have become necessary to meet the increased demand, it was found through a survey of the situation the results of which appear in the April number of *Woman's Home Companion*.

In the old days, declares the article, the potato barrels of the community were carefully saved, and on "mission Saturdays" zealous Church women cleared their attics and confiscated their husbands' wearing apparel—even the toys of the children—and packed them in barrels to be sent to foreign lands. "Usually the chiffon underwear went to the cold climates, and the sleds and skates to tropical countries," says the article. The missionaries were forced to clothe themselves, their families and natives from the misfit garments that went abroad.

"Then," the writer continues, "men of affairs got together and decided to do a little missionary work on their own account. They came home after dealing with enterprises involving hundreds of thousands of dollars to find their wives and daughters trying to raise some missionary money of a tablespoonful of ice cream and strawberries for fifteen cents. But once they were aroused, they did a mighty good job.

"Now a modern warehouse for supplying foreign missions has all the aspects of a big exporting house. The Rev. Smithson, in some far-away jungle, used to live a life of uncertainty. One year he would get eight derby hats, six woolen mufflers and as many boiled shirts as a bride gets saltcellars. Under the new system, he asks for what he needs and gets it.

"One sample modern requisition asked for win- by peddling on a lawn three oysters and a quarter nowing machines, pumps, windmills, maps, globes, kindergarten material, medicines, plows, seeds, motorcycles, plumbing materials, a seismograph, a gravestone and a glass eye. Thus, all the romance has not gone out of missionary work. The gravestone made that plain, as did the glass eye. Both told the story of life and death in the foreign field as effectively as the orators of the old days of 'packing-bees' told it.

"One thing is certain: if we are going to have missionaries, we should feed and clothe them properly. These Smithsons and Mrs. Smithsons stand not only for the Christian religion, but for Christian America in the eyes of hundreds of thousands of people who have no other standards by which to judge us. And, human nature being what it is, even in darkest Africa, they are all too apt to judge God's work and God's own country by the fit of Smithson's hat.

"The mission barrel is being packed today by organizations composed of well-educated, sincerely devoted, high-grade men and women, and their efforts are already reaping surprising and un- hoped-for results. Under the old happy-go-lucky penny-and-underwear system, we had succeeded in the course of nearly two thousand years in working up a force of about five thousand under- fed, overdressed and heavily handicapped foreign missionaries. Under the new system, in less than two decades, we have tripled their numbers and quintupled their efficiency."

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accom- pany order:

Improved Uniform Series International Lessons.

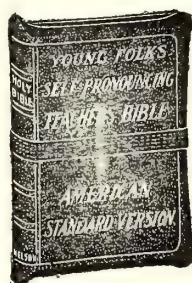
- | | |
|---|--------|
| 1. Bible Lesson Picture Roll, 21x32 inches, per quarter | \$1.25 |
| 2. Sunday School Superintendent (to accom- pany the Picture Roll), per quarter..... | .15 |
| 3. Pupils' Lesson Stories, per quarter..... | .06 |
| 4. Little Bible Lesson Pictures, per quarter.. | .05 |
| Group Uniform Series, Primary Course. | |
| 1. Group Bible Lesson Picture Roll, 16x20 in., per quarter | 1.00 |
| 2. Group Pupils' Lesson Stories, Primary, per quarter | .07 |
| 3. Group Lesson Pictures, per quarter..... | .04 |

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, Oc- tober to December.

SEND ORDERS TO THE CHRISTIAN SUN.

AMERICAN STANDARD BIBLES.

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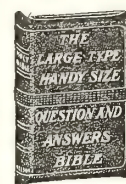
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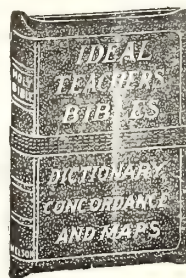
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

HELPED BY HELPING.

"Lord, I have heard from many of this man, how much evil he did."—Acts 9:10-18.

Once an English coal-miner sat gloomily in his cabin, recovering slowly from a big debauch. As he sat there, two fellow-miners came to him with a strange proposal, nothing less than that he should help them found a Sunday School for the children of the place. They knew something of his ability and overlooked his condition; but he sadly realized his besetting sin and refused vehemently. However, they persisted, and he finally yielded. Then began a long struggle to keep away from strong drink for the sake of the boys of his school. He succeeded, became an earnest Christian, then a minister of the gospel, and was a successful Christian leader for nearly fifty years before he died. All of that came about because he was persuaded to try to help others.

Ananias despaired of Saul, knowing what awful wickedness he had been committing; but the Lord did not despair of him. "Go, bid him become a teacher and helper of others," the Lord bade Ananias. Saul took up the commission and became the most influential Christian that ever lived.

The best way any one can learn is by teaching others. The best way any one can grow strong is by strengthening others. The best way any one can draw close to Jesus Christ is by leading others to their Saviour.

Prayer.—Dear Lord, as Thou dost not give us up, may we never give ourselves up. Though unfit, may we enter Thy service. Though weak, may we continue in Thy work. Fitness and power will come, we know, in Thy good time. *Amen.*

TUESDAY.

"I AM READY."

"I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:7-14.

Paul's dauntless spirit, that counted not his life dear if he could save any to eternal life, was derived directly from his divine Lord, the Crucified. It has come down into countless lives of heroic Christians. One of these was Mrs. Mary Ann Rogers, who was stewardess of a ship which was wrecked. When the vessel struck on the rocks, Mrs. Rogers helped all the women in her charge to fasten on the life-belts. When she found a young girl without a life-belt, Mrs. Rogers took off her own and put it on her. As the ship was sinking and the last life-boat was leaving, the sailors shouted to Mrs. Rogers to jump in; but she refused, because she thought that she would overcrowd the boat, and so she went down with the ship.

Let us ask ourselves: Can we say, with Paul, "I am ready?" It is not easy to live for Christ, but it is harder to die for Him. Cross-bearing, however, is for death, and not only for life. We are not likely to be called upon to die for Christ—that is, for Christ's brothers and sisters on the earth—but we are called upon to be ready to die.

It is this readiness that counts. If we are willing to give up our lives for love, then when the call comes we shall be ready; and if it does not come, the nobility will be ours all along the way.

Prayer.—Our blessed Redeemer, help us to be Thy heroes. Give us the spirit of the martyrs. Show us how small a thing is life and how great a thing is sacrifice. *Amen.*

WEDNESDAY.

PERFECTED IN WEAKNESS.

"My power is made perfect in weakness."—2 Cor. 12:1-10.

President Macmillan, of Wells College, declares that teachers should never give pupils a grade of 100 per cent, or write examination questions that can be answered so as to get 100 per cent. His idea is that the student is not to be allowed to become self-satisfied, never to feel that he has attained, always to be reaching after more knowledge.

We can appreciate that educational ideal, and yet at the same time refuse to discourage the student by never giving him 100 per cent. Such a mark does not mean that he has perfect and complete knowledge of the subject, and he knows it does not; it only means that he has given correct and satisfactory answers to the question asked; and if he has, he should receive a perfect credit.

Our Lord was not afraid of the 100 per cent, for He said to His disciples, "Be ye perfect." Paul was not afraid of it, for he said, "My power is made perfect." Then he added, "in weakness," showing that he recognized his limitations and his danger of slipping backward.

The true Christian, conscious of his sinfulness and of the fierce onset of temptation, needs less to be reminded of his tendency to err than to be inspired by the Master's approval. "Well done, thou good and faithful servant!" the Master will say at the judgment; and He will not qualify His praise by reminder of the many times when the servant has not done well.

Prayer.—Great Teacher, we are happy in realizing Thy kindness. Thou knowest how hard are the lessons of life, and Thou art not overstrict to mark our shortcomings. We take Thy examinations with confidence—not in our attainments, but in Thy love. *Amen.*

THURSDAY.

LIFE'S GOVERNING POWER.

"My heart is fixed, O God, my heart is fixed."—Psa. 57:6-11.

Interesting is the comment on President Coolidge's fishnig made by his Indian guide, John Larock: "Fine, the President is fine when he catches fish. Doesn't get excited—not a bit. Good fisherman, President Coolidge."

The President's calmness is one of his marked characteristics, and one of his chief sources of strength. The world trusts the serene man and fails to trust the nervous and boisterous man. Mr. Coolidge's conduct, when he catches a fish, is in marked contrast to that of a friend with whom the writer was once fishing up in Maine. My friend was standing up in the rowboat, and when he felt his first fish pulling at the line, he was so excited that he ran the full length of the boat, and only the prompt exertions of the rest of us kept the boat from capsizing. Such untoward emotionalism is a weakness in any life.

There is no inner calmness unless Christ gives it.

Prayer.—Let one of the parents offer a prayer, asking that all in the room may possess this calmness and this reliance, and be at peace. Close with the Lord's Prayer in concert.

FRIDAY.

ARE WE OBED-EDOMS?

"Jehovah hath blessed the house of Obed-edom and all that pertaineth unto him, because of the ark of God."—2 Sam. 6:6-12.

We are not told anything about this Obed-edom the Gittite, except that he took the ark of the covenant into his house when, on account of its dread powers, other people seemed afraid to receive it. Obed-edom evidently revered the sacred chest; and though he realized that irreverence would mean death, he felt himself incapable of irreverence toward it. It was holy and he was holy. The Spirit of the living God dwelt in the mystic symbol, and Obed-edom would receive the divine Spirit; so he dared to receive the symbol.

Because of what Obed-edom was, rather than because of what he did, the God of the ark blessed him and all his. The blessing was so noticeable that the ark came to be desired as much as it had been feared. The entire event is a picture of what Christ does in any life that receives Him, and the story has been repeated over and over down to this present time.

As Margaret E. Sangster has put it:

"The line of Obed-edom
Is on the earth today;
In the house of Obed-edom
Still he may safely stay
Who, dearer than all treasure
For which men toil and plod,
Shall prize the covenant-blessing,
The hallowed ark of God."

Prayer.—Divine Guest, make Thine abode with us, we pray Thee, and never depart from our home. We ask it in the name of Thy Son, our elder Brother. *Amen.*

SATURDAY.

THE UNSEEN HELPER.

"The Spirit also helpeth our infirmity."—Rom. 8:18-26.

Dr. Theodore L. Cuyler once saw a man working one end of a cross-cut saw. He could not see the other man, but from the way the first man worked, he was sure a partner was working with him. "So," said Dr. Cuyler, "does the invisible Spirit work with the man who enjoys the communion of the Holy Ghost."

If we watch the people around us, and see how they carry on their lives, we can soon tell whether they are living and laboring alone, or have this unseen Partner. If they have the invisible Helper, they accomplish things that seem quite impossible for them to do. When sorrows come, they are unaccountably upheld. They overcome adversity with a might that is altogether beyond their own. It is because of the unseen Power that is working with them.

Prayer.—Holy Spirit, Thou Aid of all humble and seeking souls, be with us, we pray Thee, in all we do. Without Thee we are indeed helpless; but with Thee, we can do all things. Our Father, who art in heaven—(and the family circle will repeat the Lord's Prayer).

SUNDAY.

THE PLANTED CHRISTIAN.

"Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is. For he shall be as a tree planted by the waters."—Jer. 17:5-11.

George H. C. Macgregor once wrote: "The man who gives God the management of his life does not plant himself. He does not say, 'I want to live in England,' or 'I want to live in Africa.' He does not say, 'I want to follow this profession,' or 'I want to follow that profession.' He says, (Continued on Page 13.)

Christian Orphanage

Dear Friends:

If nothing prevents, the Christian Orphanage will have one girl to graduate at Elon College at the close of this session. This little girl will be the first girl we have had to graduate at Elon College. When she reached the age limit we gave her charge of the dairy department in the institution, and she has looked after the milk and butter, and in this way worked her way through college. She came to us when a little tot and has been in the care of this institution for more than seventeen years. She came to us at such a tender age she has known no home except the Christian Orphanage. The Orphanage feels proud of this little girl and we are grateful that the Church has made it possible for her to have this opportunity to get a college education.

We had a boy to graduate at Elon College several years ago, and he has made a splendid record and we feel proud of him, too.

If nothing happens, we will have a girl to graduate at King's Business College, Raleigh, N. C., this spring. Friends have made it possible for her to get this opportunity to get this special business course.

The Orphanage also has a boy just completing his first year at the State College, N. C. This opportunity has been made possible by a friend who gets lots of pleasure out of helping others. He has a very warm place in his heart for orphan children, and uses every opportunity to help us in this work.

The Christian Orphanage is doing a fine piece of work in behalf of worthy children, and deserves the loyal support of all our people.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 18, 1929.

Brought forward	\$3,694.96
Sunday School Monthly Offerings.	
N. C. & Va. Conference:	
Rocky Ford	\$ 1.42
Durham	21.00
Lebanon	2.16
Hines Chapel	2.00
	26.58
Eastern N. C. Conference:	
Oak Level	\$ 4.25
Plymouth	4.55
Pleasant Hill	3.25
	12.05
Western N. C. Conference:	
Biscoe	\$ 2.48
Patterson's Grove	3.50
High Point	12.31
Grace's Chapel	2.07
Hank's Chapel	2.57
	22.93
Eastern Virginia Conference:	
Union, Surry	\$ 3.00
Barrett's	1.10
Mt. Zion, Jan., Feb., Mar.	4.71
Suffolk	30.00
First, Norfolk	9.21
	48.02
Valley Virginia Conference:	
Dry Run	1.35
Alabama Conference:	
Pisgah	1.15
Georgia and Alabama Conference:	
Vanceville	1.00
Special Offerings.	
W. E. Walker, Burlington, N. C.	\$ 3.00
J. W. Atwater, Burlington, N. C.	50.00

Class 2, Vanceville S. S., Georgia..	2.00
M. Y. Wilson, support of children.	20.00
	75.00
The Duke endowment	2,520.79
Grand total	\$6,403.83

(Continued from Page 12.)

'Lord, what wilt Thou have me to do? Father, deal with Thy child just as Thou wilt.' And then the Lord takes him up and plants him."

And we may be sure that the Lord will make no mistake in His planting. The waters by which He plants us will not run dry. Our leaves will not grow sere. Our blossoms will not fail. Our fruit will ripen abundantly. Happy indeed is the life that is planted by the Divine Gardener.

But when we try to plant ourselves we make all manner of mistakes. We do not know when to plant, or where. We do not plant deeply enough. We do not know how to enrich the ground. We do not protect the plant from the elements. We can not command the rain and the sun. We are entirely out of our sphere.

A self-made man, in this sense, is as sure a failure as would be a self-planted tree.

Prayed.—Lord's Prayer, all the circle joining.

TRIUMPHANT FAILURE.

Christianity is the greatest force in the world. It is the dynamo of civilization. It is the power that builds hospitals, asylums, schools, colleges, orphanages, and all the institutions of enlightenment and uplift; that actuates our greatest statesmen; that sustains our doctors on their missions of mercy and healing all over the land; that steadies the hand of the surgeon as he cleaves life and death; fortifies the missionary as he carries the gospel to the remotest corner; that inspires the underpaid preacher; that cheers the bed of suffering; that dignifies the labor of the ditch-digger and the meanest man; that exalts labor; that ennobles sacrifice; that makes life worth living and the earth a fit place to dwell; that makes old men dream dreams and young men see visions.

Whence comes Christianity? From the life and lips of the greatest Teacher that ever trod this old earth. Misunderstood and condemned in His own day, 2,000 years have elapsed and He is not yet understood. Persecuted, crucified then—the world is just now beginning to grasp the force of His greatest truths. In three short years He had succeeded in arousing the hatred and envy of people and rulers; He had made a miserable failure! Misjudged, condemned, by those whom He sought to save. Misunderstood, unappreciated—that was the grief that crushed His heart when He cried, "Let this cup pass from me." Death had no terrors for Him.

O soul! Can you suffer eclipse? Can you be condemned and be brave? If your Master could be a miserable failure for you, can you be less for Him? Failure, condemnation, unpopularity, is the reward of all the great teachers and reformers—Isaiah, Jeremiah, John the Baptist, Garrison, Lincoln. They killed or sought to kill them all. 'Tis ever thus. "To know how to say what other people think is what makes men poets and sages, but to dare to do what other people only dare to think is what makes men martyrs or reformers or both."

And yet! The day they crucified Him we call Good Friday, and the day He arose we call Glad Easter, and the whole world makes it a day of rejoicing. And today He lives as never before in the lives and hearts of men the world over. Weak, miserable failures that we are, we confess His divinity by our efforts to reach the unattainable heights of the impossible perfect ideal of His teachings and life.—*Christian Vanguard.*

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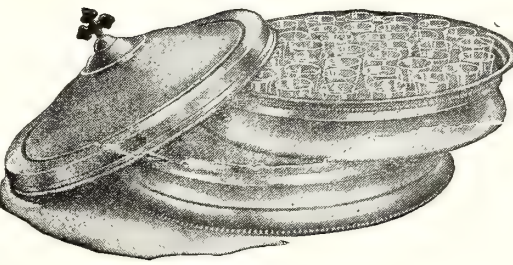
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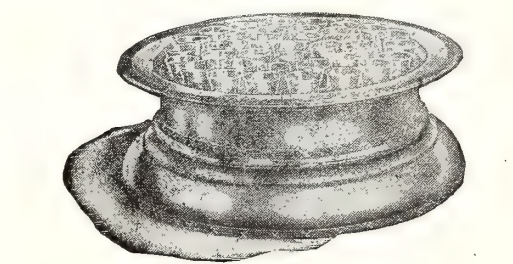
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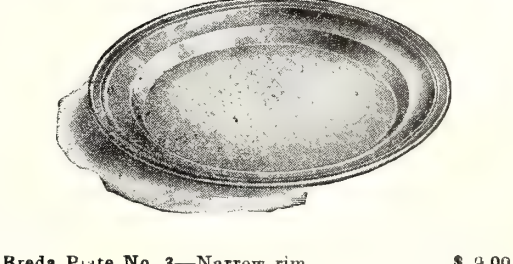
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MENDING THE MASTER'S RENT ROBE.

The Churches and people of all communions are tired of contention, and feeling that the evidence is all in through the New Testament, in Church history, through tracts, modern books of interpretation, newspapers, and the utterances of Church councils, conferences and conventions, they have decided to talk to each other in peace-making tones. Many close students thing Protestant Christian unity has been accomplished, even though union lags behind. The task now is to grow unity into union. It has come to pass—or let us say it has been brought to pass by the spirit of God and the prayers and thoughts of his people that several groups most nearly alike doctrinally and ecclesiastically are drawing together. When it is all worked out, it will make a most interesting and promising number of families in the great Protestant family. The Methodists and Presbyterians are preparing for union; the Congregationalist and the Christian Churches expect to come together; committees from the Reformed Church in the United States, the United Brethren in Christ, and the Evangelical Synod of North America are holding conversations on the union of these three bodies; and the matter is also getting real consideration between the Northern Baptists and the Disciples of Christ.

Edgar DeWitt Jones made a speech before the Northern Baptist Convention, held in Detroit last June, in which he instanced the fact that while there was a movement on foot for the reunion of Methodists, Presbyterians, Congregationalists, Christians, etc., the two greatest immersionist bodies in the world were making no move toward closer relations. He suggested that there be a joint commission between Baptists and Disciples looking to more friendly relations. His ten-min-

ute speech was received with immense applause. He was interrupted with cheers many times. Best of all, the commission was officially appointed.

In Pittsburgh, early in February, the joint commission of Baptists and Disciples had a memorable meeting. Mr. H. C. Armstrong, secretary of the Association for the Promotion of Christian Unity, handled the side of the Disciples in the way of a temporary committee, and good history was made. The resolutions passed at this meeting are to be presented at the next national convention of the two bodies.

An interesting episode was the appointment of Dr. de Blois to prepare an address on the Disciples, and our Dr. Edgar DeWitt Jones to prepare one on the Baptists. The same addresses are to be published in pamphlets and circulated at the time of our conventions.

A most pleasing coincidence of the meeting was the fact that while this committee of Baptists and Disciples were sitting in their first session they discovered that the Methodists and Presbyterians were meeting at the same time, in the same hotel, and on the same floor, for the same purpose. The two committees exchanged formal greetings, and got together in an informal way before the sessions were over.

The report of this committee, together with the reports to which reference is made, will be one of the most vital items to the agenda of our international convention in Seattle next August. It will be all the more meaningful because definite and tangible. We pray that history may repeat itself in recording the union of these two great immersionist New Testament people again; we pray likewise that history may never repeat itself in seeing them again separate. It looks to us as if the Disciples living today have a chance to do

something as great as their pioneers did; or perhaps, rather carry forward the work of the pioneers in their relation to the Baptists. The thread of unity between the two bodies was never really broken. Some important stitches were dropped; but now, let us hope, they are about to be taken up again. Let us speedily mend the rent robe of the Master.—*Christian Evangelist (Disciples)*.

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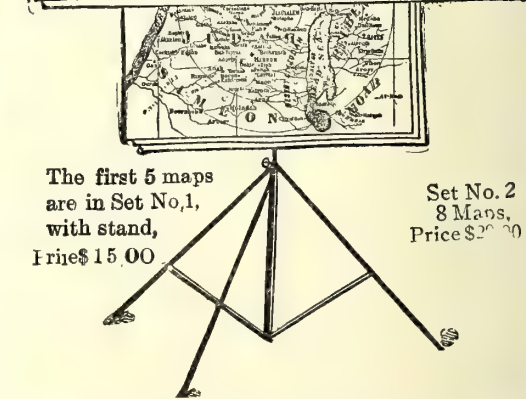
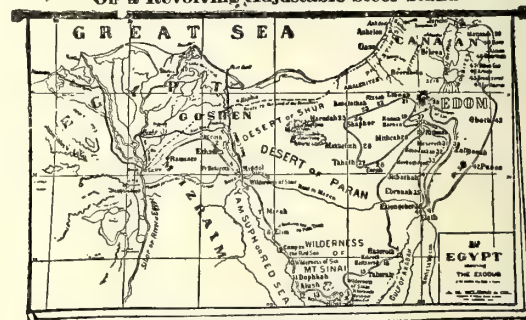
The Vance-Franklin and Warren District Missionary Rally will be held at the Liberty (Vance) Church, Thursday, April 25th, beginning at 10 o'clock A. M.

I want every pastor in the district to begin making plans, so that he will be able to attend the rally; and also every Church to begin making plans to send delegates, whether they have a missionary society or not. I am so anxious that every pastor in the district attend the rally and every Church be represented. Let us heed the theme for our rally this year, "The Call of the Master," and get busy in the mission work and attend the rally, thus making it the best that we have ever held in our district.

Don't forget the time and place—Liberty (Vance) Church, Thursday, April 25, 1929.

MARGARET ALSTON,
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OBITUARIES.

LOY.

Daniel W. Loy, of Elon College, N. C., Route 1, departed this life March 10, 1929, aged 69 years and 19 days. Burial was at Shallow Ford, where he had been a faithful and loyal member. He leaves to lament his going his wife, his mother, one sister, Mrs. J. H. Terrell, of Burlington, N. C.; two brothers, Henry Loy, of Burlington, and A. M. Loy, of Greensboro, and many other relatives.

God bless and comfort his loved ones. Burial service by the writer, assisted by Dr. G. O. Lankford and Rev. J. W. Patton. T. J. GREEN.

SOUTHARD.

Mrs. Maggie Southard departed this life on March 9th, at the age of forty-four years. She had been afflicted for years in hearing and sight, but bore her affliction in the beauty of Christian faith. She was left several years ago with two children to care for. A boy is now nineteen and a girl thirteen. She made her home with her sister, Miss Julia Griffith, until her death.

She was a faithful member of the First Christian Church, and when her health would permit she was at its services. Funeral services were conducted from the home, and interment made in the City Cemetery. The writer was assisted in the service by Rev. R. A. Whitten, her former pastor. May the Father comfort the bereaved. J. H. DOLLAR.

RIGNEY.

Benjamin Jerome Rigney was born on May 26, 1906, and departed this life March 3, 1929, age 22 years, 9 months and 7 days. Bro. Rigney was a member of Rocky Ford Christian Church and was the superintendent of the Sunday School. He leaves to mourn his going a father, Mr. H. T. Rigney; a stepmother, Mrs. Ruby Edwards Rigney; four sisters—Lettie, Celestie, Viney and Bessie; one brother, Gifford; a grandmother, Mrs. Lula Rigney; a grandfather, William G. Edwards; and a host of other relatives and friends.

Bro. Rigney was mysteriously murdered while in Mt. Airy, N. C., the town in which he worked. We feel that a life has been taken that will be greatly missed in his community, and especially among those who loved him so dearly. May the Lord comfort the hearts of those who mourn.

The funeral service was conducted by the writer, and the body laid to rest to await the resurrection call.

S. E. MADREN.

GREEN.

Bro. John Robert Green was called to his reward March 20th. Being in bad health, he was taken to the Navy Hospital, in Norfolk, Va., where the end came very unexpectedly to all. He served in the Spanish-American War in the earlier part of his manhood.

Gatesville, N. C., and the surrounding territory have lost one of their best and most loyal citizens. Bro. Green has been a faithful member of the Eure Christian

Church for several years. He was a neighbor and a friend to all. Interment was made in Harrell's Church Cemetery (Methodist).

Funeral services were conducted by the writer, assisted by the Revs. Mr. Eason (Episcopal), Mr. Hohner (Baptist), and Mr. Benson (Methodist). The deceased was 56 years old, and leaves to mourn their loss a wife, five children and two stepdaughters. May the Lord give that mother strength and wisdom in the task of rearing those dear children, is our prayer.

GEO. A. PEARCE.

CHAMBERS.

Lee Roy Chambers was born August 16, 1896; died March 27, 1929; age 33 years, 7 months, 11 days. Married Carrie Mason Wrenn twelve years ago. To their union were born two sons—Billy, nine years old, and Carl, five years old.

For six months Bro. Chambers suffered severely. A malady prayed upon his body which science has never learned to master. In all his afflictions he was patient and hopeful. He was a good man, a faithful husband, and a true friend. He was a member of the First Christian Church, and often spoke of his desire to attend

the services of his Church while he lay sick.

He leaves a wife, two children, a mother, one sister and one brother, with many relatives and friends who are sad at his going but who are willing to see him go, that he may be at peace and rest in the arms of his Saviour.

Funeral services were conducted from the Church on Thursday, March 28th, and interment was made in the City Cemetery. The writer was assisted in the services by Rev. R. A. Whitten. May the spirit of the Father guide and comfort the sad.

J. H. DOLLAR.

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MARRIAGES

HUDERSON—JONES.

Mr. Alvin Hudson and Miss Florence Jones were united in marriage at the home of the writer on March 30, 1929, at 9 P. M. There were only a few of their friends present to witness the marriage. They will make their home on Washington Street, of this city. Their many friends wish for them a long, happy and prosperous life.

M. T. SORRELL.

BARKER—COLLINS.

Mr. Charles G. Barker and Miss Gladys Collins were united in marriage at the home of the writer April 6, 1929, 10 A. M. There were just a few friends present to witness the marriage. Immediately after the marriage they left for Rich-

mond and Washington, where they will spend a few days. After which they will make their home in this city. Their many friends wish for them a happy life.

M. T. SORRELL.

DEATH RATE INCREASES RAPIDLY AMONG CIVIL WAR VETERANS.

The ranks of the veterans of the Civil War are being rapidly depleted, according to statistics issued by the Department of the Interior. The pension roll had fallen to 68,788 at the end of 1928. This is more than 6,000 lower than the same roll was six months earlier, thus indicating that these venerable former soldiers are dying at the rate of more

than 1,000 a month. The present figure is strongly in contrast to that of thirty years ago when Civil War pensions reached their high tide of 745,000.

The latest figures show also that the number of widows of Civil War soldiers who draw pensions is on the decrease, though still nearly three times as great as the number of soldiers. There are now 191,000 such widows on the rolls, a decrease of 5,000 in the past six months.



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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, APRIL 25, 1929.

NUMBER 17.

.. THE SUN'S OBSERVATORY ..

REV. STANLEY C. HARRELL.

REMARKABLE LIBERALITY.—

It is surprising what can be done by a people who really set their minds and hearts upon their work. The record for missionary giving made by the Seventh-Day Adventists of the United States and Canada for the year 1928 is something that should make all Christians pause and consider what they, too, might do. For missions alone, the members of this body gave the amazing sum of \$2,820,114.11. Their numerical strength is only 110,422, which gives them an average of 49.1 cents per member per week for the support of missions. This means that there was an average of \$25.53 per member given for missions during the course of the year. Some one has said that comparisons are never in good taste; but one cannot think of such a record without at least making a comparison as to what one's own Church is doing. We of the Christian Church have a mission budget for the Southern Christian Convention for this current year of \$45,000. And some of us are wondering what we are going to do about it. But with our more than 30,000 members, it only averages \$1.50 per year per member. If we raise the entire amount, the Adventists will have surpassed our record by the sum of \$24 per year per member. But if we could make a comparison as to the average amount of material wealth held by the membership of the two bodies, they would be found to be but little if any richer than are we.

THE INFLUENCE OF SECTS.—

The Christian world is much interested just now in the question as to the influence of sectarian divisions among Christians. The question is being studied from every angle. Attention has been frequently called to the fact that more progress is being made toward union on the mission fields than is being made in the home fields. The statement has frequently been made that the missionaries have found that it is impossible for non-Christians to understand our denominational differences. In discussing this statement, a man who has devoted his life to the study of missions and the history of religions denied that the non-Christian world does not understand our denominational differences and our sects. He pointed out that the non-Christian religions all have their sects, their divisions, and their quarrels. And according to this man, the trouble is that the non-Christian world understands all too well the issue of sects. They can see that sects are the weakness of their own religions. When Christianity is presented to them, with all its sectarian divisions, they find in that particular it is very like their own religion. What they cannot understand is how Christianity can thus be separated and divided, and maintain its claim to superiority

over their religion. It appears that Jesus anticipated the issues which we should face in our day, when He prayed "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me."

FARM RELIEF.—

The United States Senate is meeting in special session, with one of the principal questions to consider being that of farm relief. For eight years this has been the biggest economic question confronting the United States government. Since 1920 the farmers of the country have been facing a most serious financial situation. The prices obtainable for many important crops have not been sufficient to cover the cost of production. With many of the leading nations of the world at war, food became one of the foremost considerations. The United States was one of the few nations that was prepared to expand its agricultural production sufficiently to feed the hungry mouths of the millions engaged in war, and the many more millions of non-combatants left at home. The United States government made an appeal to the farmers to manifest their patriotism by producing more, and still more, food. To the patriotic appeal was added the stimulus of ever-increasing prices. American farmers produced the food. To do this they invested millions of dollars in additional machinery. When the war was over, the farmer had learned the methods of increased production, but there was no market for his products, and many farmers had borrowed capital invested in the farming industry. Mr. Hoover, who served as food administrator and whose efforts were so successful in stimulating increased production of agricultural products, now, as chief executive of the United States, is confronted with solving the problem of how to help the farmer who is suffering from overproduction. For the farm problem is essentially a problem of overproduction. But it is more than an economic problem. It is a social problem of tremendous implications. The biggest problem that civilization faces is the problem of the city. And the farm situation is driving thousands every year away from the farm and into the already too crowded cities.

Mr. Hoover was elected as the representative of a party that has always made the protection of American industries one of its foremost principles. But the issue is more than a test of the ability of the party to justify its principles. The question is one which vitally concerns every American citizen. It is earnestly to be hoped that the present Congress will at least find a way to materially relieve the situation.

CONGREGATIONAL WORSHIP.—

Dr. Henry Sloane Coffin, in a recent address, ventured the prediction that the next theme to engage the attention of the Protestant world would

be the matter of congregational worship. And perhaps no subject could have a more far-reaching influence in every phase of Christian living. There are some few Churches that are drawing large congregations for their services of worship, but they are the exception rather than the rule. We read about Churches where lines of waiting worshippers form in front of the Church, but we seldom see them. The exact figures are not available, but it is doubtful that the average Church has half as many people in attendance at worship services as are carried on the Church roster. I believe it would not be difficult to find Churches where less than one-fourth of the Church membership are regular attendants at Sunday worship.

Where Churches do have congregations that crowd their auditoriums to capacity, they are usually drawn by a dynamic personality in the pulpit. Such personalities are rare. There are not enough of them to go around, and there are not enough of them to minister to the spiritual needs of the people. Nor is it possible for the average minister, no matter how hard he may try to do the sort of pulpit work that will attract the masses. Is it possible to devise a worship program in which the sermon will not be the principal item of interest? There seems to be a current feeling among many Protestant Church attendants that if the sermon fails to carry over, that the entire service has been in vain. Is there any occasion for the conviction that there must always be a sermon, an address, or at least a talk as a part of every worship program? There is no objection to sermons, and addresses, and talks, if they are interesting, instructive or inspiring. This is but to raise the question whether or not it be possible to worship without them.

Just what would the people like to have in their services of worship? Surely not all the people who do not attend Church are entirely devoid of spiritual appreciations and spiritual interests. Is there not some way to find out what there is in the Church service which fails to interest them, and what might be included in that program which would interest them. There is no law in most of our Protestant connections which fixes the order and content of our worship program. A little experimenting along this line might not be amiss. President Binford, of Guilford College, tells of a recent experiment made there. Most of our readers know that Guilford is an institution of the Friends Church. But a large number of their students are not Friends. A worship service according to the practices of the Friends was offered the students. After they had participated in such a service, with its periods of silence, the students expressed a wish for the continuance of such services. In approaching the problem of worship, our one purpose should be to find that which will minister to the spiritual needs of the people.

NOTES-PERSONALS

We learn with regret that Rev. Vietor Lightbourne, once a minister and evangelist in the Southern Convention, is critically ill in a New York hospital.

Rev. E. Stanley Jones, the great missionary to India, says: "Let Christ have full play in your soul and you will be missionary or stop being a Christian."

If one wishes to do a person or a family a real favor, get some one in that family to subscribe for THE CHRISTIAN SUN. This will help the family and also the Church.

"The Elon Summer School of Religion," writes its president, Rev. F. C. Lester, Waverly, Va., "will be held this year July 27th to August 2nd. An excellent program, with capable teachers and speakers is being prepared."

No better reading will you find than in THE CHRISTIAN SUN. No better time to subscribe than right now. Salesmen say nothing about price when they offer you a good thing; but remember to inclose \$2.00 to the circulation manager, C. D. Johnston, Elon College, N. C., and he will enter your name.

The board of trustees of the Christian Orphanage were in annual session at the institution on Tuesday, April 16th, having changed the date of their annual meeting to April from the last of May. The superintendent, Bro. C. D. Johnston, will, we are sure, tell SUN readers of matters of interest from the meeting.

In 1928, six hundred and seventy-five lives were snuffed out on the North Carolina highways. We are, indeed, paying a tremendous toll of life and limb for the pleasures and privileges of good roads. A daily war goes on, and the killed and wounded in the course of a year are more numerous and more tragical than in many a pitched battle.

Rev. Roy C. Helfenstein, D. D., Dover, Del., is assisting Rev. Jos. W. Fix in a series of evangelistic meetings at Franklin, Va., beginning April 22nd and concluding May 2nd. Our Franklin people are devoutly hoping and praying for great and good results from this meeting. We are sure Franklin will be blessed and benefitted by the preaching and services by Dr. Helfenstein.

We have heard of one pastor who let Easter and his services nearest Easter pass without mentioning from his pulpit the missionary offering, or even the subject of missions. We wonder if a pastor like that thinks he is fair to the other pastors and Churches who are trying to do their best in this time of need, and is he fair to his Churches in not asking them to make some contribution to missions?

It will be a source of regret to many SUN readers, who know and esteem him so highly, to learn that Bro. W. E. MacClenny, of Suffolk, has been critically ill in a local hospital and has been far from well for some time. We learn with pleasure that he is able to return to his home, but is still quite weak and it will be some time before he is well again. Bro. MacClenny is one of the good deacons in our Suffolk Church, the historian of our Convention and treasurer of the Eastern Vir-

ginia Conference, and his wide acquaintance will wish for his speedy and full restoration to health.

Ever and always count on Christian Temple, Norfolk, Dr. L. E. Smith, pastor. Carrying a heavy indebtedness, with much interest to pay; at the same time carrying a heavy current expense for an inclusive Church program, this Church never fails to do more than its part in missions and all other benevolences. Already it has raised and sent in its quota for missions this year, and is still going on. No wonder blessings attend the efforts of the people of Christian Temple, for they have learned how to sacrifice and practice self-denial for their Lord. That Church is an inspiration to the whole denomination.

The faithful members of our United Church, Lynchburg, Va., are making a strenuous effort to clear their Church of indebtedness and are greatly encouraged by the effort so far. This is a most worthy effort, as the Church has been greatly handicapped by its indebtedness. Any CHRISTIAN SUN reader who can find it within his or her reach to help to any amount will kindly address communication with donation to Rev. G. C. Crutchfield, pastor, 5338 Fort Avenue, Lynchburg, Va. Such a donation, we are sure, will be greatly appreciated and will encourage very much those who are making such a sacrifice in order to pay off the Church's indebtedness.

Today, April 19th, a letter is opened which reads: "Dear Bro. Atkinson,—As I cannot attend Sunday School and Church with my own folks, I thought it would not be out of place for me to send a little missionary contribution. I herewith inclose check for \$5.00 for missions. I haven't quit attending Church and worship here, but we have no Church of our own here. I have failed to attend Sunday School once in four years only; was sick then." That brother has the cause of his Church and the love of his Lord at heart. And how we wish that hundreds of others who are not making contributions through their Church because they are not worshiping with their own people would do as this good brother did.

Five cents per Sunday! Well, no wonder the Church tugs laboriously at her task. This from the *Herald of Gospel Liberty*: "The Federal Council of Churches comes forward with the statement that last year in the United States the average contribution of the Church-goer per Sunday was five cents. New Jersey is the most liberal State, according to the same authority. The Church-goers there gave twelve and two-tenths cents a Sunday. In the Carolinas, Virginia, Washington, and eleven other States the Church-goers averaged less than five cents per Sunday. Is it any wonder that the ministers' salaries are low, that the activities of the benevolent bodies of the Church are being forced to retrench? We should remember that these figures are not based on population, but on Church attendance and a careful check on contributions. The probing question for every one of us is, How much did we average per Sunday? Do we belong to the nickel class or are we more liberal?"

In the death of Deacon John Tobias Kernodle, Alamance County loses one of its most substantial and highly esteemed citizens, and Berea Christian Church one of its loyal and consecrated members. Our obituary columns carry an account of his life and passing, but no words can adequately describe the worth and benefit to the world and mankind of such a life of kindness, generosity and Christian graces and achievements. His children rise up to call him blessed, and they are themselves sources of life and light in the com-

munities and Churches to which they have gone, reflecting in their attitude and activities the character and the spirit of the consecrated father who gave them, even in the absence of their mother, who passed to the spirit world many years ago, the impress and the influence of gentle, yet strong and stalwart, Christian influence and rearing. Such a life is immortal on earth, as it is eternal in heaven. He lived to a ripe age and fulfilled the promise of the Lord given through Job: "Thou shalt come to their grave in a full age, like as a shock of corn cometh in his season."

THE SUN's editor is grieved to learn of the sudden and unexpected death of Bro. Elisha Everett, Driver, Nansemond County, Va., which sad event occurred on Thursday, April 11th. He seemed perfectly well when he left home for a trip on the morning of that fatal day and was in his usual bright and cheerful frame of mind. He was driving along the highway in his car when a colored man saw the car drive to the side of the road and stop. This man, in approaching the car to find out the trouble, found that Bro. Everett had felled over on the seat and was dead. He was buried at Suffolk Saturday P. M., April 13th, after the funeral in Berea Church, of which Church he was secretary for many years. He was brother-in-law to the late, lamented Dr. J. P. Barrett, who married his sister, and was also brother-in-law to Dr. P. H. Fleming, whose wives were sisters. Bro. Everett was a man of optimistic temperament, cheerfulness of mind and heart, and had a wide circle of friends who held him in high esteem. He was a loyal and faithful member of Berea Church and reared a family of splendid Christian girls who reflect in their loyalty and devotion to their Church and their God the character and the teachings of a goodly father and a saintly mother.

It is with sad heart, indeed, that we chronicle the deplorable tragedy that occurred with Bro. Walter Burgess and family from our Parks Cross Roads Church, Randolph County, last Sunday as they were on their way to visit the mother of Sister Burgess at Reidsville, N. C. The tragedy occurred on the Greensboro-Reidsville highway, near Monticello, and resulted from a collision and the overturning of the car in which they were riding in the instantaneous death of Bro. Burgess and wife and their daughter, Mary (16), and Mrs. Mollie E. Hudson, a neighbor, who was taking the trip with them. The other two children of the Burgess family—Virginia, age 11, and George, age 10—were quite painfully and seriously injured, but it is believed that they will recover. Bro. Burgess and family were faithful members in our Parks Cross Roads Christian Church, in whose cemetery father, mother and daughter were buried together. Those on our crowded highways, especially on Sundays, can certainly join in the words of David to Jonathan, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death" (1 Sam. 20:3). Our sympathies go out to the two fatherless and motherless children, now being cared for in a hospital, and for the other beloved relatives of Bro. and Sister Burgess. Bro. Burgess had a nice family, whom he was trying to rear in the Sunday School and Church in which he took an active part; and Miss Mary had already set her heart on Elon College and taking her place here as soon as she finished high school. A happy family of five last Sunday morning; today only two left, and they, the youngest children, spared through the awful wreck, though injured. Who can tell what a day will bring forth?

THE CHRISTIAN SUN'S PULPIT

THE GOSPEL FROM GOD'S GREAT GARDEN.

BY REV. J. W. FIX.

"And the Lord took the man and put him into the garden."—Gen. 2:15.

After creating man and saying that all things were good, God took him and put him into the Garden of Eden to dress and keep it. He was surrounded by beautiful flowers, delicious fruit trees and gorgeous birds. Everything bowed to him who was the highest of His creation. The fruit of only one tree was forbidden, and when the man ate from that one, sin became universal and has hitherto handicapped all mankind. The first man was driven from the garden, and flowers, fruits and animals became wild. About all man has obtained from the garden has come by hard work and toilsome cultivation. Indeed, there are many wonderful lessons to be learned from God's great garden. It is full of gospel, for anything that reveals God's message to mankind is good news and is termed a gospel.

The advent of Christianity brought to the world a great Teacher on all things of nature. Ever since He walked the earth, He has been trying to open our ears to some of the great lessons from this garden. Moses saw God in a burning bush. David saw Him in the hills and in the stars. Christ saw Him in the small seed, the flowers, the grass, the trees and the birds. Let us go into God's great garden with Him and see for ourselves. It is especially fitting that we take this trip at this time of the year, when the very breath of life is radiant. It is the spring, and signs of newness of life are everywhere manifest.

Our Teacher is good to us. Very considerate is He, for He knows how a contact must be made. He points toward an object, tells us of its beauty, then draws from it some very striking lessons of truth. Listen to Him:

1. "Consider the lilies of the field, how they grow; they toil not, neither do they spin, yet Solomon in all of his glory was not arrayed like one of these." And thus we learn a lesson on growth from the lilies of the garden of God. They grow by an unseen power. Their roots extend deep into the solid earth. They look ever upward, and God sends down upon them His blessing. Just as the lilies of the field cannot become beautiful without God, so our lives become unworthy apart from Him.

"Your voiceless lips, O lilies, are living preachers, Each cup a pulpit, each leaf a book."

Consider the lilies! More beautiful are they than King Solomon in all of his royal glory and pomp. Beautiful in harmony, delicacy and fragrance. They are the handiwork of God. Not only beautiful, but most useful. A funeral without them would be most unbearable. A wedding without them would be unimpressive. A sick-room without them, uncheerful. So it has become popular to "Say it with flowers," whatever one's message may be.

"Little flowers in the crannied walls,
I pluck thee out of the crannies and hold thee
In my hand, root and all, in all and all.
Little flowers, if I could understand what you are,
Root and all, in all and all,
I would know what God and man is."

2. "If God so clothe the grass of the field, which today is and tomorrow is cast into the oven, how much more will He care for you, O ye of little faith." As one walks with Him through the garden, considering the lilies as they grow, behold He walks upon a green velvet carpet, more

beautiful than the most valuable Oriental rug! It is made of grass, and every tiny blade is carefully interwoven into its particular place. Upon such a beautiful carpet we walk. Seldom do we think of the manifold lessons to be learned from the grass. I can best illustrate its lesson on faith and trust by relating a recent experience of my brother as he approached the operation table at John Hopkins Hospital. Prior to leaving his bed, he asked himself, "If I should die under the ether, what will become of me?" "As I go under the influence of the anesthetic, what shall be my last thought?" To the Bible he turned, casually opened it, and looked for a word of comfort. Whereupon, his eyes became focused upon the Master's lesson from the great garden as revealed by the grass: "If God so clothe the grass, if He so cares for each blade, how much more will He watch over me, a man, made in His image?" And with a sublime faith in Him, he went forward without a fear, yielded himself to the surgeon, and has since recovered.

3. "Behold the fig tree and all the trees" (Luke 21:29). Looking up from the carpet of grass, let us, with the disciples, "Behold the trees." As we look, we learn lessons from them, for too often we think of these great creatures of God as being primarily designed to furnish shelter and lumber. He who saw "sermons in stones, books in running brooks," also saw tongues in the trees. The tree is God's handiwork. It is beautiful for ornamental purposes, and is a sure place of abode for the birds. It shelters man, furnishes wood from which he builds his house, his ships and his furniture. Let us learn to love them, and say with the poet:

"I think I shall never see
A poem as lovely as a tree;
A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast.

"A tree that looks to God all day
And lifts her leafy arms to pray;

A tree that, in the summer, may wear
A nest of robins in her hair.

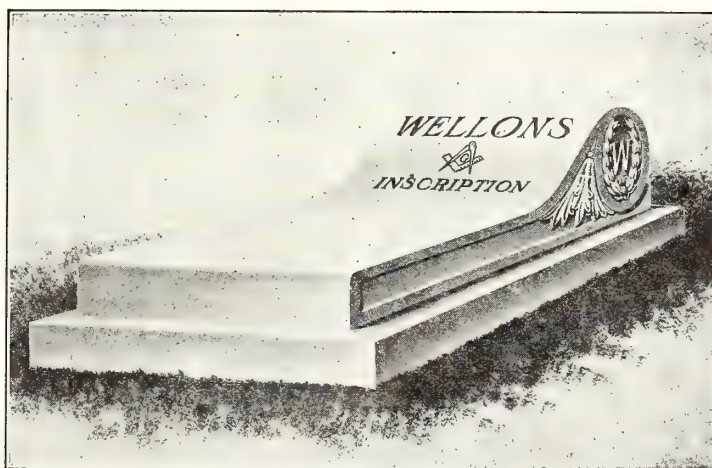
"Upon whose besom snow has lain,
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree."

A Hindoo father once said to his son, "Get me a fruit from yon tree." The fruit was fetched, and the father commanded the son open it wide and tell him what he saw. The young lad replied that he saw nothing but seeds. "Then, open a seed and tell me what you behold," requested the wise old sage. "Nothing," said the boy. Then the father said, "Where you see 'nothing,' God sees a mighty tree." Let us behold the trees, and acknowledge the beauty of her leaves, her stateliness and true value, as a product of the great God who made her.

4. "Behold the birds of the air; they sow not, neither do they reap or gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they?" As we study from the Master's garden, He points to His little feathered creatures and asks man to consider the manner in which they must depend upon their Creator for food and shelter. Martin Luther once saw a tiny bird lodge one evening on a tree near his home. Said the reformer: "That little bird covers its head beneath its wings, and there sleeps fearlessly and safe from danger. Over it is the infinite heaven, to one side is the roaring sea, on the other the mighty mountains. Yet, God is with it, and safely will it abide."

Birds of the air do not worry. They know that He will protect them. Men and women are prone to fear, lest there be not enough; they lack vision with which to behold the great storehouse of the Lord.

As we conclude our trip through the garden, let me say that when our professor of botany, biology and zoology used to take us on nature-study tours. We were always advised to stay close to him, for he would show us something new. We were advised to remain close to him, for he was our teacher. As we go out in the great open garden of the universe, there is a gospel awaiting us, and if we would hear it let us stick close to Jesus the Master-teacher.



Monument to Rev. J. W. Wellons, D. D.

The above cut represents the proposed monument to be placed at the grave of Rev. James Willis Wellons, D. D. Besides this, the plot is to be inclosed with a granite curbing and posts. The combination presents a most attractive design. Elaborate lettering is to be placed on the monument. Already the fund has been started. The cost, completed, is to be \$865. Will you send your contribution to Mrs. L. E. Carlton, treasurer, 414 North Lombardy Street, Richmond, Va.?

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ARE WE DOING OUR BEST?

As will be seen from the report of the Mission Secretary in another column, many Churches are taking, or have taken, the special offering for missions. Will individual SUN readers turn to that report and inquire if each is doing his or her best? If ever there was a time when we were put to the test as a people, it does seem that that time has come. The Convention in Richmond precipitated the issue and put our Churches and people to the test in the matter of missions. It is now to be seen, as never before, whether or not we Christians are really a missionary people and really care for sharing with others the gospel that has made us what we are. That Convention, with one vote and voice, swept away all possibilities of doubt and uncertainty, and simply put it up to the people in the Churches and Sunday Schools for each and every individual to say whether they would make a contribution to missions or not.

The reports from some of the Churches thus far are pitiable in the extreme, in that they show such indifference and unconcern about the most vital matter of the kingdom of our Lord. Evidently, some Churches are just taking the offering without emphasizing the matter and are giving with an indifference that is heart-rending. We do not wish to be pessimistic or be called an alarmist, but many of the reports from Churches are disappointing and grievous indeed, and cause us to wonder, after all, if we care for our Lord as we profess and are really willing to sacrifice in order to enlarge His kingdom on the earth.

The Mission Board is in debt for objects, Churches, and work of the most commendable and unquestionable type and character. It is struggling with all the economy and effort that it knows how to put forth to get out of debt and again move

forward in great things for the Master. By raising this year \$45,000 asked for by the Convention, our indebtedness can be wiped out and we can again go forward in Church building and support at home, and in further support of our missionary work and workers abroad.

We wonder if the people will disappoint such a desire and such a worthy aim? Oh! if our pastors and people could only know and only realize, not only the needs and the opportunities, but the test of our faith to which we are now put and the challenge of our sacrificial undertaking, we know that every pastor and every Church would not only take an offering but would urge with all the passion of their soul that the offering be made liberal.

Some of the Churches are making splendid reports. All are, where prayerful and persistent plans have been made and worked. It is to be devoutly hoped that every pastor and every Church will feel it incumbent upon themselves to share the burden and help do this goodly work in the name and for the sake of our Lord and Saviour Jesus Christ. The whole Church will rejoice at the accomplishment of this good deed. Recently a mother, with sick ones to care for and with needs pressing and exacting, sent us \$10, and her daughter sent us \$20 as individual gifts to help carry their Church to and beyond the quota. If there were such loyalty and devotion to the Church and to our Lord throughout the Convention, every report would be encouraging and the prospect for reaching our goal would be bright and promising, indeed. We should make now our special offering for missions a matter of prayer and of sacrifice. Truly, the test is upon us. Will we be found lacking, or shall our works prove our faith? J. O. A.

MISSION RALLIES.

It was a day of cloud and rain and mud, but quite a few of the faithful women, and some men, of the Halifax, Va., district met at Union Church, Virgilina, Va., in the woman's annual missionary rally. Mrs. Alfred Hayes was the faithful leader and superintendent, and had worked very zealously for a largely attended and an interesting meeting. Only the continuous rain and very disagreeable weather of the day, we know, prevented many from attending who had planned to be present. We have in no district more faithful souls than are to be found in this district, but they seem to have the weather against them, as three rallies now in as many years have been held on days that were exceedingly rainy and disagreeable. The program was beautifully carried out, and the speakers, who were to take part, were present, as were about fifty delegates and visitors. The pastor, Rev. C. E. Newman, and his good wife were present and took deep interest and active parts in the program and added much to the service of the occasion. The Baptist pastor of the town was also present, as was his wife, throughout the exercises. Rev. S. E. Madren, pastor of our mountain work, was present, to the delight of all, and gave an interesting account at first-hand of the work we are trying to do in Carroll County. A beautiful luncheon was served, and, despite the inclement weather without, it was all agreeable, helpful and inspiring within the secure and sacred walls of our beautiful and ample Church at Virgilina.

The rally at Turner's Chapel, of the Lee-Chat-ham district, was held on Thursday, the 18th. Mrs. Doyle MacFarland was chairman and superintendent. This district is unusual, in that it has the largest field of any of the districts for missionary work in its own borders. Only four out of the fourteen Churches of the district have missionary societies, and three of these were represented at Turner's Chapel. The discussion took

a practical turn, the pastors present and others suggesting plans as to how the ten Churches of the district, without missionary societies, might be reached and organized for missionary work.

Rev. T. E. White, a former beloved pastor, now of Elon College, urged the women to take immediate and practical steps to interest the women in other Churches of the district who are not interested in missions, because they were missing so much. He pitied and sympathized with the large number of women and Churches in the district who were missing so very much by not having societies. He felt that these women had missed much by not being present this day and hearing the reports, essays and addresses, and participating in the program of the occasion.

Rev. J. A. Denton, pastor of the Church, was present and offered suggestions and also his services, to be used in any way that the women might suggest to help reach other Churches of the district with missionary societies. Rev. B. J. Howard, pastor of one of the Churches of the district that has a good society, felt that the women would have to carry their message in person to the women of the Churches that had no society, because these women did not know the worth and merit of a missionary society, and so would be uninterested even to the extent of not replying to letters and communications by mail. One must experience missionary activity and missionary deeds before one can become sufficiently interested to write letters or to respond in person to appeals. First, the missionary zeal and fervor must be kindled in the minds and hearts of the women before they would organize or take an active part in missions.

Dr. W. S. Alexander, of Elon College, added much to the counsels and suggestions, besides making an address on our Japanese workers, with many of whom he was personally acquainted.

The day was beautiful, and the program was well carried out, the meeting was enthusiastic, the dinner was bountiful, and the spirit of the occasion was glorious. Truly, the women in missionary rallies serve the Lord with cheerfulness and gladness and carry the spirit of sacrifice and of sunshine into their work for their Lord.

J. O. A.

BURDEN OR BLESSING—WHICH?

That which is looked at from without as a burden comes to be a blessing, if done in the name and for the sake of our Lord. Giving to Church and to charity is looked upon by some as a burden. That is because they will not get beneath that burden and share it with their Lord. We know some pastors in the Christian Church who will not help bear the missionary burden, or the burden of any other enterprise, in the Church, either by their own sacrificial giving, which comes first, or by seeking to get their people to do so. Supporting Church enterprises and giving to the glory of our Lord is a blessing, indeed, to those who have got beneath the burden and have accustomed themselves to such giving. It is hard, indeed, to get folks to give who are not in the habit of giving. It is easy, indeed, to get folks to give who are in the habit of it. A good sister and faithful servant of God told this writer recently that she prayed all night some years ago when a kingdom enterprise was going to be presented in her Church, that her husband might yield and make a contribution thereto. She had heard him say he would not; that he already had sufficient expenses and calls for his money. She was happy beyond her expectation next day when her husband was among the first to contribute liberally to that enterprise—Men and Millions Movement. Since then, she said, he has been among the first to contribute to the Church when the enterprises made their calls, presented their

claims, and had to be supported. She felt that if he could make the start he would keep it up, and he has; and now that which at first seemed such a hardship and such a task, has come to be a real joy and a blessing.

The reason why some Churches contribute so little to the denomination and kingdom enlargement is because they look upon the same as a burden to be borne, and not a blessing to be shared. And the reason why some pastors will not try to lead their people into this blessing is because they shrink from it and think of it as a burden for themselves and their people. They forget the fact, seemingly, that their Lord and Redeemer is suffering beneath a burden too heavy for Him, and that He confers a blessing and benefit upon all who go with Him and get beneath His burden and help to share His cross. It is through burden-bearing that blessing-sharing comes, and our blessings are light and few because we shrink from the burdens and fear to get beneath them and make them blessings.

J. O. A.

GREETINGS WITH GAPING GUNS.

One wonders why "city fathers" feel it necessary to mount big guns in conspicuous places in our towns, cities and on courthouse greens. This writer, going into a very friendly city recently, was often greeted by billboards and advertising that would indicate that the people of that city were very peaceable, kindly disposed and hospitable; and yet, on entering the city, on a beautiful lawn and street, he was greeted by a great, gaping gun, as if that gun and the whole town back of it would like to snuff out his life and blow things all around into shivers and atoms. We wonder what blessing, or benefit, or suggestion Burlington's gaping big gun can confer upon that peaceable, law-abiding and happy people!

We drove up recently to the courthouse green, in the fair, fine city of Greensboro, and the county, of which this city is the capital, has certainly erected a courthouse and a public building that should be the pardonable pride, and no doubt is, of every citizen in that good county; but one wonders why every visitor to that beautiful courthouse has to face a cannon and have it suggested to him that his life could be snuffed out in the twinkling of an eye, or "if he doesn't watch out, the hobgoblins will get him." What is the use of these great, gaping guns, anyway? What purpose do they serve? For what object and to what end and aim are they directed? Have they not outlived their usefulness, and have they not served their day, as have the offensive whipping-post and the old-time gallows, and the other emblems and symbols and signs of threat and terror and destruction in public places?

Symbols and tokens, one says, of power and force and authority? But is our citizenship yet on the rampage, and are we yet to be reminded of suppression by force? A while ago, this writer was in a Church built back in the very early Colonial days. The entrance to that Church was a sort of foyer that could be closed at a moment's warning and turned into a fort with port-holes in it. The early settlers, coming to worship, brought their guns and stacked them in this entrance, because they knew not, during their worship, when they might be attacked by furious, barbarous red men.

We would hardly build Churches like that at the present time, since the day of such attacks has past, we presume, forever. Do the builders of our courthouses and many of our parks and cities still feel the need of threatened resistance and suppression and destruction, that they must mount these symbols of ancient days of uprising and bloodshed to warn and intimidate the multitudes? Are not our big guns in public places all out of date, and have not they outlived, even as symbols

and suggestions, the day and generation of their service and usefulness, if they ever had any? Why welcome people to your cities, and yet when they come greet them on the outskirts with a great, yawning, gaping emblem and symbol of death and destruction? It very much reminds one of the photographer who stepped from behind his camera with a drawn pistol in each hand and cried out, pointing them to the one posing for a picture, "Now, look pleasant."

Ours is a day of peace and the pursuits of peace, and a time when we are preaching, "Blessed are the peacemakers, for they shall be called the children of God." Isn't it time, therefore, that we take down and put out of sight as many as possible of these signs of war and waste and blood? Again we enquire, why these gaping, yawning monsters of death to welcome people to our cities and to our courthouses, the temples of justice?

J. O. A.

PLENTY AND POVERTY.

It is exceedingly difficult for us, in a land of such plenty, to realize the suffering, the famine, the pestilence and the poverty now obtaining in certain parts of the world, particularly in China. Here is a vast empire of people, patient, persistent, humble, energetic, capable. And yet authentic reports tell us that in large areas of China today unbelievable conditions obtain. "Mothers have drowned their babies," says Dr. Parkes Cadman, ex-president of the Federal Council of Churches; "fathers have sold their wives and children. Hitherto honest peasants have turned to banditry to secure food, often torturing those they believe to be concealing edibles of the poorest sort. Even cannibalism has occurred. Millions are starving. As many as 4,000,000 require immediate relief," being on the verge of starvation. Four million dollars is required with which to purchase food and actual necessities in order to prevent starvation of the most hideous and deplorable sort.

Our country is producing more than it can find sale for at even a living price to the producer. Here our fields and farms yield in such abundance that, in many instances, crops cannot be moved and are left to decay in the field because of sufficient price to cut, to crate and to ship. In China the margin of production is so small that the least disturbance of social, political or weather conditions, of unusual nature, bring famine, distress and death. China is well able, with her friendly soil and climate, to feed and clothe her millions, but she will never do so until the economy and the economical methods that follow in the wake and the teachings of the religion of the Carpenter of Nazareth shall be established in that land. Our God is a God of plenty, and He loves and cares for the humblest Chinaman as He does the most exalted American, but when superstition, idolatry and ignorance of the laws of grace and economy obtain, His will is thwarted and His beneficent plans are hindered. The remedy for the economic and social, as well as the moral and religious, ills of this world is to be found in the life, the teachings, the love of our Lord and His Christ. How long will we, who enjoy the glory and the light of this life refuse to share it and its saving power among the nations of the earth so that the whole world shall know Him, whose life is power and plenty and preservation.

J. O. A.

MISSIONARY ATMOSPHERE.

Great municipalities are all the time working to create a better sanitary atmosphere, in order to improve the health and prosperity of the people. Physicians assist in this great work while they continue to combat disease in private homes and

public hospitals. It is one of the strange conditions of advanced civilization that physicians and hospitals increase in number and usefulness with all the improvements in sanitary progress. This does not prove that better sanitary conditions increase diseases; but they do prove the demand for better health. What Christian communities need is a quickened sense of obligation to the unconverted and non-spiritual members of the Church.

There are moral conditions that poison the moral atmosphere and make it impossible for the Church to save the people; and such conditions might be improved. An ounce of prevention is worth a pound of cure. Sanitation prevents disease; and clean, moral atmosphere is missionary in every breath and saving in every influence over men. Such spiritual atmosphere can be increased *ad infinitum* just as physical atmosphere can be improved. The Panama Canal Zone has been made as healthful as the United States, and the island of Madagascar has been spiritually improved in like manner.

The world is coming to the United States by immigration, but we do not furnish the Christian conditions to meet the needs of such comers. We welcome them as laborers and producers of material wealth, but neglect to furnish the spiritual atmosphere for their soul-health. The civic welcome is large, but the religious greeting is small. We organize societies to reform the wayward, but do not furnish spiritual conditions that insinuate spiritual health into these aimless and shiftless comers. The fountain of mission work is an increase of spiritual life in the Church. Its life must be sympathetic; its social conduct must be pure; its commercial intercourse must be honest; its zeal according to knowledge.

The question is not how to win pagan and heathen nations to Christ, by foreign missions, but how to prevent pagan and heathen nations from overcoming us on account of lack of the home mission spirit and real spiritual power. We are told that great diseases, like the black plague, are carried by rats, immigrating from diseased regions to those that are not; so immigrants bring the moral taint of all nations to our shores, and nothing but the love of Jesus and the power of the gospel can stay this tide. The largest missionary opportunity is at the gate of the nation's metropolis, where millions enter to dwell among us. Healthy bodies can resist disease, and Christian communities should be able to resist the evils which immigrants bring in. Home missions should begin at home and create an atmosphere so spiritual that all who enter in may breathe it.

The channel for such help to immigrants is our mother tongue—American English. The division of the human race was caused by the confusion of tongues. It stopped the work on the Tower of Babel and scattered the workers; and the human race has been divided ever since. It is impossible to unify and harmonize people who differ in speech. Europe is divided more by language than by geography. What this country needs is one language, and immigrants should be required to learn our language before they become citizens. Schools, newspapers, pulpits should not speak in foreign tongues. This would lay the foundation for unity in thought, patriotism, social life, and religion. There are sixty-six languages spoken in New York, and forty-nine newspapers published in foreign tongues. We need unity of language to create an atmosphere that is Christian and American.

W. W. S.

"A clear principle of the New Testament is that the Christian is not to rule but to serve. Among pagans, the greatest rule; among Christians, the greatest serve. In God's kingdom men prove their fitness to rule by serving; their right to dominate by permeating."—Dr. W. N. Johnson.

CONTRIBUTIONS

SUFFOLK LETTER.

Recognition, appreciation, return, are words that suggest food for thought and action. To recognize God as Father and Giver of every good and perfect gift awakens within the heart appreciation of life and all of life's blessings; and then, it follows that some return is made for what has been received. There is no greater proof of selfishness than the reception of good from others and no desire to make some return for such kindness. Thanksgiving, which is thought-giving, springs up in the heart of men and women who recognize the source of all their blessings. Life, health, home, friends, food and raiment are common blessings, it is true; but they all come from our Heavenly Father and should arouse within us emotions of gratitude and a desire to make some return for what we enjoy. There is no more despicable person than an ingrate; and yet, many receive, enjoy, and seem not to recognize or appreciate what they receive from God.

The Church is the main institution through which men enjoy the blessings of safety and prosperity. The Church has created the Christian State. Through the Christian State men enjoy life, liberty and the pursuit of happiness. Many organizations of a benevolent type derive their spirit and ideas from the Church, and then seem to fail to recognize, appreciate and make any return to the Church for what they have received. Even within the Church this lack is seen. The Sunday School, one of the greatest institutions in the world, is the child of the Church and would have no existence and no home without the Church; yet many adults, as well as children, go to Sunday School and then go home, while the Church needs their presence and their support. It is pathetic to see parents who have striven for years to build a home and to accumulate means to support a family, and then to see that family use the earnings of their parents and neglect them or fail to make some return for what they have received. Adult classes especially should recognize, appreciate and make the simple return of remaining at the Church service after the Sunday School classes; for, without the Church service, the Sunday School would die. That multitude of young people in school is there because parents are toiling to support them and the school. It is beautiful when young people become loyal members of the Church and loyal citizens of the State. They would be ignorant and poor but for the home and the Church.

Business should recognize that its prosperity has its roots in the Church, and should appreciate this fact and make return by closing all forms of business, for gain, on Sunday and help to make the Church a greater institution than it is. The Sunday newspaper is a menace to religion and a stumbling-block in the way of Church attendance. When I was in London, the largest city in the world, there was no Sunday paper, and stores closed at 6 o'clock on Saturday night.

"Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." The strict observance of Sunday would correct many evils of the world.

W. W. STALEY.

ELON LETTER.

I have received another letter—from a minister also! I am humiliated by its fine, brotherly spirit—gratefully humiliated!

I had been to his field. He was in town, but I did not look him up. I went hard to work on the quota of his Church for our college, and hoped to raise every penny of it and then tell him about it. But toward the end of the day it became evident that I would not succeed. I tried then several times to connect with him, but failed.

Upon reaching my office that night, I wrote him the following letter: "I am very happy to tell you that I was successful in raising the quota of your Church today, with the exception of \$50.00. I had to leave by fifteen minutes of five in order to meet some engagements at home. I tried to get in touch with you toward the end of the day, but failed."

By return mail came this fine note: "I am glad you had the degree of success that you did in reaching the quota. If you will let me have the names of those whom you saw, I will try to raise the remainder. I trust you will meet with splendid success in your canvass."

Since my visit to his field, \$5.00 has come in, so that \$45.00 is now lacking to complete the quota. I am sure this good brother will complete it for the college.

Our leaders, both in the pulpit and the pew, are becoming more and more convinced that a Church must have a standard college in order to serve the kingdom's interests properly. That is why this brother wrote me this fine letter.

I am deeply appreciative of any service any friend may render in this cause, which means so much to our Church and, as I believe, to the kingdom itself.

W. A. HARPER.

FRANKLIN LETTER.

Dr. Roy C. Helfenstein, of the People's Christian Church, of Dover, Del., is conducting our spring revival. This man of God is full of enthusiasm and is most interesting in the presentation of God's word. His tours throughout Europe last year have added greatly to his experience. There are times when all of our Churches need to hear some great preacher stand forth and proclaim the gospel. Such messages are God's sacred power to save mankind and kindle anew the membership of the Church with a zeal for righteousness. Such revivals are not primarily to add new members to the Church, but rather to elevate the present constituency and uphold the glory of God before their eyes. Such meetings make for greater Christian integrity, spiritual interest and cleaner living.

On Sunday, April 14th, the members of the Knights of Pythias of the local lodge attended our Church service in a body. These men make it a practice of attending Church worship in groups ever so often. The Christian Church was chosen this year, and it was a delight to have them with us.

About eight of our teachers in the Sunday School have taken examinations recently toward obtaining the gold seal diploma issued by the International Council of Religious Education. Mrs. Fix has been busy teaching the class each week and gave the examination which was sent by Mr. Eldridge from Dayton.

Recently the members of the Sunday School were presented a sheet of paper on which was printed twenty questions. These questions formed an intelligence test on the Bible. The answers were to be given in one to three words. Such a test as this one, which was compiled by the Virginia Sunday School Association, reveals many

interesting facts about what Sunday School people do not know about the Bible. Below you will find the questions. Ten minutes was given for the answers to be stated. Try it in your school and let me know how well your school answers these simple facts about the Scripture.

Test: Who was the father of the Hebrew race? To whom did God deliver the Ten Commandments? Who was the first king of the Hebrew nation? Who built the first temple at Jerusalem? Name three prophets of the Old Testament. Name the boy of the Old Testament who was sold into slavery by his brothers. Name the young woman of the Old Testament who said, "Entreat me not to leave thee or to return from following after thee." How many books make up our Bible? In what village or city was Jesus born? In what village or city did Jesus pass his youth? How old was Jesus when he said, "Wist ye not that I must be about my Father's business"? Who baptized Jesus? What was Jesus' first miracle? Name the man living at Bethany whom Jesus raised from the dead. Name any three of the disciples of Jesus. Name the disciple who denied Jesus three times the night before His crucifixion. Who was the first Christian martyr? Name the four gospels. How many people were converted when Peter preached on the Day of Pentecost? Who said, "And now abideth faith, hope, charity, but the greatest of these is charity"?

JOSEPH W. FIX,
Pastor.

Franklin, Va.

HISTORY OF DANVILLE CHURCH.

On the second Sunday afternoon in May, 1913, the first Sunday School was organized by Bros. Ed Harris and N. D. Jarrett, with an enrollment of 100 members. It was held in a two-room schoolhouse, then on Third Avenue, but since torn down. The fourth Sunday in May, Rev. S. B. Klapp came to visit Mr. Jarrett and was invited to preach in the old schoolhouse. A good crowd attended, and he immediately saw the need of a Church in the community. He continued to come and preach every fourth Sunday, and in October invited Rev. J. F. Morgan to come and conduct a revival. The schoolhouse was crowded each night, with many standing on the outside listening to this man of God. Many were converted, and at the close of the meeting the Church was organized, consisting of twenty-seven members; only four men, two of them still active members.

By this time many were really interested and went to work raising money to build the Church. A Ladies' Aid Society was organized, and they gave various kinds of parties, did canvassing, and worked and sacrificed in many ways to raise money. Dr. Kuhn, then one of our leading physicians, gave the first \$10 on the lots, and they were purchased. My father, Mr. A. J. Allen, then not a Christian, although he became one after the building of the Church; Mr. Joe White, member of a Methodist Church; Mr. Matthew Liles, and Mr. Ed Harris, members, mortgaged their homes through the building loan to get the money to build the Church, and it was begun in September, 1914, by my father, he being the lowest bidder for the job. Mrs. Ed Harris laid the first brick.

Our first services were held in the Church the last Sunday in December, 1914. Rev. S. B. Klapp, whom we all loved, and whose picture now hangs in our Church and whose memory we cherish, continued to be our pastor as long as he was able.

Mrs. J. T. Whitworth, one of our best workers and still a member, named our Church, as her suggested name received most votes. The building and pews cost about \$3,900, and there was never a payment missed or overdue, and on May

30, 1920, our Church was dedicated, Dr. Atkinson conducting the dedicatory services.

We continued holding Sunday School in the afternoon for a few years after the Church was built, but our membership grew rapidly and we began having Sunday School in the morning in 1922.

Our membership has grown from twenty-seven to 231. In 1928, a young people's department was added, and was dedicated on April 7, 1929, service being held by Dr. Atkinson.

We now need a primary department, and hope soon to be able to build it, as we hope our Church and Sunday School will continue to grow.

Through faith, we have accomplished.

MRS. VERLIE A. TOWNSEND.

Danville, Va.

THE SUN LETTER.

I want to call the attention of the readers of THE CHRISTIAN SUN to Dr. Staley's article, "The Christian Sun," published in THE SUN of April 18th, on page five. If you have not read it, please look up your paper for that issue and read it. It is to the point, and it will do you good. I feel sure after reading it you will have a greater love for your Church paper and the institutions of your denomination which it represents.

We now have on the mailing-list of THE SUN 2,754 names. We are very anxious to increase the list to three thousand by the first of June. In order to do this, we are going to make this special offer up to May 31st: A club of five new subscribers for \$7.50. The list of five new names and \$7.50 sent in at one time. We just lack 246 subscribers being to the three thousand mark. Let every Church and Sunday School get busy and send us clubs of five new subscribers and help us reach our goal by June 1st. This applies to new subscribers only. If some individual in each Church will see that at least one club is sent in, you will be doing a good deed.

CHAS. D. JOHNSTON,

Elon College, N. C.

Circulation Manager.

ISLE OF WIGHT RALLY.

The missionary rally of the Franklin district was held in Isle of Wight Church, Mrs. W. D. Harwood, leader, in the chair. Dr. J. O. Atkinson, Mission Secretary, and his assistant, Mr. J. M. Darden, Mrs. W. V. Leathers and Mrs. W. H. Andrews, from the Nansemond district, were present, and each added to the excellent program. Other speakers were Mrs. J. A. Williams, who discussed "Standards of Excellence"; Mrs. E. L. Beale, whose subject was "Japan," and Mrs. J. M. Raby had for her theme, "Our Mountain work."

Mrs. Homer Whitley and Mrs. Horace Pierce were pleasing in solo numbers. An offering of \$12.50 was received. The next rally of the Franklin district will be held at Mt. Carmel, Isle of Wight County.

MRS. R. A. RHODES,

Windsor, Va.

Sec'y Pro Tem.

"S O S."

Every March this cry can be heard, sent out by the Church committees on home and foreign missions. There come to our desk copies of the papers of various denominations, and with but only a few exceptions they are all in deep need. When the need is uniform among the various Churches, it is evident that there must be the same cause at work among them all.

It is evidently a case of illness around which many doctors have gathered and many opinions expressed as to the remedy needed. Some think

that the Church treasurers are to be blamed; that they do not send to the head officials the funds contributed, with the result that money has to be borrowed and interest paid, which makes the amount contributed that much less.

No doubt, that may explain a small part of the decrease; but when that decrease runs up into thousands, the explanation fails to explain.

Another reason given is that the people are spending more upon themselves than in years past, the luxury of one age becoming the necessity of the next. No one will question the charge that this is an age of luxury and that our people are living in a degree of luxury never dreamed of by their ancestors.

Those who have studied the downfall of great nations of the past, view with real alarm the rapid rate at which we are living. No doubt, the falling off in giving is largely due to the increasing scale of luxury in which this present age is living.

The explanation only suggests another question: why are we living at this rapid rate, when our confession of Christ, according to the terms laid down by Him, calls for self-denial and cross-bearing? Can we claim to be His followers when we have failed to accept the terms of discipleship laid down by Him?

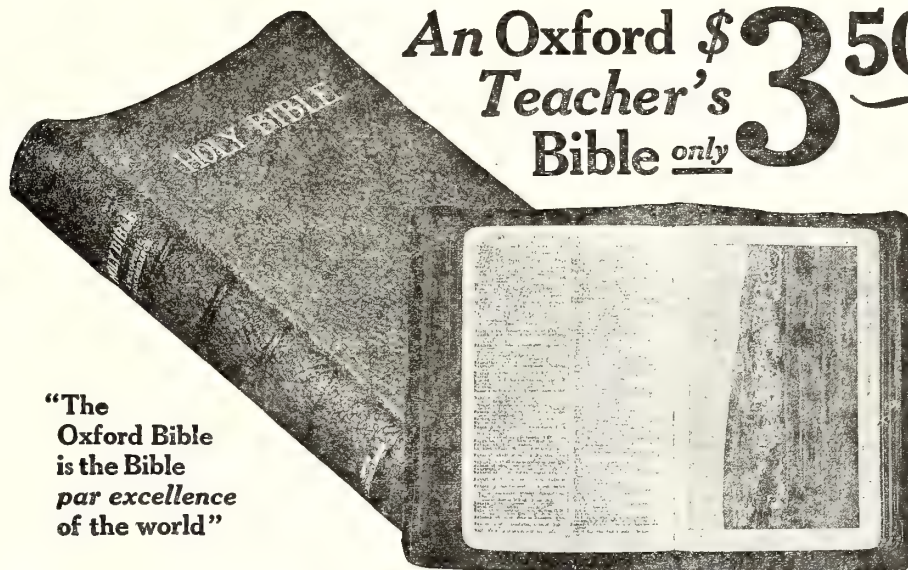
If we seek the real cause of the falling off, we must go back to our own hearts. We once loved the Lord above all else, and in his service we found our highest pleasure.

Now, our chief pleasure is the indulgence of self, with the result that His work suffers.

We need a new heart, a revival of love for Him. Until the Church is revived and set on fire with love for Him, our causes will languish and some die. Nothing can take the place of the Spirit appeal. The religious press and the appeals of the secretaries will, no doubt, prepare the way for His work.—*Presbyterian Standard*.

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17 And there was a very sore battle that day; and Abner was beaten,

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Specimen of Type

6 And A-hi-shär was over the household: and Ad-o-ni-räm the son of Ab-dä was over the tri-

- | | | |
|-------|--|--------|
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REV. J. O. ATKINSON, D. D., *Secretary.*

Durham	\$ 8.30	
Elon College	5.75	
		14.05

District Meetings.		
Alamance	\$16.41	
Guilford	10.00	
		26.41
Total	\$1,200.56	
MRS. W. R. SELLARS,		
Burlington, N. C. Treasurer.		

MISSIONARY OFFERINGS.
WEEK ENDING APRIL 20, 1929.

Sunday Schools.		
Previously acknowledged	\$2,817.97	
Apple's Chapel, Brown Summit, N. C.	2.00	
Graham, N. C.	1.74	
Palm Street, Greensboro, N. C.	7.25	
Wentworth, McCullers, N. C.	37.77	
New Hope, Harrisonburg, Va.	4.00	
Lanett, Ala.	5.90	
Shallow Ford, Elon College, N. C.	4.40	
Elon College, N. C.	12.50	
Class No. 2, Spring Hill, Waverly, Va.	1.00	
New Elam, New Hill, N. C.	2.76	
First Christian, Winchester, Va.	6.06	
Antioch, Harrisonburg, Va.	6.91	
Mayland, Broadway, Va.	1.50	
Total since September 1, 1928.	\$2,911.76	

Individual and Church Collections.		
Previously acknowledged	\$3,693.58	
Happy Home, Ruffin, N. C.	25.00	
Monticello, Brown Summit, N. C.	5.50	
Ether, N. C.	7.25	
Big Oak, Biscoe, N. C.	11.45	
Apple's Chapel, Brown Summit, N. C.	21.62	
Zion, Moncure, N. C.	25.90	
Parks Cross Roads, Ramseur, N. C.	9.81	
Shiloh, Ramseur, N. C.	10.25	
Piney Plains, Fuquay Springs, N. C.	66.00	
New Lebanon, Wentworth, N. C.	31.37	
Pleasant Hill, Liberty, N. C.	27.50	
O. S. Mills, Berkley, Va.	10.00	
Rosemont, Norfolk, Va.	140.00	
First Christian, Norfolk, Va.	60.68	
Auburn, N. C.	6.00	
Mt. Auburn, Manson, N. C.	52.72	
Howard's Chapel, Wentworth, N. C.	27.00	
Good Hope, Youngsville, N. C.	4.82	
Mt. Carmel, Youngsville, N. C.	6.07	
Franklin, Va.	300.00	
Bethel, New Hill, N. C.	6.46	
Concord, Timberville, Va.	8.50	
Shady Grove, Martin's Mill, N. C.	3.11	
St. Paul's, Wyoming, Del.	3.00	
Bethany, Glenn, Ga.	4.00	
Mrs. Lilly Penny, Raleigh, N. C.	10.00	
East Liberty, Shenandoah, Va.	1.75	
Mt. Lebanon, Shenandoah, Va.	2.10	
Mayland, Broadway, Va.	5.00	
Mt. Zion, Mebane, N. C.	41.05	
J. W. Payne, Wedowee, Ala.	5.00	

Total since September 1, 1928. \$4,632.49

Specials.		
Previously acknowledged	\$7,596.94	
Christian Temple, Norfolk, Va.	881.10	
Total since September 1, 1928.	\$8,478.04	

Mountain Work.		
Previously acknowledged	\$ 284.50	
Christian Temple, Norfolk, Va.	84.90	
Total since September 1, 1928.	\$ 369.40	

Summary.		
Previously acknowledged	\$22,348.94	
Sunday Schools, regular	93.79	
Individual and Church collections.	938.91	

Specials	881.10	
Mountain work	84.90	
Total since September 1, 1928.	\$24,347.64	
J. O. ATKINSON, Sec'y.		

QUARTERLY REPORT.
Report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Christian Conference for the quarter ending March 30, 1929.

Woman's Societies.		
Antioch	\$16.07	
Berea, Nansemond	24.30	
Berea, Norfolk	6.00	
Bethlehem	50.00	
Christian Temple	116.16	
Cypress Chapel	20.45	
Damascus	6.00	
Dendron	3.60	
Elm Avenue	16.00	
First, Norfolk	5.50	
First, Portsmouth	29.20	
First, Richmond	9.25	
Franklin	46.00	
Holland	66.00	
Holy Neck	89.75	
Hopewell	5.40	
Isle of Wight	4.50	
Liberty Spring	77.65	
Mt. Carmel	19.50	
Newport News	11.50	
Rosemont	33.80	
Suffolk	303.40	
Wakefield	36.00	
Waverly	34.00	
Windsor	46.85	
		\$1,076.88

Young People's Societies.		
Antioch	\$ 9.25	
Bethlehem	6.00	
Burton's Grove	6.25	
Cypress Chapel	15.00	
Christian Temple	11.02	
First, Norfolk	6.50	
First, Portsmouth	10.40	
Franklin	30.00	
Holland (Berta Rowland)	31.77	
Holland (Barrett)	11.95	
Holy Neck	12.00	
Hopewell	4.20	
Liberty Spring	9.15	
New Lebanon	6.40	
Newport News	5.70	
Rosemont	5.35	

Suffolk	22.30	
Waverly	13.00	
Windsor	1.00	
Union, Surry	6.50	
		223.74

Willing Workers' Societies.		
Berea, Nansemond	\$ 3.00	
Bethlehem	8.00	
Christian Temple	15.10	
Cypress Chapel	7.50	
First, Norfolk	6.00	
First, Portsmouth	2.35	
Franklin	15.00	
Holland	9.00	
Holy Neck	5.00	
Liberty Spring	4.35	
Mt. Carmel	4.50	
Newport News	3.25	
		83.05

Cradle Roll Societies.		
Elm Avenue	\$ 1.00	
Hopewell	2.10	
		3.10

Rally Offerings.		
Norfolk District	\$40.00	
Waverly District	26.40	
Nansemond and Gates District.	29.00	
Franklin	12.51	
		107.91
Total	\$1,494.68	

Respectfully submitted,
MRS. W. V. LEATHERS. Treas.

MISSIONARY RALLIES.
Missionary rallies for the Valley Virginia Christian Conference will be held as follows:
Winchester District—Timber Ridge Church, 10 A. M., Sunday, May 26th.
Palmyra District—Palmyra Church, 10 A. M., Tuesday, June 11th.
Harrisonburg District—Bethlehem Church, Wednesday, June 12th.
Mt. Lebanon District—Mt. Lebanon Church, Saturday, June 15th.
Greene County District—Mt. Olivet (G), Sunday, June 16th.
All pastors and Churches, whether they have missionary societies or not, are urged to be present in person and by delegations.
Respectfully,
MRS. B. F. FRANK,
R. R. 4, Harrisonburg, Va. Secretary.

NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

THE MISSION BOARD, INC.,
J. O. Atkinson, Sec'y.

Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson V—May 5, 1929.

WHAT HILKIAH FOUND IN THE TEMPLE.

GOLDEN TEXT: "Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119:105.

LESSON: 2 Chron. 34:1-33.

DEVOTIONAL READING: Psa. 19:7.

Josiah fell heir to an undesirable situation. Manasseh was a profligate, irreligious and self-willed king, and under his reign things went from bad to worse in Judah, especially from the religious standpoint. Amen, his successor, was not any better; in fact, he "trespassed more and more" and finally his own servants rose up and slew him. The times were out of joint, very much out of joint.

It is well to keep in mind, too, that Josiah was only eight years old when he began to reign. At first, he ruled through a kind of "advisory council," but he soon showed native ability and he developed into one of Judah's best kings. One of his outstanding characteristics was his loyalty to the Lord. "He did that which was right in the sight of the Lord, and walked in the ways of David, his father, and declined not to the right hand or the left." Fortunate indeed is that boy or girl who has a wholesome religious background, not only of precept but of example.

Josiah as king took his religion seriously. He set himself uncompromisingly against the evils of the foreign and debasing religious practices and beliefs that had fastened themselves upon his nation's life. "He began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images—all of them the instruments of a religion that was a denial of the religion of Jehovah his God. He may have been a little stern in his measures, but the times demanded sternness. One feels that the average Christian is too complacent in the face of the many evils that stalk abroad in our land and are a denial of Christianity. Christianity should be militant.

Josiah was concerned that religion should have a place in the life of his people. He accordingly ordered repairs to be made to the temple which had fallen into dispair. Money had been solicited for some time, and enough was on hand to do the work. As so often the case, when a man sets himself to do the will of the Lord, other unexpected things happen. For when Hilkiah the priest went to get the money, he found a book, or a roll of law. Even a cursory examination showed that it was something unusual and far-reaching in significance. He, therefore, sent it along by Shaphan, who in turn took it to the king. And there hangs a tale.

Who wrote the "book of the law" and how it came to be in the temple is not quite clear. It makes no difference. The important thing is that the finding of that law and its application to the situation did make a difference. When the king read it, he saw at once that tremendous issues were involved. He was so disturbed that he sent at once to the prophetess Huldah to learn whether the things were indeed binding and applicable to him and his nation. He received the answer that the predicted penalties set forth in the law were indeed applicable to his nation, in that it had broken the law. Because of his own integrity,

however, the doom would not come in his own lifetime.

It might be remarked, in passing, that this roll, or this law, is, by common consent of scholars, generally recognized to be what is now our book of Deuteronomy, although it was not in its completed form when it was found. It is interesting to learn, too, that, from this time on, Judah and the Jewish people became more and more a people of the law. Here was set down in definite form practically all of the duties of a man both to the Lord and to his fellow-men. A reading of Deuteronomy will show that it is of a lofty tone and of a broader spirit than the later priestly or legalistic legislation. As was natural, it was ascribed to Moses, although Moses certainly did not produce it in its present completed form, and perhaps not in the form in which it was found. But the principles are undoubtedly Mosaic in their fundamental nature.

There are several teaching points that emerge from this lesson. As one reads the effect that the reading of the law had upon the king, one can readily see just how important it is that people habitually read the Bible. Josiah, as good a man as he was, might have gone on in blissful ignorance of the larger aspects of religion had he not read in this book of how far he and his people had fallen short, both of their duty and their privilege. So it is with every man and woman who neglects Bible reading, devotional practices, attendance at worship. We should read and study our Bibles not only for the comfort we get, but for the revelation of our own needs and the warning against our ways which this Book gives.

We see, too, the normal effect of Bible reading. It issued in changed conduct on the part of Josiah and his people. They changed their manner of life and their practices insofar as they were in violation of this word of God. In like manner, Bible reading never accomplishes its highest mission until it issues in changed ideals and conduct on the part of those who read it.

It is interesting to notice that Josiah's religion had its positive as well as its negative aspect. He was not content merely with destroying the evidences of heathen practices; he reinstituted the Passover and established positive religious practices. It is not enough simply to be good; we ought to be good for something. The tragedy of so many lives is the fact that their ideals never go beyond the realm of mere negative goodness. We are not to be overcome of evil, but we are to overcome evil with good.

Here again we see the beneficent influence of a wholesome leader. Those in positions of high office determine, to an extent that they little dream of, the ideals and the attitudes of the people. And this is true in the humbler walks of life. There is no substitute for the personal example of a godly life.

CHRISTIAN ENDEAVOR.

Sunday, May 5, 1929.

TOPIC: "Service a Way to Leadership."—Matt. 20:20-28. (Consecration meeting.)

Some Bible Hints.

There are those who seek leadership because of the honor connected with it. No wonder they fail (v. 21).

Capacity for suffering and disappointment is essential to be a true leader, for these are often met with (v. 22).

Christian leadership is the direct opposite of

worldly leadership. It is not something given, but something earned by service (vs. 25, 26).

The life of Jesus shows the way to leadership; it is prayer, communion, helpfulness (v. 28).

Suggestive Thoughts.

Service develops the soul. It lifts us out of ourselves and helps us to see the needs and the problems of others.

Leadership must be unselfish, or it is useless. The real leader thinks not of himself, but of those he wants to help.

Leadership must have a goal. We must see clearly whither we are leading—what we are aiming at.

Christian Endeavor service offers opportunities for leading. If there is anything in us, Christian Endeavor gives us a chance to try out our ideas without having cold water thrown on them.

A Few Illustrations.

Every gang of boys has a leader, and he is usually the fellow with ideas, who suggests things to be done, and takes a hand in doing them. This attitude can be learned.

As a locomotive needs steam, so a leader needs driving force not only to get a move on himself, but to haul others after him. The person who loves selfish ease, or who is indolent, never can be a leader.

Baby salmon trout, thousands of them, will follow the leader. That is part of nature's planning. So is it with men. Leaders are few; followers many. Which do you wish to be?

A leader must be "chief." That is, he must excel. You cannot dream yourself into great leadership or power.

To Think About.

What should be our aim as leaders?

What committee work best develops leaders?

How can we tell whether we can be leaders or not?

AMERICA'S FIRST RAILROAD IN SOUTH.

In his search for facts relating to the industrial development of the Southern States, Arthur Coleman, associate editor of *Holland's*, the magazine of the South, learned that the first railroad in the United States chartered for general use was in the South. Beginning with a brief mention of the historic "Tom Thumb" locomotive, followed by the "Best Friend," which exploded after six months of successful operation on the South Carolina Railroad, Mr. Coleman brings his readers down to modern Southern good roads and airways, and shows what the South's transportation system means toward developing Southern business.

In the current issue of *Holland's*, he states that over 34 per cent of the total railroad mileage in the country is in the Southern States, and that since 1860 the South has shown an increase in railroad mileage of 845 per cent, as against 465 per cent for all remaining States. The first steamship to cross the Atlantic, according to Mr. Coleman, was owned by Savannah capital and sailed from Savannah, Ga. He says that last year Southern export values more than doubled those of the Pacific coast, while import values through Southern ports, in the past quarter-century, increased more than 840 per cent as against approximately 350 per cent for all remaining ports in the nation. Southern ports handle 42 per cent of the country's total water-borne tonnage. Export values from Galveston and Houston alone exceed the combined ports of the Pacific coast. Navigable rivers of the South handle over 17,250,000 tons of commerce annually. Texas bus lines carry 4,500,000 passengers annually, and operate over 21,000 miles of highway. In 1928 there

were, in the Southern States, a total of over 2,900 miles of air-mail routes and more than 300 air ports and landing fields.

"As these various phases of the commercial world are expanding, so is expanding this entire region—industrially, socially, economically—raising head and shoulders above every other section of the nation until its pre-eminence, so swiftly and so soundly attained, is the wonder of the United States today. But as its people prosper in the world of business and trade, they are giving thought, too, to those things in life which make for cultured and happy minds; for beauty and charm and grace of living. They are giving their attention more and more to the planning and esthetic improvement of their cities and their towns and even their rural sections. Their forethought is repaying them richly in dividends immeasurable in terms of financial gains; and, as is always true when men do worth-while things without thought of money, they are being repaid in money also. Money which, in turn, is put back into further service for an appreciative people."

IN MEMORY.

Bro. John Tobias Kernodle, who left us recently for his home in the spirit world, was a man who loved the Christian Church and was a member of it all his life and was the strong financial arm of the Christian Church at Berea. When this Church got into financial trouble, he was the one who usually brought them out. Bro. Kernodle, I believe, was a Christian man of deep convictions, and lived up to his convictions.

Bro. Kernodle and the writer were lifelong friends. We grew up together, and we are happy to say there was never a cross word between us. We lived in sweet fellowship all our days. We were his pastor three different times. The writer is sorry to say that he didn't have an opportunity to carry out a request that Bro. Kernodle had made of him. Bro. Kernodle was a charter member of the Berea Christian Church, which the writer organized over twenty years ago. Blessed be the memory of our departed friend. We expect to meet him in glory in the sweet by and by.

Dearest brother, thou hast left us;
Here thy loss we deeply feel.
But 'tis God who hath bereft us;
He can all our sorrows heal.

P. T. KLAPP.

ATTENTION.

Editor THE CHRISTIAN SUN:

As a member of the Christian Church and a worker for Oak Grove Christian Church, I am appealing for help in this hour of need. Remember in St. John 14:14, the Scripture says, "If ye shall ask anything in my name, I will do it."

We, as a small group of members, are badly in need of a Church building for worship. The building is so dilapidated that something must be done. Our members have responded beautifully, but we still need more funds in order to complete our house of worship.

Will greatly appreciate your kindness in inserting this in THE CHRISTIAN SUN for all members of other Churches who are interested in the Lord's work for a contribution to help us with our building fund.

May the Lord bless our work and give us an abundant harvest. Again I thank you for this favor. All pledges and donations should be sent to Waverly Parker, secretary-treasurer, Oak Grove Christian Church, Sunbury, N. C.

Very sincerely,

MRS. W. K. PARKER.

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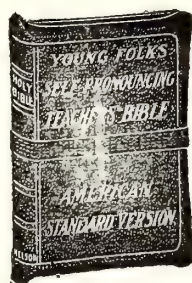
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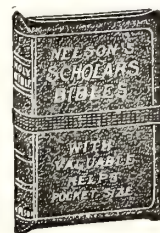
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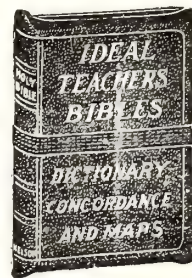
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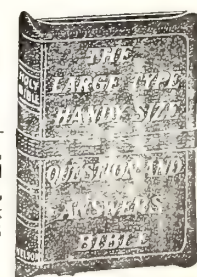
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One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE GIFT OF THE LOAD.

"Cast thy burden . . . upon Jehovah, and He will sustain thee."—Psa. 55:16-23.

Few marginal readings are more illuminating than this. The thought is that God has given us our burden, and so of course He will help us bear it.

Prayer.—And so, our Father in heaven, we take our burdens to Thee. Whatever they are, Thou wilt help us with them, making them no burdens at all. *Amen.*

TUESDAY.

GOOD MEDICINE.

"A cheerful heart is a good medicine."—Prov. 17:14-22.

The world is overrun with medicines. Men are so eager to be cured that they grasp at palpable straws. And in this deluge of nostrums most of us are forgetting one of the most efficacious medicines of all—a cheerful heart.

This medicine is easy to obtain. It costs nothing but belief in Jesus Christ, prayer, and the reading of God's Word. Unselfishness is the bottle that holds the medicine. And the longer it is taken, the more good it does.

Prayer.—And so, dear Jesus, we ask for Thy joy. Thou didst come to this earth, as Thou hast said, to give it to us. We reach out after it with believing hearts. We will not keep it to ourselves, but will use it to bless others also. May Thy joy become the joy of the whole earth. *Amen.*

WEDNESDAY.

SNAKES IN THE MOUTH.

"The tongue can no man tame: it is a restless evil; it is full of deadly poison."—James 3:1-8.

James was thinking of the tongue of an evil man as being a serpent's forked tongue, darting restlessly here and there, eager to press into a wound. That is a perfect picture of an untamed tongue.

What a blessing is loving speech, thoughtful, inspiring, comforting, gracious, commending, enheartening!

But the tongue may be tamed, though not by man. God alone, Christ's Spirit in the heart alone, can tame this poisonous reptile and remove its sting. And a tamed tongue, full of the love of God, is as powerful for good as an untamed tongue is efficient for mischief.

Prayer.—Our Father in heaven, Thou who hast made man's mouth, teach us, Thy children, how to use divinely the divine faculty of speech. For Thy Son's sake. *Amen.*

THURSDAY.

BEST THINGS.

"Covet earnestly the best gifts, and yet show I unto you a more excellent way."—1 Cor. 12:31.

The best law—The Golden Rule.
The best education—Self-knowledge.

The best philosophy—A contented mind.
The best war—To war against one's weakness.
The best theology—A pure and beneficent life.
The best medicine—Cheerfulness and temperance.
The best music—The laughter of an innocent child.
The best science—Extracting sunshine from a cloudy sky.
The best art—Painting a smile upon the brow of childhood.
The best journalism—Painting the true and beautiful on memory's tablet.
The best telegraphing—Flashing a ray of sunshine into a gloomy heart.—*Church Life, Tulsa.*

FRIDAY.

THE CONTAGION OF CHEERFULNESS.

"God hath made me to laugh, so all that hear will laugh with me."—Gen. 21:6.

There is nothing more contagious than cheerfulness. Never was there a truer adage, "Laugh and the world laughs back at you." Thomas Carlyle said, "A soul is beautiful because it is bright." Massinger said, "Good cheer makes any dish a feast." Hamilton said that cheerfulness "dispels fear and difficulties." Montaigne said that cheerfulness "is the most manifest sign of wisdom." Archbishop Usher said, "If good people would make their goodness agreeable, and smile instead of frowning in their virtue, how many would they win to the good cause!" Fuller said, "an ounce of cheerfulness is worth a pound of sadness to serve God with."

The long-faced, sour-hearted kind will never catch fire. It ought not to. Religion that people want is one of grace, cheer, joyful in adversity, and not one that hangs crepe on everything.

Hayden, the great musician, when asked how it was that his music was so animated and of the festal quality, replied: "I can't help it. I write as I feel; when I think upon God my heart is full of joy, and joy-notes draw from my pen."

Our message for today is: Be cheerful, and let Christianity shine.

Prayer.—Father, Son and Holy Ghost, shine upon our lives today and fulfill Thy laws of righteousness and cheerfulness in us. *Amen.*

SATURDAY.

"CONSISTENCY A JEWEL."

"All these things have I kept from my youth; what lack I yet?"—Mark 10:20.

When Jesus saw that this young man answered discreetly—that is, wisely, thoughtfully, intelligently, "He said unto him, Thou art not far from the kingdom of God." A man who thinks deeply thinks religiously. It is possible to be a Christian without knowing it. But one of the greatest faults of believers is in consistency in what they profess.

A Chinese official one day said: "If only the people who profess Christianity were to live in accordance with its precepts, it would spread all over the world."

That Christianity does not spread more rapidly is due to the hypocrisy in Christian hearts. For example, recall the hypocrisy you know about. How many are the people who believe in prohibition and vote that way, but who love alcoholics themselves and keep it? How many such make it? How many we know and read about who are engaged in law enforcement only to cover up their bootlegging?

Church-going, Church membership, and good preaching and literature—yea, the Bible itself—none of it will ever save. What does? It is you.

Folks look at folks and are saved, if saved at all, by the Christ seen in their souls.

One may die and all that he has ever said may be buried with him, but what he was is never forgotten. The world needs just one touch to turn it to Christianity.

Prayer.—O Father, let not Thy wrath fall upon us, nor upon the world for its hypocrisy, but send true souls out to live and love and save. *Amen.*

SUNDAY.

THE BEAUTY OF CONFESSING FAULTS.

"Who so confesseth his sins and forsaketh them shall obtain mercy."—Prov. 28:13.

Even though it is possible for one to be a Christian and not know it, it is not likely. If one did live that way, who would be influenced by such a life? Christ said, "Ye are my witnesses." What the world needs, above all things, is heartiness in Christian faith, folks who justify their holy impulses by living it and not hiding it by what they call prudence, or false fear, or shame pretenses, for the sake of personal advantages. God is waiting for just that kind to be His witnesses in all ages—they who dare to be holy and who don't mind being singular, if necessary, to be so. These are folks who know Christ inwardly, and therefore stand for Him outwardly. These are souls who stand before God accepted.

An eminent jurist dropped into a prayer-meeting on business one evening. He listened to the testimony of various ones. He knew their lives. He said to himself, "If these witnesses were in a case of mine, I would win. If I would believe them in court, why can't I take their word concerning spiritual things?" That man confessed Christ that night.

Prayer.—Our Father, come into our lives like sunshine to the flower, and make us to shine as true to the faith as does the flower to life. *Amen.*

WHAT INFINITE GRACE MEANS.

Infinity cannot be impoverished. Old John Bunyan, groaning under his sense of sin, struggling for holiness, finally discovered grace. And Bunyan exclaimed with joy: "Christ is not one jot poorer for all the forgiveness which He has given away to great sinners. There is the same virtue in His merits to save now as there was at the very beginning. Oh, the riches of the grace of Christ!" Which means that today, nineteen hundred years after God's fountain of grace was opened for lost sinners through the piercing of the body of the Son and the shedding of His blood, and six thousand years after God promised this to the lost sinners in the Garden of Eden, and after this saving grace of God has been drawn upon by all of the countless millions who have thus been saved, from Adam to that rejoicing soul who was saved a moment ago in slum or in theological seminary, the amount of God's grace is not one jot or one tittle less than it was at the beginning. It has not been reduced by an ounce, a molecule, an atom, an electron! It is irreducible because it is infinite. There is just as much of it for you and me, in our present moment of need, whether that need is for salvation or for restoration or for safe-keeping and victory in a moment of awful temptation, as if we were the only souls to whom God had ever offered and provided His grace. That is why He tells us, not that we are conquerors, but "Nay, in all these things we are more than conquerors through Him that loved us."—*S. S. Times.*

Christian Orphanage

Dear Friends:

The entire Orphanage family looked forward with a great deal of delight to the annual meeting of the board of trustees of the Christian Orphanage. Our annual meeting was held at the Orphanage on April 16th. The meeting this year was of unusual interest, as we had five new members to come on our board at this meeting, viz: L. E. Carlton, of Richmond; L. R. Jones, of Franklin; A. L. Jolly, of Holland, and John A. Hall, of Burlington, and W. B. Truitt, of Greensboro, N. C. The board now has twelve members, and all members were present except two—Dr. G. S. Watson, of Elon College, N. C., and L. E. Carlton, of Richmond, Va.—both being detained on account of illness. The meeting was presided over by J. M. Darden, who was elected president to succeed himself. The usual annual reports of the superintendent and secretary-treasurer were presented and read to the board, and same were accepted and approved.

The usual matters of routine business claimed the attention of the board. The meeting was very pleasant during the entire session. All matters were discussed and passed upon in a sweet-spirited manner. Inspiring talks were made to the children by J. M. Darden, W. B. Truitt, L. R. Jones, Mrs. Sam Davis, and others.

The superintendent's report showed that the Orphanage plant has a property value of \$160,000. It now has three splendid brick buildings, with 204 acres in the Orphanage farm, well supplied with machinery and mules; also a fine herd of Holstein cows to furnish milk for the children. It has in its care at this time 118 little children. The days of care given children last year were 41,055; children cared for during the year, 127. It had in its care children between the ages of three and five years of age, 3; between six and twelve years, 58; between twelve and eighteen years, 66. Of this number of children, 29 were full orphans, 24 mother dead, 66 father dead, and 8 both parents living. Of this number, 66 boys and 61 girls. The general average per day was 112. The report showed during the year the Orphanage had two epidemics of sickness. In the early spring of 1928 it had an epidemic of measles and whooping cough, and in the fall pneumonia and flu, but no death during the year. The report also showed that the Orphanage has had but one death in twelve years, which occurred in 1918.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 25, 1929.

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14.90

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JESUS AND MONEY.

In a very illuminating book called "The Bible and Social Problems," by Walter L. Linge, D. D., LL.D., president Presbyterian Assembly's Training School, there are some very fine discussions on social problems of the world. In one of them he discusses "Jesus and Money." He tells of meeting Dr. Josiah Strong once and hearing him say that if he were a young man, taking charge of a Church, he would preach every Sunday morning and every Sunday evening for three months on the subject of money, and then he would expect the greatest revival his Church had ever known. And then he added, "You know Jesus had more to say about money, directly or indirectly, than He had to say on any other single subject." The author was surprised, as no doubt our readers will be, at such a statement. He did not see how a young minister could find enough texts to preach for three months, Sunday morning and evening, on money, but he studied the gospels with the idea of finding out whether Dr. Strong's statement was true, and he was convinced that he was entirely right—that Jesus had more to say, directly and indirectly, about money than He had to say on any other single subject.

The idea expressed by the author is certainly contrary to the general thought of the people to whom we preach. They are saying to their preachers, "Preach the gospel, and don't preach about money." And they think they are saying a very sensible thing. But money is at the basis of Christian character. In our country, in the last fifty years, the increase of wealth has been so vast as to be literally overwhelming. It has become a menace to the moral life of the nation. It has produced an idle rich class, which is a problem in itself, but more than this "the accumulation of wealth in the hands of a few enables the few to control, to a large extent, the money markets, prices, wages, labor, politics, and the very souls of men. It creates a wide social unrest."—*Meth- odist Protestant.*

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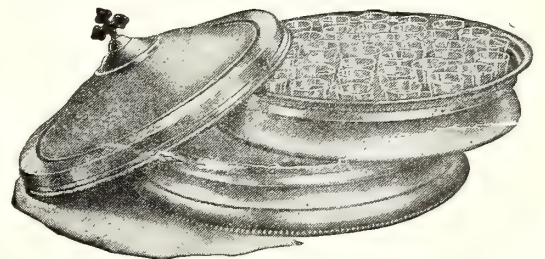
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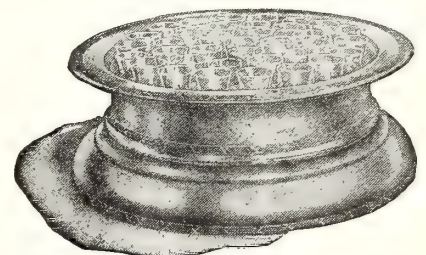


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THE GOD OF MOSES.

The present-day believer is not interested very much in the God of Moses. He may be more interested in the God of the Old Testament. Nevertheless, in the writings of that ancient sage appeared the first glimpse of the Supreme Spirit—"In the beginning God." From that first register, doubtless made by the hand of Moses, Jehovah of the Old Testament marches into the scene of action known as human history. All believers in Christ look back to him as the one out of whom came first the promise, then the fulfillment, in which the Messiah appeared as the Saviour and Redeemer of mankind. The God of the Old Testament is the God and Father of our Lord Jesus Christ. We should be interested in Him. He was the God of Moses. Moses proclaimed Him, walked with Him, communed with Him, took his commission from Him, spoke His will, and obeyed His orders. The God of the Exodus was the God of Moses.

Now there are three things which ought to be considered as characteristic of the God of the Old Testament.

First: He is accessible. By this is meant that man can approach Him. Perhaps it may be contended that He is more aggressive toward man than He is approachable from the human side. However, it is the contention that one of the three chief characteristics of the Old Testament is Jehovah for His accessibility. One may go to Him. One may approach His dwelling-place. One may find Him willing to listen. God as a spirit makes contacts in various ways. The most prominent in confirming our faith in Him is that they who seek Him find Him. He is to be found. He cannot be characterized as inaccessible. He does not hold Himself aloof. He does not throw around Himself impenetrable walls.

He does not discourage approach to His dwelling-place. While He maintains His pavilions of uncreated excellence, they are not so remote but that man can find them. He is accessible. In other words, man knows when he finds the God of the Old Testament. He does not approach some generality, some principle of speculation, some remote mist, shadowed, or incomprehensible form. The God of the Old Testament is one who, being accessible, is able to give a man a conscious welcome in His presence.

Second: The God of the Old Testament is covenant-making. By this we designate one of His most outstanding characteristics. Jehovah made a covenant with Abraham, Isaac, and Jacob. A covenant is a very remarkable understanding in whatever form. "I will make out of thee a nation in which all the peoples of the earth will be blessed." This became the covenant that bound Jehovah to the patriarchs. That was a very serious relation for Him to take. He assumed large responsibility in the covenant. He declared, "I will make out of you." The party to the covenant is Jehovah Himself. He becomes the active factor. He bound Himself to Abraham and to Isaac and to Jacob. His will would be operative in accomplishing certain definite results through them.

This is a very remarkable truth for any man to face when he thinks of God as a covenant-making Spirit, who, as the supreme object of our faith, becomes altogether responsible for the operation of a covenant with us. Can we trust Him to keep the covenant? Can we depend upon Him to be active when we are at our wits' end and cannot understand? Every believer in Christ enters into a covenant with our Heavenly Father at the altars of the Church. We take our vows; we acknowledge Him to be a party to our spiritual

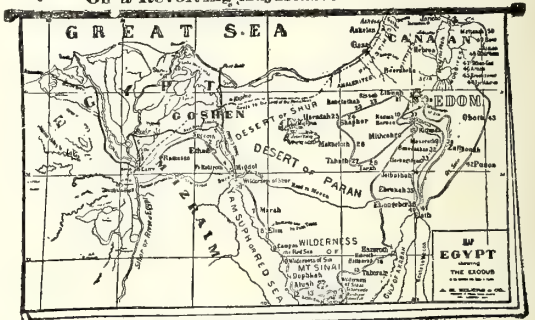
oaths which we, in the name of heaven, take, trusting God to be a party thereto. Into that covenant we draw our children; around our home we extend this covenant, expecting that God will keep His part and not fail us in the hour of extreme distress. "All things work together for good to those who love the Lord" forms the expression of the faith of those who believe in the God of the Old Testament.

Third: Jehovah is a co-operative God. He has power to co-operate with man in his efforts to keep the covenant. He can work with men. He can influence the human heart. He can stiffen the human will. He can make the blinded eyes to see. He can release for action the human spirit. He visited the tent of Abraham. His angels came to the threshold of Lot in the days of Sodom.

Too many followers of our Lord fail to grasp the deep significance of these three characteristics of the God and Father of our Lord Jesus Christ. They have not studied how to understand the principles by which He co-operates with the human spirit. They have not trusted the heavenly covenant in an hour of darkness and of distress. Why, then, should we not think of the God of the Old Testament as the Father of our Lord Jesus Christ, who, being accessible for our spirits when in distress, does not hesitate to covenant with us to do those co-operative things which make for our own soul's redemption?—*Western Christian Advocate.*

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The three wise men

carrying away into Babylon are fourteen generations; and from the carrying away into Babylon to Christ are fourteen

ing interpreted is, God with us.
24 Then Joseph being raised from sleep did as the angel of the Lord had

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OBITUARIES.

BROWN.

Mrs. Mary Minerva Brown, wife of the late Eli W. Brown, passed to her reward March 29, 1929, being 86 years and 9 days old. She is survived by one daughter, Mrs. Callie O. McKinney, and four sons, J. H., E. T., W. R., and C. O. Brown; 27 grandchildren, and 10 great-grandchildren. She had been a faithful member of Apples' Chapel since her girlhood, at which place burial services were held by the pastor, assisted by Revs. R. A. Whitten and J. H. Dollar, and her remains were laid to rest beside those of her husband in the Church cemetery. A large congregation was present and beautiful flowers covered the grave. The Lord comfort her loved ones.

T. J. GREEN.

FLEMING.

In memoriam to the memory of our beloved sister, companion and friend, Mrs. Ella Sipe Fleming, whom God, in His infinite wisdom, has called unto her rest, because of her ceaseless love of the Church of God, and her tireless efforts to further its work; her ever-present comfort in times of trial and sorrow; her faithful efforts and thoughtful deeds, we praise and honor her memory.

We give highest tribute to her Christian character, whose every trait is emblazoned in our hearts through many years of companionship in the work together; and we witness her loyal and whole-hearted devotion to her beloved Master.

She was a capable leader for us, guiding with a strong hand through the hard places and ever ready to lend a helping arm should the way prove hard, and always patient, trusting, ready for the path that lay ahead.

By the living of her Christian life, our sister has left a vacant place that we cannot hope to fill, and we mourn with her loved ones left behind, and join them with our sympathy; but, though mourning, we rejoice—rejoice that our companion is now secure in Him who was her all, with comfort for her soul and a laurel for her life, as:

"... Sustained and soothed
By an unflinching trust, . . .
Like one who wraps the drapery of his
couch
About him, and lies down to pleasant
dreams."

WOMAN'S MISSIONARY SOC'Y,
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KERNODLE.

John Tobias Kernodle, of Ossipee, Alamanee County, N. C., only son of the late George and Mary Kernodle, a prominent landowner and esteemed citizen of his community, passed away Thursday, April 11, 1929, at his home. He was 79 years of age on the 28th of last October. He was a refined gentleman, of gentle disposition and wise counsel, the senior deacon of the Berea Christian Church, from

which the funeral was held at 3 o'clock Saturday afternoon, April 13th, with interment in Bethlehem Christian Churchyard, by the side of his wife, Georgia Ann, who preceded him to the grave thirty years ago.

The funeral service was conducted by the pastor, Rev. G. E. Crutchfield, assisted by Dr. Daniel Albright Long, of Florence, S. C.; Dr. J. C. Atkinson, of Elon College, and Rev. Stanley C. Harrell, of Durham. The choir sang "Thy Grace is Sufficient," and Mrs. W. N. Huff, of Raleigh, with Mrs. John Barnwell, of Burlington, playing, sang "Face to Face" and "Faith, only Faith."

The children who survive are F. A. and Lynn D. Kernodle, of Elon College; J. E. Kernodle, of Greensboro; R. Junius Kernodle, of Durham; G. A. Kernodle, Mrs. W. L. Burke, and Mrs. H. C. Polard, of Burlington. Truly a good man and a faithful servant of his Lord has gone to his reward.

Yesterday thou wert good, and beautiful and true, but what of today? The judgment day is not yesterday, nor tomorrow, but now. The glory of life is neither in a golden yesterday, nor a glowing tomorrow. Thou mayest blast the

glory of yesterday, and fill with gloom tomorrow by the black deed of today.

To deny one's self is more than a momentary spasm of self-denial. A woman did without a servant for a week to give the wages to foreign missions. It was good for missions, but it was hard on the servant. To deny one's self means self-renunciation. It means laying one's self on the altar in a perfect consecration.

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CHRISMAN.

Lee, the seven-year-old son of Mr. and Mrs. E. P. Chrisman, departed this life the 19th day of March, 1929. He leaves to mourn his departure father and mother, one brother and two half-brothers. Being the baby of the home, he will be much missed, but may his loved ones find comfort in the words of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Burial services were held at Apples' Chapel by the pastor, assisted by Rev. J. F. Apple.

T. J. GREEN.

WINFREY.

James William Winfrey, son of Charles and Betty Winfrey, was born December 26, 1851, and died April 1, 1929, age 77 years, 3 months and 5 days. In 1864, when but twelve years of age, he professed religion and joined Union Christian Church, where his membership was at the time of his death. As a member, he had worshiped in four different Church buildings of the Union congregation. He was always very punctual in Church attendance and shrank from no official duty his Church called him to. He was a leader of song till declining health impaired

his voice. For a number of years he represented his Church at the annual Conference and was known to all the ministers and many laymen of the North Carolina and Virginia Conference.

With the exception of three years, Bro. Winfrey lived his seventy-seven years at the old home in which he was born, a short distance from the town limits of Virgilina. He is survived by one sister, Miss Angie Winfrey, with whom he had lived at the old home since his mother's death in 1904. His brother, Scott, died in 1910. One nephew, Freddie Winfrey, and one niece, Mrs. Ray Frazier, one great-nephew and two great-nieces also survive.

Union Church, in the death of Bro. Winfrey, loses one of its most consecrated members. He was especially interested in the Orphanage and foreign missions and was a liberal supporter. For several weeks before his departure, he suffered intensely, but was always ready to testify that it was well with his soul. A large crowd attended his funeral at his Church. The burial was in Union Cemetery.

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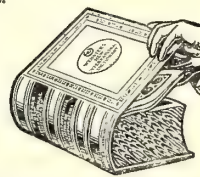
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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, MAY 2, 1929.

NUMBER 18.

•• THE SUN'S OBSERVATORY ••

BY REV. STANLEY C. HARRELL.

CHANGES IN TURKEY.—

The world looks on with considerable interest at the changes which are so rapidly taking place in Turkey. For years the Christian world associated such adjectives as "terrible" and "unspeakable" whenever the name of the Turk was mentioned. Under Mustafa Kemal Pasha, radical changes have been introduced in outward customs, and Rev. Charles T. Riggs, of Constantinople, writing for the *Missionary Review of the World*, indicates that the spirit of change is touching the subtler and deeper things of Turkish life. He says:

"The new session of the Grand National Assembly began November 1st, and we are assured that at an early date the proposition to change the weekly day of compulsory rest from Friday to Saturday will be introduced in the form of a bill. Furthermore, we have the assurance that this measure has already in advance the approval of the Cabinet. It is being pushed by the Constantinople deputies, not for any religious motive whatever, but because of the difficulties banks have in trying to do business with the European banking system, when Europe's banks are closed on Sunday and open on Friday. The compulsory Friday holiday, introduced since 1923, is not really a religious measure at all; for Islam knows no day of rest, such as is indicated in the Judean-Christian system, but merely a cessation of other occupations at the noon hour on a Friday so as to facilitate faithful attendance at the mosque devotions on the 'day of assembly'—which is the meaning of the Moslem name for that day—Jum'a. So we may shortly have the seeming anomaly of a Mohammedan government compelling Christian and Moslem alike to close up their shops all day Sunday.

"Which way does the wind blow in Turkey today? There are other and subtler signs of a great, deep, pervading spiritual dissatisfaction and a looking around for something better. For the Turkish heart is profoundly religious by nature, and will not be content with merely throwing away what is outgrown; it must have satisfaction.

"And many of their thinkers are now studying the various religious systems of the world, and especially of Europe, to see what they can recommend to their countrymen. We must hope that they will not be satisfied with any cut-and-dried system, but will work out for themselves what will best suit their own genius, providing its center and core is the only Saviour of the world."

INSPIRATIONAL CONTACTS.—

"Now, Moses kept the flock of Jethro, his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to

the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover, He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now, therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

There is a freshness and power about the Old Testament stories which make them a source of perennial interest. They are also undergirded with a wealth of spiritual truth which makes them a veritable gold mine to those who are interested in the work of the kingdom. They set forth the eternal principles to which we must ever return. In this ancient story of the call of Moses is to be found a prime requisite, without which no great kingdom enterprise may hope to become a permanent success. It was about the most ambitious attempt of all Old Testament history. What was it which enabled Moses to carry it through with so remarkable a degree of success?

It could not have been a realization of the cruelty and injustice which the Hebrews were suffering at the hands of the Egyptians. That was enough to make the blood of any compassionate man boil with indignation. In fact, it had made the blood of Moses boil on an occasion forty years before, and had made him resort to momentary desperate measures. Moses had doubtless carried with him throughout the years the memory of the suffering and the crying need of his fellow-countrymen; but his realization of their need had not caused him to take any steps toward their ultimate relief. It was only when he stood in the presence of God, and when he himself was divinely appointed for the task, that he began to

take steps for the deliverance of his brethren. His inspiration was born out of his communion with God; and from it was derived the strength which carried him through forty trying years.

One can hardly fail to see an analogy between the task to which Moses gave himself and the missionary task which confronts the Church in this present day. The future success of God's chosen people was entirely dependent upon their deliverance from Egypt. Their condition might be bettered slightly by a more kindly disposed ruler, or their bitterness might have been made a little more intolerable; but there could be no permanent relief until they were delivered from their bondage. The same is true of the non-Christian world. There can be no lasting improvement in a sin-bound world save through the deliverance which is offered in Jesus Christ. Nor can the Christ's ideal for the kingdom of heaven ever be realized save by the accomplishment of the missionary program of Jesus.

The realization of the need of the world is not a sufficient motive to inspire Christendom to the serious undertaking of the task. Emphasis upon the pitiable condition of those who are without Christ can induce us to sporadic efforts for their deliverance; but such a motive is not sufficient to keep us everlastingly working at the task. Sympathy, beautiful as it is, is not an unfailing dynamic. After so long a time the human heart becomes somewhat insensitive to the cry of suffering and the appeal of need. The only appeal to which the human heart never grows impervious is the appeal of love.

It is not even enough for one to feel that a certain enterprise is according to the will of God. Not many Christians and not many Churches but are convinced that the missionary work is the will of God. Moses had doubtless realized for years that God was not satisfied with the condition of His people, and had believed that God wanted conditions changed. The work of deliverance could begin only when Moses realized that not only did God desire that it should be done, but that God had appointed him, Moses, to do it. We must realize that God not only wants the gospel carried to all the world, but that it is His divine will that we should carry it.

Such a conviction can come only through communion with God. Most of us are aware of what God wants to be done, but we refuse to turn aside to see, lest we hear the voice of God appointing us to the task. Too many of us take the attitude of a certain lieutenant whose motto was, 'Never go near regimental headquarters unless you are sent for; if the colonel sees you, he will be certain to have something for you to do.' Jonah was by no means the last or only man to run away in the face of the missionary challenge. And he found, when he had fled the missionary call, that he had lost the blessedness of his communion with God.

NOTES-PERSONALS

The pastor, Rev. R. Lee House, Duke University, Durham, N. C., writes: "I am very much pleased over the improvement that has been made on Martha's Chapel. The Church has been newly underpinned; also painted, both on the inside and out; and the pews quite fittingly stained. Other improvements on the building and equipment are contemplated."

Should any of our Churches desire an assistant to the pastor to carry on the work of the Sunday School, Christian Endeavor and other enterprises of Christian education, and will address a request to the Editor of THE SUN, he will be glad to furnish the names of two very consecrated and well-prepared young women who have been trained and have had practical experience in Christian education and in work with young people.

It is learned with great pleasure that Miss Angie Crew, missionary to Japan, now home on furlough, is to be one of the teachers at the Elon School of Methods this summer. Also of considerable interest is the announcement that Dr. Edwin E. White, of New York, author of "The Story of Missions," and secretary of the board of missions of the Presbyterian Church in the U. S. A., is to be present as one of the teachers. It will be worth coming to the summer school to hear Dr. White and Angie Crew.

Rev. J. W. Barrett, pastor of Hopewell Church, writes encouragingly of the work at Hopewell: "Our Sunday School numbers about one hundred and thirty. We average about ninety-five. Our Church attendance is from fifty to one hundred. Our prayer meetings will average about thirty. We have a good Christian Endeavor organization numbering about thirty. They are very active, and certainly have good meetings. We also have a Woman's Missionary Society and a Ladies' Aid Society. These are all doing not a large but a good work." Hopewell Church, one of our youngest, is showing signs of strength, power, growth, progress.

Writing under date of April 25th, Rev. G. C. Crutchfield, United Church, Lynchburg, says: "We have made wonderful progress in raising the money to pay off the Church debt. We only have a little more than \$300 to raise now, and I see no reason why we should not get this amount. We are continuing our campaign and hope and expect within a few days to raise the full amount. Then we plan to dedicate our Church later." This is gratifying, indeed, since our Lynchburg Church has been handicapped with heavy indebtedness, and the faithful ones there certainly deserve credit for their loyalty and devotion to the Church and their Lord.

* A devoted member of the Christian Church, and one who cannot stay in touch with the denomination except through his Church paper, under date of April 20th sent Circulation Manager C. D. Johnston \$100 to aid THE CHRISTIAN SUN by giving it a year to fifty homes that are unable to subscribe for it. This, indeed, is gratifying, and is a gift that means something to the whole Church and every enterprise of it, because when people get and read THE CHRISTIAN SUN they become more interested in and more helpful to every interest and enterprise of the Church. May our dear brother live long and may his kind and generosity increase in the world.

Dr. James H. Lightbourne, Troy, Ohio, kindly correcting us in a statement in THE SUN of April 18th as to the missionary offering in his Church, says that the \$526 which we reported as a total offering for missions from his Church was really an offering from his Sunday School, and it was not for "missions," but for "foreign missions" only, and the total offering for foreign missions from Sunday School and Church, etc., was \$637. The home mission offering in his Church comes in June. At any rate, we congratulate Dr. Lightbourne and his good people for their missionary zeal. There is no wonder that his Church goes forward in its great and good influence under such progressive, zealous leadership.

We extend our heartiest congratulations to our good friend, Miss Nellie Rae Sledge, one of the active members of our Christian Endeavor Society in the Roanoke, Ala., Christian Church, and add our hope that she wins out in the State contest. From the Roanoke Leader: "Randolph County's champion high school speaker, Miss Nellie Rae Sledge, triumphed in the district meet in Ashland last Friday night over seven competitors—three young women and four young men. This makes her the representative of the Fifth Congressional District in the State-wide contest to be held in Birmingham the evening of April 26th. This is high honor for this popular Roanoke girl, and we all hope she wins in the State meet. Miss Sledge is a daughter of Mr. and Mrs. John S. Sledge."

Rev. E. B. White, of Dendron, Va., writes: "Beloved, if you would climb the highest places, carry off the richest prizes, get the most enjoyment out of life, and have the sublimest old age, the entire development of your life and character must be under the governing principle of love. Love is the greatest thing in the world. It enlarges the heart, it expels evil, and it demands expression and action. Yes, love expels the love of sin, the love of the world, and the hatred of man. Let us try to be like our Blessed Redeemer and determine to see, as far as we possibly can, the best and not the worst in our fellows. Nothing is eternal but that which is done for God and others. As our kind, loving, sympathetic Heavenly Father thinks of us in our weakness and destitution, so we should think of the weak, the tired and the burdened, and render sympathy and help. Our Lord organized His Church for this definite aim. Therefore, let us serve in the spirit of the Master who 'went about doing good.'"

It was a joy to add Bethlehem Sunday School, Alamance County, N. C., to the growing number of schools giving a once-a-month offering to missions. Also the mission offering has come in from this Church and the promise of continued effort and co-operation in behalf of the mission work. Under the fine, promising leadership of Rev. and Mrs. J. W. Patton, this Church is giving evidence of progress and development along the lines of Church growth and kingdom enlargement. When the missionary spirit is awakened in any Church, that Church begins a renewed life of activity and zeal for the cause of our Lord. One of Bethlehem's sons is now our missionary worker in our mountain Churches and expects to dedicate his life to missionary work. With this great gift to the Church and the kingdom, and under the guidance of the Holy Spirit, we look for a new day of power, prestige and progress in dear old Bethlehem. Few of our rural Churches have greater prospects and possibilities and a wider field of usefulness and service than this Church.

We felicitate our good people of the Liberty (Vance) Church in their achievement in building a parsonage right near their Church, that they

may have their preacher close by. Not many of our rural Churches are blessed with parsonages, and many of them could, if they would, have this valuable addition to their plant and community. The Liberty people, when they got at it, did the job beautifully, and an ample house with spacious halls and porches and pastor's study, reception hall, and all that goes to make a pastor's home convenient and complete, they have put in their building. Their parsonage would do credit to any Church, and equals many of our best city parsonages. Congratulations to Liberty Church and its progressive people! When THE SUN's editor went to that community some years ago to dedicate the present house of worship, the late lamented Dr. W. T. Herndon being the pastor, he was told that "Uncle" Wellons, of sacred memory, began preaching in a little log-cabin in a community that was destitute of Churches and Church membership, and later was instrumental in building the Church across the road from the log-cabin. The present house, which has had additions since it was dedicated, is therefore the third in succession since "Uncle" Wellons began preaching there, and is now one of our strongest and best rural Churches. Rev. H. E. Crutchfield is the beloved and highly esteemed pastor, and we congratulate him on having such a nice preacher's home into which he is to move at an early date, since the work of building the parsonage is just now completed.

EDUCATION BILL.

Although not a member of the Committee on Education of the House of Representatives, Congressman William C. Hammer, of North Carolina, asked to file this statement in the hearings on H. R. 7, held April 25-28 and May 2, 1928:

"I am sincerely interested in seeing this measure enacted, for it would help the plain folks very much. I am a Southerner, and as such I look out for safeguarding of the principle of States' rights, but I cannot see where this measure, which would give the States the help of the Federal government and leave the actual administration of education strictly to the States, would interfere with State autonomy any more than the good roads act or the Volstead act, and I am for both of them. Let's be consistent!"

"Most of all, I am for this bill because I want the people of the rural communities to have the same advantages as those in the big cities. Most of the experimental schools now are conducted either in connection with big city school systems or else in high-priced private schools. I want some of the results of all this extensive research to be made available for the poorer people in the rural districts, too. That is why I am for this measure."

NOTICE.

You read magazines, farm and daily papers. I sell subscriptions to help support my family. I would not ask you to add any periodical just to help us. However, when you renew those you now take, please send, through my agency, the same amount you would send publishers. You can make checks payable to publisher, but send to me. Publishers do not allow any reductions from their offers. However, on all orders received from CHRISTIAN SUN readers at publishers' offers, I will personally donate 10 per cent of total order to any Church, auxiliary or cause they may suggest. This may also apply to many daily papers in Virginia, North Carolina, South Carolina and Georgia. I handle many of the leading dailies in these States. Will be glad to send you catalog and list on request.

Prospect, Va.

J. EDWIN HARRIS.

THE CHRISTIAN SUN'S PULPIT

THE UNIVERSAL NEED OF JESUS.

BY E. STANLEY JONES.

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

"Go ye into all the world and preach the Gospel to every creature."—Mark 16:15.

While all giving for religious purposes in America has been going up during recent years, the giving for the missionary end of religion has been gradually slipping. On the foreign mission fields many schools and hospitals and Churches have been closed and missionaries have been dismissed. We are in the backwash of a lack of interest in the world. After the World War we became disillusioned, and withdrew to ourselves, and became interested in things rather than in people.

At the center of it all is the fact that we are not quite certain that Christ is necessary to human life. If we were certain, I would not have to plead the cause of Christian missions—for the very essence of the gospel is the giving of ourselves for others.

Idolatry is simply a yearning for God to be near. The old Hindus first worshiped three gods, then thirty-three, then 330 gods, then 33,000 gods, then 33,000,000 gods. They added god to god, hoping to find a satisfactory one. The only reason we do not also add god to god is because Christ showed us what God is like. God is Christ-like. The answer to the mystery of the universe is God; the answer to the mystery of God is Christ.

The only reason we do not have the thousands of superstitions of India and the rest of Asia is because a man once came and brushed aside superstition. That man was Christ.

I have looked into the soul of the East, and I have found it is empty of all but yearning.

Men in Christ find satisfaction for their yearning; men without Christ do not find it. The whole world is a great area of human need. No one in East or in West is getting along well without Christ.

The human heart is made for God, as the eye is made for light, as the ear is made for hearing, as the esthetic nature is made for beauty.

The Eastern nations have resented the constant portrayal of their worst side. They do not like the lower parts of their life to be flaunted; America would not like the lower parts of her life flaunted across the world. I have learned to love and respect India, and yet I know that her needs are still there. I wish I could tell you that the caste system was broken, but 60,000,000 outcasts are still there. I wish it were otherwise, but superstition and ignorance and disease are still in India.

We missionaries see as deep a need as ever, but we try to keep her from being degraded in the eyes of the world. But we see that the very fiber of men's thinking is being changed by the gospel in India and elsewhere in the East.

We see the "Christ of the Beginnings" everywhere. We find Buddhists and Hindus who have been led by the Christian example and spirit to found orphanages. We find individuals who try to live according to Christ's way, though they do not profess His name; we find the spirit of Christ influencing legislation, making more happy the place of women and children.

Everywhere we see the beginnings of Christ's influence and an interest in His teachings. We are not satisfied with beginnings only, but we rejoice in them.

Is Christ to be also the "Christ of the Final Word?"

Is the gospel concerning Christ a religion, or the religion, or religion itself? We believe that it is religion itself. We believe that the Orient which has now the beginning will accept Christ also as "religion," as the "final word."

A learned professor of philosophy recently said to me, "You know we in Europe are looking for a new religion." I asked him what essential he thought this new religion would have, and he replied, "The scientific attitude—the love of truth; a humanism—a love of humans."

But, as I told the professor, those are essentials of Christianity, Christ had the scientific attitude, He sought the truth and condemned the superstitions and untruths everywhere about Him. And was there ever a man more in love with humans than was Christ?

Christ not only loved "humanity," He loved people, personally and individually. The terms "the least," "the last," and "the lost," were constantly on His lips.

No, Christianity is not afraid of science. All we ask, that it be sufficiently scientific. All we say is to go the limit and seek the facts. When we get all the facts we will come out at Christ. The more scientific the attitude to life grows, the more masterful Christ becomes in the world.

The gospel comes out of life, it speaks to life; it comes out of reality, it speaks to reality.

We believe that Christ shows us God and can bring us to God. We believe that He is the "final word." Since the center of the gospel is "to give," we must share our knowledge of Christ with needy people everywhere—and we must share everything we have.

Let Christ have full play in your soul and you will be a missionary or stop being a Christian.

I found people in South America in my three months' tour deeply interested in Christianity if the gospel were presented not in dogmatism and traditionalism, but as a vital way of life. Many

thousands of the educated peoples have broken away from their traditional faith and are following various new cults or are classified as agnostics and atheists.

These men and women flocked to our meetings, and we found in them the same yearning for something that would satisfy their souls as we had found in the Orient. The need for Christ is the one universal need.—*Boston Transcript*.

MINISTRY OF THE PRINTED PAGE.

In every land, missionaries find that one of the most effective, economical and, in some instances, the only way of reaching the multitude, is by the seed-sowing of the literature pioneer. Last year the total world sales of gospel literature by the people that this journal represents amounted to \$4,861,000.

Mexico: During the past four years, over 1,700 followers of Christ were won largely through the ministry of the printed page circulated by faithful colporteurs in Mexico.

Brazil: In South Brazil, 200 people last year found Christ through evangelistic colporteur work.

China: The sale of the Chinese *Signs of the Times* amounted last year to 1,220,000 copies. Fifty-eight tons of paper were used.

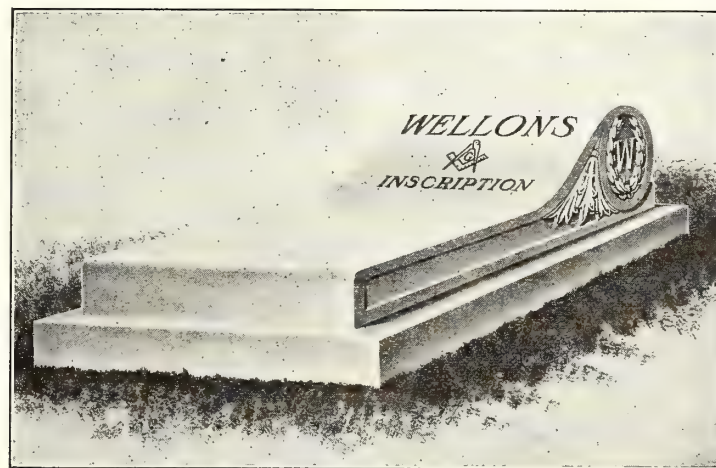
Siam: In Siam, we published a 10,000 edition of the Siamese *Anti-Narcotic Magazine*. In ten days these were all sold and 5,000 more ordered.

Battakland: In Battakland, nineteen colporteurs in a short time sold 1,700 Battak and 600 Malay books.

Japan: This has been the best summer Japan has ever had in gospel colporteur work. Five students earned their full scholarships. One colporteur obtained an order for 95 copies of a large religious book, one to be placed in each of the prison libraries in Japan.

Philippines: Our annual literature sales in the Philippines now amount to more than \$75,000.

Through the efforts of the Mission Publishing Extension Fund to establish printing centers in each of the great language areas of the world, fifty-seven such centers have been well equipped. One mission superintendent writes: "I cannot tell you how much we appreciate the help that has been given us. It is wonderful what united effort will accomplish."—*The Watchman*.



Monument to Rev. J. W. Wellons, D. D.

The above cut represents the proposed monument to be placed at the grave of Rev. James Willis Wellons, D. D. Besides this, the plot is to be inclosed with a granite curbing and posts. The combination presents a most attractive design. Elaborate lettering is to be placed on the monument. Already the fund has been started. The cost, completed, is to be \$865. Will you send your contribution to Mrs. L. E. Carlton, treasurer, 414 North Lombardy Street, Richmond, Va.?

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH A GOING CONCERN.

Whenever we "join" and "belong," and wherever, we just naturally like to be a part of a "going concern." This applies as much to a Church as it does to a business, a corporation, or a fraternal order. Human nature is such that we take pride and delight in being a member, and a part, of a going concern; a part with those who do things.

This thought was made emphatic recently when a member of a rural Church said to the writer: "With our new pastor, we are looking up, going forward and beginning to do things. This makes us very happy, and we feel better. Under the leadership or administration of a former pastor or two, we were told that we were doing well enough and getting along all right. We were not stirred, nor urged to any progressive methods or activities. Things are different now, and we feel like we belong to a Church that does things." One of the strangest phenomenon that this writer is acquainted with is the seeming unwillingness on the part of many pastors to do anything for any enterprise of their Church if it means urging their people to make sacrifices for their Lord, to practice self-denial, and to give of their time and their means for kingdom service. We know pastors who are delighted if somebody will get some of their members to subscribe for THE CHRISTIAN SUN, but those same pastors do not feel it their duty or their privilege to urge their members, in private and in public, to subscribe for and read THE CHRISTIAN SUN. We know pastors who are delighted if a missionary society is in their Church and is doing things for missions. It is the joy of their heart to see such societies moving forward, paying their dues, raising their mission money and going forward; and yet, those same pastors will have in their charge other Churches

that do not have societies, and they will go along for months and years and do nothing to organize the women and to lead them in the missionary work. And so of every enterprise of kingdom service and enlargement. They love to see their people do these things, if their people will just go ahead and do them, but they do not consider it a part of their ministry or pastoral responsibility to lead their people to activity and to giving for Church enterprise.

Recently a pastor was in the editor's office talking about his work. He was radiant, joyous and happy. He said his people were going forward, were united, and were doing things. They were talking missions and doing something for missions. They were talking Church enterprises and doing something for the Church enterprises of charity and benevolence. They were improving their Church plant and equipment and were giving liberally to pay for the same. He was happy and they were happy. They were all members of a "going concern," of a Church that was alive with activity and zeal, and were being urged by their pastor to the practice of self-denial and real contribution from their daily earnings, for the kingdom of their Lord.

Another pastor was talking with the editor recently. He had been instrumental in leading his Church on by constant urging to largely reduce the Church debt, to give a once-a-month offering in the Sunday School to missions, to make an Easter offering for missions, to make donations to the college, to increase the Thanksgiving offering for the Orphanage. He was happy, and they were happy. They were members of a going concern. This experience can be repeated over and over again. Pastors are mistaken in thinking that they lose out, cripple their influence and usefulness, by urging their people to give in the name of their Lord, to practice self-denial in the name of Him who said, "If any man will come after me, let him deny himself, take up his cross daily and follow me."

This writer has not found a Church yet that complained of the pastor for leading the Church on to loyalty and devotion for the enterprises of the Church, or for urging them to give for kingdom service. The very opposite, however, is true, and the complaint invariably comes, when there is complaint, that we want a pastor to lead us who will stir us up and urge us to do in the name and for the sake of our Lord. While we are alive and have red blood circulating through our system, we just naturally like to be members of a going concern, and the happiest Church members and people we meet are those who belong to Churches that are really doing things, and whose pastors, alert, zealous, energetic and active, are persistent and insistent, day in and day out, in trying to lead their people on to new activities and larger undertakings, bigger and better programs for the Church and for the kingdom. J. O. A.

THE KINGDOMS OF GOD AND OF MAN.

In a book by T. H. P. Sailer, this paragraph occurs: "Man exists for the kingdom of God. His life has no meaning apart from it. The development of character is not an end, but a means for the spread of the kingdom."

Certainly is it true that man reaches his highest glory, and self-realization only when and as he relates himself to and finds his proper place in the kingdom of God. It is eminently true that man's life has no meaning apart from this larger kingdom for which he exists. This writer recently heard the secretary of a Y. M. C. A. in a large city say that in his dealings with hundreds and thousands of young men he could not settle any of their problems apart from God. If one came to him with a problem that was burdensome

and difficult, and that one did not believe in God or would not submit to a solution of His problem in the light of God's love and teaching, he, the secretary, was always unable to help such a one. Our human problems and difficulties find their solution only as human beings with such problems relate themselves to the kingdom for which they exist. We need not talk of character for character's sake, and humanity for humanity's sake, and the individual for the individual's sake. Such talk is mere twaddle, and meaningless. Back of character and above it, for which character itself exists and towards which it must open, and on which it must be founded, if it is to count, is the God who created all, in whom we live and for whom we must live, if our living is to have meaning.

There are men in plenty who put their business before their God, and think of their business and the kingdom of their business more than they think of God, making in their own minds the kingdom of their business a larger affair than the kingdom of their God. Such an attitude is fatal. The Book of books, which means more to the world than any book ever written, significantly opens with the avowal: "In the beginning, God"; and then that Book proceeds, not only to keep God in the beginning, but keep God first and foremost in all of its pages and pursuits.

So have those characters done which have meant most to themselves and to the world. Apart from God, Moses and David, and Peter and Paul have no meaning for us, for the kingdom that they sought to build up, and the kingdom which all have sought to build up, whose life and labor were filled with joy and crowned with success, was not a kingdom of their own but the kingdom of God. The individual, the Church, the Sunday School, the business, corporation, may well ask itself to what extent is the kingdom we are building, co-terminous with and a contributor to the kingdom of God?

Again we say, neither the individual life, nor community life, nor any other life has meaning and weight and worth apart from the kingdom of God. J. O. A.

MISSIONARY RALLIES.

The groups of women in the North Carolina Woman's Conference finished their spring rallies, or one-day school of missions, at Liberty (Vance) Church, April 25th. The last three in order were the Randolph group, held at Ramseur Saturday, the 20th, Mrs. I. H. Foust, leader; the Chatham-Wake group, at Chapel Hill, Tuesday, the 23rd, Mrs. G. H. Leonard, leader; and the Vance-Warren group, at Liberty, Thursday, the 25th, Miss Margaret Alston, leader.

The attendance at the Ramseur meeting was not large, and the number of Churches represented was disappointing to the leader, but there was the most intense interest in the program which was splendidly carried out, and the entertaining society certainly was an inspiration to all who came to the sessions. Rev. J. C. Cummings, pastor of the Church, was present and conducted an inspiring devotional service, using as his topic, "The Constraining Love of Christ." The sketches of the missionaries presented during the day, the music rendered during the services, and the elaborate luncheon served by the Hostess Society were all helpful and thoroughly enjoyed. Two new societies were reported and represented in this rally, and the faithful work of Mrs. Foust, the leader, is telling in results, and we yet look for this to be one of the larger groups in their annual meetings in the years to come. It was a good day and a meeting worth while.

The meeting at Chapel Hill was full of interest and enthusiasm through both sessions. Six

societies were represented and many visitors were present, and each one who was assigned a part on the program was present and contributed materially to the blessings and benefits of the day. Rev. B. J. Howard, the pastor of the Chapel Hill Church; Rev. J. A. Denton, with a delegation from another Church, and Dr. W. S. Alexander, of Elon College, were the ministers present who contributed, with their presence and counsel, much to the interest and helpfulness of the day. Mrs. Leonard had certainly worked faithfully to make the rally a success, and all present enjoyed a full, active and helpful program. A beautiful and an abundant luncheon was served.

The rally at Liberty, being the last, was by no means the least, but the largest in attendance of any of the entire Conference. Miss Alston, the leader, had been very zealous in working up the meeting and inviting attendants from Churches without societies, and her labors were rewarded. The pastor, Rev. H. E. Crutchfield, was present, with a broad smile on his face, to welcome to his Church such a gathering. Rev. D. M. Spence, pastor of Henderson Church, was present and delivered a most illuminating address on our Japan work and workers; and Rev. R. Lee House, of Duke University, Durham, N. C., pastor of a group of Churches, was present and conducted a devotional service. The other speakers appointed to their parts, save one, were present. An abundant luncheon was graciously served and every moment of the day from 10:30 till 4 P. M. was employed and enjoyed in the interest of missions and the kingdom of our Lord.

In the Virginia Conference four rallies were held, and in the North Carolina Conference seven, all of which the writer attended and enjoyed immensely. If all the work of the Christian Church were going forward with that peace and harmony, and progress and success that are attending and are characteristic of our woman's work, the whole Church would have occasion to take new courage and press forward with larger hope. We estimate that at least a thousand people attended these eleven missionary rallies held at the different Churches in April, and the great majority of them had a real day of instruction, education and edification in our missionary needs and problems. Surely, the rallies accomplished this year untold good in kingdom contribution and enlargement.

J. O. A.

MISSIONARY ATMOSPHERE.

If immigrants used our language, home missionaries could reach their hearts. If they come to our land, they should come to our language, our customs, our Bible, and our Christ. It is a travesty on Christianity to go to foreign lands to Christianize the pagan and heathen world, while we permit them to come and set up their own customs and break down the faith of our fathers. Our weakness is *here*—not *there*. We need a religion at home virile in ethics, angelic in spirit, divine in doctrine, and mighty in operation. Church members who indulge in drink, gambling, licentiousness, graft and dishonesty poison the atmosphere and defile the sanctuary of God. Profession will not compensate for life, and money is bad that does not represent character. City councils spend thousands on sanitation and take no part in removing moral evils. Religion is left too much to individual life. Religion should take on a community spirit of great proportion and force. War becomes a public sentiment, a national thought, a common concern, a gigantic movement, an all-embracing atmosphere that compels individuals to recognize its might. The mission spirit ought to be that kind of a power, creating an atmosphere all its own, and wielding an influence as subtle and as potent as the atmosphere men breathe. The atmosphere, by its den-

sity or rareness, its low or high temperature, its humidity or dryness, its motion or stillness, influences men and things most wonderfully. The spirit of any public sentiment or movement may affect men without their volition. The spirit of missions might be so great, so intense, so spiritual as to affect a whole community. Revival meetings do; Pentecost did; and Pentecostal waves have touched the Church at intervals since then. It struck New England in Jonathan Edwards' day; rose again with Moody and Sanky; and again through Gipsy Smith and Billy Sunday.

The early Church was wholly missionary. They went everywhere preaching the word. The gospel then was nothing unless it was going out to others; it is nothing now unless it meets the foreigner or goes to the foreigner. Pentecost was the home mission effort; the people were there from seventeen countries—it was doing foreign mission work through home mission effort. A home mission revival always means foreign mission service. The Antioch movement was the foreign mission movement, and that did not wane till Paul preached in Europe. Western civilization is the fruit of missions. "Like a mighty army moves the Church of God," conquering the world for Jesus Christ. Gratitude should inspire the Church with missionary zeal, liberal contributions and volunteers; but foreign missions will never prosper till the home mission spirit is set on fire by the Holy Ghost.

What made Pentecost? The promise of Jesus and the Church in prayer till that promise was fulfilled. Sound and flame and the Holy Ghost made the whole Church speak with other tongues as the Spirit gave them utterance. Preachers have tried to talk missions into the Church. What the Church needs is prayer—protracted prayer, waiting in prayer, no-denial prayer, promise-claiming prayer, business-stopping prayer, agonizing prayer. We begin at the wrong end of missions in the Church. We try to raise money and fail to raise men and women; we tug at their purse instead of their heart.

W. W. S.

THE MISSIONARY OFFERING.

It was the Southern Convention, and not the Mission Secretary or the Mission Board, that sent the appeal for missions direct to Churches, Sunday Schools and individuals, and at this time of the year. In many quarters we are hearing it that if the mission appeal could be made in the fall, or at some other time than now, there would be a more liberal response, for the people would have more with which to give. But when could the Convention put the appeal before the Churches and people if not now? In the early fall, the Churches will be busy raising and sending in their Conference apportionment, no part of which will or can under the present arrangement go to missions. Then in November and December, the appeal is made for the Orphanage. In July, August, September and October, for education.

It was the plan, as laid down by the Convention, to have seasons of instruction, information, and inspiration and giving for each enterprise of the Church, so that all the Churches might know the needs and the opportunities of each.

Many Churches are doing their best, and we believe all will do something. Now is the time to emphasize missions and give to missions if we are to reach the \$45,000 called for by the Convention and set as our goal this year. Thus far we have reached \$27,651.07 and yet have \$17,348.96 to raise.

Some Churches we know have just taken an offering indifferently and with little concern or effort. Oh, if they only knew and felt! Where all the people are urged and given the opportunity, the offerings are gratifying. But now, while

time is pressing and needs are crying, every Church and every individual in every Church should give something.

J. O. A.

AN URGENT APPEAL.

A few thousand people have built and supported Piedmont Junior College mostly by small gifts given annually, and some more often; but the tests of financing a growing college gets bigger, especially a college whose alumni are still small in number, the oldest of them only in middle life, and most of them in professions that offer greater opportunities for leadership than accumulations of worldly goods.

In a recent week, newspapers announced gifts of ten millions of dollars to educational institutions, but all went to colleges and universities old in years and rich in invested funds and in wealthy alumni and friends. For six years it has been a struggle to cope with the mounting costs and limited donations toward our building program, while at the same time meeting the necessary annual expenses of the growing institution doing vital work. Of course, there were frantic appeals. Had you felt the responsibility of Piedmont Junior College life upon you; had you known the vital need, as did the president and local board of trustees, you would have heeded these appeals.

Last July the board of trustees launched a plan for retiring the debt—a plan that is being carried out as fast as the details can be arranged, together with the necessity for funds for payment of current items and for putting the college on a definite cash basis. Part of the fund has come. Many of you helped as never before, some of you multiplying your usual gifts by twos, by threes, even by tens. But there is still lacking over half the amount that should have been subscribed and paid. This half we must secure. We must take this opportunity to go on a cash basis, supply bills must be paid regularly. Teachers must be paid promptly. We cannot fall short of an objective which is so vital to the continuation of the institution.

I most earnestly appeal again to you to help Piedmont Junior College out of its financial strain. Will not each one of you help as generously as you may before May 10th? I wonder if you can realize what joy there will be at Piedmont Junior if every salary is paid and every promise met in full by May 10th. Piedmont Junior has not even funds for a widespread campaign for greater funds. I wish that I might come in your home and tell you of Piedmont, but that we cannot afford. I am making this appeal through THE CHRISTIAN SUN and sending out letters to all friends of the institution because of limited means to do the work in a larger way. This sort of an appeal should be heeded by all friends of the institution. Our budget for our school was fifteen thousand dollars. We have still five thousand to be provided for—\$3,432.50 will be needed in order to pay the salaries of our teachers for this year, and a deficit of two thousand dollars has been carried over from last year on teachers' salaries, and this is still due them as individuals.

Will you not help us in a generous way to raise this five thousand dollars by May 10th? By sending any amount you can, from one dollar up, on our current expenses for this year, so we can start in next year with a clean slate, so far as our teachers are concerned? Send your contributions at once to the President of Piedmont Junior College, Wadley, Ala.

S. L. BEOUGHIER.

CONTRIBUTIONS

SUFFOLK LETTER.

The majority of the human race is concerned about making a living more than anything else. The millions who till the soil think of making a living as they plant, cultivate and gather in the harvest. The millions who work in mills, shops and stores perform their daily tasks as a means of making a living. Other millions in official or professional positions strive to make a living. It is the thought of the world, the motive of service, the energy that moves the wheels of productive energy and keeps mankind busy through the years and the centuries. "I have to work to make a living," is in the mind of men as they go to their daily toil. Sometimes they seem to envy those who can live without work; yet work is the normal condition of mankind. Jesus said, "My Father worketh hitherto, and I work" (John 5:17).

All nature works. The sun shines, the earth revolves, the streams flow, the flowers bloom, the trees grow, the animal world is busy all the time, and man is, too. It would be a dull world if work were to stop. There is nothing so hard as doing nothing; and there is nothing so satisfactory as honest work. It may seem hard, but it is far better than leisure, which becomes a curse if not rightly employed. Unused leisure is the poorest asset man ever has. Idleness is what they used to call the devil's workshop. It is the field where many evils grow. Christian civilization, in its progress, suggests a change of emphasis in the mind of mankind. The increased methods and means of production have made it easier to make a living than it was in more primitive stages of society.

This suggests that the emphasis should be lessened on "making a living," and increased on "making a life." Life, after all, is the more important, because it will last forever, while making a living may last less than a hundred years. The more important obligation is the making of a life rather than making a living. The time should be divided between "making a living" and "making a life." Games to fill up leisure hours are in the line of waste of opportunity for cultivating those finer talents that enter into best life. The cultivation of social life in its best aspects—visits to the sick, the helpless, the aged, the poor, the outcast; many social fields are inviting for those who are willing to give their thought, their sympathy, their means, their very heart to others. The world hungers for human sympathy and leisure hours can improve life by devoting time to others. Jesus went about doing good, and we can find no better way to improve life. As it gets easier to make a living, it gives more time for making a life; and that should be done instead of spending the extra time and means in increasing luxuries and games. There is almost as much spent on luxuries in this day as on living, and many of these luxuries do not improve life. Shorter hours for labor give more hours for educational, social, and religious improvement; but observation shows that the concern for making a living still is greater than concern for making a life. Making a good life is more important than making a good living.

W. W. STALEY.

ELON LETTER.

I have another letter—from one of the devout, consecrated, saintly women of our Church. "I enclose you my mite for the college, and regret it cannot be more. I wish I was able to make a

special donation many times larger than I am sending you."

Then she asks this pertinent question: "I am interested in all our Church enterprises; but why have three separate calls from different sources for these causes?"

I wrote her that the Southern Christian Convention had voted it that way, but that perhaps it was a half-way measure they had adopted, and that eventually one call would be made from one source for all our enterprises.

Our sister has asked a hard question, and one that must be faced continually by our people till they have solved it intelligently and on sound business principles.

There can perhaps be small doubt that all our enterprises are mostly adjuncts, and that they are necessary for the advancement of the king, and that therefore they should be supported in proportion to their needs as determined by the leaders of the denomination. When these needs have been determined, why should not one call be made to support the entire program? That is the question our sister raises, and she is right in raising it.

As it is, we have adopted a competitive system of operating our enterprises, plus the expense of personal solicitation. It is demoralizing our entire Church and weakening its appeal. It is a situation requiring mature and prayerful consideration. It may be we have allotted our enterprises too much, or that we have too many enterprises, but something ought to be done to relieve the competition of one enterprise with another and to avoid the heavy overhead involved in our present method.

That is what my correspondent has in mind. She is loyal, but she is perplexed—and she is not alone.

W. A. HARPER.

FRANKLIN, VA.

The pendulum of time has swung toward a new type of evangelism. Christian leaders are realizing that the methods of a few years ago are not sufficient to win others for Christ. High pressure put upon one to make a decision does not long help the individual to be a great spiritual pressure for God. We must not think of eliminating the preaching from an evangelistic campaign, but we must consider how futile is the preaching of the Word without the doing of the Word.

"Be ye not hearers only, but doers of the Word." To that end, we are in the midst of a great evangelistic campaign that stresses both phases of evangelism. In the evening, Dr. Roy C. Helfenstein is preaching sermons that are instructive and powerful; these are followed with sessions on personal work, and men and women are sent forth to win others for the Master. Thus they become both hearers and doers of God's Word. Indeed, the kingdom-enlistment method is superior to revivals that stress only the preaching of the Word. Men must follow the Master to be like Him—and that carries us to the intense personal work of His life, when on every opportune occasion He sought to win men and women to God.

The present campaign in the Franklin community is laying its major emphasis upon re-enlistment rather than "enlistment"; seeking to get men and women who have become inactive in religious work to reconsecrate their lives to Christ and the Church. The situation in Franklin is different from that of most communities, in that

it is estimated that at least 90 per cent of the people are affiliated with some Church. This situation makes it necessary to stress this new phase of evangelism, having for its objective re-enlistment of delinquent Church members, as there are hundreds of men and women in the community who, though members of the Churches, very seldom attend worship or contribute to the support of the Church.

Following is one of the re-enlistment cards: "Reconsecration pledge: In appreciation of the privilege of living in God's world and enjoying the blessings of God's providence, I hereby reconsecrate my life to my Saviour and to my Church. From this time forward, it is my definite purpose to live a sincere Christian life as an active member of my Church."

J. W. FIX.

THE SUN LETTER.

How many will help us reach the three thousand subscribers to THE CHRISTIAN SUN by June 1st? Last week we had 2,754 names. We added this week fifteen new subscribers. We dropped two. Our list now stands at 2,767. We feel encouraged when we can climb. Two hundred and thirty-three new names will push us up to the three thousand mark by June 1st. Let everybody get busy and send us clubs of five new subscribers for \$7.50. Every Church ought to send us one or more clubs.

One kind friend has made it possible for us to send THE SUN to fifty persons who are not able to pay for it. We can send it to thirty more on that list. If you know of some one who is afflicted and shut in but would enjoy reading THE SUN and not able to pay for it; or some person who is old and feeble and not able to pay for it, won't you send their names to me? We will be glad to put their names on this list until I take up the thirty left on the list. If you will do this you will be doing two kind deeds—you will help the managing editor and you will be doing a kind deed to the one who gets THE SUN. You certainly know of some one in your Church who would be worthy to be entered in this list. We will appreciate your help.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

THE MAN AS PASTOR.

Often we think of the man who fills the pulpit as one bearing many names, or titles, such as Dr., Rev., Evangelist, Minister, Shepherd, Parson, Pastor. These are a partial list of the titles he may bear, but there is no title or name so dear and sacred as pastor; and remember all are not pastors. "And he gave some apostles," and some "prophets," and some "evangelists," and some "pastors," and "teachers," for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12).

"So we being many, are one body in Christ, and every one members one of another, having their gifts differing according to the grace that is given us" (Rom. 12:5-6). So we see that all are not called to be pastors, but we know that the ability of the pastor is a direct gift from God. There are great preachers and evangelists who are not gifted for a pastor. It takes all to work for the perfecting of the ministry. When Israel had backslidden and gone off into sin, God spoke to the prophet Jeremiah, saying, "Go, proclaim these words, Return, thou backslidden Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, and I will give you pastors, according to mine heart, which shall feed you with knowledge and understanding" (Jer. 3:12, 15).

Surely, then, the pastor is a man after God's own heart. Today there are many men and women who are trying to fill their places in the home, in the Church, and in business, who are overburdened with the pressing demands of the day. They would do their duty by their homes, their Churches and their business, but the demands are so many and so exacting that they know not whither to turn. Courage fails, faith wavers, and they are tempted to give up in despair. Blessed are they who at such times know that in quietness and confidence they may turn to their pastor, who shall feed them with knowledge and understanding. There is no greater inspiration, nothing that can lift man higher than the realization that he is a partner with God in shaping the world, in creating it anew for Christ Jesus. Then we are persuaded to believe that the pastor is the five-talented man, having the greatest opportunity of service, and with it the responsibility of faithfully discharging his duty.

We think of Paul as perhaps the greatest of all characters, save our Lord and Saviour; and while we know him as an apostle, chosen to fill the place vacated by Judas, we see in him a real pastor. Paul gave his best in sacrificial service, and we hear him as he goes back to the Church at Ephesus, in humility and tears, when he says, "I have kept back nothing that was profitable unto you, but have showed you, and taught you publicly, and from house to house.

We all enjoy good gospel sermons, preached under the power of the Holy Spirit and from the sacred desk, but some of the most powerful and effective sermons are preached in the home or by the wayside. The man sent from God can go into the homes with a deeper message than he can into the pulpit. When Jesus wanted to teach His disciples, He took them away from the crowd, and there, alone, taught them face to face, realizing that the world could not understand or appreciate His teaching. Just so, we truly believe that the pastor can go into the homes, and there with heart-to-heart talks, the sweet hour of prayer, and Christian fellowship, teach in a more effective way a higher standard of Christian living. It is in the home that he may help erect family altars. He may teach the right mode of living. He may give advice in their troubles, and sympathy in their sorrows. The pastoral visits are to the home what sunshine is to the rose. Happy is the man who has been called as pastor of a people who can look to him as their spiritual adviser at all times and under all circumstances. When he is able to lead them and feed them with knowledge and understanding he has attained to the highest mark of his calling.

The "ideal pastor" is one who has heard and obeyed the Divine call; one who has been given a passion for the evangelization of the world; one who has no dependence upon self, but holds Christ the dynamic of all power; one who is a man of prayer and stands before God as an intercessor for his people; one with the spirit of the Good Shepherd and has a loving watch care of his flock. In the mad rush of the world today we are more and more overwhelmed with the realization that our greatest need is a mighty revival of old-time religion—more preaching of repentance and faith in our Lord and Saviour Jesus Christ, more preachers anointed by the Holy Spirit and filled with His power—and, as the pastor goes about the affairs of his high calling, operating both as a pastor and a Christian gentleman, the world will take knowledge of him and know he has been with Jesus. "And I will give you pastors according to mine heart which shall feed you with knowledge and understanding, saith the Lord."

MRS. R. J. NEWTON.

Henderson, N. C.

NEWS NOTES.

Last night while the pastor of the Waverly Christian Church, who is also the writer of these notes, lay at home in bed enjoying (?) his third case of "flu" within the last six months, the Young People's Missionary Society conducted the evening service by leading a devotional service and showing pictures of our missionary work being done in Porto Rico and Japan. The pastor of the M. E. Church furnished and operated the picture machine. Miss Ruth Knoeller, one of the young people, read the address explaining the pictures and telling of the work, and several other people took a part in the program. The pictures were furnished by the Foreign Mission Board, Dayton, Ohio, and gave very valuable information for missionary education.

Summer Schools.

Where and when: Piedmont Junior, Wadley, Ala., July 7 to 12, 1929; Elon, Elon College, N. C., July 27 to August 2, 1929.

Who should attend: 1. All pastors. Every pastor in the Christian Churches should attend the summer school nearest him, not because the school is intended primarily for preachers, but because the preachers are the leaders of their people. The people should be led to the summer schools just the same as they are led to Sunday School, preaching services, prayer meetings, revival meetings and picnics. There will be courses, however, especially for preachers at each school.

2. All Sunday School superintendents. Many superintendents of the Sunday Schools hold office continuously for more years than the pastor remains in one Church. These superintendents, and the others who hold office for shorter periods, are leaders in the local community, and on them rests the responsibility of seeing that the community receives the proper religious instruction. One week each year of serious study is none too much time for them to invest in this important work.

3. Sunday School teachers, Christian Endeavor officers and missionary leaders. These people are the ones who do the major portion of the actual teaching of religion in local Church. They must continuously gather new ideas and inspiration or else they become like a river whose tributaries have dried up.

4. Young people. These are the ones who must conduct our Church schools, and do our missionary work of tomorrow, as well as tone up the schools of today and lead in Christian activities through Christian Endeavor Societies and like organizations. Of course, they will attend.

Courses are to be offered which will be helpful to all of these groups, and it is expected that many regular attendants and a large number who are not so regular will be at Piedmont Junior College from July 7th to 12th, and at Elon College from July 27th to August 2, 1929.

F. C. LESTER,
Chairman.
Waverly, Va.

A WONDERING WORLD.

Long ago the prophet of Patmos told of a power that would arise and set the world wondering; a power that would enshrine itself in gold, scarlet, purple, and many gems, with odors, incense, and marvelous display. (See Rev. 13:3, 18:12, 16.)

Surely that time has come, and that power has appeared! Part of the world has been recently wondering and worshipping at its shrine just as the prophet pictured centuries ago.

Sydney, Australia, the capital of the Southern world, has been chosen as the place of display, and the drama has been staged in a magnificence that has demanded the attention and dazzled the eyes of all who dwell under the Southern Cross. The press has been unstinting both in space and

praise, and the Protestant world has watched in silence or admiration the hand with the "golden cup." Here is an extract from the press, which will tell something of the extent to which this admiration has grown:

Pomp and Ceremony.

"Eight thousand people within St. Mary's Cathedral yesterday witnessed the solemn opening of the twenty-ninth Roman Catholic Eucharistic Congress.

"But wireless enabled all Australia to listen to the proceedings of the greatest religious event in the history of the Commonwealth. . . .

"The opening was majestic, a scene of dazzling brilliance.

"There was solemnity worthy of the spiritual significance of the Eucharist, as it appeals to Catholics the world over. . . .

"In that huge congregation of worshipers were many studies—in hearts, faces, and emotions.

"Men knelt and prayed.

"Women 'said' their rosaries, and quite audibly offered up their prayers.

"And non-Catholics, spellbound by the mightiness and magnificence of the ceremony, bowed their heads as if in submission to some irresistible power. . . .

"In hushed silence, the solemn procession entered the cathedral from the southern door.

"Archbishops in gorgeous robes; bishops, counts, princes, and notables from practically every country in the world.

"Papal knights in their brilliant uniforms.

"And then the central figure in all the congress celebrations—the papal legate, Cardinal Cerretti, in his rich robes of scarlet, attended by acolytes and distinguished representatives of the Vatican."

The cathedral was opened with a golden key, and scenes of unrivaled pomp and splendor found frequent repetition during the time devoted to the congress.

But what is the Protestant world doing? Thousands of its people, forgetting the reasons of history, and forgetting their own faith, hasten with the admiring crowds who "wonder" after this power.

Surely, thoughtful minds must read the lesson—the startling lesson—that fulfilled prophetic pictures would teach! The world wondering after a power, magnificently adorned, asserting its own greatness, yet pretending to honor the Nazarene, who had not where to lay His head!

But the world wondering after this power is one of God's latter-day scenes, and both are with us now.—Robert Hare, *Wahroonga, N. S. W., Australia*, in *Signs of the Times*.

ATTENTION.

Editor THE CHRISTIAN SUN:

As a member of the Christian Church and a worker for Oak Grove Christian Church, I am appealing for help in this hour of need. Remember in St. John 14:14, the Scripture says, "If ye shall ask anything in my name, I will do it."

We, as a small group of members, are badly in need of a Church building for worship. The building is so dilapidated that something must be done. Our members have responded beautifully, but we still need more funds in order to complete our house of worship.

Will greatly appreciate your kindness in inserting this in THE CHRISTIAN SUN for all members of other Churches who are interested in the Lord's work for a contribution to help us with our building fund.

May the Lord bless our work and give us an abundant harvest. Again I thank you for this favor. All pledges and donations should be sent to Waverly Parker, secretary-treasurer, Oak Grove Christian Church, Sunbury, N. C.

Very sincerely,

MRS. W. K. PARKER.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A CAKE AND A CRUSE OF OIL.

Elijah said to the widow of Zarephath: "Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake unto Elijah."

Our God is the same God "yesterday, and today, and forever." Many Sunday schools say: "We cannot give anything to missions; it is all we can do to keep ourselves alive; if we'd give away the little we have, we'd surely die." Is this not breaking a spiritual law, that must result in death? The law of the spiritual life is clearly set forth in the story of Elijah and the widow of Zarephath, and expressed by our Lord when He said, "For whosoever will save his life shall lose it; but whosoever will lose his life, for my sake, the same shall save it." It is only by giving unselfishly and at the point of heroic sacrifice that we can hope to live. This truth has been marvelously demonstrated by the Churches and Sunday Schools that are giving largely to missions—their barrel of meal is never empty, and their cruse of oil never fails.—*From "How to Interest Your Sunday School in Missions," by Miss Sue R. Staley.*

GOOD AND BAD PLANS IN GIVING.

Young people need to be trained to give. Habit is a strong factor in the life of every one. Good or bad habits, for weal or woe, are usually fixed in early life. Sunday School scholars may form the habit of spending their money self-indulgently and fasten upon themselves the habit of selfishness for life, finding later that a chain has wrapped itself about them which is hard to break; or they may form the habit while children of thinking of others, and learn that there is far more joy in giving than in spending on one's self.

It is a bad plan for the father or mother to give a penny or a nickel to children for Sunday School. Nearly all young people have some money of their own during the week or month, and they should be taught that part of this money should be laid aside for God. If the parent sees that the child will not have any money of his own, by all means find a way in the home for the child to earn the penny or nickel which he is to give, instead of giving it to him on Sunday morning. The joy of earning the money for God will never be forgotten by the child, and the joy and consciousness that he is doing something for the father, who has done so much for him, will flood his little heart with an unspeakable joy. Never force a child to do anything for God that will kill the spirit of love, and stunt the spiritual growth. It would be far better to let the child go to Sunday School without any money than to force him to earn it for God.

If we hope for the highest results in the spirit-

ual training of children, we must begin to teach them to give of their own little substance when only three or four years old. This will give the old self-life a stab in its very incipency, and begin to give the higher life, the life of unselfishness, a chance to unfold, ere Satan has robbed the soul of its choicest treasures.—*From "How to Interest Your Sunday School in Missions," by Miss Sue R. Staley.*

MISSIONARY MEETING.

Although it was a cold rain and a blustery wind, quite a number of the women and men of the Vance, Franklin, Warsaw District met at Liberty (Vance), April 25th, in the annual woman's missionary rally. The faithful leader, Miss Margaret Alston, had worked very hard for a large attendance and helpful program.

Six Churches were represented, with five pastors present. We feel that if the pastors of each Church become interested in these meetings the people, through them, will get a clearer vision of missions.

Our Mission Secretary, Dr. J. O. Atkinson, was the principal speaker of the morning session. His subject, "A Constraining Love," was treated in a very forceful manner. He emphasized the fact that we must not give, just for the giving, but give because we love Jesus Christ and want to do His will.

At the noon hour it had held up raining, so the bountiful dinner was served picnic style on the long table at the back of the Church. Mrs. Tollie Ayscue, in her pleasing manner, spoke on "Our Work in Porto Rico—the Barretts and Miss Adams." She told of the condition in Porto Rico without Christ, and their immediate needs.

Rev. D. M. Spence, of the Henderson Christian Church, told of our work in Japan. Rev. H. E. Crutchfield, the pastor, spoke of our missions in general, and showed the pictures of each.

We were indeed fortunate to have with us Rev. S. E. Madren, pastor of our mountain work. Mrs. Hubert Harward, of the Henderson Church, favored us with a beautiful solo. An offering of \$7 was taken for the reconstruction of Salinas Church, in Porto Rico. Thus ended an enjoyable day.

MRS. MURDOCK NEWMAN,
Henderson, N. C. Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 27, 1929.

Sunday Schools.

Previously acknowledged	\$2,911.76
New Lebanon, Elberon, Va.	15.00
Ivor, Va.	6.96
Liberty, N. C.	2.05
Durham, N. C.	14.55
Bethlehem, Altamahaw, N. C.	2.79
Leaksville, Luray, Va.	2.44
Richland, Ga.	1.00
Mt. Pleasant, Vass, N. C.	7.30
First Christian, Portsmouth, Va.	9.25
Oakland, Suffolk, Va.	4.00
Antioch, Zuni, Va.	5.00
First Christian, High Point, N. C.	3.72
Ingram, Va.	3.00
Newport News, Va.	18.00
Berea (Nans.), Driver, Va.	5.05
Rosemont, Norfolk, Va.	14.54
Total	\$3,026.41

Individual and Church Collections.

Previously acknowledged	\$4,632.49
Pleasant Ridge, Greensboro, N. C.	14.58
Christian Light, Varina, N. C.	5.80
First Christian, Winchester, Va.	47.10
Lee's Chapel, Raleigh, N. C.	6.10
Berea (Nansemond), Driver, Va.	58.95
Union (Surry), Dendron, Va.	10.00
Bethlehem, Suffolk, Va.	34.80
Wake Chapel, Fuquay Springs, N. C.	53.38
Union (N. C.), Burlington, N. C.	20.00
First Christian, Norfolk, Va. (add)	7.69
W. H. Parron, Norfolk, Va.	2.00
Oakland, Suffolk, Va.	11.22
Needham's Grove, Steeds, N. C.	1.05
Spoon's Chapel, Asheboro, N. C.	2.10
Bethlehem, Altamahaw, N. C.	9.00
Leaksville, Luray, Va.	57.49
Newport, Stanley, Va.	45.80
Joppa, Edith, Va.	3.20
Dry Run, Seven Fountains, Va.	7.50
Timber Ridge, Gore, Va.	14.31
Shallow Well, Jonesboro, N. C.	28.93
Pleasant Grove, News Ferry, Va.	40.00
Hopewell, Va.	31.09
Dendron, Va.	13.72
Total	\$5,158.30

Specials.

Previously acknowledged	\$8,478.04
Mebane Sunday School, Mebane, N. C.	2.00
Miss Lillian Johnson, Fuquay Springs.	5.00
Class 3, Rosemont, Norfolk, Va.	5.00
Total	\$8,490.04

Woman's Board, S. C. C.

Previously acknowledged	\$7,375.38
Japan	975.83
Porto Rico	504.66
Richmond	589.71
Raleigh	322.23
Mountain work	243.54
Elon Orphanage	15.00
Total	\$10,026.35

Summary.

Previously acknowledged	\$24,347.64
Sunday Schools, regular	114.65
Individual and Church collections.	525.81
Specials	12.00
Woman's Board, S. C. C.	2,650.97
Grand total	\$27,651.07

If individuals and Churches will now do their best and help, it will be appreciated. So many Churches are yet very far from reaching their quotas, but some have reached theirs, and for this we thank God and take courage. Every dollar given to missions now counts mightily for the work of the kingdom. Thank you, good friends.

J. O. ATKINSON,
Mission Secretary.

A BEST SELLER.

"Today we call the seventies dull. You won't think them dull if you read 'Jubilee Jim,'" says Harry Hansen, in *The World*.

"Jubilee Jim: The Life of Colonel James Fisk, Jr.," is described by the *Christian Century* as "an important and exciting contribution to the social history of America."

It has also been called one of the most uproariously funny and at the same time one of the most pathetic biographies ever written.

"Jubilee Jim" has just been announced as one of the six best sellers (among non-fiction books) at Brentano's New York stores.

MEMBERS' FINANCIAL OBLIGATIONS.

At the close of the reading for the last Sabbath of the week of prayer, two questions were asked which seem to be very pertinent. They were as follows: "Is it not high-time that every believer reconsider his financial relations to this movement, and plan for an increase now and in the coming year? Shall the lack of money impede the progress of the message, when by every providence God is calling us to 'advance, and enter new territory'?"

Is it not well for every member of the Church to take new stock of the work and his relation to it? Just how far does our obligation extend? The apostle Paul answers the question: "I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise." The term "debtor" implies obligation, and the classes mentioned by the apostle include the whole world. Every Christian is included in the debtor class. But is the "debt" of a financial character, or is it wholly moral? Doubtless, the moral element enters in a very definite way, but we are utterly unable to discharge our moral obligation in this matter without entering into very definite financial relations to the work. "How shall they hear without a preacher? and how shall they preach, except they be sent?" And we might very properly add, How shall they be sent and properly maintained in their field of labor unless adequate financial arrangements are made?

The whole world-mission program fails unless it is considered from the viewpoint of financial obligation. It cannot depend upon caprice or convenience. There is a definite financial obligation resting upon every man. "All the tithe . . . is the Lord's," whether we wish to admit it or not. And it makes no difference with the obligation whether a man is a Christian.

Why should it be considered an obligation instead of a matter of generosity? Because every man is a beneficiary of the grace of God. "Christ died for the ungodly." Just as every citizen of a country enjoys the benefits that accrue from orderly government, and is therefore under financial obligation to support the government by payment of his taxes, so is every man under financial obligation to support the government of God upon the earth. The government seizes and sells the property of the man who fails to pay his taxes, because that is his obligation. If a man joins a club or lodge, he, by that act, assumes certain financial obligations which he must meet. If he refuses or fails to meet them, he is first posted and then expelled from the club or lodge.

But the question may be asked, "Is there, then, no chance for the exercise of choice in the matter of financial obligation to the Church?" To which it may be replied, What choice does one have in the matter of his taxes? What would happen if you chose to pay your tax on real estate, but not on your automobile? Would you be able to get your license to operate in such a case? Of course not; such an idea is preposterous. And yet there are those who seem to think it all right to go on without paying to God that which He says is His in tithes, and almost nothing in offerings; or else they may be liberal in the matter of offerings, but very miserly in the matter of tithes, and yet they want to hold their "good and regular standing" in the Church.

That which we owe is an obligation resting upon us, and we cannot be counted as honest in the non-payment of an obligation unless we are really unable to pay it. One who shuns his responsibility in the payment of his debts is not considered an honest man by the world. But there are people who shun their responsibility to the Church, and yet they desire to be considered true and loyal to God and to His Church.

Money which we contribute to the various ac-

tivities of the Church is not to be considered as charity, or generosity, or liberality, but simply as payments on our obligation to God and to our fellow-men. To fail to meet our obligations in this respect is to fail to pay an honest debt. That is why God says, "Ye are cursed with a curse: for ye have robbed me." Yes, it is time for every believer to reconsider his financial relations to this movement, and to plan for larger giving and larger tithe-paying for the coming year.—*Review and Herald*.

GIPTY SMITH IN BOSTON.

The following is from the *Congregationalist*:

The Gipsy Smith revival meetings in Boston began on Sunday, March 3rd, with two great services in the new Boston Garden, which is the city's largest auditorium, and extends its vast spaces over the new Boston and Maine Railroad station. Several facts are worth recording about the afternoon meeting. In this same auditorium, the night before, a great crowd enjoyed with keen delight the dash and thrills of a hockey game; and two nights before, a prize fight regaled a capacity crowd with its mad modern mixture of brutality and skill. The main business of the Boston Garden is prize fighting and hockey, with occasional wrestling matches, track-meets, and the hope of future great conventions. But here was something quite different. Here was a religious service with every seat taken, and so many standing that the managers said there were 20,000 persons in it, while 8,000, they said, were turned away. Gipsy Smith declared that here was the largest assembly of the human race that ever met for religious purposes under a single roof. The people came eagerly, earnestly, quietly. They joined in the singing of familiar hymns and in prayer in a way to indicate that they were Church-going people, as nearly all of them probably were.

Gipsy Smith is sixty-nine years of age. He seems much younger. He has been in evangelistic work for fifty-two years. He has a vigorous, pleasing personality, a strong, musical voice, and he sings remarkably well. As a preacher, he is simple and frank, intimate and persuasive. His appeal is to reason, conscience and the heart. He does not get harsh or hysterical, nor does he develop hysteria in his audience. One is impressed by the quiet vigor, the simplicity and the deep sincerity of the man and his message. His theology is as broad and inclusive as the essentials of Christian faith, as definite as the vital fundamentals of belief in God, Christ, the Holy Spirit and salvation.

We trust that Gipsy Smith's meetings will do far-reaching good. The last ones will be on Sun-

day, March 24th. The week days between, noon meetings will be held in Tremont Temple, and evenings there also, except Tuesday evenings, when the meetings will be in Park Street Church.

THE VATICAN STATE.

The Roman Catholic world is celebrating the recent achievement of the present Pope of Rome in gaining political independence for the Vatican as a State. The Protestant world looks upon this achievement with considerable concern, far more than the average Roman Catholic knows. Humanity has had to deal ere this with the ambitions of that potentate in the direction of world authority. Roman Catholic States have never been characterized by great vision and unusual intellectuality. Indeed, they have ultimately gone down. At the close of the World War the historic Roman Catholic States or nations were shattered.

Out of that ruin now comes a new phenomenon in the form of a Vatican State, which seeks to give earthly contact for a great spiritual world empire. All the dreamers of world sovereignty among the leading members of hierarchy are beginning to dream. One of them recently declared that it was his opinion that the pope hopes to be the arbiter of the world. This is what we expected. He has behind him almost limitless financial resources. Mussolini, for some reason which we do not know and which we fear we could not understand, made this arrangement by which the pope is at the head of a small principality, independent, international, amenable to no one but God. No wonder the Protestant nations and the Protestant people are looking upon this change and this appearance as something to be judged with great concern. We have nothing to say against the great masses of the people who honestly and sincerely believe in Jesus Christ and worship Him as the ritual and sacred rites of that communion prescribe.

The reason we are against Romanism is because we know the intriguing of the hierarchy which controls the destiny of that world-wide Church. We know it is heartless, it is merciless in dealing with its opponents. We are familiar with its persecutions and with its long-headed and far-seeing policies which work out too well, even though centuries are required to do so. We would have a different story to tell if this great institution was kind of heart and sought to deal tenderly with those who disagreed with its policies and have gone out to set up independent forms of Christianity. No Protestant ever looks for kindness and sympathetic, tolerant treatment on the part of the hierarchy of the Roman Catholic Church.—*Western Christian Advocate*.

NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

Elon College, N. C.

THE MISSION BOARD, INC.,
J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson VI—May 12, 1929.

THE EARLY MINISTRY OF JEREMIAH.

GOLDEN TEXT: "We must obey God rather than men."—Acts 5:29.

LESSON: Jeremiah 1:1-10, 6:10-11, 8:18, 9:2, 26:1-24.

DEVOTIONAL READING: Psalms 26:1-7.

Jeremiah is one of the towering figures of history. He ranks high, not only as a Hebrew prophet but as a religious statesman and as a history-maker. He is a biblical character who needs to be known in a more intimate way, for there is both instruction and inspiration to be found in a knowledge of his life and works.

Jeremiah's Call.

As Jeremiah looked back over his life, and as he committed the record of his ministry and his work to writing, one thing became a conviction with him: He knew that he had been called in person by God to his lifework. As he looked back, it seemed to him that, even before he had been born, he had been called by God. He came into the world with his career already beckoning to him, and it was a career that would make a notable contribution to humanity. But as is so often the case, it did not look as attractive in prospect as it did in retrospect. In fact, Jeremiah tells in a frank way of how unwilling he was to enter upon that career. "To be a prophet unto the nations"—any sane man would feel a sense of inadequacy and have a sense of hesitancy as he stood before the open door of a career like that. But when God wants a man, He makes known in no uncertain way that He wants him. Jeremiah might be a child in his own thinking, but in the thinking of God he was a man of large potential moral insight and spiritual stature. No man is a child when he is sent by God and when the Spirit of God goes with him.

Let every Sunday School teacher and those who read these notes who deal with youth see to it that they try to prepare the heart of young people to hear and to interpret the voice of God when it speaks.

Jeremiah's Commission.

"Behold, I have put words in thy mouth. See I have this day set thee over nations and over kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." It was a large order. This humble man was to be an active force in the political and religious life of the nations. By his moral insight and spiritual power, he was to wield an influence beyond that of kings. History attests the fact that he was the outstanding figure in the era in which he lived, and his influence is still felt upon the life of mankind, while the kings with whom he dealt have fallen into the dead past.

Jeremiah's Consecration.

This man was not disobedient to the heavenly vision. Once he became convinced that God had really called him, he gave himself with unstinted devotion to his task. The story of Jeremiah is the story of a man who was faithful to that which had been committed unto him. It is not given to all of us to do a work like Jeremiah's, but it is expected of all of us that we shall be faithful. The man or woman, the boy or girl who gives himself faithfully to that which he knows is the will of God will make his life count and count heavily in God's scale of things.

Jeremiah's Courage.

Jeremiah is sometimes referred to as "the weeping prophet," and he is often characterized as a tender-hearted, rather soft and sentimental fellow. Jeremiah, as a matter of fact, did weep. But Jeremiah's tears were the tears of a strong man who, with the spirit of true patriotism, was weeping over the doom of his beloved nation. The task to which he had been called was an unpleasant one. It was, in fact, a dangerous one, as his later experiences proved. But, in spite of the fact that by nature he was a retiring, sensitive man, he stood forth in all the courage of a great soul and proclaimed, "without diminishing it," the message Jehovah had given him. When the list of the world's true heroes is called, Jeremiah is going to answer to his name high on the list.

When one thinks of Jeremiah's fearless proclamation of unpleasant truth, and of his searching criticism of the national policy, and then thinks of what would be ludicrous if it were not so pathetic policy of an organization which black-listed many prominent and patriotic men because they dared to criticize our national policy, one sees how far the ideal of patriotism can degenerate. Because Jeremiah loved his country, because he was a true patriot, he lifted his voice against the evils that were threatening her life. We need the spirit of Jeremiah today in the face of the lawlessness abroad in our nation. We need to raise our voices in protest against the jingoists. We need the courage, born of conviction, to raise our voices in protest against all that threatens both our social well-being and our national life. We ought to obey God rather than men in all these things.

One does not have to look far to find the source of Jeremiah's courage. He trusted God, and therefore he was not afraid of man. When they threatened to put him to death for proclaiming his unpleasant truth, he calmly told them to go ahead. For, said he, "of a truth the Lord hath sent me unto you to speak all these words in your ears." It is hard to silence and impossible to down a man who has a conviction like that in his heart.

CHRISTIAN ENDEAVOR.

Sunday, May 12, 1929.

TOPIC: "Appreciating Our Parents as Leaders."
—Eph. 6:1-9; Luke 2:41-52.

Some Bible Hints.

Obedience is largely a lost virtue, yet essential to happiness. As a rule, parents know best what is best (v. 1).

"Honor!" Our parents may not have so much book learning as we have, but they have experience and longer observation, which mean far more (v. 2).

There comes a time when young people must act for themselves and take the responsibility for their actions. This is what Jesus did (v. 43).

Jesus' action was indisputably good. If young people ran to Church, there would be no trouble about their independence (v. 40).

Suggestive Thoughts.

Parents are responsible for giving their children a right upbringing. That makes them leaders, and they cannot escape the duty.

Leaders can only guide where they themselves have traveled. Young people do well to recognize the wisdom their parents have gathered, and use it.

Parents need infinite patience. Wesley said to his wife, "I marvel at your patience. You

have said that twenty times to the boy." "Yes," she replied; "it was the twentieth time that got him."

Recognize parental love. Parents may be mistaken, but their mistakes are those of love. They are zealous for our welfare.

A Few Illustrations.

The gardener bends the branch and trains it. All need training. To grow wild is to be a human weed.

Even a small lever in a complex machine is necessary. Parents may not lead multitudes; it is enough that they lead one or two boys or girls into a noble life.

Parents are examples of leadership by example—probably the most effective method of all.

Puppies need a leash at first until they learn obedience. Children need restraint for the same reason. By and by, that will be unnecessary.

To Think About.

What have our parents done for us?

How can we show appreciation of parental leadership?

Should children ever disobey parents? When?

IS THIS AMERICA'S YOUTH MOVEMENT?

BY BERT H. DAVIS.

Granville Hicks, in the *Christian Century* several months ago, wrote briefly and sanely on the topic, "No Youth Movement for America." He emphasized that many of the significant youth movements in Europe in 1926 were not linked with a program of social reform, but favored creative living as opposed to a mechanized civilization. Here was a struggle not for the saving of democracy or any other social or political system, but for the preserving of the individual for his own sake.

In some such cause we should expect to find the Protestant Christians of America. Their peculiarity has ever been their insistence on individual worth and freedom, and the progressive reforms urged by Protestant leadership have sought to release the individual from pressure that might restrict his religious and moral improvement. This is fruitful ground for liberalism. Walter Lippman has well said that "the liberal assumes almost invariably that man is naturally good and that he becomes morally perverted and deformed by being compelled to conform to artificial and tyrannical rule."

Where so fully as in Christian teaching is there the hope for a youth movement for creative and friendly and responsible living?

Whence comes a youth movement? It must come, first, from youth. It cannot be passed down from the hoary heads. A mature, adult program would lack incautious heroism, confidence in youth's abilities, possibility for future growth and action. Youth would create a simple program that would grow with its own momentum; hence not soon exhausted nor conquered.

The leadership must ultimately be youth or youth-minded leadership. Mistakes of judgment will be excused if they come not from under-valuation nor timidity. Young people echo the spirit of Paul as he wrote to Timothy, "Let no man despise thy youth, but be thou an example." Youth leadership has a time-sense. It supplies the vital spark at the proper instant.

The American youth movement, if such there be, is that powerful and vital program that emerged from the International Christian Endeavor Convention of 1927 in Cleveland. The plan was prepared for the program of a single organization, albeit one of world-wide extent and four millions of members. But within a few months the crusade with Christ has spread far beyond organization borders and was seeking out the hearts of young people everywhere, outrunning

its own promotion. No religious or social challenge of the western hemisphere has had so immediate a development. Every factor of speedy communication, rapid transportation, closely knit religious organizations, and co-operative leadership favored this twentieth century crusade.

The crusade is as yet in its infancy. It owns no formal organization, possesses a meagre budget, proclaims no new gospel. It uses the organization forces that existed, but into them it has breathed new life. The crusade belongs to all the denominations, all the young people's societies, all the Churches. It is one more effective means for a uniting of Christian works, while coincidentally loyalty to the individual's own faith is increased.

What are the objectives of the crusade? As stated by Dr. Daniel A. Poling, president of the International Society of Christian Endeavor, they are three. Crusade with Christ for evangelism—the fundamental and timeless challenge for personal rightness first, above and before all else. A call to personal devotion in this objective in a socialized age! Then, crusade with Christ for Christian citizenship—a goal that would include emphasis on intelligent patriotism, on Christian education, on every aim for a better and holier social order, on the right use of the ballot, and other powers of the citizens. Finally, crusade with Christ for world peace—the broadest extension of brotherhood, comprising not alone the outlawry of war, but the banishing of the causes of wars and the creating of a ministry of international and interracial helpfulness.

Myself, my country, my world! Such was Fred W. Ramsey's summary of the philosophy and method of the crusade. The centering of the crusade in the individual is startling and distinctive. We approach again the spirit of the Christ, who labored among small groups and committed His gospel to a handful of apostles.

The strength of this rapidly forming youth movement is in its appeal to the spirit of adventure, its simple and strong conception of the specific mission of Christians to their own day, the recognition of the essential character of youth's loyalty. To the crusade, the Christian Endeavor movement brings modestly its experience in the commanding of young lives for definite service. Its democratic, youth-led societies and unions are crusade centers. The confidence of ministers, thousands of whom are Christian Endeavor graduates, is the more quickly won to a movement that emanated from such a source.

The projects shared by Christian Endeavorers through the years—good citizenship, stewardship of time, money and ability, leadership training, right recreation, social service, prison work, devotional and evangelistic enterprises, youth discussion meetings, world peace projects—are now committed to other crusaders. More than thirty denominations have endorsed the crusade, accepting it in one form or another for their young people's program. Monthly objectives and emphases have been set. Trained workers, both full-time and volunteer, are everywhere assisting. New literature appears. Pageantry and song aid the crusade. Countless requests for information and counsel pour in upon the leaders of the movement.

Is this America's long-awaited youth movement?

If it is, it is unlike any other known to the world. Its successes reveal the real character of a cruelly slandered generation. Refuting dire predictions, America's youth movement is Christian in form and purpose; it is centered in the Churches; it is idealistic. In a land where prosperity, the usual enemy of religion, is unprecedented, a growing army of youth goes forward in a crusade of the Spirit to offer their lives more abundantly to the leadership of Jesus.

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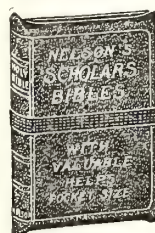
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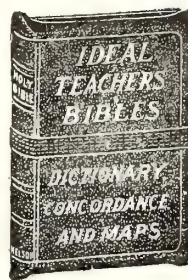
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MOTHERS' DAY WEEK.

MONDAY.

REVERANCE FOR PARENTS.

"Honor thy father and thy mother, as the Lord hath commanded thee, that thy days may be prolonged and that it may go well with thee."—Deut. 5:16.

Who brought me into being,
Kindly cared for me while young,
Caressed, fed and clothed me
To keep me well and strong?
My Mother.

Who taught my infant tongue to lisp
Her name, in childish glee,
And help, while clinging to her dress,
To place me on her knee?
My Mother.

Who taught me how to push the chair
And "stand up all alone";
To walk, and talk, and comb her hair,
As children all have done?
My Mother.

Who taught me how to pray,
And keep the Golden Rule;
To learn my lessons every day
When I attended school?
My Mother.

God bless my sainted mother,
And all the mothers, too!
Their lives are spent for others,
Through all the world, we know.

Their loving hands shall lead us,
Their God shall be our Guide,
Their blessings rest upon us,
Whatever may betide.

—*Praetorian Guard.*

Prayer.—God of our fathers, be with us yet, lest we forget. Perpetuate in us all the good of our parents who gave unto us all the good we know. Thou, God of their lives, guide us to all good forever in Thee. *Amen.*

TUESDAY.

MY GUARDIAN ANGEL.

"There stood by the cross of Jesus His mother."—John 19:25.

Is this any different from all true motherhood? We have many crosses. Have we not always found Mother standing by?

In the Civil War, a woman in Maine received a letter saying, "Willie is sick; he is dying." She said to her husband, "Father, I must go." "No, you can't go," he replied; "it is impossible. There is a line of bullets and bayonets between you and Willie."

She did what every true mother does—went! She got to Washington and saw President Lincoln. With a tear in his eye, he gave her a piece of paper, and said, "Madam, that will take you to the enemy's line, but what will become of you after that I cannot tell." At the line, they refused her passage; but she broke through, and said, "Shoot!" They did not. She reached his bedside, knelt by his unconscious form, and said, "Oh, Lord! spare my boy." He raised his hands,

turned his head, and said, "Mother, I knew you would come."

The sound of her voice had gone clear down the valley of the shadow of death, where the soul was going out into the silent beyond, and brought him back a short while.

What did Paul mean by saying, "Love beareth all things, believeth all things, endureth all things"?

Prayer.—"Lord God of Hosts, be with us yet, lest we forget, lest we forget." *Amen.*

WEDNESDAY.

NEVER LOST.

"When thou goest, it shall lead thee; and when thou awakest it shall talk with thee."—Prov. 6:22.

This is said of the ever-present mother-spirit in the obedience of a child. Ben Hur is made to say, "God could not be everywhere, so he made Mother."

The voice of the home may close, the voice of the world may pass away, the voice of friends may be meaningless, but the voice of mother never does. It keeps on ringing; she keeps on praying; she keeps on preaching; and, when everything else fails, Mother's voice brings the prodigal back home.

If I were hanged in the highest hill,
Mother o' mine,

I know whose prayers would follow me still,
Mother o' mine.

If I were drowned in the deepest sea,
Mother o' mine;

If I were damned of body and soul,
I know whose prayers would make me whole:
Mother o' mine, Mother o' mine.

—*Kipling.*

Prayer.—"Lord God of Hosts, be with us yet, lest we forget, lest we forget." *Amen.*

THURSDAY.

A SCARED MOTHER.

" . . . I am reminded of your sincere faith, which dwelt first in your grandmother, Lois, and your mother, Eunice, as it dwells (I am sure) in yourself."—2 Tim. 1:5.

Paul Righter has said, "To the man who has had a mother, all women are sacred for her sake." Lincoln expressed somewhat the same sentiment when he said, "All that I am or hope to be, I owe to my angel mother."

As we grow older, her memory is more visible. We see that it was she (and her companion, perhaps—father) who has stamped the coin of character on us. Divine significance of her life would be too worthy a recompense for her.

When we laud one statesman, we only give him what has been the everlasting care of his mother. It would be difficult to mention any accomplishment of men without necessarily involving the attitude of somebody's mother.

Prayer.—We thank Thee, our Father, that in Thy wisdom and appointments of things, honor to Mother has not been forgotten, and that thou hast been pleased to hold in thy keeping and safety the motherhood of our country. In what she gave us, may we not forget and live in terms of her service and goodness. *Amen.*

FRIDAY.

HOW MAY I SPEND MOTHERS' DAY?

"Behold my mother."—Matt. 12:49.

1. Not in sentiment only, but in thoughtfulness and deeds of unselfishness.

2. Call my mother and all true mothers "Blessed."

3. Love her, and carry that love to her. If I can't go, I'll write her and tell her. She will not

be with me always; I will fill her life with my inspirations the best I can while I may. This may give her a new lease on life.

4. If I am so unfortunate as to have my mother in the other world, I will honor her with some noble thought or some kind deed, and let some mother know how I appreciate mine.

5. Knowing that right and wrong cannot be rubbed together and make them cohere, I will honor her by resolving afresh to take Jesus, my mother's Saviour, and God, my mother's God.

Prayer.—Dear Father, inspire in us a profound preparation of heart and mind for a proper observance of next Sunday always, now and forever. *Amen.*

SATURDAY.

A PRAYER.

"Things in life that are worthy

Were born in my mother's breast
And breathed into mine by the magic
Of the love her life expressed.

The years that have brought me to manhood
Have taken her far from me;
But memory keeps me from straying
Too far from my mother's knee.

"God, make me the man of her vision,
And purge me of selfishness;
God, keep me true to her standards,
And help me to live and to bless.
God, hallow the holy impress
Of the days that used to be,
And keep me a pilgrim forever
To the shrine at my mother's knee." *Amen.*

SUNDAY.

MOTHER.

Day by day, and week by week,
Month by month and year by year,
All she seemed to seek
Was our health and comfort here.
Every thought and every deed
Were for things which we might need.

Cookies on the pantry shelves,
Cakes and pies, and all things sweet
Kept where we could help ourselves:
Thus she braved the kitchen's heat.
Toil seemed nothing unto her
If it made us happier.

Constant watch and constant care,
These she gave when we were small.
Keeping garments in repair
Left her little rest at all.
But she braved it through, that we
Might be fit for folks to see.

Oh, how often she was tasked!
Oh, how tired those hands became!
But no more than this she asked:
That our eyes with joy should flame.
Just for this she labored long—
We must prosper and be strong.

Others give and, in return,
Hope favors later on;
But, in time, all children learn,
Friend Unselfish there's but one!
Mother smiled at many an ache—
Suffering for her children's sake.

—*Edgar Guest.*

Prayer.—We thank Thee, our Father, for a day's opportunity for thinking of the noble and better side of ourselves. We are glad that this day recalls the just, the honest, and the beautiful things of life. Enable us to pay honorable tribute to our parents. We pray for the power to love them more and appreciate them better, and live a life we are not ashamed of. *Amen.*

Christian Orphanage

Dear Friends:

One of the happy surprises at our recent board meeting was sprung by our loyal friend and chairman of our board, J. M. Darden, when he presented to the Orphanage in a beautiful and happy speech the enlarged likeness of himself. The much-appreciated gift which will add dignity and grace to the reception hall of the Johnston Hall was accepted on behalf of the board of trustees and the Orphanage family by Chas. D. Johnston, superintendent, with much appreciation and thanks. Mr. Darden has had a warm place in his heart for a number of years for the children in the Christian Orphanage, and the children look upon him as a kind and generous father. They are always glad to hear him talk, and they always give him the best of attention. The entire Orphanage family appreciates the gift and the sweet and kindly spirit in which it was presented.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 2, 1929.

Sunday School Monthly Offerings.

Brought forward	\$6,624.89	
N. C. & Va. Conference:		
Reidsville	\$ 8.91	
Ingram	3.00	
		11.91
Eastern N. C. Conference:		
Shallow Well	\$ 2.60	
Wake Chapel	8.44	
Liberty Vane	5.56	
Western N. C. Conference:		
Liberty	\$ 1.87	
Mt. Pleasant	4.75	
Zion	2.00	
		8.62
Eastern Virginia Conference:		
First, Portsmouth	\$11.59	
Bethlehem	5.28	
Christian Temple	29.39	
Newport News	14.99	
		61.25
Valley Virginia Conference:		
Antioch	\$ 5.00	
Leaksville	2.44	
Joppa	5.19	
Winchester	6.09	
		18.72
Alabama Conference:		
Forest Home		1.00
Georgia and Alabama Conference:		
Richland		1.00
Special Offerings.		
Ladies, First Church, Suffolk, Va.	\$17.41	
R. B. Wicker, support of Edna.	60.00	
Mr. Roberts, support of children.	24.00	
W. H. Lee, support of Mary Dell.	25.00	
Newport News S. S., donation.	26.06	
		152.47
Grand total	\$6,896.46	

REVIVAL MEETING.

It was our pleasure to be with Rev. W. B. Fuller and his good people of Mt. Olivet Christian Church, Rockingham County, Va., from April 8th to 18th, in a splendid series of evangelistic meetings. The meetings were good and the attendance fine, except for about four nights when the weather was very rough.

Bro. Fuller has a great field of opportunity here at this Church, and is doing a most excellent work. The people are all, or nearly all, pros-

perous farmers and the owners of some of the most beautiful farms I have ever seen. To live in that wonderful section is enough within itself to make one want to honor the Maker of such a country with a beautiful Christian life.

As a result of the meeting, there were some twelve or more additions to the Church and a large number of reconsecrations. I enjoyed my stay with these fine people so much, and I left them with a warm spot in my heart for them all. May God bless them.

On our way home we stopped for some two hours at Winchester, Va. The great Apple-Blossom Festival was on, and the city was crowded with people. We saw Rev. R. L. Williamson, the pastor of the Winchester Church, and his good wife, and a number of our people there, and was glad to learn that the work there was going nicely.

Rev. Joe French, pastor of Bethlehem and several other Churches, stopped at the Mt. Olivet Church on Sunday morning during the meeting for a few moments. We were glad to greet him and to learn that his work was progressing nicely. The other ministers in the Valley were busy in their revivals, and I did not get to see them.

I got home on Saturday, April 20th, and on Sunday was permitted to greet my own people at all my Sunday services. It is always a joy to get back home, especially when one has such fine people to serve as are found in the Rosemont and Berea Churches, of which I have been pastor now for almost four years.

Our revival at Rosemont begins on May 12th, with the Rev. G. O. Lankford, D. D., Burlington, N. C., a former pastor and one still much loved by the Rosemont people, as our assistant.

Annual memorial services of the Berea Christian Church will be held in the Church cemetery on the afternoon of the last Sunday in May. The revival services in the Berea Church will begin the first Sunday in September, with Rev. O. D. Poythress, of South Norfolk, Va., as evangelist.

J. F. MORGAN.

UNEXPLORED ALASKA.

Those who would travel upon ground that man's foot has seldom touched, who would seek adventure in the exploration of unknown territory, will find the opportunity awaiting them in Alaska. Although sixty years have passed since that northern territory was purchased from Russia, there are still large areas of it about which little more is known today than before the transfer to the American flag. The task of mapping this great wilderness, consisting of 586,400 square miles—nearly one-fifth as large as the United States—has been in progress since 1898 by the Geological Survey, and although it is still far from completed, each year shows progress in the inventory that Uncle Sam is making of his northern possession.

The task is necessarily a difficult one, because in a new, unexplored country, where streams are too swift for boating and the only trails are those of wild animals, the surveyor must still use the primitive methods of transport—the slow but sure pack-horse and the boat dragged by hand through water too swift for even a modern power boat. Both of these methods were used by the Geological Survey expedition that in 1926 undertook to extend topographic and geologic surveys into the upper portion of the basin of the Skwentna River.

As a result of this expedition, about 700 square miles of hitherto unexplored territory were mapped geologically and topographically, and 350 square miles, previously mapped in an exploratory way, were remapped and corrected. This work gave clue to the position and courses of the rivers that drain many thousand square miles of one of America's great mountain ranges, and to routes of approach to other unexplored areas.

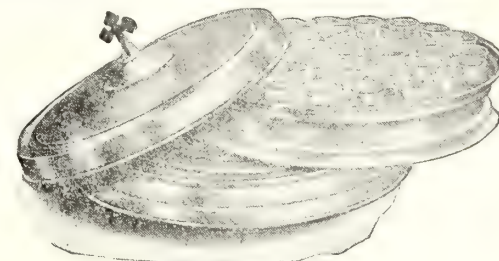
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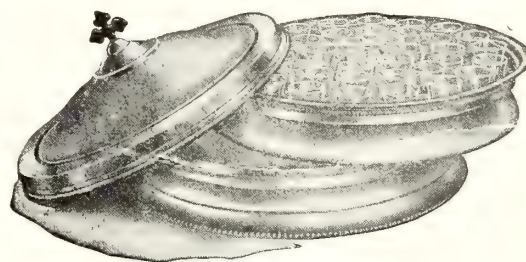
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Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60
Bread Plate No. 2—Broad rim.....	1.60

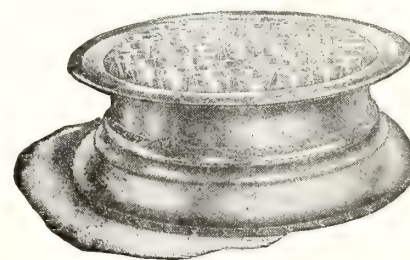


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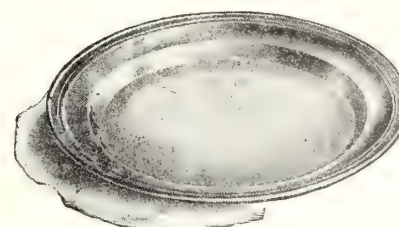
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Tray No. 85—Interlocking only, with 36 glasses.	\$22.00
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(For Silver Bread Plates, see under No. 90.)	



Style No. 90.

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Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow rim.....	\$ 9.00
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A CHURCH CHOIR IN THE WHITE HOUSE.

The Westminster choir, of Dayton, Ohio, has been called one of the best Church choirs in America and has sung by invitation in every State of the Union east of the Mississippi except Florida.

This year it has sung in a number of the larger cities of the East, between Washington and Baltimore on the south and Boston and Portland, Maine, on the north, and following this tour it sailed on March 20th for a tour of the capitals of Europe. The choir will spend three months on its European tour.

The following letter is written by a young woman, a member of the choir, and a member of our Riverdale Christian Church, Dayton. She is one of the original members of the Westminster choir and her description of the choir's appearance at the White House is so fine and so intimate that we print it as she wrote it—not thinking that it would be published.

Their entire program of nine numbers consisted of Church music rendered without instrumental accompaniment. Not only was the choir honored in Washington by being received by President and Mrs. Hoover, but the Vice-President and Chief Justice Taft and the British ambassador and their ladies were among the patrons and patronesses of the public concert in Washington Auditorium, where they sang to a great audience of over five thousand people and were repeatedly encored. It was a great tribute to great Church music.

The following is Miss Darner's intimate account of what happened in Washington. We hope that she may send us something of what happened in the European centers at a later day:

"Dear Mother and Dad, and all the Club Girls, too,—I will make this one letter do for all. This has been a full day as many others have been,

especially lately, for we have been giving two concerts a day in most towns.

"Well, this morning we left Baltimore at 10 o'clock and arrived here about 11. Came directly to the hotel and went to our rooms for only a few minutes, and then went uptown with some of the girls (one whose people are here and have a Chrysler) to shop. We had lunch at a lovely tea room, and it was 1:30 when we came back to the hotel, and it was high time to begin dolling up for the party and concert at the White House. We were to meet in the lobby at 3, and found out after rushing like mad downstairs that we did not need to meet until 4 o'clock. So here was an hour in which we were 'all dressed up and no place to go.'

"Well, F— and her car were handy, and she suggested that we take a ride. We went out the parkway, along the river to the Washington Monument and the Lincoln Memorial, and then back over Pennsylvania Avenue to the Capitol, and then back to our hotel to meet again. Here we took taxis to the White House, arriving in time for the moving picture which Mrs. Talbott is carrying with us.

"Upon entering the White House at the east entrance, we were shown to cloak rooms and we donned our gowns. Here we waited until the crucial moment when we were shown to the East Room and filed in as the guests were assembling.

"The sight was most beautiful with red roses, palms, ferns, and a wonderful huge crystal chandelier. There were two gold-tinted chairs (special ones for President and Mrs. Hoover).

"We had all the new cabinet members seated in the first two rows with the two special chairs for President and Mrs. Hoover left vacant. The other guests were some old cabinet members, and

others were in the remaining rows. These guests also included Mrs. Williamson and Mrs. Talbott, who were seated in the third row.

"After all were seated and quite a few seconds of silence and expectancy, two military aides appeared and escorted President and Mrs. Hoover to their special chairs. Mrs. Hoover was dressed in purple velvet.

"When they entered the room, everybody arose in respect to the first people of the land. Immediately after they were all seated again, we began to sing, and were wonderfully received. Everybody clapped, even the President and his lady.

"After we sang the two groups, as per the enclosed program (beginning with "Jesus, Friend of Sinners" and closing with "Going Home"), Mrs. Hoover asked us to wait, for she wanted just one more number, as it was so beautiful. This we sang, and it brought tears to their eyes. Mr. Nicholas Longworth (the Speaker of the House of Representatives) took a white handkerchief the size of a sheet and wiped tears from his eyes as we sang.

"After this, and before we left (now, mind you, we stood through nine numbers), the President and Mrs. Hoover were escorted (by the aides again) to the room adjoining. On her way out, Mrs. Hoover looked over to us and said, "We will see you again." And, much to our surprise, we were shown into that adjoining room and were

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received by President and Mrs. Hoover, who shook heartily the hand of each one of us, with the casual remark that they were more than pleased with our singing. Then, just following this, we were invited into the main dining-room and were served tea and sandwiches and cake and candy and ice cream. Some people told us that this is an honor seldom experienced by guests at the White House, as they have been to functions and no one was served except a few of the celebrities.

"After all this, we went back to our gorgeous hotel with a thrill under our bonnets to get ready for the second concert of today at the Washington Auditorium.

"Tonight in the auditorium we had in our audience (for the second time today) Vice-President Curtis and his sister, as well as several other notables whose names we did not learn. Every group tonight was followed by two encores—and right here I am telling you that I could go to sleep on anybody's shoulder if I just had one to use.

"But I must go to bed before I am reported, as we are supposed to be in bed at 11 P. M. We leave here in the morning for Ithaca, N. Y., arriving in the late afternoon. Mr. Williamson says that there are a great many things planned there. Oh, this is a great life, if you don't weaken. Lovingly, Bertha."—*Herald of Gospel Liberty*.

WHITE-COLLAR JOBS.

More and more, as the days go by, there is being brought to the attention of the people of the United States the great mistake we are making in over-educating and under-training our young people, in fitting them for the duties of life. It seems to the writer that all of us, as parents, are too anxious to find easy jobs for our sons and daughters where they may be able to wear good clothes and not soil their hands. We are too prone to look upon a pair of overalls and a worker's soiled appearance as a badge of inferiority or disgrace.

We have in our endowed and State-supported colleges and universities today more than a million students fitting themselves for a college degree—under the mistaken idea that when they finally graduate they will not have to do any real manual work—the world will be waiting for them, and the future one easy road to success and competence. Yet, if they would pause for a moment and analyze the situation, it would readily be seen that the world cannot absorb more than 10 per cent of these graduates. "Oh! the years they waste, and the tears they waste," and yet only 10 out of a hundred can even hope to arrive; to finding even an opening in the professions whereby they may serve and be served. Four years in grammar school, four years in high school, and four years in college—twelve years of study: and then what?

In the meanwhile, the great industries of the country are crying for young blood in the skilled trades. New industries are springing up, calling for special training for those whom they must employ. But to serve in these industries, one must have technical training—yet most students who attend technical schools are unwilling to spend one-fourth the time or money that is necessary to "go through college." They are impatient, and many of them seem to consider they are doing some one a favor if they do attend a vocational school and master the rudiments of some trade.

We must turn on the light. We must talk not only of the dignity of honest labor, but its use as an end to real achievement. The press of the country is awakening to these stubborn facts, for they are all true. In a recent editorial in the Spartanburg, S. C., *Sunday Herald*, we found the following editorial, which we are reproducing in

full. The caption was, "They Want White-Collar Jobs."

"Dr. Edward L. Thorndyke, of Teachers' College, New York, speaking before the department of vocational guidance of the National Council of Jewish Women recently, said, 'We find in our research work that young people are opposed to factory work. They all want white-collar jobs.' He was discussing the value of frankly telling young men and women just what their abilities and equipment fit them for in the way of occupation. The difficulty arises so often that they are unwilling to devote themselves to jobs they can do well, because they want 'nice jobs' that 'pay more.'

"This may be Dr. Thorndyke's conclusion after much research, as he says, but it is in reality an

old story. It surely required no recondite learning and laborious research to find out that too many young men and women are impatiently desirous of good pay 'right now' without waiting to learn skill and acquire efficiency, or again to slip comfortably into nice respectable 'positions,' where hands are not soiled and one may be properly dressed.

"Meanwhile, this is nothing new, nothing peculiar to the young people of our day. One reason why bricklayers, mechanics and furnace-firers get better wages than whole classes of white-collar workers is because too many seek the latter sort of jobs rather than the former. Youth has lots to learn, and one hard lesson is that success is not won by soft and easy ways."—*Weekly Bulletin*.

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OBITUARIES.

WOLFORD.

George Wolford was born February 2, 1856, and departed this life March 23, 1929, at the age of 73 years, 1 month, and 21 days. Bro. Wolford was a member of the Palmyra Christian Church, having united with the Church during my ministry there several years ago.

His death occurred at the home of his daughter and son-in-law, Mr. and Mrs. Clarence Rush, near Palmyra. Funeral services were held March 24, 1929, at the home where his death occurred, and the remains laid to rest by the side of his wife in a cemetery not far away.

A. W. ANDES.

RAGAN.

Mary Ella Ragan was born June 22, 1858, and died March 20, 1929. Her age was 70 years, 8 months, and 28 days. Sister Ragan used to live at Linville when I was pastor there some years ago, and attended Church faithfully. In recent years she had made her home with some of her children near Washington, D. C.

She was a faithful member of the Methodist Church and a good Christian woman. She is survived by one son and

two daughters, her husband having died several years ago. Funeral services were conducted at the Linville Christian Church March 23, 1929, and interment in the nearby cemetery.

A. W. ANDES.

NEWBANKS.

Ward Newbanks died March 12, 1929, at the age of 79 years. Bro. Newbanks was one of the oldest members of the Timber Mountain Christian Church, and, in the days of his strength, was an active member there. He and his wife lived alone near the Church, but for several years their age and infirmities have not permitted them to attend often. Bro. Newbanks was a man of strong conviction,

and stood firmly for what he believed to be right. Funeral services were held March 13, 1929, at Gainesboro, Va.

A. W. ANDES.

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NUMBER 19.

THE SUN'S OBSERVATORY

BY REV. STANLEY C. HARRELL.

MAKING PLAIN PATHS.—

The Bible has many references about making plain and straight paths. It may be that we, as Christian leaders and teachers, have not heeded this injunction as we ought, if we are to accept a recent statement made by a group of students to Dr. Bell, Warden of St. Stephen's College, at its face value. The students said: "Most preachers assume that we know the fundamentals of the Christian religion—which we don't—or else they tell us everlastingly about doubts and how to deal with them." It is so easy to make the mistake of assuming that those to whom we speak understand the fundamentals. It is not often that those who are addressed are frank enough to admit that they do not know what they are supposed to know. Preachers frequently admit that they are hard pressed to find new material for their sermons. It may be that the students are correct, and that instead of seeking for something new, we should be seeking a clearer and more adequate presentation of the fundamentals.

FINDING REST.—

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." These were the words spoken by Jesus. They were addressed to men and women of all future generations; but they were addressed primarily to those of His own time. Now, if His hearers, who lived in that day of extreme simplicity of living as compared with our own times, needed rest, how about the people of our day and time. And what was the meaning of Christ's words? Did He mean that when the long day's toil was over that He would give those who came to Him rest? Or did He mean to introduce new methods of living and new attitudes toward the problems of life that would relieve the tired and harassed souls from some of the strain that they were called upon to bear?

It must have been the latter which Christ had in mind, because He goes on in the following verses to talk about "my yoke" and about being "meek and lowly in heart." It may have been that Jesus was thinking about the exactions of a cumbersome legalistic religion, which loaded down the lives of men with worthless minutiae of detail. He accused the Pharisees of thus perverting religion, and making of it a hindrance rather than a help to the freedom of spirit, which is the very essence of spiritual religion. But there are other sayings of Jesus which show that He was deeply concerned about the anxiety and the hardships which had to do with the problems of physical existence. When Jesus spoke that beautiful lesson about the Heavenly Father clothing the lilies of the field and feeding the fowls of the air, He was surely concerned as to the cares that center around the problems of physical life.

Modern life, as it is lived in America, has be-

come steadily easier when one considers only the amount of physical toil that must be performed. But when one considers the toll which modern life is exacting upon the nerves of men and women, it appears that life is steadily becoming more difficult. There are those who contend that civilization is setting the pace that kills. Not long ago, wide publicity was given to the number of students in our graded and high schools who are suffering nervous breakdowns. Such breakdowns were generally among the most ambitious and conscientious students. Modern business, industrial and social life are consuming the vital forces of men and leaving them stripped and broken. Mr. C. F. Andrews, a recent visitor to America, expressed his impression of American life in these words: "You are not driving the machine of civilization; you are being driven."

If Jesus should walk today the highways of our land, as He walked the ancient roads of Judea and Galilee; if He should watch our frantic rushings here and there—would He not say, with renewed emphasis: "Take my yoke upon you and learn of me, for I am meek and lowly in heart." It is going to take more than an abiding faith that the Heavenly Father will take care of us, to relieve the fearful strain upon those who are bearing the burden of modern life. There must be a complete revaluation of the things for which we are striving. The entire scheme of things as they are will have to be reorganized. If we would find the rest about which Jesus spoke, this modern age is going to have to dethrone the material and enthrone the spiritual ideals of life.

THE PRESIDENT'S APPEAL.—

President Hoover, speaking at a luncheon of the Associated Press in New York on April 22nd, dealt with the disregard of law, and the prevalence of crime in the United States, with a frankness that was direct and unsparring. Never before has an address delivered before an organization which is representative of the American press given the news agencies of our land so much to think and write about. "We are not suffering from an ephemeral crime wave, but from a subsidence of our foundations," was the words the President used to diagnose the situation which now confronts us. "What we are facing is something far larger and more fundamental—the possibility that respect for all law as law is fading from the sensibilities of our people."

"More than 9,000 human beings are lawlessly killed in the United States each year. - Little more than half as many arrests follow. Less than one-sixth of these slayers are convicted, and but a scandalously small percentage are adequately punished. Twenty times as many people in proportion to population are lawlessly killed in the United States as in Great Britain. In many of our great cities, murder can apparently be com-

mitted with impunity. At least fifty times as many robberies in proportion to population are committed in the United States as in the United Kingdom, and three times as many burglaries.

"No part of the country, rural or urban, is immune. Life and property are relatively more unsafe than in any other civilized country in the world."

The President squarely faces the situation which confronts the American people; and just as squarely placed the responsibility for dealing with it. There have been persistent efforts made by representatives of the wet sentiment of the country to attribute the alarming increase in crime to prohibition. Mr. Hoover said: "While violations of law have been increased by inclusion of crimes under the eighteenth amendment and by the vast sums that are poured into the hands of the criminal classes by the patronage of illicit liquor by otherwise responsible citizens, yet this is only one segment of our problem." He showed that less than 8 per cent of the convictions for felonies were due to the eighteenth amendment.

The President definitely accepted the responsibility of the administration for meeting the situation. He defined the task as "instilling respect and fear into the minds of those who have not the intelligence and moral instinct to obey the law as a matter of course." He set forth the duty of the government as follows:

"First, to investigate our existing agencies of enforcement; and, second, to reorganize our system of enforcement in such a manner as to eliminate its weaknesses. It is the purpose of the Federal administration systematically to strengthen its law-enforcement agencies week by week, month by month, year by year, not by dramatic displays and violent attacks in order to make headlines, not by violating the law itself through misuse of the law in its enforcement, but by steady pressure, steady weeding out of all incapable and negligent officials no matter what their status; by encouragement, promotion, and recognition for those who do their duty, and by the most rigid scrutiny of the records and attitudes of all persons suggested for appointment to official posts in our entire law-enforcement machinery."

By no means the least significant statement of the President, was his insistence upon the fact that responsibility for conditions such as he outlined them was shared by each and every individual citizen. He stated this fact thus: "The problem of law enforcement is not alone a function or business of government. If law can be upheld only by enforcement officers, then our scheme of government is at an end. Every citizen has a personal duty in it—the duty to order his own actions, to so weigh the effect of his example, that his conduct shall be a positive force in his community with respect to the law."

NOTES-PERSONALS

In Suffolk, for a few hours last week, it was learned that 114 names had been handed in as applicants for membership on Sunday, May 5th, in our Suffolk Christian Church, Rev. H. S. Hardcastle, pastor. Bro. Hardcastle and co-workers recently have been in an active and vigorous campaign of visitation evangelism, with most satisfactory results.

Rev. O. D. Poythress, of our South Norfolk Church, has recently closed a very successful evangelistic series of meetings, during and at the close of which fifty-five members were added to his Church. The Church was much built up spiritually, and there was wide interest in the meetings, and the pastor feels that much and lasting good was accomplished.

An exchange holds out hope for this young man: "Mr. Robert Maynard Hutchins, who was an acting secretary at Yale at twenty-four, and dean of Yale Law School at twenty-eight, has now been named president of the University of Chicago at thirty. By the time he reaches the ripe old age of thirty-five, he may be running a chain of major universities." Who knows?

Rev. P. T. Klapp, who resides on the highway between Elon College and Gibsonville, was the victim of a very painful accident on the morning of April 30th. Bro. Klapp, who was on horseback, had a heavy fall from his horse on the concrete road, his horse having stumbled and fell. He was unconscious for a while, but after being removed to his home nearby, regained consciousness and is getting along nicely. It was a narrow escape from an accident which came near to being serious.

President Roy A. Larrick, of the Valley Virginia Sunday School Convention, calls attention to the fact that the convention will meet in regular annual session this year with the Newport Church, near Luray, Va., at 10 o'clock on Thursday, June 13th, and adjourn Friday afternoon, June 14th. Bro. Larrick is exceedingly anxious that all the schools of the Conference be represented and be present with large delegations and visitors at this Convention. A splendid program is being arranged. Bro. Larrick is deeply interested in Sunday School and Christian Endeavor work, and since he has been president of the Convention has always prepared and presented a good program. We are sure the fourthcoming Convention will be no exception.

In the provisional program of the National Council of Congregational Churches, to be held at Detroit, Mich., May 28th to June 4th, it is scheduled that at the first session of the National Council at 2 P. M. there is to be presented the report of Commission on Interchurch Relations, with proposals for union with the General Convention of the Christian Churches. Then, on Monday, June 3rd, next to the last day of the council's meetings is scheduled the report back from the committee, "proposals for merger with the Christian Convention." From the important place given to this item in the program of the council, it is seen at once the Congregationalists will give most serious consideration in their national meeting to the question of union of Congregationalists and Christians.

The next quadrennial session of the General Convention of the Christian denomination is to

be held at Piqua, Ohio, beginning Tuesday, October 22nd, and is to remain in session for ten days. Speaking of the Church in which the Convention is to be held, the *Herald of Gospel Liberty* says: "Piqua is centrally located for the whole Church, and has just dedicated its beautiful, remodeled Church auditorium and its new Christian education building, and is well prepared, with its membership of five hundred, to entertain the Convention." The Convention is meeting a year earlier than was anticipated at the last session of the quadrennial to consider especially the proposed union between the Congregationalists and Christians. The general council of the Congregational Church is to meet and consider the same question at Detroit, Mich., beginning May 28th and continuing in session several days. Overtures at the Detroit meeting will be worked out by the Congregationalists in conjunction with delegations from the Christian Church, and on the basis of decisions and findings by the Commission on Christian Union. Should the overtures adopted at the Detroit meeting of the Congregationalists meet with the approval of the Convention in October of the Christians at Piqua, it is understood a joint session of the two Conventions will be held very soon after or immediately following the Convention at Piqua.

No wonder that marvelous missionary book by Dr. Egbert W. Smith, secretary for foreign missions, Presbyterian Church, U. S., about which he wrote in our CHRISTIAN SUN, April 18th, is receiving such popular favor and is being so widely read and adopted in missionary study groups. A part of the secret of the success of that book entitled "The Desire of All Nations" is found, we think, in a paragraph (never intended for publication) from a letter by the author of the book to the editor of THE CHRISTIAN SUN: "As a matter of fact, that little book is the child of prayer, every page, every paragraph, and almost every individual sentence having been prayed over as it was written." As we stated in our editorial review of the book, we advised missionary societies everywhere to adopt it, as many are doing, as their mission study book. No better volume for this purpose has come from the press in recent years. If I had a friend who did not believe in missions, I would certainly want him to read "The Desire of All Nations." Among the larger societies already adopted and using it is our Burlington society, and they are finding it a most inspiring and helpful volume. We are hoping that every Woman's and Young People's Missionary Society in the Christian Church will find the time and the place to read and discuss this book—a book conceived in devotion for the fundamental theme of Christianity, born out of wide experience and observation, and now, as we learn, consecrated and made sacred through the prayer and intercession of its author, a great and good man of God.

Rev. B. J. Earp, Harrisonburg, Va., writes pertinently: "I have presented the cause of missions and preached on missions at each of my 'preaching places.' (They are not all Churches; some have no organization, some use school-houses.) I have worked hard and done my dead, level best. The offerings are small and in proportion to the way they pay their pastor. While in larger fields, we sent in liberal mission offerings. While the offerings from my present field are not large, I have worked harder this spring than ever to get the amounts that I have secured. I have been through rain and snow, up mountains and down mountains. I have ridden in car, on horseback and walked to reach my appointments, and have met every appointment save one since Conference. My heart is in missions. I stand

for missions, as my people know, with my whole soul. God bless our mission cause and help us to spread His truth to the ends of the world. Amen." If all our pastors had worked as faithfully as Bro. Earp has to create missionary zeal and interest and to secure missionary offerings, we would have no fears whatever as to the outcome. These faithful pastors and many faithful laymen inspire and encourage the rest of us to take new courage and go forward in trying to make the good news of our Lord known and to establish His kingdom at home and in fields afar. The Church of the Living God exists for one purpose, and one purpose only, and that is to build up His kingdom on this earth by preaching His gospel, teaching His precepts, winning souls to Him and developing loyalty and devotion to Him and to His work in the earth.

Lieutenant-Governor J. E. West, Suffolk, Va., one of the principal speakers before the annual convention of the Virginia Federation of Women's Clubs, according to the Norfolk *Virginian-Pilot*, issued: "A warning that in Virginia there was a present-day tendency to drift from democracy toward autocracy was voiced by the Lieutenant-Governor in his address. 'The greatest enemy to the future Virginia is the political boss,' he declared. 'Let us drive him out of power in the State and spread the good news throughout the nation that in Virginia the people rule.' Colonel West said many leaders in the State no longer believed in popular election of the major county officers, and warned against what he termed the danger of too great centralization of government. He said he stood for the upbuilding of rural life, for child welfare, broader health precautions and improvement in rural education." The Lieutenant-Governor was striking at a fundamental weakness in human society and in every highly developed civilization. Human beings just have an insatiate and an inherent weakness for wanting to lord it over and boss their fellow-men. The trend is from democracy to autocracy, and against this trend the democratic religion of our Lord and Saviour Jesus Christ has ever had to contend. Our Lord Himself believed in the fundamental rights, privileges and high prerogatives of the individual, and sought, as did no other who ever came to this universe, to make the individual realize his own worth and weight in the world. This is not to say that He sought to build up an individualistic government or regime, but to build up a social order and a kingdom in which the rights and privileges of every well-directed, orderly individual will be honored and respected.

THE CHRISTIAN SUN.

Bro. J. M. Darden, of Suffolk, has the honor and pleasure of being the first one to take advantage of our club rate of five new subscribers for THE CHRISTIAN SUN for \$7.50. Bro. Darden sent us his check the first of May. Bro. Darden has the art of making things go. We feel sure he will send other clubs before the time expires, June 1st. How many more will do this for THE SUN during the month of May?

We have many members in the Christian Church who could donate a club and send the paper to those who would like to read it, but not financially able to pay for it. I feel sure you would get lots of pleasure out of the investment. Try it and see?

Every Church ought to send us at least one club during the month of May. Let some one in each Church get busy and get up a club of five new subscribers and send the names, with correct post-office address, with check for \$7.50, to—

CHAS. D. JOHNSTON,
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THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE ANTECEDENT OF POWER.

BY REV. ROY C. HELFENSTEIN.

"You shall receive power after the Holy Spirit has come upon you."—Acts 1:8.

An antecedent is that which goes before in time or that which precedes in casual relationship. The story of life is the story of antecedents and results; antecedents and consequences. Every failure in life has an antecedent experience or relationship which explains the failure. Every success in life has its antecedent experience or relationship which explains the success. Every emotion in life has a corresponding antecedent. In fact, every experience in our lives has its antecedent—that which produced the experience.

Thus, we find that in our lives every phase of human experience is based upon the law of cause and effect, or the law of antecedent and consequences. Happiness and success, satisfaction and achievement, as well as their opposites are not subject to caprice; but are the natural results of antecedent experiences. The antecedent of knowledge is study; the antecedent of success is conscientious effort; the antecedent of joy is service to others; the antecedent to hope is faith; the antecedent to love is interest; the antecedent to all life is God. And the antecedent to power in our lives is the presence of the Holy Spirit upon us, "You shall receive power after the Holy Spirit has come upon you."

It is folly to try to define the Holy Spirit, for when we do so we limit the Holy Spirit to our own definition. But though we cannot explain it, we can experience it. In our daily lives we are continually using aids which we cannot explain. We drive our automobiles, even though we do not understand the intricate mechanism of the car, and even though we could not explain its different parts. We use electricity to light our homes and to furnish power in various ways in the service of the home, but we do not understand electricity. We cannot even tell what it is. No one can, but all may enjoy its benefits. We eat the various kinds of food upon our table, though most of us are unable to give an analysis of their food values. We eat our food, even though we cannot explain or understand the mystery of the process of digestion and assimilation. We cannot understand how the food properties are transmitted through the blood stream to build up the tissues of the body—certain elements adding strength to the bones, certain elements adding strength to the muscles, certain elements furnishing heat for the body, and certain elements building up the brain cells for thought power. But, though we cannot understand the mystery of it all, we are able to have the benefit of the food. So in our moral and religious life there are aids we cannot explain, but which we may experience.

"You shall receive power after the Holy Spirit has come upon you." The antecedent of personal power, of moral power, and of spiritual power is the presence of the Holy Spirit in our lives. Power of personality makes a person interesting. This interest is not based merely upon personal charms or native talents. It is based upon character which is produced by contact with the great personality of God. The power that makes strong one's personality, that makes one morally secure, and that makes one spiritually useful is ours for the asking. "If you, being evil, know how to give good gifts unto your children, how much more

shall your Heavenly Father give the Holy Spirit to them that ask Him?"

It is for us to open our hearts to the ever-present spirit of God—the Holy Spirit—if we want power to resist temptation, power to overcome evil, power to create the good, power to promote the good, and power to serve God and His world.

"Like the tides on the crescent sea beach

When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in;
Come from that mystic ocean
Whose rim no foot has trod—
Some call it longing;
But others call it God."

To respond to those higher impulses of life, to encourage the higher yearnings of the soul, to ask God sincerely day by day for the gift of His Holy Spirit—the Spirit of Jesus—is to make way for a power in our lives that shall not only make us equal to every emergency, but shall equip us for a worthy service to God and to His world. The presence of the Holy Spirit—the Spirit of Jesus—in our lives gives power to individuals and to Churches. Without the Holy Spirit—the Spirit of Jesus—any individual, any Church is powerless and useless in the work of God.

The presence of the Holy Spirit witnesses in the power it gives. And the life upon whom the Holy Spirit has come has power to resist temptation, power to witness for Christ in daily life by consistent service. Men cannot prove their faith by argument, but by the power of God in their lives. People who have the spirit of God, people upon whom the Holy Spirit has come, act on principle and not upon impulse. When faced with temptation, no matter how appealing may be its call, they answer as did one of old, "How can I do this great wickedness and sin against God." People upon whom the Holy Spirit has come, people who have the Spirit of Jesus practice love in all life's relationships. God is love, and love in our lives is evidence of the presence of God—evidence that the Holy Spirit has come upon us.

Love for God, love for His Church, love for His word, love for His day, love for His world, love for the kingdom, love for the people of God evidence the presence of the Spirit of God in our lives. No life can have much power that does not have love. Love as a motive in life insures success in one's undertakings. Love as a motive in life makes one's wishes well-nigh irresistible. People who have the Spirit of God—those upon whom the Holy Spirit has come—always practice tolerance. Their breadth of fellowship is the breadth of God's invitation: "whosoever will," or whosoever has a sincere purpose to serve God is welcomed into the fellowship of those who have the Spirit of God. The fellowship of men and women upon whom the Holy Spirit has come is extended to "whosoever will," to whosoever desires the fellowship of God's people. The invitation is not to "whosoever" thinks thus and so, but to "whosoever will." The value of the intellect cannot be discounted in its importance in religious experience and thought, but the doors of heaven swing open not to the call of the intellect, but to the call of the will. So also do people who have the spirit of God open their hearts to the fellowship of all who want to do God's will: No person with clannish or narrow religious views; no intolerant bigot can hope to have much power in the world of today because their very attitude

discloses the absence of the Spirit of God, the spirit of tolerance and charity in their lives.

The person who has the Spirit of God is always anxious to be useful. The power of God seeks to express itself through human mediums in human service. People who have the Spirit of God express that fact in their sincere determination to play their part in the home life, to assume their share of responsibility in the Church life, to use their influence in constructive service in the community life, and to concern themselves with problems of State, of nation, and of the world.

The person who has the Spirit of God is always a blessing to the world. Jesus, we are told, went about doing good. We cannot conceive of Him doing anything but good. People upon whom the Holy Spirit has come are people who have the Spirit of Jesus, and, like their Master, they go about doing good, and nothing but good. They are a help and not a hindrance in every enterprise that tells for human happiness and human advancement. They are a lift and not a load. They are assets to society and to every group relationship that their lives touch. They are never liabilities. People who have the Spirit of God are an inspiration and not a discouragement to others.

It is well for us to take an inventory of our lives from time to time, to check up on our ambitions, our interests, our purposes. Are we creators or destroyers of live, peace and happiness in the lives of others? How long has it been since we tried to lead another soul to God? How long has it been since we felt that we would give anything in our power if a certain person would embrace the Christian faith and become identified with the Church? How long since our greatest joy was in doing something for others? How long since our supreme desire to please God and to do His will? If those days have passed from any of our lives, they have passed at the price of power. Jesus declared, "You shall receive power after the Holy Spirit has come upon you." And life declares that we lose power the moment we begin to lose interest in God, His Church, His kingdom, and our fellow-men.

CATHOLIC TEMPORAL POWER.

We are in receipt of a letter from Bro. George P. Long, of Hopkinsville, Ky., enclosing a clipping from the Louisville *Courier-Journal* of recent date, entitled "A Catholic on the Concordat." The communication was addressed to the editor and was signed "A Puzzled Catholic." It is too lengthy to reproduce on this page. One quotation must suffice:

"The Italian situation must leave the American Catholic dumb and speechless on the question of Roman politics when our fellows now inquire about the political aims of the pope. The news is as startling to every Catholic with whom I have spoken as it is for the agnostic, the Protestant or the atheist. It would seem from now on the road of the Catholic seeking the most insignificant office will be a road of thorns; suspicion and attack will follow, and we shall be hard pressed for an explanation. Whatever Catholic leadership there is in this country will be in peril. The concordat wins in Rome and loses elsewhere, it would seem."

We suspect that the revival of temporal power will not prove an unmixed blessing to Catholicism. In America especially the idea of the pope as a temporal sovereign is distasteful and unappealing. The whole conception harks back to the middle ages and is foreign to the democratic ideals of our modern times. It is possible to carry the spirit of reaction to the point where it constitutes a boomerang, and we are inclined to think that the reassertion of temporal sovereignty by the occupant of St. Peter's chair is of this character.—*Ex.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MAKING FOREIGN MISSIONS PARAMOUNT.

Our Baptist friends of the South, according to one of their leading papers, are taking much courage and renewed hope from the fact that during the period January 1, 1928, to April 1, 1929, fifteen months, their foreign mission debt was reduced from \$1,145,729.74 to \$876,779.12, a net decrease of \$268,950.62. In order to effect this saving, it is announced, some retrenchments on the foreign field had to be made; but this alone would not account for this large decrease in its missionary debt. There has been an increase in income for foreign missions. The *Biblical Recorder*, in commenting upon this "ray of hope," very truly says: "There is less of selfishness in giving to foreign missions than to any other department of Church work," and it "comes nearer representing the sacrificial spirit than any other." This significant conclusion is drawn by the *Recorder's* editor:

"Let Southern Baptists make foreign missions paramount, and the bright spot will burst into a blaze of glory." The wide world knows that one of the main reasons why our Baptist friends have been able to carry on at such tremendous rate and make progress in all home missionary enterprises is because they have ever and always put emphasis on foreign missions, even to the extent of being known and called in some sections of the country "Missionary Baptists."

The big reason why many people will not give to foreign missions is a pitiable ignorance of the fact that such giving is the most Christ-like and unselfish giving that mortals ever make in this world. When we give to missions, to carry the gospel to folks we will never see and know, we are not giving for praise of man or any reward that man can give; we are giving just for the sake of our Lord who commanded His followers to

carry the gospel in His strength and in His name; and we just do it for His sake. He loves the foreigners and the homefolks, and all the rest, and if we can have a love for Him that is deep enough and strong enough to cause us to give of our means, purely and simply, for His sake, without any earthly reward or returns or praise, or even approval of men, that love develops and releases a spiritual energy for all that pertains to the kingdom of God. The *Biblical Recorder*, speaking for the great Baptist host, declares that the Church and the people who make foreign missions paramount—their one supreme goal and effort—will, indeed, come into the light of a glory that will shine on all the interests and enterprises carried on around about us in the name and for the sake of humanity. If we put our Lord and our love of Him first, we need have no fears about doing our part for human beings around us whom we know and for whom, in rendering service and giving gifts, we get human satisfaction. J. O. A.

ANYTHING TO SHARE?

"In the hearts of real Christians down through the years, the real missionary motive has grown out of a deep and vital experience of Christ in their own lives and the consuming desire to share that experience with others," so declares Ina Corinne Brown, a distinguished student and writer on missionary motives and movements. One reason why many of us professing Christians care so little about missions, or sharing with others the Christ of our own experience, is because we have so little of Christ in our experience to share. If we really love our Lord and Redeemer, who has given Himself for us, and if He means anything worth while to us, then out of sheer gratitude to Him we should seek to share Him with others. This is missions. If Christ has touched our own hearts and thereby awakened in us a love and a passion for Him, we will certainly want to share that love and that passion with others.

And another vital consideration comes in: That love and passion in our own lives increases, deepens and enlarges only as we seek to share it with others. One reason why many Christians are so nearly dead, spiritually, and are so cold and indifferent in their own inner Christian experiences is because they do so little to share the love of their Lord with others. The divine arithmetic and economy are different from the human, in that they increase, and multiply, by dividing and sharing. The Bible teaches this throughout. The widow's cruse of oil and the meal in the barrel wasted not, but constantly increased as that widow shared with the servant of the Lord, and divided her living, to help give the gospel of truth and of life to others. The apostles of our Lord grew to a richer and deeper experience, except Judas Iscariot. Just after a woman had come with a very costly box of ointment and poured it out on her Lord, out of sheer love for Him, Judas Iscariot, desiring to have and to hold more money, joined in rebuking the woman for what he and the others termed "waste," and he went out immediately to negotiate a price for the sale of his Lord. He could not stand such a deep and loyal love for Jesus of Nazareth. He had nothing to share with that woman, nor about the Man, nor from Him, and because the woman shared with Him and expressed for Him such a costly offering, Judas Iscariot was indignant and called it "waste."

The world of sin, even that part of the world that is in the Church, and has little, or no real love for Christ, still calls it sheer "waste" when those who love their Lord well enough to make a real sacrifice for Him, pour out their unselfish gifts on His altar. They cry out, "Why this waste?" simply because they have so little of Christ in their own hearts and lives that they are

unwilling to share Him with others—they have but little to share. Where there is little love and devotion, there is indeed meagre desire to share and to divide. A passionate and loyal devotion to our Lord would soon carry the missionary message to the ends of the earth, just as He commissioned His followers to do, and the only reason why we are doing so little to send it there or to carry it there is because, having so little of Him in our own lives, we do little to make Him known. J. O. A.

LUXURIES COST MORE THAN SCHOOLS.

The Associated Press carried the following news item and an interesting comparison under a Washington, D. C., date:

"The nation's bill for life insurance in 1926 was \$2,624,000,000. This figure may be compared with \$2,255,251,327, expenditures for public schools of all type—elementary, secondary and collegiate. Out of every \$100 which we spend, we pay \$2.68 for schools, \$3.12 for life insurance.

"In 1927 there were 20,230,429 passenger automobiles in operation in the United States. We own seventy-eight per cent of all the automobiles of the world, and in 1927 spent for their purchase, operation and upkeep \$11,955,907,433. Our school bill requires \$2.68 out of each \$100 of income; the passenger automobile bill requires \$14.21 out of each \$100 of income. For every dollar spent for schools, \$2.77 is spent for candy, chewing gum, tobacco, the theatre and other luxuries. Do these facts indicate that we overvalue education?"

A recent English critic, observing the ways of the people of the United States and their debacle of luxury, amusements and wealth, said that "the United States was no longer a country; it was a picnic." When a country spends far more for any luxury or indulgence than it does for education or religion, or for its education and religion combined, then that country seems headed toward the rocks. No civilization yet ever went to pieces because of poverty; they all—Babylon, Greece, Rome—became corrupt and began to decline when they grew rich and neglected their religions, their morals, and indulged their passions, lusts and appetites. J. O. A.

CIGARETTE SMOKING INCREASES.

Statistics issued on May 1st from Washington show a tremendous increase in the consumption of cigarettes in the United States during the nine months of the fiscal year just ending. Taxes paid to the Federal government over this period amounted to \$247,160,930, which was an increase over the same period of last year of \$23,632,682. The use of all other forms of tobacco decreased, according to the tax figures, though the taxes on tobacco during the period amounted to \$215,936,361, which was an increase of \$21,202,102 over the same period of the previous year.

North Carolina, which led all other States in paying taxes on tobacco products, turned into the national government \$152,941,303 on cigarettes, an increase of eighteen and one-half million dollars over the previous year. Virginia, also a large manufacturer of cigarettes, paid in taxes to the national government on its output \$44,543,321, an increase of \$1,288,000 over the same period of the previous year.

The increase in the consumption of cigarettes is accounted for, in some measure, by the nationwide propaganda on the part of cigarette manufacturers to induce girls and women to smoke. A most insidious and defiant campaign of advertising is now going on to largely increase the use of cigarettes among women. A few months ago the advertising billboards carried only pictures

of men in connection with their cigarette advertising; then a suggestion from the men that a woman have a cigarette; then came the picture of the man and the woman offering cigarettes; and now the advertisers have reached the full length in showing the women only on the billboards, telling their experience and satisfaction with certain brands of cigarettes. It is a psychological process that the advertisers have played up in great fashion. They did not dare go the full length at first, but little by little insinuated the growing demand on the part of women for cigarette smoking. Then finally made it appear as if the habit was a widespread, if not universal, custom, and the only question was the brand of the cigarette to be used. "Verily, the children of this world are in their generation wiser than the children of light" (Luke 16:8).

We are hearing and experiencing the fact on all sides that "times are hard," money is scarce, and people simply cannot give to the Church and the interest of the kingdom. Still we go on multiplying by thousands and millions our expenditures for any and everything that we want. The sales of luxuries of every description mounts up and up; candies, cold drinks, cigarettes, fancy dress, automobiles, and all the rest, in the category of luxury and pleasure-seeking. If we are being measured in these days by the standard of self-denial, we are evidently falling far short of the life and the love, and even of the joy of Him who said: "If any man will come after me, let him deny himself and take up his cross daily and follow me." J. O. A.

FINANCIAL POLICY.

One of the most difficult problems of the Christian Church is the working out of a financial policy that will meet the needs of all departments and find a liberal response on the part of the Conferences and Churches. The plan adopted by the last session of the Southern Convention does not seem to meet the approval of the people, nor to get the money without unexpressed friction. Yet it is the only plan now in operation, has not been fully tested, and will have to operate till the next session of the Convention. All pastors and members should co-operate heartily during this period of testing and waiting, as all the departments are sorely in need of the sums for which they are working to raise to meet some emergencies and normal needs.

The main question, after all, is to raise the money required to carry on the work and to keep out of debt; and the requirement is the same no matter what plan is used to meet our obligations. The most important thing in the whole question is to cultivate a liberal and willing attitude toward Church finances. In personal and family finances, the main question is, What are the necessities? Then the raising of money to meet those obligations is the second step. That is the method employed by the State. The lawmakers estimate that the requirements for the conduct of the government, schools, roads, benevolent institutions will require so much money. Having determined the amount of money required, then they begin to figure how to place taxes so as to get the money. After all is thought and decided, the people have to pay the money. When the State says what citizens shall pay, they have to pay it. It is not so in the Church. That difference throws a greater responsibility on the members of the Church than rests upon citizens. Members of the Church *can* neglect or refuse to pay what the Convention or the Conference asks of them; but, if they do, they are not loyal members. Pastors are responsible for the teaching of what the requirement is, and encourage them to meet their obligation. This good year 1928-1929 is a hard year in business; and the people in the Church

should practice self-denial and come to the altar with liberal contributions and save the Church the embarrassment of failing to meet her obligations. It can be done, and all will be better and feel happier when the work is accomplished.

The two pressing claims at the present time are Elon College and Missions. In both cases it is a matter of debt. The Bible says, "Owe no man anything, but to love one another" (Rom. 13:8). There is nothing more satisfactory than to get out of debt. Jesus paid all for us and we should pay all we owe for Him. The next Convention may solve this problem. W. W. S.

JOHN WESLEY AMONG SCIENTISTS.

BY DR. ERNEST H. CHERRINGTON.

John Wesley is presented in a new light by Dr. Frank W. Collier, in his "John Wesley Among the Scientists," an Abingdon Press publication. Dr. Collier has set before us a Wesley who not only kept pace with the scientific thought of his day, but even, apparently, anticipated some of the conclusions to which scientists later attained. This man who, like the Roman here, "found nothing human alien to himself" ranged with as much freedom among the most advanced scientific thought as he did in the realms of theology or practical Church administration. The difficulty which Wesley faced, very frankly and without self-deception, where it concerned the dissemination of scientific truth among the mass of people, has been faced equally by those who are striving to impress upon men and upon society those scientific conclusions about the alcohol beverage liquor traffic which are most conclusive and significant, Dr. Collier writes:

"Wesley's reference to popular prejudice had a healthy influence upon the more intelligent of his followers. The American edition of the Survey, by B. Mayo, has the following paragraph, which is remarkably like Wesley both in substance and style:

"In process of time, many important discoveries have been made which have been gradually assented to as prejudice could give place; for, allowing that it takes a century to make a discovery, it requires another century to remove the prejudice. Such is the force of attachment and the power of habit that when once the mind is established in wrong it will hardly be restored to right; the mightiest efforts of reason are too feeble to shake the foundations of error in those minds wherein ignorance and indolence have conspired against truth; such a conspiracy is too common and too formidable to permit a hope of speedy reformation from popular wrong. The uncultivated mind is more prone to judge than to investigate, to censure than to commend; and, indeed, in general there is not a more certain criterion of ignorance than hasty and inconsiderate judgment."

Those who are fighting for an alcohol-free world and who realize that the social alternative is reversion to a lower and a slower form of civilization will understand something of the urge which made Wesley assert, with typical vehemence that "true religion is social and not solitary." Of this phase of Wesley's mind, Dr. Collier writes:

"Wesley did not understand that love for men was exhausted in saving their souls in any narrow religious sense. It meant to save the entire man, spiritually, mentally and physically. One of the great historians of England, J. R. Green, concludes his treatment of this religious movement, after declaring that 'the Methodists were the least result of the Methodist revival,' with the following statement of its influence upon social life:

"A yet nobler result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ig-

norance, the physical suffering, the social degradation of the profligate and the poor. It was not until the Wesleyan impulse had done its work that this philanthropic impulse began."

Few men have ever made a deeper imprint upon not alone their own age, but upon the trends and tendencies of succeeding ages than did the founder of Methodism. The many recent biographies and studies of Wesley which have been pouring from the presses evidence the interest which students of society as well as of religion are finding in this man who, as one of England's leaders asserted, "saved England from a French revolution." To this body of Wesleyan literature, Dr. Collier's "John Wesley Among the Scientists" comes as one of the most valuable additions. Readable, delightfully written and with a very warm appreciation of its theme, the book deserves wide circulation.

MATRIMONIAL SHRINE.

The Congregational Church at Bradford, Ia., made famous in song and story as the "Little Brown Church in the Vale," has attained growing fame as a shrine, before whose sacred altar brides and grooms make their vows for the great matrimonial venture. The year 1928 broke all previous records, for 1,184 lovers took their mates for "better or for worse" at this sequestered sanctuary hidden among the outspreading evergreens in the open country of Chichasaw County. These persons hail from all parts of the country, and even from Saskatchewan and Newfoundland.

Careful preparation is made for every wedding ceremony, so that the service may be conducted with fitting dignity and impressiveness. The Church register shows that in 1928 more than 30,000 registered guests visited the Church. During the tourist season, hundreds of visitors are on the grounds every Sunday, and the Church service, which is now held the year 'round, is crowded beyond the capacity of the small auditorium. Rev. J. L. McCorison, Jr., is pastor of the Nashua-Bradford field, and is leading the important work of these Churches with splendid success.—*Congregationalist*.

THE VICTORY.

Now is Christ risen from the dead and become the first fruits of them that slept. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. 15:20, 55:57.

She had come from Indianapolis and was a student at the Moody Bible Institute. It was Christmas night in a Chicago hospital. Several times during the day she had said that she knew she was going, and that she would be glad to go.

"I have been studying to know the Word," she said; "and now I am going to see the Word."

She was never delirious, but conscious to the last. Just before death came, her face brightened, and she said, "Why, there's Mother!" In a moment, she added, "And Grandmother, and Minnie!" (Her sisters say that she had never seen either of them in life.)

She named one after another who had passed away, and these she seemed to see, and others whom she could not name, adding, "I wonder who those boys are? I don't know them." And she was gone.

What is it that can explain a beautiful death-bed experience like the above? There is nothing of which we know, other than the glorious truth resting on that historic fact revealed to us in that Holy Scripture quoted from Paul's First Epistle to the Corinthians. Thanks be to God, who giveth us the victory!—*Moody Bible Institute Monthly*.

CONTRIBUTIONS

SUFFOLK LETTER.

Seven years ago, the Tidewater Virginia women inaugurated the annual celebration of the landing of the cavaliers at Cape Henry, Va., on the 26th day of April, 1607—322 years ago. This seventh annual celebration was a great occasion, on a great day, and in honor of the first step and the first prayer in the birth of this nation. The cavaliers took the first step, and the women of Tidewater Virginia took a step seven years ago that will keep alive that historic event in the mind and heart of this nation while the Stars and Stripes wave over a free people. Woman comes into her own as Christian civilization advances. At the Hague, in Norfolk, on Friday, April 26, 1929, Governor Harry F. Byrd, of Virginia, and Governor O. Max Gardner, of North Carolina, were welcomed by Norfolk's mayor, city and navy officials and Boy Scouts. Fort Story band furnished music for the day.

Receptions and luncheon at Woman's Club. After this the vast throng motored by way of Virginia Beach to Cape Henry, where a still greater throng witnessed the interesting ceremonies which lasted two hours. A platform had been erected for the speakers, chairs placed in front as reserved seats, and a cross of native pine erected on the sand hill near the old lighthouse. The majority sat in comfort in the clean sand on that beautiful day. Mrs. Lillian Webb Naylor, president, presided and introduced the speakers. The religious services were in charge of Episcopal clergymen, as English clergy had offered the first prayer on that historic spot when the cavaliers landed on April 26, 1607.

The services opened by the vast crowd singing "All Hail the Power of Jesus' Name." Rev. William A. Brown, of Portsmouth, read from fifty-second of Isaiah, and Rev. H. D. Peacock, of Norfolk, offered prayer. The crowd then sang, "Stand Up for Jesus," and Bishop B. D. Tucker, of Norfolk, introduced Bishop James E. Freeman, of Washington, D. C., who delivered a sermon from "Look unto the rock whence ye are hewn" (Isa. 51:1). He said that all the great men of this nation had been believers in God. "The Star-Spangled Banner" was played by the band; C. W. Grandy, chairman of Cape Henry Memorial Association, made announcements; Mrs. Naylor introduced Governor Byrd, who spoke on "Virginia, the First Permanent English Settlement in America." This was followed by Frederick H. Gillett, U. S. Senator from Massachusetts, on "Massachusetts' Part in the Creation of America." The band played "Dixie," and the closing address was delivered by Governor O. Max Gardner, of North Carolina, on "The Present State of North Carolina, the Earliest Virginia." All of the addresses were of a high order, the vast crowd gave close attention, and the behavior throughout the whole time was as beautiful as a Church service. After the benediction, tea was served at the Cavalier Hotel.

The Woman's Club, under the great work of their president, Mrs. Lillian W. Naylor, has made a great contribution to America by reviving and perpetuating the landing of the cavaliers at Cape Henry three hundred and twenty-two years ago.

The impression made on my mind by Bishop Freeman's sermon, the great addresses, the reverent attention and behavior of the throng was fourfold—religious, historic, civic and social. These four elements, earnestly cultivated, will keep America great.

W. W. STALEY.

DENDRON, VA.

The Church for this irreligious, materialistic age must be more than ever in the past an evangelistic, a missionary Church. Jesus Christ, the Elder Brother of humanity, organized His Church for this definite aim. He set the Church in the world, that it might convey His thoughts—His message—to men. The spirit of the early Christian Church was "Bear ye one another's burdens, and so fulfill the law of Christ."

Our Blessed Lord was a great burden-bearer. What a wonderful privilege for us as His true followers! The spirit of missions is the spirit of the master, and the more of that spirit we have, the brighter and fuller burn our own altar fires. As our Lord was sent to plant Christianity among men, so we are sent to put Christianity into man's life. Therefore, to be indifferent to missions is to be indifferent to the gospel of our Lord Jesus Christ. The Church needs men and women who are willing to sacrifice time, energy and money to carry out successfully the work of the anointed one. The man who would help others, even at the cost of himself, who thinks and lives in terms of helpful service, he will see the beauty and power of the cross. He will see the beauty and feel the power of the death of Christ.

The most inconsistent Church member is he who makes long prayers and short and infrequent offerings of silver and gold and clutches his pocket-book just as if the salvation of his soul depended on its contents. But when the power of the Holy Spirit is a burning passion of the soul, means will be devised for the spread of the gospel, for the reaching out after the unconverted, the care of the poor, and the erection of temples. Beloved, prove to the world that your pocket-book is converted to Christ, and it will believe in your religion. Remember that the happiest people are those who sacrifice most for the sake of others.

E. B. WHITE.

HOPEWELL, VA.

"The hoary head is a crown of glory, if it be found in the way of righteousness."—Prov. 16:31.

Such has been the spoken and unspoken thought of many of the people of Hopewell in regard to the pastor of the Hopewell Christian Church, Rev. J. W. Barrett. Rev. Barrett has already endeared himself in the hearts of his congregation, and also in the hearts of many of other denominations. His sermons are so full of the power of God that hearts are blessed and inspired to a greater work for the Lord.

Sunday, May 5th, was a happy day for Rev. Barrett, as he celebrated the anniversary of his birth, his children and grandchildren coming to gladden the day for him. The Sunday School went well over the hundred mark and a fine audience listened to one of Rev. Barrett's good sermons and partook of the Communion of the Lord's Supper. Sunday evening was the beginning of our revival services, and the building was well filled. These meetings will continue for two weeks. Rev. T. N. Lowe, of Portsmouth, will assist in these services, and Rev. D. D. Nash will be song leader. All are looking forward to a blessed time. The prayers of THE SUN family are requested at this time, that God's will may be done in the building up of believers and the salvation of many souls.

Revival meetings seem to be the order of the day, as all denominations have either just finished or are about to begin special meetings. We pray that the people of Hopewell may be stirred by

these revival fires as never before. Revival in the Church means salvation to those out of the Church, for as the Church receives new life it reaches out to those in sin to draw them into fellowship with God through the shed blood of our Lord and Saviour Jesus Christ.

Hopewell needs Jesus Christ, and again we say, "Pray for us." R. H. W.

SPRING HILL MEMORIAL.

Spring Hill Christian Church, near Waverly, Va., is planning a home-coming day for May 12th. At the morning service there will be a Mothers' Day program, the ordination of E. B. Richardson, J. N. Cooper and Chapman White to the office of deacon, and the Communion. A basket dinner will be served. The afternoon will be given to a memorial service, with Rev. H. S. Hardecastle as speaker.

This is one of the older Churches of this section. Records show that services were being held here as early as 1820. Rev. Joseph Thomas, the "White Pilgrim," preached here. The Church has been served by many of our best preachers. Dr. J. U. Newman, of Elon College, N. C., began his ministry here fifty years ago, when Spring Hill was known as the seminary for training young ministers.

A cordial invitation is extended to former pastors, members and friends to worship here next Sunday.

F. C. LESTER, *Pastor.*

RURAL SCHOOLS.

Rural junior high schools, according to a report of the Department of the Interior, are growing in favor in all parts of the United States, but serious limitations are imposed on them because of failure to provide essential building space and material equipment through which the desirable special activities as media of instruction are made possible.

This report was based upon a study made of 131 of these schools. It was pointed out that of these, only 11 are housed in separate buildings; 14 in buildings with elementary schools; 46 in buildings with senior high schools; 58 in general buildings for all schools of the district, and 2 not specified. Only 10 of the 11 separate buildings were erected with special reference to junior high school work, and the first one of these was erected in 1916. It was stated in conclusion that not more than one in three of these schools could be regarded as having adequate housing provisions.

"THOMAS DAY" AT SHALLOW WELL.

"Thomas Day" was observed in the Sunday School at Shallow Well Christian Church, Jonesboro, N. C., Sunday, April 28th. No, brothers and sisters, it was not a "doubting" Thomas day at all. The following facts and figures taken from the record will show that there was no doubt about it, or doubters in our Thomas day:

Two hundred and forty-nine people present; 21 Thomas families represented; every post of leadership, from superintendent to janitor, was surrendered to and efficiently filled by a Thomas; one class with a count of 70 Thomases; several selections by the widely known Thomas quartet; special address by Mr. Raeford Thomas, of High Point, N. C.; a five-minute talk by Prof. Judd, principal of the Broadway High School. The last-named item was the only, and but a slight digression of the Thomas program, as Prof. Judd's main business at present is that of educating the youth of Thomas families.

How the "Thomas Day" idea came about is interesting. Superintendent Frank Watson can, and

does, find more things to do and more ways of getting them done than any lazy man can to save his life. A little census-taking a few weeks ago gave him figures that led him and his splendid corps of co-workers into the field with a message to the uninterested. The workers were agreed. That's their way. Enrollment and attendance in their school was soon more than doubled. But, with them, one thing brings on another. More counting was done. This time it was family names. The name Thomas led the list. Bro. Watson and his helpers said "three cheers" were due the winners. How? "Thomas Day" was the answer. It was a great idea with great results. We wish you could have been there. The offering was for missions.

B. J. H.

IMPORTANT BIBLICAL FACTS.

By W. R. CHAPMAN, PH.D. D. D.

It is supposed that Genesis was written about 1550 B. C., and Revelation 95 A. D., covering 1,645 years in all. Others say Genesis was written about 1200 B. C., and 2 Peter about 150 A. D., making 1,350 years. Others say Genesis was written about 1300 B. C., and 2 Peter about 150 A. D., making 1,450 years.

The Old Testament has thirty-nine books; the New Testament twenty-seven, making sixty-six books.

The Pentateuch is composed of the first five books of the Bible, and are ascribed to Moses as author.

The word apocalypse comes from the Greek, and means "to disclose." The word is applied to the book of the Revelation. The word apocrypha comes from the Greek, and means "the hidden." The word is applied to the fourteen books not considered canonical, and hence not in the King James Version of the Bible of 1611.

There are 1,189 chapters in the Bible. There are 31,990 verses in the Bible. There are 766,054 words in the Bible.

In the Old Testament there are 929 chapters, 24,043 verses, and 585,503 words.

In the New Testament there are 260 chapters, 7,947 verses, and 180,551 words.

The longest book is Psalms, containing 150 chapters, 2,461 verses, and 43,743 words.

The longest book written by one man is Jeremiah, which contains 52 chapters, 1,364 verses, and 42,659 words.

The longest book in the New Testament is Acts, which contains 28 chapters, 1,007 verses, and 24,250 words.

The shortest book in the Bible is 3 John. It contains one chapter, 14 verses, and 292 words.

The shortest book in the Old Testament is Obadiah. It contains 1 chapter, 21 verses, and 670 words.

The longest chapter in the Bible is Psalm 119; it contains 176 verses. The shortest chapter in the Bible is Psalm 117; it contains two verses, 29 words, and 133 letters.

The longest verse in the Bible is Esther 8:8; it contains 90 words and 426 letters. The shortest verse in the Bible is John 11:35; it contains two words and nine letters.

The word "and" occurs in the Bible 46,277 times. The word "Lord" occurs in the Bible 1,856 times. The word "reverend" occurs only once (Psalm 111:9). The middle verse of the Bible is Psalm 118:8.

Ezra 7:21 contains all the letters of the alphabet except the letter "j." The Psalms were collected about the time of Ezra.

The translation of the Hebrew Old Testament into Greek, known as the Septuagint, was made in 200 B. C. Division of the Bible into chapters was made about 1228 A. D. The division of the Bible into verses, 1555 A. D.

The King James Version, or the Authorized Version, 1607-1611 A. D. The English Version, known as the Revised Version, New Testament, 1881 A. D.; Revised Version, Old Testament, 1885 A. D. The American Standard Revised Version, 1901 A. D.

The language of the Bible: All the Old Testament was written in Hebrew, except these sections: Ezra 4:8, 6:18, 7:12-26; Daniel 2:4, 7:28; also the interpolated verses Jeremiah 10:11.

The brothers of Jesus were James, Josés, Simon, and Judas (Matt. 13:55). He had sisters (Matt. 13:56).

The term Christian applied to the followers of Christ originated in Antioch (Acts 11:26).

How many Marys are mentioned in the Bible? Five. They are Mary the mother of Jesus; Mary the sister of Jesus' mother; Mary the mother of John, surnamed Mark; Mary the sister of Lazarus and Martha; and Mary Magdalene.

The apostles and disciples died thus: Matthew suffered martyrdom by being stabbed with a sword while preaching in a city of Ethiopia (uncertain); Mark was dragged to death in the streets of Alexandria, Egypt (uncertain); Luke suffered martyrdom by being hanged upon an olive tree in Greece (uncertain); John died at Ephesus, maybe on the Isle of Patmos (uncertain); James, the brother of John, was beheaded at Jerusalem; James, the son of Alphaeus, may have been thrown from a high point of the temple at Jerusalem, then beaten to death (uncertain); James, the brother of Jesus, put to death in Jerusalem; Philip, the apostle, was hung at Hieropolis, Asia (uncertain); Philip, the evangelist, suffered martyrdom (uncertain); Bartholomew, an apostle, probably known as Nathaniel, suffered martyrdom either in India or Armenia; Andrew was both an apostle and a disciple. He was crucified in Greece upon a cross shaped like the letter X. Thomas, believed to have been run through the body with a lance while preaching in India (uncertain). Jude, shot to death with arrows in Persia, while preaching there, according to the best traditions on the matter. Simon, son of Cleophas, may have been the apostle Simon Zelotes, crucified in Palestine. Matthias certainly suffered martyrdom, although where is not positively known. It is

said he was stoned by the Jews in Palestine or crucified in Ethiopia (unknown). Paul was undoubtedly killed at Rome by being beheaded about 66 or 68 A. D. Peter, supposed to have suffered martyrdom at Rome by crucifixion (time unknown).

The men who wrote the books of the Bible, so far as human research can discover, were Genesis, supposed to have been written partly by Moses; Exodus, Moses; Leviticus, Moses; Numbers, Moses; Deuteronomy, Moses (but the last chapters describing the death of Moses were added by his successor, Joshua); Joshua, Joshua; Judges, several unknown writers; Ruth, unknown, possibly Samuel; 1 and 2 Samuel compiled by Jeremiah; 1 and 2 Kings compiled by Jeremiah; 1 and 2 Chronicles, compiled by Daniel and Ezra; Ezra: Daniel, Nehemiah, Haggai and Ezra, who did the most of the work; Nehemiah, Nehemiah; Esther, unknown; Job, unknown; Psalms, some written by David, and the whole compiled by Ezra or Simon; Proverbs, some written by Solomon, who compiled the book; Ecclesiastes, unknown, little warrant for the belief that Solomon was the author; Song of Solomon, supposedly Solomon, but may have been Hezekiah; Isaiah, Isaiah, so far as the first 27 chapters, balance supposedly by some person unknown; Jeremiah, Jeremiah; Lamentations, Jeremiah; Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, by the ones whose name they bear.

New Testament: Matthew, Matthew, somewhere in Palestine; Mark, Mark, at Rome, under the direction of Peter; Luke, Luke, at Caesarea, when Paul was there, and doubtless under his direction; John, John, at Ephesus; Acts, Luke, place not positively known; Romans, Paul, at Corinth; 1 and 2 Corinthians, Paul, at Ephesus and Philippi, respectively Galatians, Paul, at Ephesus Ephesians, Paul, at Rome; Philippians, Paul, at Rome; Colossians, Paul, at Rome; 1 and 2 Thessalonians, Paul, at Corinth; 1 and 2 Timothy, Paul, from Macedonia; Titus, Paul, from Ephesus; Philemon, Paul, from Rome; Hebrews, Paul, from Corinth; James, James, brother of Jesus; 1 and 2 Peter, Peter, probably from Babylon, 1 and 2 and 3 John, John, probably from

(Continued on Page 14.)



Monument to Rev. J. W. Wellons, D. D.

The above cut represents the proposed monument to be placed at the grave of Rev. James Willis Wellons, D. D. Besides this, the plot is to be inclosed with a granite curbing and posts. The combination presents a most attractive design. Elaborate lettering is to be placed on the monument. Already the fund has been started. The cost, completed, is to be \$865. Will you send your contribution to Mrs. L. E. Carlton, treasurer, 414 North Lombardy Street, Richmond, Va.?

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

IS THE MISSIONARY TASK AT AN END?

"One looks out over the generation of which we are a part," writes Dr. Robert E. Speer, "and there are probably more people in the world today who do not know of Christ than there were when the modern missionary enterprise began. There are great areas of the earth as untouched and uninfluenced today as when William Carey first went down into that mine in India . . . great populated regions, hundreds and hundreds of square miles, where no Christian messenger has ever gone, with thousands of villages where the Christian message has never been spoken."

In the interior of South America, there is a vast region, equaling four-fifths of the area of the continent and totaling about six million square miles, in which there are wide ranges untouched vitally, if at all, by Christian agencies. In individual Latin-American countries, our foreign missionary task is still scarcely begun. In Columbia, perhaps the most backward of the South American countries, there is an average of one ordained Protestant minister to every million of her population. Down in Peru is a stretch of country larger than our thirteen original colonies in which there is not one Protestant evangelical worker of any kind. In all Bolivia there are not two hundred Protestant evangelical Church members today. We are only beginning to work among the fifteen million Indians of the Latin-American countries. There are more ordained Protestant clergymen in the State of Iowa than in all South America, Central America and Mexico combined.

The Moslem areas are practically untouched. Dr. Speer tells of traveling through Persia, where for six hundred miles there was not a missionary or preacher, native or foreign, in the whole region. Some of the mission stations in China have a population to evangelize equal to the population of California, Indiana, and Michigan. In India there are single missionaries who have districts of three-quarters of a million people and five hundred villages. There are in India, according to Bishop Azariah, one hundred million people who are not even within the sound of the gospel. The China Survey reveals the fact that there are three hundred and thirty-three countries in China with a population of over thirty-eight million people without a single evangelistic center or a single Christian. Dr. C. Y. Cheng, secretary of the National Christian Council in China, said several years ago that, in his judgment, there were more than one hundred million Chinese who had never even heard the name of Christ, and almost three times that number who are still without intelligent and adequate knowledge of Him.

The rural section of Japan has been scarcely touched. It is estimated that there are forty million people in the country in Japan who are practically unreached by the gospel.

Africa still constitutes a vast unoccupied field. "Scattered over a territory of immense area, without counting the desert stretches of the Sahara, there are to be found some fifty million people—almost one-third of the continent—not only unreached but without any existing agency having their evangelization in contemplation, as far as actual projected plans and hopes are concerned." Many regions are from three to five hundred miles from any foreign missionary. One might even find a location as far as a thousand miles from the nearest station.

One doctor who has gone out to Africa writes of the vast stretches of unoccupied territory, and he says, "I hope to open a hospital here—a small

one—in which case I will be the only doctor for a stretch of 1,100 miles in any direction.

"In India today, three villages out of every four are without a school-house, and there are about thirty million children growing up without any instruction. The untouchable constitute one-sixth of the whole population, or about sixty million people. The rate of illiteracy is from eighty to eighty-five per cent."

There is no escaping the fact that there are still millions of people in the world who have no adequate knowledge of the gospel of Jesus Christ; millions who have no chance whatever for health, for education, for sufficient food, or for these things which go to make up a free, full life. It is no time to talk of the missionary's task at an end.—*From "Training for World Friendship," by Brown.*

WHY WE STOPPED THINKING OF HEAVEN AND HELL.

Perhaps more truly than it is comfortable to think of, the missionary emphasis of recent years has been representative of our general religious life. We have stopped thinking much about heaven and hell, and therefore the future state of the "heathen" has lost interest for us. We have now had the comforts and conveniences of sanitation and health and easy conditions of life to the point of luxury so long that we have forgotten the meaning of bitter poverty and hardships and low standards of living. Our Church life is comfortable, conventional, and respectable. We have fine Churches; we pay our pastors comfortable salaries, for the most part; we employ paid workers, or wish we could; we complain about the frightful cost of living, yet continue to buy radios and automobiles and theater tickets; we make no real sacrifices. We continue to give to missions more or less perfunctorily as a matter of denominational pride, and in order to ease our consciences, feeling that we "ought to do something for missions." As a result, we are spending more than ever before on magnificent Church buildings, paid workers, pastors' salaries, and equipment, while in every denomination the missionary giving has dropped and dropped again till retrenchments are everywhere the order of the day.

We might as well face the facts. Most of us have lost our missionary passion because we have nothing worth sharing. We are too comfortable, too ambitious, too enamored of worldly success, of comfort, of pleasure. Our lives are soft and easy on one side; rushed, harried, hurried on the other. There is nothing we care enough about to die for, or which challenges us to live heroically.—*From "Training for World Friendship," by Brown.*

NOTICE THE REPORTS AND THE TOTALS.

We are trusting that every pastor and the interested ones in every church, are noticing the reports for Missions as presented in THE SUN each week. As the Mission Secretary wrote in these columns recently, it was not he, nor the Mission Board, but the Southern Convention, that put the offering for missions in the "hard-time" of the year. Missions have always had hard times in the Christian Church. We presume Missions will continue to have difficulties, trials, hard-times. Our Lord had difficulties, trials, hard-times, but He put His disciples and all who would follow Him to the test when He said, "If any man will come after me, let him deny him-

self and take up his cross daily and follow me."

Many pastors, we regret to say, have not so far reported any offering taken from their church, and many churches have not yet reported anything done for Missions. This is deplorable, indeed, when it is remembered that the only hope now of a church, or an individual, giving anything to Missions, or doing anything for Missions, must be given and done directly, and not through percentages or Conferences, or calls of any kind other than those issued directly to the church and to the Sunday School and the individual. Although it is seemingly an inopportune time for many churches and people to make donations to Missions, our Convention has so arranged and decreed, and the test is upon us. It is a real test of our loyalty, of our devotion, and of our willingness to make sacrifices in the name of and for the sake of our Lord. We are challenged to raise \$45,000.00 for Missions this year, on or before September 30th. So far we have raised and sent in, as the report for this week shows, \$28,313.44, which leaves us \$16,686.56 to raise if we reach the goal. We wish every church and pastor who has not taken a part in this offering would realize what it means and would come in and join the rest in making a self-denial offering, even in a hard and trying time, for the sake of their Lord and for the sake of a cause that is fundamental in church life and growth. It is a test and a challenge, indeed, to every church member and every Sunday School pupil.

J. O. ATKINSON,
Mission Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 4, 1929.

Sunday Schools.

Previously acknowledged	\$3,026.41
North Highlands, Columbus, Ga.	1.37
Hank's Chapel, Pittsboro, N. C.	4.23
Concord, Altamahaw, N. C.	1.00
Damascus, Sunbury, N. C.	5.00
Holy Neck, Holland, Va.	8.00
Parks Cross Roads, Ramseur, N. C.	2.88
Pleasant Ridge, Ramseur, N. C.	2.59
First Christian, Roanoke, Ala.	3.29
Lebanon, Milton, N. C.	2.50
New Lebanon, Wentworth, N. C.	4.76
United Christian, Lynchburg, Va.	11.71
Ramseur, N. C.	6.00
Wadley, Ala.	1.97
Bethlehem (Nans.), Suffolk, Va.	2.48
Franklin, Va.	9.39
Noon Day, Lamar, Ala.	2.50
Haw River, N. C.	9.55

Total \$3,105.63

Individual and Church Collections.

Previously acknowledged	\$5,158.30
Rev. C. W. Hanson, LaGrange, Ga.	8.00
Beulah, Wadley, Ala.	3.10
Hanks Chapel, Pittsboro, N. C.	4.40
New Elam, New Hill, N. C.	5.40
W. M. Goodwin, New Hill, N. C.	10.00
Holy Neck, Holland, Va. (add)	5.50
Eure, N. C. (add)	15.00
New Hope, Abanda, Ala.	14.38
First Church, Greensboro, N. C.	322.26
United Christian, Lynchburg, Va.	50.00
Grace's Chapel, Sanford, N. C.	6.00
Whistler's Chapel, Quicksburg, Va. (add) .	1.25
Wood's Chapel, New Market, Va.	13.81
Palmyra, Edinburg, Va.	2.35
Christian Chapel, Harrisonburg, Va.	3.02
Mt. Olivet (G), March, Va.	9.18
Island Ford, Elkton, Va.	1.89
High Point, Swift Run, Va.	1.50
Reidsville, N. C.	26.11
Haw River, N. C.	15.00

Linville, Va.	55.00
Total	\$5,731.45
Specials.	
Previously acknowledged	\$8,490.04
Duane Morris, March, Va.	10.00
Total	\$8,500.04
Summary.	
Previously acknowledged	\$27,651.07
Sunday Schools, regular, May 4, 1929.....	79.22
Individual and Church collections.....	573.15
Specials	10.00
Grand total	\$28,313.44

Will those who wish to see the fund grow and to see their Church have a part in this glorious privilege of wiping out our missionary indebtedness, send in their offering now? It will do good, help the most worthy of all good causes—that of giving the gospel of our Lord to others—and inspire the whole Church with new courage and a larger hope.

J. O. ATKINSON, Sec'y.

QUARTERLY REPORT.

Following is the report of the Woman's Board of Missions, Southern Christian Convention, for the quarter ending March 31, 1929:

Receipts.	
North Carolina Conference:	
Women's Societies	\$965.24
Young People	194.86
Willing Workers	14.05
Porto Rico relief fund	26.41
	\$1,200.56
Valley of Virginia Conference:	
Women's Societies	\$ 55.80
Young People	4.03
General	5.00
	64.83
Eastern Virginia Conference:	
Women's Societies	\$1,030.43
Young People	203.44
Willing Workers	70.70
Cradle Roll	3.10
Porto Rico auto fund.....	50.00
Porto Rico relief fund	57.91
	1,415.58
Total receipts	\$2,680.97
Disbursements.	
Foreign missions:	
Japan—Dues	\$212.29
Specials	699.49
Girls' school	50.00
Sunday School	12.50
Kindergarten	1.55
	\$ 975.83
Porto Rico—Santa Isabel	\$243.54
Relief fund	209.57
Kindergarten	1.55
	454.66
Home missions:	
Richmond—Dues	\$212.30
Specials	377.41
Raleigh	322.23
Mountain work	243.54
Orphan at Elon, by Holland women.....	15.00
Porto Rico Auto fund	50.00
Total disbursements	\$2,650.97

Respectfully submitted,
Mrs. H. S. HARDCASTLE,
Suffolk, Va. Treasurer.

MISSIONARY RALLY.

Following is the program rendered at the missionary rally held at Ramseur Christian Church, April 20th:

Theme, "The Call of the Master"; song, "Jesus Calls Us"; responsive reading, led by Mrs. I. H. Faust; reading in concert; silent prayer; responsive reading; reports from societies: Randleman—(two delegates) no written report; had not been having regular meetings on account of sickness; Ramseur—(15 delegates) written report; Parks Cross Roads—(four delegates) society organized April 6th; committees appointed: place of meeting for next year, Mrs. Sawyer, Mrs. Parks, Mrs. Brewer; nominating committee, Mrs. York, Mrs. Burgess, Mrs. Bray; resolutions committee, Jewell Truitt, Hilda Brady, Mrs. Bray; song, "My Faith Looks Up to Thee"; responsive reading; address, "Love of Christ Constrains us," Rev. J. C. Cummins; solo, "Oh! Love that Will Not Let Me Go," Mrs. Graham; report from Parks Cross Roads Church; address, "A Constraining Love," Dr. Atkinson; offering for rebuilding of Salinas Church, \$8.00; benediction pronounced by Rev. J. C. Cummins; adjourned for lunch.

Afternoon program: Responsive reading, led by Mrs. I. H. Faust; song, "O Zion Haste"; prayer, led by Dr. Atkinson; work and workers: Porto Rico and its workers, Hilda F. Brady; Japan and native workers, Mrs. I. A. Moffitt; our mountain work and workers, Mrs. G. E. York; useful information, Dr. Atkinson; standards of excellence, Mrs. Faust; reports from committees; place of meeting next year; president, Mrs. I. H. Faust; secretary, Mrs. T. A. Moffitt; moved and carried that if rally cannot meet at Randleman next year, the matter of a meeting place be left with the president and secretary; solo, "Oh! Love that Will Not Let Me Go," Mrs. C. A. Graham; song, "Onward, Christian Soldiers"; benediction pronounced by Dr. Atkinson.

HILDA F. BRADY, Sec'y.

A STANZA FOR MATERIALISTIC TIME.

Rebecca McCann, in "The Cheerful Cherub," has this penetrating stanza:

"Persons who seek their happiness
By buying clothes and cars and rings,
Don't seem to know that empty lives
Are just as empty, filled with things."

One great trouble with many of us is that we are trying to fill up our lives with "things." It's the same condition that our Lord confronted on earth when He said: "For a man's life consisteth not in the abundance of the things which he possesseth (Luke 12:15). Things, however rich,

beautiful and abundant, cannot satisfy life, because life isn't a thing—it is a life. If we would enrich that life, we must do so by freely partaking of and following the life of Him who said: "I came that they might have life, and have it more abundantly."— J. O. A.

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NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

Elon College, N. C.

THE MISSION BOARD, INC.,
J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson VII—May 19, 1929.

JEREMIAH CALLS TO OBEDIENCE.

GOLDEN TEXT: "Hearken unto my voice, and I will be your God, and ye shall be my people."
—Jere. 7:29.

LESSON: Jere. 7:1-26.

DEVOTIONAL READING: Psa. 96:7-13.

The times called for stern measures. The people of Judah had the mistaken idea that ceremony, and not conduct and character, was the most important thing in religion. They thought that just as long as they came to the temple to worship, and just as long as they went through the proper ceremonies in the proper way, everything would be all right. In fact, they felt that the temple itself would guarantee them protection from the evils that had befallen the Northern kingdom. Whenever any one dared voice the prediction that the time of reckoning would come, they would sound their pious slogan, "The temple of the Lord, the temple of the Lord, the temple of the Lord," as much as if to say, "Why, man, you do not know what you are talking about. The idea of anything happening to us or to our sacred city! Why, we have the temple of the Lord itself in our midst." They would do as they pleased, and then come unto the temple and say, "We are delivered to do all these abominations." True religion was indeed at a low ebb when such a condition prevailed. The times needed a man of moral and spiritual insight and of conviction and courage.

Jeremiah was come into the kingdom for such a time as this. The word of the Lord came to him in regard to the matter, and with his characteristic zeal he set himself to his task. Taking his stand at the door of the temple itself—he struck at the heart of the matter—he spoke words that, even today after centuries, burn with the fire of his prophetic insight and his moral and spiritual power. He proclaimed truths that need re-emphasis today. He laid hold of principles that are eternal.

In this particular chapter he announces several abiding principles of true religion. He establishes the fact which the people of his own day had overlooked, as the people of our day are prone to overlook, namely that religion is vitally related to character and conduct. Morality cannot be divorced from religion in the highest sense. It is not enough that a man shall perform all the religious rites and ceremonies or perform them in exactly the proper way. Religion is not primarily a matter of that at all. Religion is primarily a matter of right personal relationships between a man and his God and a man and his fellow-men. In other words, the people of Jeremiah's day needed to know that it is not enough that a man be religious on Sunday and do as he please through the week. True religion will find place and expression in all of life throughout the week. The prophet therefore called upon the people to "amend" their ways. Safety for them, as for us, lies not in outward forms but in right inner spirit.

Jeremiah also announces another great principle of religion when he summons the people to "obey." Here is the heart of the matter, not only in religion, but in everything else. Self-preservation may be the first law of nature, but obedience is perhaps the first law of God. Disobedience is

sin, and sin is disobedience. Here again Jeremiah is getting at the heart of the matter. Not conformity to outward ceremonies, but obedience from within is the supreme fact of religion. And yet God does not want forced obedience. He wants the glad obedience of a son prompted by love and gratitude. "If ye love me ye will keep my commandments," said Jesus. This matter of obedience, of course, causes the rub. It is difficult to obey. In so many cases we do not want to obey. We would rather sacrifice than to obey. But still stands the ancient and eternal pronouncement of God. "To obey is better than to sacrifice." Again Jesus said, "Why call ye me Lord, Lord, and do not the things which I command you?"

It might be remarked in passing that one of the fundamental virtues to be inculcated and developed in children is obedience. A disobedient child is more than a nuisance; it is a tragedy. All of life is based on obedience. And the most strategic place to teach obedience is in the home. Where children have been taught respect for and obedience to rightful authority in the home—not by mere force, but by sound reason and by the appeal to love—there will not be so much difficulty in getting them to obey God's laws as well as the laws of the State. America needs a legion of Jeremiahs to proclaim insistently and persistently the message of obedience.

Jeremiah puts his finger on another great truth when he says, "Do they provoke me to anger? saith the Lord; do they not provoke themselves to the confusion of their own faces?" Alas, that we should be so blind as not to see the truth of that statement put in interrogatory form. God is grieved by the sins of His children, and the sins of His children affect others, but the sinner works havoc in his own life above all else. Jeremiah, therefore, enjoins his countrymen to turn from their evil ways, that they might live, for the favor of Jehovah is with those who set their hearts to do His will.

There emerges in Jeremiah's preaching the increasing sense of personal responsibility. Jeremiah, in a sense, discovered the individual in religion. He was among the first to see what Paul later declared, "So, then, every one of us must give an account of himself to God." Let every man take heed, therefore, unto himself. And let every man so order his inner life that his conduct shall be in keeping with the Spirit of Jesus.

CHRISTIAN ENDEAVOR.

Sunday, May 19, 1929.

TOPIC: "Why Is Jesus the World's Greatest Leader?"—John 15:9-16, 12:23-27.

Some Bible Hints.

Jesus is the world's greatest leader because He is the greatest lover. No man ever showed the love of God in action as He did (v. 9).

Jesus leads the world in utter obedience to God. What God willed, Jesus also willed, absolutely. There was nothing of self in Him (v. 10).

Jesus leads because He takes His followers into His confidence, keeping no secret from them. He shows them the way to the heights (v. 15).

Jesus is the world's greatest Leader because He is the world's greatest sacrifice. All His life long He poured Himself out in sacrificial service (vs. 23-27).

Suggestive Thoughts.

Jesus was the world's greatest Servant. Without His life and His message, the world would

have been poor indeed. Think of what He has meant for mankind!

The greatness of Jesus' leadership lies in its moral quality. He lifted men. All who knew Him sincerely were transformed by that contact. Consider Peter.

It is not only the cross that makes Jesus a great Leader. Many others have died for their convictions. It is what the cross stands for—the love of God, sacrifice for sin, and the world's redemption.

It is personality that makes the great leader, and in this respect Jesus stands supreme. Even unbelievers admit the strange charm of His character.

Jesus knew whither He was leading. He came to bring men back to God. He knew God, and His work was to reveal Him.

The world will follow the man who knows. One who vacillates can never be a leader. The leader must see his goal and make straight for it.

There were people whom Jesus did not trust (John 2:24), but He really trusted the common people. He was the first great democrat. His leadership is based on confidence and love.

Jesus' leadership depended and depends more on what He is than on what He does. It is character that counts. His followers become true leaders only as they develop noble characters.

To Think About.

How may we imitate Jesus' leadership?

What modern movements do you think Jesus would lead today?

What has Jesus meant to the world?

THE CHURCH AND THE RURAL PEOPLE.

The Situation.

In the illuminating little volume, "Empty Churches," by Dr. C. J. Galpin, are given us the following interesting facts: There are at present 73,230 communities which are within town and country area. There are 33,808 communities, or 42 per cent of them, which have no resident pastor, and 30,000 communities that have no pastor at all. These facts are indeed appalling, but sadder still is the fact that there are others constantly being added. What is the significance of this, and what can we do to help the situation?

It is not an uncommon occurrence to find in Churches which have a democratic form of government, such as the Baptist, Presbyterian, Disciples, Congregationalist, and our own, the Christian, a minister who lives forty, fifty, sixty or a hundred miles from the Church which he serves as pastor. There may come also into this same community or an adjoining one another who has traveled a distance equally as far to serve a Church of the same denomination. In his travels last summer, the writer visited a community where a similar situation existed. In this community there were four Churches which had the year before been served by a resident pastor, but who had transferred to another field. At the time of my visit it was being served by two men, one coming from a distance of approximately fifty miles, and the other coming from a distance of approximately seventy-five miles.

Remedies.

These are but a few facts one could give depicting the situation that exists in many of the rural areas. These may be eliminated in part by the following means:

1. Better co-operation among the individual Churches.
2. A more efficient ministerial leadership.
3. A ministry consecrated to the task of acquainting itself more thoroughly with the life of the country people and willing to give itself in loving sacrificial service to the rural ministry.
4. Fewer and better Churches.

5. A growing consciousness that the rural Church will rise or fall with the rural minister.

What is Being Done?

Under the auspices of the School of Religion at Vanderbilt University, the Rural Church School a few days ago closed its third session. It is a plan which brought together three hundred and sixty pastors from twenty-six denominations and twenty-two States. For twelve days they were engaged in attending lecture forums and class periods, studying together the problems as they relate themselves to the rural minister. In addition to the regular class-room discussions and lectures, denominational groups met for fellowship and to discuss problems relative to their various fields of service.

The following denominations were represented by pastors attending the school: Baptist (Missionary), 15; Brethren, 1; Brethren (United), 5; Christian, 7; Disciples, 22; Church of the Brethren, 11; Episcopal (Protestant), 23; Evangelical, 1; Evangelical Synod of America, 2; Friends, 3; Church of Nazarene, 1; Church of Christ, 3; Church of God, 1; Congregationalist, 11; Lutheran, 5; Lutheran (United L. Ch. of America), 1; Lutheran (United Evangelical), 1; Moravian, 3; Methodist Episcopal, 28; Methodist Episcopal, South, 138; Presbyterian (Cumberland), 9; Presbyterian (U. S.), 22; Presbyterian (United), 2; Presbyterian (U. S. A.), 21; Reformed Church in the U. S., 4; Universalist, 4; Churches not given, 18.

Opinions on the Plan.

Dr. Paul L. Vogt, of the University of Oklahoma, writes as follows: "It is the most constructive program for rural leadership training now being done in the United States. It not only provides an adequate faculty, but it also makes it possible for rural pastors to attend.

"It renders a service that cannot be duplicated within denominational or State boundaries. It creates a consciousness of needs common to the entire South. It dignifies rural service. It makes the present and future leaders of all denominations in rural work acquainted with one another. They will rally to the call for a larger, more effective program for caring for the neglected and for overcoming wasteful competitive duplication."

Dr. H. W. McLaughlin, director of the country Church department of the Presbyterian Church, U. S., Richmond, Va., says: "The popularity of the school is evidence of at least two facts: first, that a real worth-while program is being provided, and, second, that there is a widespread conscious need on the part of rural ministers for a curriculum of training that is practical and will, in a definite way, help them to meet their difficulties and solve their problems."

Other Features.

For each person who attends the school, the university pays all the expense. This includes transportation both ways, board and room. Vanderbilt University has the only non-denominational school of religion in the South. In addition to conducting the special short course given in the spring each year, the school of religion conducts through much of the year a series of short courses in rural problems, the students being men already highly trained in religious work, graduates of colleges and seminaries. The school is at present engaged in a campaign to perpetuate this movement of service by raising a total endowment of \$2,500,000.

Nashville, Tenn.

F. D. BALLARD.

The man who stands closest to the moral order of the universe is the strongest. He will be a leader of the people when the voice of the people is the voice of God. He will be a martyr when the voice of the mob is against the voice of God.—Griggs.

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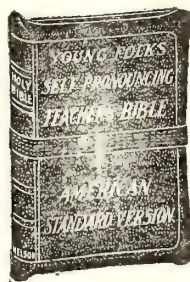
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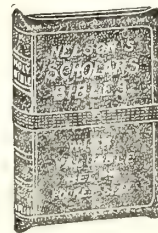
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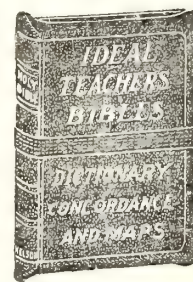
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

KEEP RIGHT ON.

"Be not afraid of them that kill the body, but are not able to kill the soul."—Matt. 10:24-33.

On May 19, 1780, a horror of great darkness fell over New England. The Connecticut legislature was in session, and some one moved to adjourn, as it was evidently the day of judgment; but Abraham Davenport earnestly opposed the motion, saying that they could not better meet the Lord than engaged in their ordinary duty. With all reverence he would say, "Let God do His work, we will see to ours. Bring in the candles." And this was done.

There is no stouter urge to courage than the simple doing of duty. Let us keep right on about our appointed tasks, let the world and the elements rage as they will. The Lord will bless and keep His faithful servants.

Prayer.—Steadily at Thy work, Lord Jesus, we would serve Thy children and do Thy will. Nothing shall affright us, if Thou art with us. Thy will be done. *Amen.*

TUESDAY.

ONLY BE FAITHFUL.

"Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."—Matt. 25:14-23.

The best way to simplify life is to set it to the key of faithfulness. Ask yourself: "What is my duty?" and you will not need to ask or answer any other question. Faithfulness to duty is the road through the labyrinth; it is the path to the heights; it is the sure way to the goal of life.

But, it may well be asked, how can we attain fidelity? The spirit may be entirely willing, but the flesh is so weak. Who can be faithful to God's requirements for a single day? Our faults and sins are ever with us, and pull our fidelity down from perfectness into the dust.

Happily, we need not rely on our fidelity, for we have Christ's perfect faithfulness to depend upon. He will save us from our unfaithfulness. When we are weak, He will add strength. All our flaws He will amend with His perfectness.

Prayer.—O Christ, we cannot in ourselves be faithful over even a few things, but Thou wilt make us faithful over many things. May we enter into Thy fidelity, that we may enter into Thy joy. *Amen.*

WEDNESDAY.

GOD'S RUSH OF FORGIVENESS.

"If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:5-10.

God not only forgives, but He cleanses, and His cleansing is not partial but complete. All unrighteousness goes before the rush of the purifying flood. The Almighty Absolver is thorough in all His ways, perfect in all His works.

Phillips Brooks said: "Oh, the freedom with which the gates of the divine forgiveness are thrown open!" Why should not the eagerness of

this offer be matched by the eagerness of our seeking and acceptance? Should the only sluggishness in this great matter be on our human side?

Prayer.—Blessed Giver, pardon the coldness of our response to Thee. Warm our hearts with Thy love. Fire our souls with Thy passion. Fuse our desires with Thine, that together we may seek the things that Thou dost see to be the only good. For Jesus' sake. *Amen.*

THURSDAY.

CHRIST'S SLAVE.

"He that was called in the Lord, being a bond-servant, is the Lord's freedman; likewise, he that was called being free, is Christ's bondservant."—1 Cor. 7:17-24.

Prof. England's little daughter was very wild, willful, and disobedient—the bane of his life. Punishment could not curb her temper. He took her with him to his camp on the great, active volcano of Mauna Loa, in Hawaii, and to reach it they had to pass through a very deep valley. The darkness fell, lit only by the lurid fires of the volcano. The little girl had been rushing from the path from side to side into the perilous forest, but as they came to the black valley, where only her father's lantern showed the way, she came close to him and put her hand in his. She shuddered as she looked down a fearful chasm. At last she heard the terrific rush of waters and begged to be taken into his arms. She was a heavy weight for his slight strength, but he gladly carried her. She clung to his neck, hugging him, her tears wetting his cheek. The experience changed her whole nature. She wanted only to be with him, would not leave him without permission, and then but briefly. When absent, she wrote to him daily. She lost her old-time independence, but for the first time found the true freedom of love and trust.

Prayer.—That, O our Saviour, is the freedom we would have from Thee. We would be Thy slave, that we may become Thy freedman. We would know Thy service, that we may know Thy friendship. We would lose our will altogether, that we may find it in Thy victorious will. *Amen.*

FRIDAY.

OUT OF ONE'S SELF.

"He loved Him as he loved his own soul."—1 Sam. 20:17-23.

The love of David and Jonathan for each other was unique only in that it was uniquely chronicled. Others, many, many others, both men and women, have loved each other as their own souls, but their stories have not been told in the beautiful Bible language. Yet, whether known to fame or unknown, the essence of their friendship is expressed in these Bible words; they have found in each other another soul.

Thomas Hughes once stated this quality of friendship in two worthy sentences: "Blessed is the man," he said, "who has the gift of making friends, for it is one of God's best gifts. It involves many things; but above all, the power of going out of one's self and seeing and appreciating what is noble and loving in another." This is a very valuable gift. It enriches the one who has it, because it adds other lives—the best of other lives—to his own. It enriches all his friends with his understanding of them, his praise and encouragement. Unselfishness is the prime virtue, and friendship is unselfishness in action and feeling.

Prayer.—Take us out of ourselves, O Thou Friend of friends! Emancipate us from the narrow circle of our little interests and free us into the breadth and outreach of the heavenly interests. Help us to be friends of all, and especially of

Thee, that in Thy companionship we may know what true friendship is. *Amen.*

SATURDAY.

WHILE THEY ARE OURS.

"Thou foolish one, this night is thy soul required of Thee; and the things which thou hast prepared, whose shall they be?"—Luke 12:15-21.

Once when a minister called on a noble Christian merchant seeking a subscription for a good object, he was told that the merchant had just heard of a failure which meant a loss to him of half a million dollars. Excusing himself for presenting such a request at such a time, the minister was going, when the merchant said, "My wealth is not mine, but the Lord's. Perhaps He is intending to put it into other hands, so I must make good use of it while I have control of it." Thereupon he gave twice as much as he had planned to give.

This story is told in so many ways of so many men, that it seems to represent a rather common experience. The loss of money will make some men penurious, but others will be spurred by it to a new sense of responsibility. They see in their loss a warning from the Giver of all good: "Use your possessions while you have them. They will be another's tomorrow. You are only a temporary steward; make good use of your stewardship. Today has its chances that will never come again."

Prayer.—God of the day, we hail our blessed opportunity! God of the day, help us to be faithful to its hours! This is Thy day, wherein to employ Thy provision for the day. While our blessings are ours, oh, may we make them Thine! *Amen.*

SUNDAY.

A HAPPY MEETING.

"Mercy and truth are met together."—Psa. 85:7-13.

Mercy and truth are partners, sharers in the same enterprise, which is the doing of justice and the establishment of Christ's kingdom on earth. Mercy is to temper truth, and truth is to guide mercy. Beware of losing sight of either of them.

For it is very easy to lose sight of them. Dr. Alexander MacLaren once wrote wisely: "We look at our neighbor's errors with a microscope, and at our own through the wrong end of the telescope."

So we are unmerciful toward others because we do not recognize the truth about ourselves, and we are untrue to ourselves because we are not merciful toward others. Let us provide, in our lives every day, a meeting-place where mercy and truth can sit down together and view the realities of life in the spirit of love.

Prayer.—Make us merciful, O Lord, and seekers of truth. *Amen.*

NOTICE.

You read magazines, farm and daily papers. I sell subscriptions to help support my family. I would not ask you to add any periodical just to help us. However, when you renew those you now take, please send, through my agency, the same amount you would send publishers. You can make checks payable to publisher, but send to me. Publishers do not allow any reductions from their offers. However, on all orders received from CHRISTIAN SUN readers at publishers' offers, I will personally donate 10 per cent of total order to any Church, auxiliary or cause they may suggest. This may also apply to many daily papers in Virginia, North Carolina, South Carolina and Georgia. I handle many of the leading dailies in these States. Will be glad to send you catalog and list on request.

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Christian Orphanage

Dear Friends:

We have quite a number of Sunday Schools that go into winter quarters during the winter months and open up again after the cold weather. During these months, only a few of them make monthly offerings to help support the Orphanage. The sad part is that the children in the Orphanage eat food and wear clothes all these months, as usual.

Then another sad part is, it takes so long to get some of them back on the list again. In looking over our list of Conferences, we find the following facts: N. C. & Va. Conference, 37 Sunday Schools, eight not making a monthly offering; Eastern N. C. Conference, 41 Sunday Schools, 10 not making a monthly offering; Western N. C. Conference, 34 Sunday Schools, 10 not giving; Eastern Virginia, 46 Sunday Schools, 13 not giving; Valley Virginia Central Conference, 22 Sunday Schools, 9 not giving; Alabama Conference, 28 Sunday Schools, 21 not giving; Georgia and Alabama Conference, 13 Sunday Schools, 8 not giving.

What if every Sunday School in all these Conferences would make a monthly offering—what a help it would be to the Orphanage in carrying on its work! The Christian Orphanage is an avenue of service to helpless humanity. Through it, you give bread to the hungry; you give clothes to the naked; you minister to the sick; you give a home to the homeless; you visit the widow and the fatherless in their affliction and minister unto them. It is a modern way of doing charity work. Let every Sunday School make a monthly offering to help the Orphanage.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 9, 1929.

Brought forward \$6,896.46

Sunday School Monthly Offerings.

N. C. & Virginia Conference:

Apples Chapel	\$ 1.88	
Pleasant Ridge	2.07	
United, Lynchburg	3.13	
Lebanon	1.31	
Greensboro, First	30.61	
		39.00

Eastern N. C. Conference:

Henderson	\$ 4.37	
Morrisville	2.00	
		6.37

Western N. C. Conference:

Burlington		53.56
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Eastern Virginia Conference:

Cypress Chapel	\$ 5.26	
Holy Neck	10.00	
Elm Avenue	5.00	
		20.26

Alabama Conference:

Wadley	\$ 1.67	
New Hope	1.04	
		2.71

Special Offerings.

Junior Philathea Class, Suffolk, Va.	\$ 2.50	
W. T. Dowd, support of children	70.00	
W. A. Lee, support of children	30.00	
First S. S., Huntington, Ind.	26.45	
Woman's Board, from Holland	15.00	
		143.95

Grand total \$7,162.31

PIEDMONT JUNIOR BOARD TO MEET.

To the Board of Trustees of Piedmont Junior College:

My dear Fellow-Workers:

This is to officially notify you of the annual meeting of the board of trustees of Piedmont Junior College, May 13, 1929, at 9:30 A. M., to be held in the new administration building, Wadley, Ala.

Your presence is earnestly solicited, since we shall have some momentous problems pertaining to the future of the college that demand our immediate attention—a challenge involving opportunity as well as responsibility.

Will you accept the challenge of the hour? Your presence at this meeting will be affirmative answer.

Very sincerely yours,
CHAIRMAN, BOARD OF TRUSTEES.

LOVING JESUS.

"Jesus said to Simon Peter: Simon, son of Jonas, lovest thou me more than these?" "Feed my lambs"—John 21:15.

Jesus was shortly to go away from the earth, and He was anxious that Peter should realize that in loving Jesus he must show that love by ministering to his fellow-men. Peter had just eaten of the fish and bread that Jesus had waiting for the disciples after a night of fruitless labor at Peter's old task of fishing. And now that Peter had satisfied his hunger, Jesus was plumbing the depths of Peter's love for Himself. So many times Peter had professed his love and loyalty, but now Jesus gave him the triple test of love. It was not the human love of man for man; not the love of fleshly appetite, but the divine love of God for all mankind, the least as well as the greatest. The love that seeks the unlovely; the love that demands no return; the love that administers to the cripple at the gate beautiful, as well as to Cornelius, of Caesarea.

To love is to obey, and as time passes we see Peter obeying Jesus' command to feed the sheep and lambs. Peter was the most human of the disciples, and we are all so very much like him. And as Jesus speaks to Peter, so He speaks to us and asks us, "Lovest thou me more than these?" We say we love Him, yet so many times our very actions belie our words, even as Peter's did. Jesus said, "If ye love me, keep my commandments." And only as we obey His commands do we show to the world that we truly love Him. We, like Peter, have sat at His table and feasted upon the living Word as it fell from His lips; and we hear Him say to us, "Feed my sheep," but we cannot obey His command unless we love Him more than the fleeting things of the world. If we do love Him more than these, we want others to know Him, too, and to enjoy the same sweet fellowship which we enjoy.

Our ministry to our fellow-men depends upon our love for Jesus. "We love Him because He first loved us." His love begets our love, and we only keep it as we share it with those whom we come in contact with. Oh, may we love Him so that every one we meet may know that we do love Him best of all. May we get a spiritual vision of Jesus with His outstretched arms of love, pleading with us as Christians, "Lovest thou me?" And may we go forth in His strength to feed His sheep and to bring the lost into His kingdom. May our daily prayer be the words of Elizabeth Prentiss:

"More love to Thee, O Christ! More love to Thee! Hear Thou the prayer I make on bended knee—This is my earnest plea: more love, O Christ, to Thee;

More love to Thee, more love to Thee!" W.

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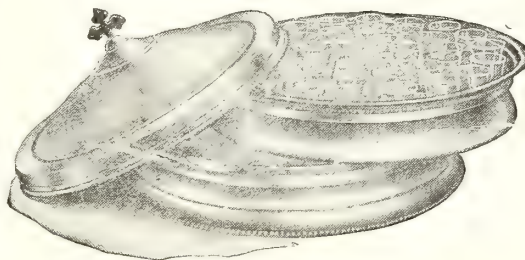
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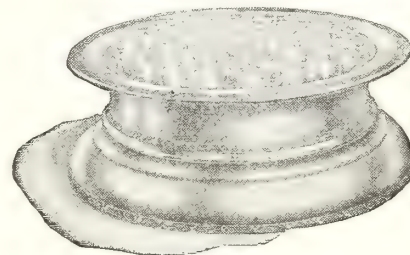
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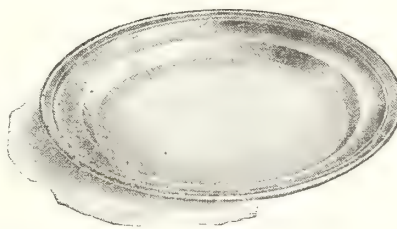
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(Continued from Page 7.)

In each of these cases we have the consonants J H V H, which is the original Hebrew word Jehovah.

In the four gospels there are 35 parables and 35 miracles.

Students of the Bible, as well as students of the times, see many signs of the culmination of the struggle of good with evil. The Bible points more than once to "perilous times" in the last days, when men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, etc., having a form of godliness, but denying the power thereof. This is a dark picture, yet it well describes much that we find in the world and in the Church of God.

The sad feature of the present period in the history of man is the general apathy and blindness, not to say indifference, of the ministry and Christian leaders. Wherever we look, in every

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Church there is the spirit of indifference, the willingness to let things go, if the defenders of that view will let them alone. Like a plague, this spirit is spreading. It is seen in the preaching of the day, in the life of the Church, and in the literature that is coming from the press.

The spirit of the Laodicean Church possesses us, and therefore we may look for the judgment of that Church to be pronounced upon us.

Dr. Patton was never an alarmist. With the prophetic eye of old age, he saw into the future, and he called upon the Church to prepare for battle. The battle is coming, and the question for every man is, "Where shall I stand?"—*Presbyterian Standard*.

PERSONAL EVANGELISM.

A pastor of a large Methodist Church in the North, who is a very successful evangelistic pastor, gave this report of a revival campaign a few years ago:

"Among the 213 received into the Church was a man seventy-nine years old. He was won by my walking into his house of his seventy-ninth birthday and telling him God had sent me for his soul. All a-tremble, he called out, 'Mother, Mother, the preacher says he has come for my soul. Mother, you know our house has always been the home of Methodist preachers, but this is the first one that ever came for my soul.' God got it that day. A few weeks ago the phone announced this man was dying, and urged me to come quick. Standing by his bed, he pulled me down and whispered with his failing breath, 'I could not die without thanking you again for coming for my soul that day.' Many are waiting for us to come after their souls this year. We can have them if we will go after them. 'Where there's a will, there's a way.'"

But we must remember that personal evangelism is something that concerns laymen as well as preachers. The early Christians were all evangelists in practice. After hearing Billy Sunday preach, a prominent banker said to a friend, with deep emotion:

"Last night I went to hear Billy Sunday. He said there were some people who considered themselves Christians, but if they should get to heaven they would have a lonesome time of it. They would not find a friend or other person there to welcome them for whose salvation they had been responsible. I am one of that class. If I should go to heaven today I could not find a person there whom I had asked to become a Christian. But if God will permit me to live another week, I promise you there will be those whom I have asked to accept Christ and to meet me in heaven."

A rich banker, but a spiritual pauper! Alas! how many there are like him! But he was true to his pledge, became an enthusiastic personal worker, and many heard the call to a Christian life. "He that winneth souls is wise."—*By H. H. Smith*.

WHY MISSIONS?

The terrific responsibility of America implies the necessity of sharing if she is to save herself from sordid materialism. Possessing some \$400,000,000,000, or one-third of all the wealth of the world, and nearly half of its gold supply, having passed through the war from a debtor to a creditor nation, with the world owing us some twenty-five billion dollars in foreign debts and investments, so that they must pay us a million dollars a day on our debts and a billion dollars a year on our investments, the responsibility of a land that once held "the moral leadership of the world" is as great as our wealth and power.

Are we to become like, Babylon or Rome, sordid with materialism, or to save ourselves and

others as we share with the world? Meanwhile, we defeat legislation designed to abolish child labor or rebuild our slums at home, and say, "We do not believe in foreign missions" abroad. Are we to become the Dives among the nations, the Shylock who demands his full pound of flesh from others, or the Good Samaritan of a needy world? Whatever may be the want of the world, do we not need missions to save our own souls!

The present need of the world can only be met by the sharing of knowledge and privilege implied in missions. We are here speaking not of imposing a doctrine, which no man has a right to do, but of sharing a life.

The need of Africa today stands stark before us. Witness the brilliant Albert Schweitzer, the

young philosopher, theologian, and musician of Germany, a versatile Leonardo of our modern renaissance and one of the outstanding men of this generation, mastering modern medicine, to go out to share his life in the heart of darkest Africa. Writing, "On the Edge of the Primeval Forest," sent by "the fellowship of those who hear the mark of pain," he says, "physical misery is great everywhere out here—millions and millions live without help or hope; doctors should go forth to carry out among the miserable in far-off lands all that ought to be done in the name of civilization, human and humane. Sooner or later this idea (of missions) will conquer the world, for with inexorable logic it carries with it the intellect as well as the heart."—*Missionary Monthly*.

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OBITUARIES.

MARKS.

Sister Anna Marks, born August 20, 1858, and died April 6, 1929. She professed faith in Christ in early life and joined Christian Chapel Church, in Chatham County, and remained there until the organization of Bethel Christian Church, Wake County, of which she became a charter member.

She was married in 1889 to Richard Marks, and became the mother of four children—Dora Marks, Durham, N. C.; Mrs. Helen Johnson and Mrs. Vada Sanderford, both of Wake County, and Herman Marks, who died in childhood.

Sister Marks was a most consistent and faithful Christian woman. These virtues won for her the highest esteem of all who knew her. Though sorely afflicted for many years, she remained strong in the faith until she fell asleep in Jesus. Funeral services by the writer.

J. E. FRANKS.

RUSH.

Mrs. Margaret Rush, wife of Samuel Rush, was born January 9, 1868, and died April 20, 1929, at the age of 61 years, 3

months, and 11 days. Sister Rush was a faithful member of Palmyra Christian Church. She was a good Christian woman and highly respected by a large circle of friends.

She is survived by two splendid daughters, her husband, one brother, two sisters, and an aged, blind father. Funeral services were held at the United Brethren Church, in Edinburg, and interment in

the town cemetery, April 22, 1929. She will be greatly missed in the home, the Church, and the community.

A. W. ANDES.

Use the Bible in the morning before the cares of the day begin; use it to enter into communion with Christ, to make contact with the Eternal. So will the soul be fed and made strong.—Anon.



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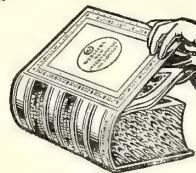
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NUMBER 20.

THE SUN'S OBSERVATORY

By REV. STANLEY C. HARRELL.

BURDENS MAY BECOME BRIDGES.—

An ant was carrying home a bit of straw, and came to a crack in the rock it was crossing. The little ant tried in different ways to get its burden across and finally decided on a plan. It put one end of the straw down at the edge of the crack and then pushed it till it reached the other side, then walked across on his burden, making it a bridge. All the burdens that we bear may in time become bridges which will carry us over to the other side if we bear them faithfully.—*Sel.*

THE MARVEL OF RADIO.—

William Eveleigh, writing for the *Christian Herald* from Cape Town, Africa, cites the following quotation, which he states was taken from a leading South African newspaper: "The Sunday afternoon concerts from KDKA (Pittsburgh) and WXAD (New York) which are heard here on Sunday evenings at 11 o'clock, seem to be coming over very well at present. The organ recital from KDKA is always delightful, and Dr. Cadman's address from W2XAD is well worth listening to." Mr. Everleigh adds this comment: "Is Dr. Cadman aware, I wonder, that members of his congregation live in South Africa? Of him it may be truly said, 'His line is gone out through all the earth and his words to the end of the world.'"

MEXICO FOR SOCIAL BETTERMENT.—

Though the Federal government of Mexico has been fighting for its life during recent months, the question of social improvement has not been lost from the national program. The success that has attended the Federal forces has virtually crushed the revolution. And now comes President Portes Gill with the announcement of a move to suppress the indulgence in alcoholic liquors.

The plans as outlined are along educational lines. Alcohol is one of the deeply entrenched evils which Mexico has to face. The government is planning to acquaint the nation with the evils which liquor brings, not only upon the drinker but upon the entire social organization. It looks toward the creation of a strong public sentiment against the organized liquor industry. The only direct effort against the saloon is the restriction against opening additional places where liquor is to be sold, and the restriction of saloons near public gathering places. The program also provides for efforts to provide wholesome entertainment and sports, especially for youth who might be attracted to drink, in the absence of suitable recreational facilities.

BOOKS AT A LOWER PRICE.—

Time, the weekly newsmagazine, recently carried this news item: "Albert and Charles Boni, shrewd Manhattan publishers, announced last week the formation of a 'Paper Book Club.' Ob-

ject, to sell twelve new paper-bound books per annum for \$5." We are not acquainted with the Boni publishing firm, nor do we know the type of books which they plan to publish. But we have been hoping for some time that some one would do for the publishing world what Henry Ford did for the automobile world, viz: place the price of books within the reach of the average family income. We are not acquainted with the conditions that maintain in the work of publishing books, and we are not attempting any suggestions as to how the cost of books may be reduced; but we are convinced that the average book lover is not blessed with an unlimited income, and that in recent years the steadily mounting cost of books has been rather appalling to many readers, who find a keen joy in the possession of the books that they find most worth while.

If it is possible to reduce the cost of books, we believe that it will not only make it possible for the confirmed reader to buy more books, but that it will serve to materially and constantly increase the number of book readers.

WITNESSING POWER.—

Toyohiko Kagawa, Japan's flaming Christian evangelist and social worker, bears the following testimony: "I am a captive of a missionary. I was converted through contact with the Christian personalities of Dr. Meyers and Dr. Logan. Before I had read the Bible fully, my living in their homes had convinced me of the value of the Christian life. We need more missionaries."

Kagawa might well have added that everywhere there is an urgent need for just such Christian lives as was responsible for his conversion. The real power of Christianity is the Spirit of Jesus Christ manifested in the lives of those who profess to be His followers. The greatest apologetic for Christianity has always been the lives of those who are living close to the Christ. This fact has been forced anew upon our consciousness by the testimony of missionaries, who declare their work is meeting its most severe obstacle in the contact of the people whom they are endeavoring to reach with those who are supposed to be Christians, but whose lives do not manifest the Spirit of the Christ. Here in a land that is nominally Christian, we are subject to so many cross-currents of influence that we cannot so clearly discern the hindrances. But wherever there are individuals or Churches whose influence is telling mightily for the kingdom, it will be found that back of that influence is an exemplification of the Spirit of Jesus.

STRAINING AT A GNAT.—

A Federal court in Brooklyn, N. Y., recently completed the trial of a most unusual case. Mrs. Mary Ware Dennett was on trial under the charge of sending obscene literature through the United

States mails. Mrs. Dennett is fifty-three years of age, a mother and a grandmother. The literature which the jury declared by verdict to be obscene was a pamphlet which Mrs. Dennett had written fourteen years ago. The pamphlet bore the title "The Sex Side of Life." It was written to instruct her two sons, then thirteen and nine years of age, in the facts pertaining to sex. The article in question was first printed in the *Medical Review of Reviews*. The editors of the medical journal suggested that it be printed in pamphlet form. It had been approved by a large number of social and religious leaders, and for ten years had been widely circulated by the Y. M. C. A. and other religious organizations. Some time ago Mrs. Dennett mailed a copy of the pamphlet to a Virginia woman. It was the mailing of this copy which led to her arrest, trial, and conviction. It appears that the court decided the question at issue by having the pamphlet read to the jury and having the jury decide as to its obscenity, the court refusing to hear the testimony of those who had approved the distribution of the pamphlet. The jury brought in a verdict of guilty, and the judge imposed a fine of \$300. Mrs. Dennett declared that she would go to jail rather than pay the fine.

VALUE OF AN EDUCATION.—

Dr. C. G. Glenn, compiling statistics gathered by the Alpha Kappa Psi Fraternity, has fixed the value of education as it determines the earning capacity of the individual. The figures represent the findings gathered in 7,369 reports in which every State in the Union was included. Dr. Glenn, who is superintendent of the Birmingham, Ala., schools, states the findings in the following manner:

"The untrained man, with only an elementary education, goes to work at fourteen. He reaches a maximum income at forty-five, earning on the average less than \$1,700 a year. His total earnings from fourteen to sixty are about \$64,000.

"The high school graduate goes to work at eighteen, four years later, and passes the maximum of the elementary-trained man in ten years. He rises steadily to his own maximum at \$2,800 at fifty, and then falls off to about his forty-year average. His earnings from eighteen to sixty total about \$88,000—just \$24,000 more than that earned by the elementary-trained boy. This indicates that each of the four years of a high school boy's life is worth \$6,000 to him.

"The college graduate goes to work at twenty-two. By the time he is thirty-one, his income equals that of the high school graduate at forty, and continues steadily to rise. Total earnings from twenty-two to sixty is approximately \$144,000. The \$56,000 above the high school graduate figure represents the cash value of a college education, making \$14,000 for each of his four-year term."

NOTES-PERSONALS

Rev. G. D. Underhill, of Elon College, N. C., preached at the First Christian Church for the pastor last Sunday morning. His theme was "Faith," as presented in the general epistle of James. His audience seemed well pleased and spoke well of the sermon.

Has your Church taken the missionary offering yet? If so, did it reach its full quota, and did each one do his or her best to help reach it? Some have done their best and reached the quota. Out of fairness to these, and to this great and fundamental enterprise of the Church, every Church should do its best.

THE SUN's editor was recently with the pastor, Rev. J. Fuller Johnson, in a service at Hank's Chapel, Chatham County, N. C. This, one of our oldest Churches, has recently completed a beautiful and ample new Church, and the expectation is to dedicate the building at an early date, as nearly all indebtedness is paid.

Remember that God is building His kingdom on earth through the self-denial of those who are to live in that kingdom. Unless we practice self-denial for His sake, we are not following Him into His kingdom. "If any man will come after me"—after Him, where? Why, into the kingdom He is building. We can't follow Him into His kingdom unless we practice what He practiced and commanded us to practice—self-denial.

We had a very sweet and attractive Mothers' Day service at our local Church. The decorations were beautiful, and the music was just splendid. A capacity crowd heard our pastor, who preached an inspiring sermon, using as his subject "The Glory of Consecrated Motherhood." We appreciate our pastor and enjoy his excellent sermons. Our young people are deeply interested in their society, and are doing a fine work.—E. M. R., Dendron, Va.

Dr. W. T. Walters, Everett, Pa., writes: "The Mt. Union Christian Church, near Everett, Pa., will be rededicated May 19th. The Church has recently added new Sunday School rooms, a kitchen, steam-heating plant, circular pews, cathedral windows, a new floor, and other improvements. All this was made possible by a gift of \$6,000 from Mrs. S. W. Kegg, who is one of the faithful and loyal members of the Church. At the request of the congregation, the pastor will preach the dedicatory sermon and formally dedicate the Church."

President Hoover, addressing the Associated Press, New York City, April 22nd, said that "crime is the paramount problem of our nation and the dominant issue before the American people. We are not suffering merely from an ephemeral crime wave, but from the subsidence of our very foundations." It would be difficult, indeed, to get stronger words with which to characterize conditions as they obtain in the United States; especially when one takes note of the crime that flaunts itself in the very face of the law and the government.

Rev. H. C. Caviness, beloved and consecrated pastor of First Church, Portsmouth, Va., writes May 8th: "We are in the midst of a great effort here. Last week the men and women of my Church won 81 decisions for Christ and the Church, and are continuing the work in the homes

of the city this week. We began a series of meetings here Sunday, with A. R. Brothers, Raleigh, N. C., preaching, and Harry Clarke, of Chicago, a great soloist and director, leading the music. We expect to continue two weeks. The blessings of God are being poured out upon us and a great spiritual awakening has come."

Rev. F. C. Lester, chairman of the Board of Christian Education, Southern Christian Convention, Waverly, Va., writes: "Last week's CHRISTIAN SUN states that Miss Angie Crew is to be at Elon Summer School. This was our hope, but Dr. W. P. Minton, our Foreign Mission Secretary, writes that it is so near the sailing date of Miss Crew for her return to Japan that it will be impossible for her to attend the summer school. Dr. Edwin E. White, who is to be present, is a man of unusual and delightful personality, is a member of the Congregational Church, and, though at present in a pastorate in Tennessee, he was secretary of the board of missions." He is an author of note and will be heard with great profit by those who attend the summer school at Elon.

Rev. C. E. Gerringer, Wakefield, Va., feels much encouraged in the work of his field. On April 28th, he was able to report that all notes on the parsonage, which the Churches he has charge had built at Wakefield, has been paid. "The people have sacrificed in order to pay these notes at a discount. Wednesday night, our prayer-meeting was in charge of Mrs. J. R. Revell, who put on a sunshine program, with 'Service' as the subject. There were a number of solos, duets, and choruses, and the program was enjoyed by a large audience, who pronounced it one of the best given lately. Burton's Grove Church is to add a new roof to its building, and Barrett's new roof and two Sunday School rooms to its plant." We felicitate Bro. Gerringer and his good people in these evidences of improvement and progress.

We regret to report that Rev. H. W. Elder, Richland, Ga., who, because of a paralytic stroke, was incapacitated for ministerial duties nearly two years ago, is no better and is now staying with his daughter in south Georgia. Out from Richland, Bro. Elder, in his active days, was interested in a small rural Church, Red Hill. Rev. G. H. Veazey, the present pastor, writes of this Church: "They have recently repaired their building and have put in a good organ and plenty of song books. The Sunday School is just organized, with about fifty pupils. The outlook at this Church now is quite promising. They have extended me an unanimous call to serve for the rest of the year. The people are very enthusiastic about the work, and I feel that Red Hill will be a live, active Church again in the near future." There is no better comment to be made, or compliment to be paid, to a previous worker than a successful revival and prosecution of the work which he carried on. When we develop the work begun by a predecessor, we help to complete his own life, carry joy to his heart, and add new stars to his crown. Bro. Veazey is also serving and is much encouraged with the work at Rock Springs, a rural Church out from Roanoke. This was the old home Church of the late lamented and beloved Rev. C. M. Dollar. In this Church Bro. Veazey sees signs of renewed life and activity, and feels encouraged, and "of course, the work at Roanoke, Ala., continues to move along nicely. We have just organized our men and boys of the Church, and enthusiasm is running high. We have adopted a set of by-laws, meet twice a month on Wednesday night after the first and third Sundays. Our loyal and wide-awake layman, Bro. V. E. Kitchens, is president of this

Men of the Church organization, and Corbin Wal-drop, a high school boy, is secretary. Our dues are 50 cents a month." While it is not a men's or boys' missionary society, it is organized for the purpose of interesting men and boys in all the work of the Church.

MOTHERS' DAY PROGRAM.

The rostrum of the Sunday School auditorium was decorated with beautiful flowers and potted plants of many varieties. The classes reassembled. "When Love Shines In" was sung, accompanied by the orchestra.

The class of young women, Mrs. Viriden, teacher, was seated on the rostrum. This class had been requested to furnish the program for Mothers' Day at First Christian Church, Richmond, Va., May 12th. Rev. G. D. Underhill was first introduced to the school, and spoke on "Christian Education." His remarks were appropriate and well received. The program follows:

Reading—By Mrs. Viriden.
Instrumental Solo—"Home, Sweet Home," by Miss Burgess.
Readings—By Mrs. Fleming.
Solo—By Mrs. Wilkins.
Reading—By Mrs. Woodward.
Song—"Mother's Treasured Memories," Class.
Talk—By Dr. Ryan.
Song—"Can We Forget," Class.
Reading—By Mrs. Liggett.
Song—"The Home Light," Class.
Reading—By Miss Shelton.
Instrumental Solo—"In the Sweet Bye and Bye," by Miss Burgess.

The program was well rendered, and the thanks of the school were tendered. Dismissal by pastor.

FATE OF NEW IDEAS.

Gathered from various sources is the following collection of paragraphs telling of the origin and reception of some of the things which we now accept as very common-places:

The first bananas shipped to England could not find a buyer and had to be thrown into the sea.

When Coryate brought from Italy the first fork seen in London, people who were still using their fingers at the table received him with inextinguishable laughter.

When spectacles were first introduced, under the auspices of the Royal Society, they were called "immoral" because they made things appear in an unusual or false light.

When printed books came in, they were regarded as a barbarous Teuton innovation and had to be sold as manuscripts because of the prejudice against printing.

Bathtubs provoked the majority into denunciation of them as "extravagant and undemocratic," and special taxes were even imposed to discourage their use.

Lebon, the discoverer of illuminating gas, died in ridicule, because he believed in a lamp without a wick.

Galvani was jeered at as "the frog's dancing-master," and they put Daguerre into an asylum for saying that he could transfer the likeness of human beings to a tin-plate.

Jouffroy, an inventor of steamboats, passed away in poverty after spending all his money in "vain attempts to change the habits and thoughts of people."

When railroads first began to function, Stephenson was branded as an ignorant quack.

And it is within the memory of some that our newspapers carried the headline, "Langley's Folly Flies," in describing an airplane experiment.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

MOTHERS' DAY SERMON.

"When Jesus saw His mother . . . He saith, Woman, behold thy Son."—John 19: 26.

While flowers, red and white, are worn on Mothers' Day, let it not be forgotten that the cross is a more emblematic symbol of motherhood than the flower. It is evident that the story of the cross is enacted in every good mother's life every time she walks into the dark valley of the shadows to give life unto her child. Just as Jesus of Nazareth lay down His life for His friends, so Mother lays down her life for her children. And for all of these sacrifices, her children often forget to rise up and call her blessed. They overlook her wonderful love and close their ears to her ever-living gospel, which daily she preaches by words and good deeds.

John graphically pictures the mother of Jesus standing by the cross on which her blessed Son suffered. When He saw her, he said, "Woman, behold thy Son." The text suggests two impressive thoughts for our meditation on this Mothers' Day. It reveals motherhood from the standpoint of the cross, and it portrays the cross from the eye of motherhood.

"When Jesus, therefore, saw His mother" standing by the cross He saw more than a mere heart-broken mother. More than a woman of sorrows, more than His best friend and companion, He saw in her an imperishable type of Divine love. He realized the ancient saying of the rabbis, that "God could not be everywhere, so he made mothers." And at the foot of the cross Jesus saw in His own mother the everlasting love of God. While through His tears he regretted to know that she was looking upon the most horrible tragedy the world ever beheld, He rejoiced that she had not forsaken Him. Her very presence made His suffering easier, for He knew that she, standing near the cross, was sharing with Him the burden of the sin of the world.

Unfortunately there have always been some mothers like Jezebel of old, whose lives did not ring true, but they are few; however, the world has always been blessed with untold numbers of godly women like the mother of Jesus who stood near the cross. Mothers like the loyal Hannah, who gave her son Samuel to the Lord, are a benediction to the world. One can never estimate the worth of such a mother. Think for a moment of what Methodism would have missed had it not been for the faithful mother of John and Charles Wesley. Indeed, one sees in the Christian mother the foundational stone of love such as rules the world. A love and loyalty which takes her even to the foot of the cross for the sake of her child.

While the mothers of today are women of achievement and are interested in the welfare of human society, politics, industry and education, let it not be forgotten that no single achievement in any field of civilization is greater than that of the simple ministry of motherhood. Yet, how strange we are in overlooking the virtuous deeds of our mothers! Seldom do we place her picture on the front page of the newspaper; instead, we bow to her sons whose achievements we admire. The world sees the successful business man; God sees back of his career the love of a mother. It is most natural that Lincoln would see in the background of his life the sweet face of his mother, even at the height of his success as a great President. He was thinking of her love and loyalty

when he exclaimed, "All that I am or ever expect to be, I owe to my angel mother." Edison declared, "My mother was the making of me; she was so true, so sure of me, that I felt I had some one to live for—some one I must not disappoint." And the great American evangelist, D. L. Moody unhesitatingly said, "All that I have ever accomplished in life I owe to my mother." Benjamin West said, "A kiss from my mother made me a painter."

A recent copy of a British magazine stated that three members of Parliament declared they owed more to their mothers than any other person. One of these men happened to be Mr. Lloyd George. When at Princeton Seminary, a professor asked the young ministerial students, "How many of you have praying mothers?" it is reported that one hundred and fifty men leaped proudly to their feet.

When we remember how human nature often runs to extremities, it is not at all strange that so large a part of Christendom should worship the Virgin Mary, for she was indeed the queen of mothers! Even though the gospel narratives give little of her life and works, we know that she stood by the cross on which her Son was crucified. As He looked upon her, "the cross saw in motherhood" a love that passeth all understanding. He saw a devoted mother that had pondered all the things of the angel of the annunciation in her heart, a woman who had cared for Him, and when on one occasion He tarried behind and talked with learned men in the temple, she had returned in search of Him—so true had she been to Him that He could well say with the angel, "Blessed art thou among women." He saw in her a strength and power that had upheld Him in time of trial. So may we this Mothers' Day see in her more than a mere woman, but rather a kinship to God. Remember how she stood by the cross of Jesus—think how your own mother stood by your side.

The story is told that a little boy who had just learned to walk, but who was not very steady on his little feet, was tied to his mother's apron strings and advised that when he stumbled or attempted to fall, he could pull himself up by her apron string. And the child did as he was told, and all went well, and the mother sang as she went about her work. Day by day the child grew taller, and one day he desired to go out into the great woods to play and see things for himself, but his good mother said, "Not yet, my little man, you are not strong enough yet; just yesterday you stumbled and would have fallen had it not been for this string about your waist. Wait until you are stronger; then you may go." And the mother sang as she went about her work. But one day the door stood open and the little fellow saw the appeal of the trees and flowers, the mountains and rivers, and he ran toward the door, the apron string snapped, and he was gone. As he ran on and on, farther and farther from his home and his mother, and as the end of the apron string dangled behind, he exclaimed, "I never knew my mother's apron string was so weak." And the mother ceased to sing as she went about her work.

One day while the little man was climbing a dangerous mountain cliff, he stumbled and, because of a misstep, fell over a precipice, and as he was falling into the fathomless abyss, behold, something caught upon the edge of a rock and he was held dangling over a deep gorge. He put his hand out and found it was his mother's apron

string, and he cried out, "Ho, ho, I never realized how strong my mother's apron string was until now." And he pulled himself upon a solid rock and went onward toward the purple mountains which in the distance were piled high against the sky.

Just as the cross saw these wonderful characteristics of motherhood, so through tear-stained eyes motherhood viewed the cross, in answer to the exclamation, "Woman, behold thy Son!" As she looked upward, she saw more than tragedy, more than the flesh and blood of her Son. She saw in His suffering what every true mother would like to see in her children. She saw purity of life.

Jesus had remained unspotted from the world. He was sinless. He was pure. Now that death was near, she feared not, for she hears Him say, "Thy will, not mine, be done," and "Father, into Thy hands do I commend my Spirit." The Man of Galilee had been faithful and true in all of His undertakings. He had left nothing undone, and had busied himself going around doing good. All these things He was enabled to do, because He was pure in heart and was in constant touch with God.

Two theological students passed along an old-clothes street in London one day. One of them saw a suit of clothes swaying in the breeze just outside a second-hand store. He exclaimed, "There is a splendid text for a sermon to young men." Look at the sign on the suit—"slightly soiled and greatly reduced in price." And so it is that young people become slightly soiled by seeing an unclean show, attending an unclean dance, reading a coarse book, and allowing themselves to indulge in dishonest and lustful thoughts—they become just slightly soiled, but when it comes to being appraised by Him, they are greatly reduced in value and price. Life has lost its charm and strength; they become a party to the great mass of shop-worn stock of the universe.

There is a great loss in being slightly soiled; but there is power in purity. Think of the words of that gallant old knight, Sir Galahad, "My strength is as the strength of ten because my heart is pure." The man who has a pure heart has the strength of ten average men. One might reverse the statement and say, "My weakness is as the weakness of ten because my heart is impure." It was Shakespeare who said, "A heart unspotted is not easily daunted." The apostle Paul said, "Whatsoever things are pure, think on these things." And to his young friend Timothy he wrote, "Keep thyself pure."

It is the desire of every mother to see her children live pure lives. Let us resolve on this Mothers' Day that we will ever honor her by a life of purity, that will not only bring honor to her name but add happiness to our own lives.

THE SUN LETTER.

The Young People's Missionary Society of the Waverly Christian Church sent us a nice list of renewals for THE SUN this week and one new subscriber. We appreciate this and wonder why more of our Young People's Societies or Women's Missionary Societies do not take advantage of this opportunity to help us increase the list of SUN subscribers, and at the same time help themselves.

We are looking for quite a number of clubs of five new subscribers for \$7.50 during the month of June. The 1st of May we lacked 233 new subscribers being to the three thousand mark. We have added nine new ones and dropped four. So we have gained five, which pushes us up to within 228 new subscribers to reach the goal by June 1st. "Help us!" is the cry.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

TRAINING FOR WORLD FRIENDSHIP.

John Wesley said "The world is my parish." In the day of John Wesley, the popular mind did not grasp the meaning and significance of Wesley's words. Even in our day we are reluctant to comprehend, much less practice, the wisdom of that sage in this regard. Many of us still think only in terms of serving, or helping, those around about us. We have hardly yet learned that we are world citizens and that we can cultivate even a friendship and a favor for those located remotely from us. More and more are we trying to grasp the idea, we laymen and preachers, that what happens in one part of the world affects the other part, and that there is but one kind of man, viz: mankind; and one race of men, viz: the human race, and that all are made in the image and likeness of God our Father. Those books that treat of the world as one and of humanity as being world-wide, are becoming more and more frequent and, at the same time, more understandable. Authors and publishers are thinking in world terms and are giving us lessons to learn in world friendship. It was such spirits as John Wesley who pioneered in the thought that the world is our parish. Whether we be preachers, teachers, farmers or manufacturers, we are a part of the world, and the world as a whole enters into our thinking and into the make-up of our profit and loss, our weal and woe.

Ina Corinne Brown has written a matchless volume, and the Cokesbury Press, Nashville, Tenn., has published it in splendid form for \$1, in which the idea is set forth and tremendously expounded that if we are not in training for world friendship, we should be, and, since we should be, the author of this volume undertakes to show how we may be and may have this training in world friendship.

CHRISTIAN SUN readers, who would love their own Church better and serve their own commun-

ity to better purpose, should read this exceedingly illuminating volume, for the author sweeps out from Church and community into the wide, wide world and points out specifically and most definitely how we, through our community and through our social groups and Churches, may take the whole world for our parish and really make a contribution of helpful service to that parish, and so become in our thinking, in our attitudes and activities, citizens of a world. Miss Brown opens her book with a quotation from Victor Hugo: "There is one thing more powerful than any army with banners, and that is an idea whose time has come." She then shows historically that just three hundred years after Columbus had sailed to find a new world, twelve humble men sat in a village parlor in England and bound themselves together in a society with what was then the preposterous purpose of propagating the gospel in heathen lands. Five months later two missionaries, with their families, set sail on the perilous journey to India. The idea of the modern missionary movement had been born, and this idea was more powerful than any army with banners because its time had come. Quoting James Russell Lowell's stanza:

"New occasions teach new duties;
Time makes ancient good uncouth.
They must upward still, and onward,
Who would keep abreast of Truth."

The author shows new occasions have thrust new duties upon us, and that the only way we of our day can perform our tasks and meet the obligations that our duties force upon us is to be upward and onward since the whole world has begun. The following paragraph in the opening chapter of this engaging book will reveal the foundation on which the whole frame-work of this remarkable volume is constructed:

"There is the story of the little boy who was sent to call his grandmother to breakfast. Although all the rest of the household were stirring, he found her still asleep. He pulled on the bed-covers and shouted excitedly, 'Wake up, Grandma; the world's begun!' Today the world has begun and is moving with dizzying speed. There was a time when changes were apt to come slowly and gradually. We had time to get adjusted to new ideas. Time still renders ancient good uncouth, but it no longer takes years to do it. It happens almost overnight. Great changes in world conditions have been happening rapidly since the war. Recently they have changed with such rapidity that a few weeks suffice for a complete change of policy.

For the most part, the local Church seems to be unaware of the effect of these changes. Many leaders are continuing their efforts on the assumption that the missionary situation is not radically different from what it was ten years ago. They are proceeding with the same policies, following the same methods, putting on the same appeals. Apparently there are still too many Church members who have not realized that the world has begun."

J. O. A.

THE WAY OF FAITH.

"Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, Solomon in all his glory was not arrayed like one of these.

"If, then, God so clothed the grass, which is today in the field and tomorrow is cut down, how much more would He clothe you, O ye of little faith? Seek not ye what ye shall eat or what ye shall drink; neither be ye of doubtful mind. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

And this is the way of faith. It leads by way of self-denial straight to the kingdom of God. Faith had a long way to go when our Lord was talking of it so vigorously. It has come a long way since then, and yet has far to go; but it has accomplished so much in the world that it should grow stronger with passing generations. Christ had a very small flock. He could gather them about Him, and they could all come within the reach of His voice and then not make a large congregation. Even then, He warned them "fear not, little flock." That congregation has grown into multitudes and millions, and its representatives are going to all parts of the earth. And they are attacking all the problems and difficulties of sin and unrighteousness in the world. Verily, they had that faith even as a grain of mustard seed, and are removing mountains. And yet there are mountains still to be moved. The way of faith is a long way and a narrow way and a hard way. The fact is, it is too long and hard and narrow for many, very many, to walk therein.

Despite the fact that the little flock has multiplied and has done more monumental things since Christ gathered them about Him than any other group that ever gathered on this earth, strange as it may seem, there are yet thousands who are faithless and will not believe. Some doubt the wisdom and the propriety of missions, of carrying the gospel, or trying to carry it, to fields afar, and to the millions who have not had it. To justify their faithlessness, they will heap all manner of abuse and falsehood and slander upon the project and the program. They forget the words of our Lord, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The children of faith are walking the narrow way of faith, a hard way and a straight way, into the kingdom of their God.

There are those who call themselves Christians who want to see and know just the individuals, the human beings, whom their money is to reach and help. They are willing to contribute something to help individuals and enterprises with which they are familiar and whom they may see and know, and from whom they may get some thanks and praise or gratitude; but so far as carrying out their Lord's commission is concerned, which was His supreme challenge to faith, they prove faithless here and go against the belief and the command of their Lord. They interpose their unbelief and seek to justify their faithlessness by declaring that they do not believe in missions. It seems not to occur to these faithless ones that they are putting up their belief against the belief of their Lord, and they are putting their faithlessness against His faith and His promise.

Is it any wonder that our Lord Himself said: "Nevertheless, when the Son of man cometh, shall He find faith on the earth?" It is by faith that we are saved, and it is not of ourselves but by the grace of God. It is against the faithless ones that the anathemas of Scripture are pronounced, and it is for the faithful ones that the reward is promised and through whom salvation is to come to the world. "This is the victory that overcometh the world, even our faith." And the Spirit spake, through John, saying, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). The one great reason why many do not believe in and contribute to missions is because they are faithless and unbelieving. J. O. A.

"CANNED" SERMONS.

The *Woman's Home Companion*, of good repute and wide circulation among the good women of the land, recently sent what it pleased to call a "sermon expert" throughout the land, who was to sample the sermons that he heard North, South, East and West, and report his conclusions with

recommendations. This "expert" takes himself rather seriously, and with what appears to be a straight face, and candid conviction, he recommends in all seriousness the following five suggestions:

1. That the average minister be relieved of the necessity of sermon-writing.
2. That the task be assigned to men and women who are conspicuously able to perform it.
3. That each denomination solicit and pay for an annual supply of the finest sermons that can possibly be written.
4. That the number selected be sufficiently large to permit a wide choice of subjects by the local pastor.
5. That each minister select the kind of sermon that best suits the needs of his particular congregation, and deliver it on Sunday, either by reading it or by committing it to memory.

This reminds one of John Ruskin's recommendation to colleges and schools in giving exercises to their pupils. Ruskin said that the most economic and efficient method of giving students complete exercise was to lay them on a table, get a huge rolling pin and flatten them out by the rolling process, as a baker rolls out dough for the pie-crust. He said this would not take so long, and it would be a wonderful saving from employing "coaches" and training men in gymnasiums. Moreover, it would guarantee that every nerve and muscle in a person thus flattened out and well rolled on a table would get its proper exercise and treatment.

Then, commenting on his own recommendation, Ruskin said the only difficulty he could see in his theory was that students and others who were to take exercise were osseous—had bones in them that might not yield readily to this treatment—but why raise one objection when there were so many arguments for the sake of economy and efficiency in behalf of this theory? Why should one single objection overthrow a theory that had so many points in its favor? Still, students and others who must take exercise go on having bones and keep on employing such methods as experience, study, actual facts, justify and demand.

The "sermo nexpert" for the *Woman's Home Companion* has left out a fact or two in his reckoning. The world is still made up of persons and personality that still count. Unless one is to have the personality and the message from the heart and soul of the minister, then his preaching is vain and our worship is but a mockery. Moreover, from of old, God has spoken through the mouth and with the tongue of His servants. "Thus saith the Lord," is the biblical method of conveying the message of life to the hearer. Peter preached on the Day of Pentecost and the Spirit descended upon his hearers. God spoke through the individual presence and personality of Peter on that day. There is no record from that day, nor before that day, till this good hour where God has spoken through "canned sermons." The Spirit of God uses a person who is conveying the Word of God to do His work of redemption and salvation, and there is no substitute.

The sermon over the radio may comfort and cheer and prove a blessing to the one who cannot go to Church; reading the sermon or hearing the sermon read of another is likewise a blessing and a benefit to all who will read and give heed; but neither these nor any other device of man can take the place of or substitute for the message of the man of God in the house of God on God's holy day. The trouble with this "sermon expert" for the *Woman's Home Companion* is that he leaves out of reckoning the power of personality and the power of the Holy Spirit speaking through the person to persons. And here is the one fatal objection to all of his beautiful theories which will count for naught, because all go to pieces, as beautiful theories often do, when they come in

contact with the hard, stubborn facts of experience. The theories of man always fail, and should fail, when brought in contact with the eternal truths of God. J. O. A.

CHRISTIANITY AND EDUCATION.

Christianity is the only religion that ever undertook to educate along other lines than in its own cult. Buddhism, for example, undertakes to perpetuate and to teach only the religion of Buddha; Mohammedanism, only the religion of Mohammed, or the Koran. Outside of their own religious books and propaganda, no other religion ever undertook the work of enlightening the mind, instructing and building up the whole person and developing a system of education. On the other hand, Christianity has, through the centuries, especially since the rise of Protestantism, founded and fostered schools, colleges and universities. The greatest universities in our own, as in other Christian lands were founded by Christian men and groups, in order to give the most liberal education under the guidance of Christian teaching and precept. Harvard, our oldest university of first rank, was founded by ministers of the gospel, and is named for a minister, Rev. John Harvard. Yale University was founded by preachers of the gospel, and her first trustees were preachers, the object being, first of all, to give Christian instruction and leadership and guidance.

Christianity has always felt the need of Christian education, of teaching and instruction in all that pertain to truth, and the promotion of truth, under the leadership of Christian men and women. The majority of college students in America today are in those institutions founded and fostered by the Church. True to the Founder of our faith, Jesus was Himself the great Teacher, and those about Him called Him Teacher and realized in Him knowledge and truth, learning and life.

Education of the right sort, and truth, when discovered or revealed, do not lead us from Christ but to Him, and instead of making atheists and agnostics should make and will make true, loyal and devout Christians. "Come," said Jesus, "and learn of me." And in another place, He says, "I am the way, the truth and the life."

The more learning we get and the more knowledge we have, if of the true kind, we are brought closer to Him and become more like Him. The world has nothing to fear from Christian education, but all to hope and to desire; it is Christless and godless education that the world has to fear, and is a threat and a hindrance to progress, to life and to salvation. J. O. A.

WHAT WAS THE WORLD WAR ABOUT?

We are not so very far yet from the World War, in which millions of human beings lost their lives and billions of treasure were consumed. Even at this close range, however, it is doubtful if one in a thousand of us could tell what that war was about. A recent writer says: "No great book has been written about the World War; and I doubt if there ever will be one. You can't have a drama when you can't find out what it was all about. I came closer to the war than most Americans, having seen both sides at close range. But I do not know what it was about." Possibly not one soldier in ten thousand of those who fought in the war could tell you today what it was about. Isn't the same true of many other wars that have destroyed human life and developed human hatred?

Withdrawn a short distance either in time or space from war, one discovers with difficulty what it was all about. We see from the papers that they are fighting down in Mexico, shooting and being shot at, but we doubt if many Mexicans,

much less Americans, could define clearly what it is all about. Napoleon I looms large on the page of the world's warriors, and every student of history runs up with him and his wars time and time again. We are told that during his wars the flower of France was cut down, and her best young men went to untimely graves, but where are those who can tell us now what it was all about? One may wade through Gibbons' "Decline and Fall" of the Roman empire (six monumental volumes, engaged almost solely with war and death and the destruction of property and of State), but it is doubtful if anybody now can tell us what it was all about.

Isn't this a comment on human frailty, on the indulgence of hate and the habit of killing and of murder, under the name and guise of war? The United States, we were recently told by the Secretary of the Treasurer Mellon, is spending enough on war, past, present and prospective, to put a Church and school-house, in a brief period, within easy reach of every man, woman and child on earth. When will we learn that the way of the Prince of Peace is the way of economy as well as of righteousness and of truth? J. O. A.

FEELING AND THINKING.

Feeling and thinking are the two main elements in human experience. Feeling begins before thinking, and no doubt continues after thinking ceases. Primitive peoples are controlled more by feeling; advanced civilization is controlled more by thinking. Religion is controlled more by feeling than by thinking; business is controlled more by thinking than by feeling. Home is controlled more by feeling; the State, more by thinking. Marriage based on thought is usually a failure; when based on feeling, which is love, it is happier and more lasting. The best results follow agreement between the head and the heart. When the heart and the head agree, it is usually safe to many and to accept Jesus Christ as Saviour.

The Bible seems to emphasize the value of feeling in the building of character: "Keep thy heart with all diligence; for out of it are issues of life" (Prov. 4:23). "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment" (Eccl. 8:5). The heart recognizes, distinguishes, perceives, as well as the head; and its judgments are as accurate as the brain. Religious feeling is safer than thought. Feeling is in the field of the moral and spiritual; thinking is in the field of the mechanical and artificial. Music comes out of the soul of man; Machines come out of his brain. Religion comes out of the heart; mathematics out of the head. Love is in the heart; thinking is in the brain. The best or the worst in man is his feeling, not his thinking. It takes both to make the normal man. Jesus not only felt, but He thought. He was a teacher as well as a Saviour; but the greatest thing in the life of Jesus was His love for man. "As the Father hath loved me, so have I loved you: continue ye in my love" (John 15:9). It was feeling that controlled Jesus Christ when He wept over Jerusalem and when He prayed on the cross, "Father, forgive them, for they know not what they do" (Luke 23:34). The best in man is his feeling toward God and man. A consciousness of sin is a feeling; a consciousness of regeneration is feeling; love is a feeling. The greater of these two elements is feeling; but they act and react on each other and make the best of companions in the building of character. Jesus asked the Pharisees, "What think ye of Christ?" (Matt. 22:42.) Jesus said to Simon Peter, "Lovest thou me?" (John 21:16.) Jesus wants to know that we think of Him and love Him, too. W. W. S.

CONTRIBUTIONS

SUFFOLK LETTER.

May 5th and May 8th were red-letter days in the Suffolk Christian Church. A Kernahan visitation evangelistic campaign had been conducted for two weeks in Tidewater Virginia, including Norfolk, Portsmouth, Newport News, Hampton, and Suffolk; and on May 5th, members were received into all the Churches of these cities. A survey was made and that was followed by personal workers from all the Churches, selected by the pastors, and instructed by Dr. Kernahan, of Boston, or his agents. This embraced two major points of contact: to get members holding membership in Churches outside of these cities to transfer their membership to the Church of their choice, or, if not already members, to make a definite decision for Christ and be prepared to unite with the Church of their choice on the Sunday following the close of the campaign. All the Churches co-operated in this work and cards were provided for names and addresses, so that the harvest could be gathered in a Christian way and in the spirit of unity. So far as learned, there was no friction, no jealousies, and no failures. The army of workers that made the survey and then followed that up with earnest and faithful effort, to win Church members outside and new members to Christ and the Church, not only had success but a new spiritual experience and joy in working to win souls to Christ and the Church.

The result in the congregation of the Suffolk Christian Church was the addition of 109 members to the roll on Sunday, May 5th—71 by profession of faith in Jesus Christ, and 38 by letter of transfer from other Churches. It is too often the case that members move from one place to another and fail to carry their letter of transfer to the Church where they reside and often attend. They move everything they have except their Church membership, and that is as important as their chairs and beds. It was a great day to see this large number take the vows of the Church, and most of the new converts receive baptism by sprinkling. A few will be immersed. At this day of the reception of such a large number of members at one time, pastor H. S. Hardcastle announced that on Wednesday night there would be an informal reception and welcome of the new members by the members of the Church. This was held on Wednesday night, May 8th, when 300 people assembled in the main Sunday School room and enjoyed a fine program of music by male and female quartets, a solo by Mrs. Telza Miller, and a reading by Mrs. I. W. Johnson. City pastors were present and added a word that sweetened the occasion. After these exercises the people were invited to the Fellowship Hall, where ice cream and cake were enjoyed by all through the personal generosity of J. M. Darden, always so thoughtful and so willing to help others.

W. W. STALEY.

FRANKLIN, VA.

The Franklin Christian Church has just closed her first visitation evangelistic campaign, which was conducted in a most effective manner by Dr. R. C. Helfenstein, former Secretary of Evangelism of the Christian Church, and at present pastor of People's Church, Dover, Del. The plan of enlisting for the kingdom was found to be a most joyous experience by all of the campaigners. Men, women and children were instructed to do this work during the first week of the meeting, and during the latter half many of them busied them-

selves in the great work of "winning one for Christ."

Franklin has an unusual distinction, in that it is estimated that about 95 per cent of her residents are affiliated with some Church. From a list of forty non-Church members, we were enabled to secure twenty-five decisions for Christ and Church membership. This campaign sought decisions for Christ. Some of those who signed decision cards will join other Churches in our town. There were twenty-five reconsecration pledge cards signed by Church members who decided to renew their pledge to Christ and His Church.

Dr. Helfenstein delivered a series of excellent sermons in addition to his fine work in training the personal workers for the campaign. His messages dealt largely with the subject of vital Christianity as related to Church members. He is a man of magnetic personality and wide experience; a traveler and a scholar; but foremost a man of God.

Our Church has been spiritually blessed by his work with the pastor and people. Love and goodwill, co-operation and harmony were so upheld as fundamental principles of the Christian life that all of those who came within the sound of his voice were led to a higher plane of living.

JOSEPH W. FIX.

LONG'S CHAPEL.

Last Saturday and Sunday, May 4th and 5th, we held our second quarterly meeting at Long's Chapel. There was good interest in both services. On Sunday, the audience was large and very attentive. There were visitors from High Point, Greensboro, Elon College, Burlington, Graham, Haw River, Mebane, Durham and surrounding community. Rev. R. A. Whitten was with us and preached at the morning hour, and the pastor at the afternoon hour. Bro. Whitten gave us a very thoughtful and helpful sermon. Following the sermon, the Lord's Supper was administered. It was a very impressive service. The Church building, grounds, and cemetery were in fine shape. The Hopedale orchestra and Rev. H. A. Welker and some of his Church singers were present and rendered helpful service. Our Church organist, Mrs. H. A. Jeffries, had charge of the regular Church music, and Bro. B. F. Blanchard led the song service.

The Sunday School, under the superintendency of Bro. J. W. Barrett and his excellent co-workers, is certainly doing good work. The entire school is to be highly commended for its faithfulness and efficiency. The school was reorganized in April, 1925, with an enrollment of sixty. The enrollment is now 110. The average attendance for 1925 was 44; for 1928, the average was 74. The present Church membership is 150. The superintendent of the school exhibited last Sunday a chart showing the growth in enrollment and average attendance since the reorganization in 1925. It was a very gratifying presentation.

P. H. FLEMING.

FINANCIAL PHILOSOPHY.

To his very young friend, David Copperfield, Mr. Micawber, always in debt and always expecting something to turn up to get him out of debt, gave this advice: "Annual income twenty pounds, annual expenditure nineteen nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds nought and six,

result misery." The trouble with Mr. Micawber was that, like some other philosophers, he never could manage to reduce his philosophy to practice. So he lived in misery. But he still survives in a very large family of descendants of various complexions but all showing the hereditary trait of their progenitor, always spending more than they get, and always working out the inevitable consequence of misery.

It seems a disease in certain people to owe more than they can pay. And yet, unlike diseases, it does not usually make the victim immune. He recovers from the first attack, but instead of being safe thereafter, he is soon down with another attack. Finally he becomes a chronic debtor, and the last state of that man is worse than the first. He doesn't even know he is in debt. He thinks the world owes him—a living.—*Methodist Protestant*.

RADIO AND CHURCH-GOING.

Dr. Charles R. Brown, former dean of the Yale Divinity School, in opening a series of Lenten noon-day services under the auspices of the Greater Boston Federation of Churches, speaks in his own inimitable way of the relative value of sermons over the radio as compared with Church attendance.

Listen to this great preacher:

"The difference between listening to a radio sermon and going to Church is the same as the difference between calling a girl on the telephone and spending the evening with her.

"Most persons who tune in on radio sermons are religious quitters; doubtless some of them think they are doing God a favor by listening in, but they are of no positive good in the community.

"The Bible does not say that God so loved the world that He telephoned down the good news. He sent His only begotten Son to die.

"Among religious quitters, Dr. Brown cited students whose 'new independence made them forget early training, mature persons the light of whose spirituality has been dimmed by riches and the cares of the world, and those numerous individuals who are too lazy to readjust their religious concepts to changed conditions.'"—*North Carolina Christian Advocate*.

ATTENTION.

Editor THE CHRISTIAN SUN:

As a member of the Christian Church and a worker for Oak Grove Christian Church, I am appealing for help in this hour of need. Remember in St. John 14:14, the Scripture says, "If ye shall ask anything in my name, I will do it."

We, as a small group of members, are badly in need of a Church building for worship. The building is so dilapidated that something must be done. Our members have responded beautifully, but we still need more funds in order to complete our house of worship.

Will greatly appreciate your kindness in inserting this in THE CHRISTIAN SUN for all members of other Churches who are interested in the Lord's work for a contribution to help us with our building fund.

May the Lord bless our work and give us an abundant harvest. Again I thank you for this favor. All pledges and donations should be sent to Waverly Parker, secretary-treasurer, Oak Grove Christian Church, Sunbury, N. C.

Very sincerely,

MRS. W. K. PARKER.

Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

OUR JUBILEE YEAR—EASTER TO EASTER.

"IN HIS STEPS."

Sunday, May 19 (Mark 7:31): "Seeking Seclusion."—Jesus' desire to be alone with His disciples and His journey with them through the lonely hill country to the coasts between Tyre and Sidon was broken by the answered prayer of the Syro-Phoenician woman for her daughter's healing. This miracle made Him known again and made quiet and retirement impossible in that country. So Jesus leaves the country with His disciples and goes across the northern foothills to the coasts of Decapolis, which was the land of the "ten cities" extending from the region of ancient Damascus in Syria on the north to Perea on the south, and west of the Sea of Galilee. This was new country to Jesus and his little band of followers, and it was possible that they could find seclusion here that He might teach them the things of the kingdom which they so misunderstood and which they needed to know.

Monday, May 20 (Matt. 15:29): "Up Into a Mountain."—Matthew tells us that He "went up into a mountain," and also that He "sat down there," which is after the manner of a teacher of the times. Up in the mountain and away from the towns and the crowds, He had an ideal setting in the beautiful spring weather of Palestine to intimately give to His disciples that which was on His heart for their preparation for the coming days. It was another setting like the Sermon on the Mount, when Jesus first brought the twelve together to prepare them for discipleship. Now He is to prepare them as apostles to go forth to establish the kingdom of His name.

Tuesday, May 21 (Mark 7:32): "An Intrusion."—But "He could not be hid" in Decapolis, as "He could not be hid" in the coasts of Tyre and Sidon. A deaf and dumb man was brought up into the mountain fastness by his friends, who besought Jesus to heal him. He faced again the same difficulty of publicity and defeat of His plans. If He healed this man it would bring hundreds more to Him and make impossible again His teaching and training plans, which were now uppermost in His mind.

Wednesday, May 22 (Mark 7:33-35): "A Secret Healing."—The record plainly shows that Jesus is determined, if possible, to avoid the publicity that healing will bring to Him. His heart responds to the need, but He sees the difficulty as He takes the afflicted man apart from the curious crowds which were beginning to gather and heals him in secret.

The record of the miracle goes into the detail of the healing and of the feeling of Jesus as "He sighed" and showed not only His deep concern for the man, but his concern for the work which was on His heart and His own weariness, as He made the man both to hear and to see again. He cannot deny His help to one in such need, but He heals him in secret, that multitudes may not again crowd His hours with healing and hinder His teaching ministry.

Thursday, May 23 (Mark 7:36): "His Command Disregarded."—Not only did He heal the man in secret but He commanded him and his friends to "tell no man" of what had happened. He must attend to that for which He had come into this mountain fastness, and not be disturbed and turned aside to curious crowds and healing.

But they utterly disregarded the wish of Him who had befriended them and who had answered their prayer for their friend's healing. They begin to publish it and the "more He charged them, so much the more a great deal they publish it." They were so joyous that they refused to be obedient, and their enthusiasm brought disturbance and defeat to the one who had been their best friend in trouble.

Friday, May 24 (Matt. 15:30, 31): "The Crowds Gather Again."—The disobedient friends of Jesus brought about just what Jesus knew would come of such acclaiming Him as the Healer. The multitudes begin to gather again, bringing with them their lame, blind, dumb, maimed "and many others," and laid them down at His feet and His tender heart could not refuse them, "and He healed them all." Privacy now in Decapolis was impossible, and He gives it up and goes whole-heartedly into healing all who come until the air resounds again with praise and glory to the God of Israel from the wondering multitude.

Saturday, May 25 (Mark 7:37): "Returning Popularity."—Again the "common people" who follow Him and see His miracles are filled with His praises. There was no time in this year that Jesus might not have had the crowds with Him. They persisted in His being their popular hero, even up to the triumphal entry into Jerusalem and in spite of all the discouragements He presented to them. He sought to be alone, but they continually and insistently followed Him whenever they could find Him. It was not until He had gone farther still into the wilds of the country across the Jordan that they did not follow Him and He was able to gain the seclusion which He sought.

Jubilee News.

The spirit of the Jubilee Year is shown in the Holy Neck, Va., Christian Church, Dr. N. G. Newman, pastor. He writes that their generous Easter offering for missions was "the beginning" of what is planned to give for the kingdom this year. Suffolk, Va., began with a thousand dollar offering for Easter, to be supplemented each month by additional gifts for the extension of the kingdom.

These Churches, together with Everett, Pa., and Covington, Ohio, and Albany, N. Y., and others have caught the vision, and realize that this 1900th anniversary is not to be celebrated by some one big "stunt," but should be the beginning of a larger work which should be wrought into the life of the Church for its enrichment and for the extension of the kingdom of God on earth.

Milford, N. J., Christian Church, Rev. E. C. Hall, pastor, gave over a Sunday morning to the

consideration of the jubilee year of the Church, and the Illinois Central Conference held three simultaneous sessions at different points on May 12th to introduce the jubilee year to its constituency.

ANCIENT MISSIONARIES.

(Read in a missionary meeting, Roanoke, Ala., by Mrs. G. H. Veazey.)

Many people think the mission cause is of recent development, not more than two or three centuries old. Some people think of the disciples of Christ and Paul as being the most ancient.

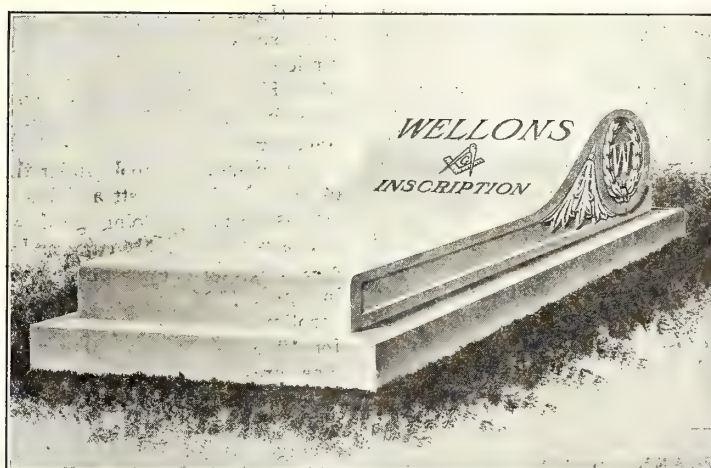
Let us take up the Old Testament and search for the most ancient missionaries that we have any record of. They were not called missionaries in those days, but when we study their lives and their achievements we find that they were only missionaries; because they were carrying the knowledge of God to those who knew Him not. Ever since God has had faithful sons and daughters in the world it has been His will that they should make Him known to those who knew Him not.

When we think of Abraham as he obeyed God when He called him to "Get thee out of thy country, . . . unto a land that I will shew thee: . . . I will bless thee, . . . and thou shalt be a blessing"—we think of an ancient and very great missionary. The people to whom Abraham was going to cast his lot with did not know the God of Abraham, and it was God's plan that they should have a chance. "By faith, Abraham obeyed." There were many men living in Abraham's day, but we know of only a few. We know about this great man because he was a man of God and obeyed.

Missionaries were not trained and sent out by a Church or society then as they are now; neither did all of them know what their mission should be, but God's plans have always succeeded.

Joseph did not know that God's hand was in the shameful act of his brothers when they sold him a slave into Egypt, but he proved to those heathen people what the power of God meant in an individual life. Even the king was made to realize the power of God in Joseph's life after

(Continued on Page 14.)



Monument to Rev. J. W. Wellons, D. D.

The above cut represents the proposed monument to be placed at the grave of Rev. James Willis Wellons, D. D. Besides this, the plot is to be inclosed with a granite curbing and posts. The combination presents a most attractive design. Elaborate lettering is to be placed on the monument. Already the fund has been started. The cost, completed, is to be \$865. Will you send your contribution to Mrs. L. E. Carlton, treasurer, 414 North Lombardy Street, Richmond, Va.?



MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

CAN THEY AFFORD IT?

It has been nearly a year now—a full, long twelvemonth—since our Southern Convention decided that whatever our Churches and Sunday Schools and people would give to missions must be sent in directly, and not to the Conference treasurers. It was thought then that such a plan would stimulate all Churches and Sunday Schools and individuals in the Church to do more for missions, when they understood just when and what they were doing. And yet there are scores of our Churches and Sunday Schools, and even quite a few of our pastors, who seemingly have done nothing whatsoever for missions, have made no report about missions, and have made no contribution to missions.

We wonder if such pastors, Churches and Sunday Schools can afford it? The main business, the fundamental object, of a Church is to be missionary, to give the gospel to others, to help enlarge the kingdom. When a Church, a Sunday School, or a local congregation spends all of its money on itself it is following a suicidal policy and prevents its own growth and development. This is true, according to the Word of our Lord, who said: "For whosoever will save his life shall lose it, but whosoever will lose his life for my make, the same shall save it." This applies to the Church and to the group of individuals as well as to any individual in the Church or group. A Church may be selfish, though it may be a refined selfishness, and this it cannot afford to be if it is to live and to grow.

Some of our Churches and pastors took immediate steps to readjust themselves to the decision of the Convention and have been working to that end, and this means growth and power to such Churches and pastors. Many, however, are ignoring the most vital matter that pertains to their Church and to the denomination. We wonder if these pastors and Churches have given this matter due weight and consideration. As this writer said so often before Conferences, and has repeated in these columns, nothing in the present situation and under the ruling of the Convention is so deadly and dangerous as inactivity and unconcernedness. For a pastor or a Church to do nothing means paralysis and death in that congregation, so far as missions and kingdom enlargement are concerned.

We know full well that there are people in every Church who will give something to missions if given a chance. We do not believe that a pastor and officials in a Church have the right, or can be justified, to keep silent in a matter so vital and essential to Church life and growth. Christians in every Church should certainly be given an opportunity, a pressing and an urging opportunity, to do something for missions, to do something to build up the kingdom of their Lord, to do something to give the gospel to others, to do something in the name and for the sake of their Lord.

J. O. A.

GIVING GLORY TO THE LORD.

The psalmist linked giving glory to God with giving offerings in His name and for His sake. "Give unto the Lord the glory due unto His name: bring an offering and come into His courts." When we bring an offering to the Lord of that which costs us something, we deny ourselves and thereby give glory to God. Many would-be worshipers are willing enough to "sing glory to God" and to shout loud enough "glory to God," for all that is easy and costs us nothing but a little phys-

sical effort at the time. When we take of our hard-earned money, that which has really cost effort and energy and sacrifice and saving, we are then making an offering pleasing to the Lord and one that gives glory to Him, because it means something to us to thus deny ourselves.

Our Saviour said, "Where your treasure is, there will your heart be." What our dear Lord wishes is our heart and the devotion of our heart, but He fails to get this from many of us, because we are not willing to put our treasure in the Lord's service and give it in the name and for the sake of our Lord. As long as praise costs us only words and pleasing songs and delightful utterances, we do not give much glory to God, and we certainly do not get much joy for ourselves. True, we cannot buy God's favor. He does not ask it, but He does ask for our heart and the devotion thereof. But He knows full well that one of the most subtle sins of the soul is that of covetousness, and love for money, and what money can buy, and the only way He has of bringing us to overcome this spirit of covetousness and anxiety for gain and for getting is to entreat us to come into His courts with an offering, that we may glorify His name by giving our hearts with and through our gifts.

J. O. A.

THE MAIN BUSINESS OF THE CHURCH.

When we talk of saving people from hell or getting them to heaven, our talk falls on deaf ears. When we speak of the terrible need somewhere, our hearers remember that article they read about missionaries not being needed any more. When we talk of the horrors of heathenism, somebody remembers those good things in the non-Christian religions. When we appeal to Church loyalty, the liberal is not interested in propagating denominations, "making Baptists out of Buddhists and Methodists out of Mohammedans," while somebody else objects that he has heard of the breakdown of denominational lines on the mission field and he is not interested if the Churches there cannot be kept true to the faith (meaning as his denomination interprets it).

What is the trouble, and what is the answer? Does it not lie in our having left the missionary task to the mission boards and the missionaries? Is it not true that for the most part we have thought of missions as a side issue rather than the main business of the Church? And has not interest in the missionary enterprise been considered somewhat as an optional affair? At best, we were expected to give our money and let the folks who were paid to do that job settle the questions that arose. Unconsciously, missionary leaders have tended to stress those things which would arouse sympathy or pity and bring in the largest returns of money and interest. There was no intention of keeping the Church in the dark. Rather, it was due to our habit of leaving the problems to the boards and the missionaries. Nobody saw the danger. And so we find a great gulf fixed between the Church at large and the missionary enterprise as it is. If we are to save the situation, we must go to work in earnest to bring these two together for the sake of both. The Church must come to see that her main business and reason for existence is to establish the kingdom of God. She must see that the missionary enterprise is a vital and essential part of this task. And she must see the task as it is—too big, too magnificent, too important, to be treated as a side issue instead of the chief business of every Christian. Then we must help the Church to understand the

complex situation which we face today. And in the spirit of Christ, in unlimited love, humility, and self-forgetfulness, we must seek to make this many-sided world of ours the place a Father of love would have it be—a fit habitation for all His children.—*From Training for World Friendship, by Ina Corinne Brown.*

MISSIONARY OFFERINGS.

WEEK ENDING MAY 11, 1929.

Sunday Schools.

Previously acknowledged	\$3,105.63
Holland, Va.	18.00
Palm Street, Greensboro, N. C.	5.40
Mt. Auburn, Manson, N. C.	3.43
Shiloh, Bennett, N. C.	1.00
Hines Chapel, McLeansville, N. C.	1.91
Graham, N. C.	1.38
Zion, Moncure, N. C.	3.00
Sanford, N. C.	2.91
Damascus, Chapel Hill, N. C.	1.46
Piney Plains, Cary, N. C.	1.20
Hopedale, Burlington, N. C.	1.25
Vanceville, Tifton, Ga.	1.00
Concord, Timberville, Va.	2.16
Linville, Va.	8.46
Liberty (Vance), Henderson, N. C.	4.00
Turner's Chapel, Sanford, N. C.	3.20
Pleasant Ridge, Guilford College, N. C. ...	1.83

Total \$3,167.22

Individual and Church Collections.

Previously acknowledged	\$5,731.45
Mt. Carmel, Walters, Va.	66.26
Big Oak, Eagle Springs, N. C. (add'l)	4.50
Pleasant Grove, Bennett, N. C.	5.25
Antioch, Harrisonburg, Va.	121.50
Barrett's, Wakefield, Va.	27.00
Salem Chapel, Walnut Cove, N. C.	13.67
Plymouth, McCullers, N. C.	32.00
Miss Blanche Penny, Whiteville, N. C.	25.00
New Hope, Harrisonburg, Va.	26.00
First Christian, Portsmouth, Va.	60.00

Total \$6,112.63

Mountain Work.

Previously acknowledged	\$ 369.40
Liberty (Vance), C. E. S., Henderson...	5.00

Total \$ 374.40

Summary.

Previously acknowledged	\$28,313.44
Sunday Schools, regular	61.59
Individual and Church collections	381.18
Mountain work	5.00
Grand total	\$28,761.21

Thanks to one and all who are helping. Every dollar sent in is gratefully received. Every Church, we trust, will take the offering.

J. O. ATKINSON,
Mission Secretary.

ARE WE HIS DISCIPLES?

When we go back to Jesus we find that to Him the one supremely precious things in the universe was human personality. "I am come," He said, "that they might have life and have it more abundantly." And his "they" included all men. Trite as it sounds to say it, it is hard for most of us really to believe that all human personality is as important as we ourselves are. Whatever we may admit in theory, we have a hard time really believing that it is as important in the sight of God that a Hindu, an African, a Chinese, or a Turk shall have the abundant life as it is that it shall be our portion. Yet if Jesus made any distinction at all, it was in favor of the poor, the despised, the down-trodden, and the neglected. If there is any doubt in our minds that He counted

personality of major importance, we have only to look at the way He spent His time, those to whom He gave His attention. To Him nothing was of any value except as it served the highest ends of personality. Nothing was right that degraded or hindered the highest good of personality. And His goal for all personality was the abundant life, the richest, the fullest life possible for every one. It is this purpose of Jesus', rather than anything He said, that gives us our missionary motive. What constitutes this abundant life in Him? Stanley Jones has summed it up as "an adequate goal for character; a free, full life—God." Can we find any higher good than that? Is it not what we ourselves desire in our highest moments? Then, is it not what we should seek to share with all the world?

How can such a motive be optional? How can it be other than the supreme purpose of the individual Christian and of the Church to make the achievement of Christ-like character, a free, full life, and God, possible to all men everywhere? How can we follow Christ without caring for the things He cared about? How can we be His disciples without sharing his purpose? If human personality was supremely precious to Him, it must be so to His followers. If He wanted the abundant life possible for all men, then we must share His purpose of making it so.—*From Training for World Friendship, by Brown.*

THINGS MONEY CAN'T BUY.

A friendly visitor, Mr. J. A. Spender, has recorded this as his opinion of us: "The majority of Americans seem to be convinced that if only they stick to business, everything else will cure itself."

This accords with a recent utterance of Chief Justice Taft. He was questioned as to "the most disturbing element in our national life." Replying, he declared it to be "the materialistic philosophy which places wealth and worldly success ahead of every other consideration in life."

Who today cares for the things that money cannot buy? Everybody cares for some of them—sunlight, air, health. But we are thinking of the spiritual commodities in which the Church especially deals. Who cares for them? Faith, hope, love, ideals of brotherhood that reach across seas and racial divisions. Who cares enough about social justice to be willing to suffer for it?

It is the chief business of the Church to care for these and to train a race of men and women who will put them above everything else.

Modern salesmanship knows how to multiply human desires and make people buy things they didn't know they wanted. All the resources of skill and careful training are called into play to teach men how to turn this trick, which, after all, is of very questionable benefit to society.

Everybody can be made to want the things that money can buy, and to work early and late to get the money with which to buy them.

It is not an easy time in which to press the value of the things of the spirit upon men whose hearts are filled with what the Chief Justice calls "the lust for wealth."

We must help to create a sane mind in those who are so deeply immersed in business and worldly pursuits that they will come to care supremely for the things money cannot buy. For only so can the Church come anywhere near fulfilling its mission as the saviour of society from the decay of a material civilization uncontrolled by spiritual ideals.—*Western Christian Advocate.*

RADIO AND RELIGION.

Now that the air is crowded with programs on every conceivable subject, the question arises as to what extent religious organizations are using this marvelous discovery to reach the listening mil-

lions. The annual report of the committee on religious activities to the advisory council of the National Broadcasting Company gives some interesting figures and suggestions on this subject. The report, written by Dr. Charles F. MacFarland, general secretary of the Federal Council of Churches, presents figures and programs to illustrate the number and quality of religious services given during the past year, and now being broadcast by the Church organizations.

The committee itself is composed of a Protestant, a Roman Catholic, and a Jew; the duty of each is to confer with representative groups of his own faith and with officers of the National Broadcasting Company, in order to arrange for religious programs for each faith. The Protestant Churches have two representative bodies—Federal Council of Churches and the National Religious Radio Committee, the latter representing federations in various parts of the country.

The report shows that the religious programs each Sunday are sent out over the National Broadcasting Company stations, together with many special services on other days. During 1928 there was a series of summer services, including a radio Church service and twilight devotionals. At Christmas a joint program was given by Protestants and Catholics.

The recommendations of the committee call for the broadcasting of a series of "great messages on religion," given by representative men of the three religious faiths; for news reviews of religious happenings similar to those now given on politics; and a request that religious programs include nothing of a non-religious character. These recommendations are being considered by the National Broadcasting Company and will probably be included in future programs.

Judging by the number of responses received from the invisible audiences, the religious programs were eagerly welcomed in all parts of the United States and in foreign lands. These responses, especially those from "shut-ins" and hospitals, revealed how the radio services ministered to the spiritual needs of the multitudes who cannot go to Church.—*Nashville Christian Advocate.*

INDIAN POPULATION.

The Indian population of the United States is roughly estimated by the Department of the Interior at 350,000 persons. Of this number, about 225,000 are in some respects wards of the government. They are located in twenty-four States, and there are something over a hundred jurisdictions. The larger groups of this Indian population are located in the States of Arizona, California, Minnesota, Montana, New Mexico, North

Dakota, Oklahoma, South Dakota, Washington, and Wisconsin, with considerable groups in Idaho, Kansas, Michigan, Nebraska, Nevada, Oregon, Utah, and Wyoming. The government has responsibilities also in connection with groups of Indians in North Carolina, Mississippi and a few additional States.

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Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

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Elon College, N. C.

THE MISSION BOARD, INC.,
J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson VIII—May 26, 1929.

GOD'S LAW IN THE HEART.

GOLDEN TEXT: "Thy word have I laid up in my heart, that I might not sin against Thee."
—Psa. 119:11.

LESSON: Jeremiah 31:1-40; John 1:17; Hebrews 8:7-13.

DEVOTIONAL READING: Psa. 119:9-16.

Personal Responsibility.

Jeremiah can be said to have discovered the individual. He gave a new emphasis to personal responsibility. He insisted upon every man giving an account of himself to God. He rescued the individual from the mass. And in doing this, he makes a distinct advance in real religion.

Before Jeremiah's time, they had a proverb to the effect that the fathers had eaten sour grapes and the children's teeth were on edge. This idea had its background in the family and the tribal form of society and of government, and it had been carried over into national life. According to this theory, the responsibility for the sins of one generation was placed upon a previous generation. It was, of course, a rather convenient working principle. It would be so much easier on a man's conscience if he could "pass the buck" so far as personal responsibility for sin and punishment were concerned to those of his previous generation. It was just another way of disclaiming the personal responsibility involved in sin. People do it today. Talk with them about their failures and their sins, and they will tell you that heredity, environment, circumstances, companions are responsible for their sins. As a matter of fact, the thing started a long time ago, for when the voice of the Lord God called in the Garden of Eden, Adam said it was the woman who caused the trouble, and the woman said it was the serpent. When Ahab meets Elijah, he asks, "Art thou he that troubleth Israel?" To which Elijah instantly replies that it was Ahab himself who was troubling Israel.

Now, Jeremiah puts the responsibility where it belongs. He said that there is a personal and individual factor in sin. Other factors and forces may, and do, enter in, but every normal man knows that when he commits sin, it is the "I" that did it. It seems that there might be a little more preaching and teaching along these lines today. There is a tendency to lose sight of the individual in the mass. He needs to be extricated and helped to see that he, personally, has access to God and is personally responsible to God.

Inner, Vital Religion.

Jeremiah saw not only the personal factor in religion; he saw also the real nature of religion. At its best, it is not a matter of forced obedience to external laws, but the matter of a right spirit within. Out of the heart—the heart as used in the Bible usually refers to the intellectual, moral and spiritual center of life—are the issues of life. For Jeremiah as for Jesus, the important and the essential thing was to have the right spirit within a man. If a man has the spirit of God in his heart, at the center of his thinking and his feeling and his willing, he does not have to bother much about external laws. Here again Jeremiah makes a distinct advance in and contribution to religion. The important thing is to have the right spirit. That, of course, is the reason why Jesus

insists upon the "new birth." Being a Christian is a rather difficult thing under any circumstances, but it is impossible unless one has had created and released within him the spirit of Christ. Let a man keep his heart right through the grace of Jesus Christ and his conduct will take care of itself.

All this, of course, has a practical implication for Sunday School teachers. There are those who think that the main, and in some cases the only, function of the Sunday School is to teach the Bible, to impart a knowledge of the Bible. As a matter of fact, mere knowledge of the Bible does not insure right conduct. A man may know the Bible by heart and be a rogue and a rascal. The primary thing is to create right attitudes and to develop right habits. Knowledge is a means to an end; not an end in itself. The chief passion of our teaching should be to awaken and quicken within our pupils, by the grace of God, a new spirit. Knowledge, of course, helps, and is necessary. But to instill ideals, to develop attitudes, to stimulate right activity is the ultimate goal of teaching and preaching.

Then, too, one can see that this truth has implications for parents as well as for Sunday School teachers. The Sunday School teacher cannot begin to do all the work. The home must co-operate by furnishing a wholesome atmosphere, by presenting in concrete form the proper ideals, by fostering and encouraging the proper attitudes, and by stimulating right conduct. Everything should be done to keep alive and to give expression to the spirit within our children.

It should go without saying that this principle of religion as an inner, vital principle has a direct implication for all of us as Christians. If religion is a matter primarily of spirit, then every effort should be made to keep that spirit alive and functioning. Man cannot live from the standpoint of spirit by bread alone. The man who habitually neglects public services of worship and personal practices of devotion is quenching the spirit. Contact with and obedience to Christ are absolutely essential to a vital spiritual life, which is the heart of religion. Let all those who read these lines check up on themselves as to what they are doing in any vital way toward keeping alive and healthy this essential spiritual quality of life.

CHRISTIAN ENDEAVOR.

Sunday, May 26, 1929.

TOPIC: "How Have Missionaries Been Effective Leaders?"—Matt. 4:12-25.

Some Bible Hints.

Personal daily consecrated life among the people is effective leadership (v. 13).

New knowledge makes a man a leader. People look up to the person who tells them new and convincing truths (v. 16).

The missionary's work is to change the people's minds. "Repent!" Do things differently. Get a new attitude to life (v. 17).

Missionaries must get helpers and train them for leadership. Even Christ could not save the world alone (vs. 18, 19).

Suggestive Thoughts.

Missionaries have led in education. China, Japan, India, Africa owe their educational systems to missionaries. Paganism is darkness; Christianity is light.

Missionaries have led in health-knowledge.

Hospitals, clinics, sanitation are part of their work.

Missionaries have taken the lead in industry in some lands. They saw that no people can rise in character and achievement until some sort of economic independence is provided. The gospel calls for work.

Missionaries are responsible for the emancipation of woman in not a few lands. In India and China, what freedom woman enjoys is rooted in ideals implanted by missionaries.

A Few Illustrations.

There are people today who blame missionaries for being the cause of China's revolution, not knowing that this is a great compliment. The work of missionaries is to awaken people.

Livingstone opened up Africa. He was a missionary leader preparing the way for trade and the Church. An open Africa is the result of his statesmanship.

John B. Paton led the cannibals of the South Seas out of paganism into light. Their changed life goes directly back to his work. Without him they would have been cannibals still.

Missionaries have taken the lead in reforming China's written language. Very few could read the difficult sign language. A Christian Endeavor missionary translated the New Testament into a new script which any one may learn.

To Think About.

What have our Church's missionaries accomplished?

How have our missionaries helped the homes of natives?

How can we help our missionaries?

UNFAIR?

Opponents of the national origins clause of the immigration act of 1924 are rallying their forces for a last-minute attack against this legislation before it becomes effective on July 1st, in accordance with the proclamation of President Hoover.

The attempt may be made at the special session of Congress to have the clause repealed or again postponed. When the question is asked as to what possible contention there could be against the system proposed under the national origins clause, the answer is immediately given that it discriminates against some of the countries—the Irish Free State and Germany are usually pointed out—cutting down their quota of immigrants, while it greatly increases that of Great Britain.

What are the grounds for this contention? It is true that under the temporary system of basing the quotas upon 2 per cent of the alien population of the 1890 census, the Irish Free State, with a population of approximately 3,000,000, is allowed 28,567 immigrants into this country annually, while Great Britain, including England, Scotland, Wales and Northern Ireland, with a population of nearly 50,000,000, is allowed only 34,007. Under the national origins system, the portions are more in accordance with the respective populations of the two countries: the Irish Free State being allowed 17,853, and Great Britain 65,721. Yet, even with those figures, the former, with about one-sixteenth the population of the latter, is allowed nearly one-third as many immigrants. Is this unfair to the Irish Free State? It would seem, in view of the comparative populations, that there is a discrimination against Great Britain.

Under the national origins provision, Germany's quota is reduced from 51,227 to 25,957. Under the present quota, Germany contributes nearly one-third of the total number of immigrants, whereas it is estimated that only about one-sixth of the population of this country is of German origin. As for Italy, her quota is increased about 2,000 under the origins quota. Even with this increase, Italy, with a population of

nearly 40,000,000, is allowed only 5,802 immigrants annually.

Those are some of the main distinctions between the present quotas and the quotas that will become effective under the national origins clause. It is regrettable that there will be a slight decrease in the number of immigrants allowed from the Scandinavian countries and a slight increase from Southeastern Europe, but when it is taken into consideration that the total number will be reduced by approximately 11,000, the change will not make a material distinction.

LETTER TO A YOUNG PREACHER.

By G. STALEY HUNT.

Class of '28.

Respectfully dedicated to the Ministerial Association of Elon College.

A line to you, my preacher friend,
Your patience quite forbearing,
Perhaps may find it in a trend
Of sympathetic sharing;
For in this thing that we call Life
We find so much abusing,
So much of toil and envious strife,
We have no time for musing.

Ofttimes the world may think you wrong
And call you weak and narrow,
But trials only make one strong
And fit for things that harrow.
So patient be with those who sneer,
And kind to those who doubt you,
For doubt gives birth to quaking fear,
And sneers are made to rout you.

Rejoice with those whose hearts are light,
And mourn with those who're weeping;
You're in the warfare for the right,
And time will do the reaping.
But in this fight against the wrong
Think not 'tis single-handed,
For mighty hosts, in deed and song,
With you are interbanded.

To woo success, don't think you needs
Must lower your holy station,
Nor sacrifice the lowly deeds
For greater estimation.
Though fame may come at one lone stroke,
Success may be belated;
And honor always bears the yoke
Of those who've worked and waited.

Though jeering lips may ridicule,
And praising words may flatter,
A limber tongue's the devil's tool
And ill may hide the clatter.
But when the path ahead is clear,
Small hope is there in turning;
So, smiling, meet each task and steer
To where the beacon's burning.

Speak out your words, though bold, not vain,
And not in tones of thunder,
But smoothly as the gentle rain
That melts the clods asunder.
For pow'r to sway the hearts of men
Comes only to the humble—
A sympathetic word may win
More praise than shouts a-tumble.

Condemn vile sin where'er 'tis found,
But be tender with the sinner,
For though the bad may still abound,
The man's always the winner.
And though pathos lies close to mirth,
A laugh may hide the weeping,
So let each sorrow be the birth
Of joy for others' keeping.

Millerville, Ala.

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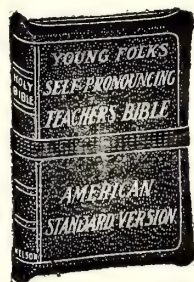
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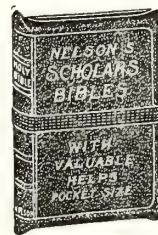
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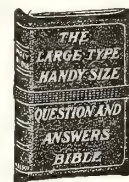
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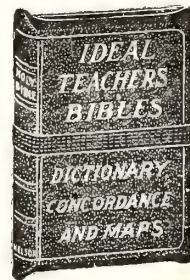
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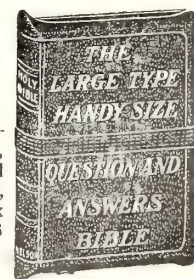
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE HOME OF THE SOUL.

"Giving thanks unto the Father, who made us to be partakers of the inheritance of the saints in light."—Col. 1:9-14.

This inheritance of ours is our eternal home. After the ups and downs of life, the many changes in our earthly homes, it is most restful to think of the place prepared for us by our Saviour, the ever-blessed "home over there." Death cannot enter that abode, sickness has no room there, there is no pain there, no loss, no fear. It is the ideal home of which we dream through all our life.

Blessed, most blessed is he whose thoughts pass up to God, not because they are driven like a fisherman's craft swept by the fierceness of the storm, not because they are forced by want or fear, not because they are led by the hand of duty, but because God is in his habitation and his home!

Prayer.—Yes, our Father, we are going home to Thee. Open the door to us, Father. We are all unworthy, but receive us. We shall enter in, to go no more and forever. For Thy home is Thyself, we in Thee and Thou in us, ages without end. *Amen.*

TUESDAY.

GOLDEN APPLES.

"A word fitly spoken is like apples of gold in network of silver."—Prov. 25:7-13.

Golden apples in a basket of silver network—what a lovely picture of gracious words! Such words fit the occasion as the golden fruit fits the silver receptacle. They adorn the occasion and are adorned by it, even as the gold and silver set each other off. It is a wonderful gift to be able to speak fitting words.

That gift is born of love. We think of lovers as dumb and silent, but nothing so frees the tongue as affection. To speak well, we must be in love with our subject. To speak helpfully and inspiringly, we must love those to whom we speak. Love breaks up the fountains of the deeps within us. Love draws from us our best and sends it forth in the best way.

Prayer.—Dear Lord, may we have Thy quickness to speak the kind and tactful word. May we fill our days with loving speech. We know that no other gold will so enrich us and our friends. *Amen.*

WEDNESDAY.

BE OF GOOD CHEER.

"And the night following, the Lord stood by him, and said, Be of good cheer; for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."—Acts 23:1-11.

Paul had just escaped a deadly mob and was in constant danger of assassination, but he was bidden by the Lord, nevertheless, to be full of cheer. He kept up his courage through all the terrible experiences before him, for he knew that his Saviour was with him, and had much work yet for him to do.

All the Christian heroes in the world's history have had this same unconquerable cheerfulness. This should be our spirit, as we, like Paul, follow our divine Commander. There is no danger where He leads. The only danger is in not following Him. Take His road, and be of good cheer.

Prayer.—Lead on, Thou Captain of our salvation! Lead on, where the battle smoke is thickest, the cannons roar the loudest. Lead on, into any peril, through any hardships. For with Thee is our peace. *Amen.*

THURSDAY.

PROPERLY DRESSED.

"Put on the new man, that, after God, hath been created in righteousness and holiness of truth."—Eph. 4:20-32.

Paul must have been one of the best-dressed men that ever lived! He thought much about dress, wrote much about it. To be sure, the attire that filled so much of his mind was not that with which a dandy was concerned, but was infinitely superior. Here is one of his descriptions of it: "Put on, therefore, holy and beloved, a heart of compassion, kindness, humility, meekness, long suffering," and over it all he would have us put the girdle of love. If that would not make a handsomely dressed man, I never saw one.

But most of us go to our daily work half-dressed or altogether unclothed. Dr. F. B. Meyer puts it this way: "If a Christian, on coming in contact with his daily calling, yields to dishonesty, ambition, avarice, we may remind him that he has left some articles in his wardrobe that he can ill spare."

Paul's sartorial ideal is complete. He would have us put on nothing less than "the new man." He would have us wear a new outfit from top to toe. Shall we not enjoy doing it?

Prayer.—Our Saviour, preserve us from slovenliness. Our Saviour, save us from spiritual tatters. Our Saviour keep us fresh and clean. *Amen.*

FRIDAY.

FILLED.

"Be filled with the Spirit."—Eph. 5:6-18.

However careless modern Christians may be regarding the blessed Holy Spirit, there was no such heedlessness in the early Church. The wonderful events of Pentecost left no doubt of His reality and power in the minds of the first Christians. They expected Him in their lives, they relied upon Him in their work, they sought Him in their trials. He was their Guide, their Comforter, their ever-present and infinite Friend.

As Dr. A. J. Gordon once wrote: "Whenever there was anything important to be done, it says, for example, 'Paul, being filled with the Spirit,' spake thus; 'Peter, being filled with the Spirit,' did this. It was characteristic of the apostolic Church that they were men full of the Holy Ghost. Is that our privilege? It is not only our privilege; it is our duty."

Where most of us fall short in this matter is in neglecting the word, "filled." We know the Holy Spirit. We have occasional moments of communion with Him. Sometimes, on occasions of especial difficulty we implore His aid and receive it. But few of us are so filled with the Spirit that He guides and controls all our thinking and doing.

Prayer.—When that comes about, O Blessed Spirit, how joyous we are, how fortunate and strong! What is there that we cannot do, with Thee? What is there that we fear, with Thee? What good thing shall we fail to obtain, with

Thee? Oh, may we be content with no half-way and meager experience of Thee, but dwell in Thee all the days, forever. *Amen.*

SATURDAY.

HOME-MAKERS.

"She doeth him good and not evil all the days of her life."—Prov. 31:10-20.

This passage in Proverbs is one of the most beautiful descriptions of a home-maker in all literature. A home is made by some one who, like Jesus, "goes about doing good." Home-makers live to make others happy, and so they are happiest of all themselves, and the homes they make are palaces of happiness.

And the work of a home-maker is within the reach of any one, because a home is built, not out of great deeds that require a great genius, but out of the little deeds of kindness that any one may accomplish if animated by the spirit of love.

If we feel that these concerns are beneath us, they are far above us. If we scorn them, men may well scorn us. For, though little in themselves, they are great in their results. They are like the leaves that make the forest, like the sand grains that rear the mountains, like the minutes that constitute the ages. No one knows so well as the Creator the supreme importance of the little deeds that make the blessed homes of the world.

Prayer.—Thou infinite Being, Maker of all things, help us to make this thing that Thou hast set to make, our own home. Join with us, O Creator, in the creation of it, and as we look upon the result of our labors, may we see that it is good. In the name of Thy Son, the Home-lover. *Amen.*

SUNDAY.

KNOWING OUR MEDICINE CHEST.

"Thou art good, and doest good; teach me Thy statutes."—Psa. 119:65-72.

Once the clumsy camel driver of a medical missionary caused a lot of tabloid medicines to be thrown from the camel's back and scattered over the sands. They were all mixed up, could not be separated, and so were left lying on the ground. But one of the quack native doctors gathered them up, and some years later the medical missionary called on him and found on a shelf a large bottle labeled, "Assorted Pills." "These," said the native doctor, "are more sought than any of my drugs. I only give them to patients whose cases I do not understand!"

This is a parable of Bible study. Too often we go to our Bibles as that native doctor went to his bottle of "assorted pills." What wonder that the Bible, used in that way, has no healing virtue for our souls!

We need to pray with the psalmist, "Teach me Thy statutes," and then by much reading and eager thinking, we must make it possible for the Author of the Bible to teach us. It is a complete pharmacopœia. It contains the cure for every ill. But it is not to be treated as a book of necromancy.

Prayer.—O Lord, teach us Thy statutes. *Amen.*

A THOUGHT THAT WAS EFFECTIVE.

A man stopped a preacher in a London street and said, "I once heard you preach in Paris, and something you said was the means of my conversion." "What was it?" "The latch. You said, 'The latch is on our side of the door.' I had always thought God hard, and that we must do something to propitiate Him. It was a new thought that Christ had done it all, and was waiting at the door for me."—*The Southern Churchman.*

Christian Orphanage

Dear Friends:

We very often read in the daily papers about some one having willed the orphanage of his choice a nice sum of money to be used in taking care of the fatherless and helpless children in its care and further the work of love and charity. It must be a great consolation to a person who has money to leave it to such a worthy cause and know after his life's work is done his contribution will be working for him and blessing the fatherless and motherless and the widows in distress. It would take time and eternity to tell the good donations of this kind will do.

I am wondering how many of our people have remembered the Christian Orphanage, Elon College, N. C., in their will! Friends, when you write that document won't you kindly remember your orphanage, whether it be a large or small sum? It will help some worthy child to have a home and training and perhaps cause them to be fine citizens of our great country. If you have already made your will, if you did not remember the Christian Orphanage, won't you add a little clause, making that provision in its behalf? I feel sure your joy in the better world will be greater.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 16, 1929.

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Since President Washington first used the trowel in laying the corner-stone of the Capitol, this tool has been used at these important functions:

The laying of the corner-stone of Washington's Monument.

Ceremonies in the laying of the corner-stone of the Masonic Temple in Washington, 1907, when President Roosevelt officiated.

The ceremonies for the corner-stone laying of the Masonic Temple in Detroit, in 1922, President Harding officiating.

When William Howard Taft laid the corner-stone of the Washington National Masonic Memorial in Alexandria, Va., in 1923.

CRUISERS OR PEACE CONGRESSES?

Figures do not mean much to most people—\$240,000 is better understood when it is known as one-seventieth of the cost of a \$17,000,000 cruiser; this being the cost of one of the fifteen cruisers the Senate has been voting about. The aim of the fifteen \$17,000,000 cruisers is claimed by their promoters to be the peace and order of the world. Is it a fitting and efficient use of money? Would one of the cruisers do more for peace than \$17,000,000 worth of International Peace Congresses—seventy of them? Tokyo, Shanghai, Delhi, Constantinople, Budapest, Berlin, Rome, Paris, London, Washington—\$17,000,000, one cruiser, would provide for seven congresses in each of those centers, with an average attendance of perhaps 5,000 persons from all nations. Who can fail to recognize the incalculable educational and constructive value of such a series of congresses spread over a period of twenty years? Who is the really practical man—he who sees, or he who fails to see that this is an immeasurably better way than the other of spending \$17,000,000 for the purpose proclaimed?—Ex.

TONIC FOR ELDERLY PEOPLE.

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"The gate of the Lord, into which the righteous shall enter."—Psa. 118:20.

"Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His holy name."—Psa. 100:4.

"Bless the Lord, O my soul, and all that is within me, bless His holy name."—Psa. 103:1.

"Bless the Lord, O my soul, and forget not all His benefits."—Psa. 103:2.

"Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's?"—Psa. 103:5.

"I have found David, my servant; with my holy oil have I anointed him."—Psa. 89:20.—
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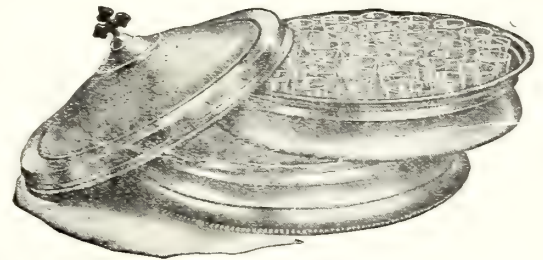
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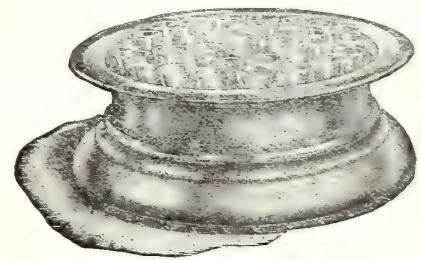


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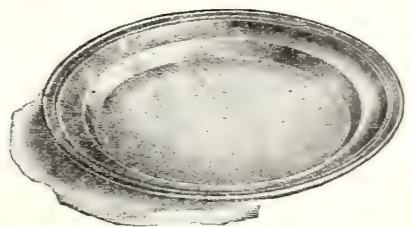
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ANCIENT MISSIONARIES.

(Continued from Page 7.)

he had been put in prison because of slander of the captain's wife. He acted the part of a true witness of God when he interpreted the dreams of his fellow-prisoners. God was made known through the kingdom of Egypt because of this one missionary.

God has always loved the heathen. He loved the heathen of Nineveh so much that He converted a Jew and sent him over to preach to them. He had quite a hard time getting Jonah to do the job, but he finally chose the task in preference to death. He was not a good missionary because he was not wholly resigned to God's will. He went and preached the message that God commanded, but when the people received it and repented, their missionary was angry because God did not destroy them as he had said in his preaching. It's true God used a selfish man to accomplish a great task, but Jonah got no joy out of his experience because he was too selfish.

Of all the ancient missionaries that I know anything about, I love to study the achievements of Naomi. This woman and her husband did not go to Moab to spread the knowledge of God, but that they might make a living. In the meantime, her two sons married Moabitish women. Their father died. Both the boys died also, leaving three widows. Naomi made her arrangements at once to go back home to Bethlehem, and called her daughters-in-law and told them good-by, advising them to return to their people. Orpah took the advice and returned, but Ruth refused to go. This godly woman had wielded such an influence over Ruth that she said, "Thy people shall be my people, thy God shall be my God, where thou diest there will I die." Ruth was a typical con-

vert to the Hebrew religion. God chose this heathen to become the grandmother of King David, the greatest king Israel ever had, and also through the descendants of this noble character.

Are the heathen worth saving? What can we do to help them learn of Jesus Christ the Saviour of all men?

Jesus our Lord thinks they are worth saving, and commanded His followers to go to the uttermost parts to save them in His name and in His strength and for His sake; for He loves them, whether we do or not.

"I wholly disagree," says the distinguished inventor, Mr. Thomas A. Edison, "with the argument of anti-prohibitionists that the Volstead act is an encroachment on personal liberty. If personal liberty were to run wild, we would have no advancement. Civilization becomes better only as we curb personal liberty in the interest of general welfare."

The studious perusal of the Sacred Volume will make better citizens.—Thomas Jefferson.

LOCATION OF CHRISTIAN CHURCHES.

The proposal to merge the Congregational and the Christian Churches naturally raises questions concerning these Churches. We are summarizing these questions and their answers in brief form for the information of Congregationalists generally.

Where are Christian Churches?

First of all, they are not the Churches of the Disciples of Christ. Many of the Churches of

the Disciples are locally called "Christian," and not infrequently they are incorporated under that name. However willing Congregationalists might be, and probably are, to consider favorably merger with the Disciples, that question is not now before us.

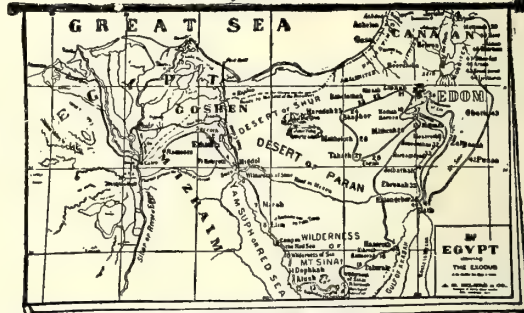
The "Christian Churches" with whom Congregationalists are considering merger, are Churches which belong to the General Convention of the Christian Church, whose headquarters are in Dayton, Ohio.

Membership of the Christian and Congregational Churches by States.

State.	Christian.	Congregational.
Alabama (W)	2,427	2,583
Georgia (W)	1,037	2,074
Illinois	8,790	67,272
Indiana	17,658	6,379
Iowa	2,690	42,290
Kansas	1,257	15,469
Kentucky	1,365	424
Maine	1,282	23,856
Massachusetts	2,492	164,499
Middle Atlantic	2,643	19,823
Missouri	1,485	11,126
New Hampshire	1,357	21,080
New York	4,577	70,525
North Carolina	11,825	903
Ohio	24,165	52,129
Pennsylvania	3,623	15,145
Rhode Island	1,063	10,573
Virginia	13,972	407
West Virginia	778	297

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Other States	1,220	441,234
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Note 1: "Other States" involve the following membership of Christian Churches: Michigan, 503; Nebraska, 334; Vermont, 174; Wisconsin, 109; Washington, 52; Connecticut, 48.

Note 2: The membership of the colored Churches of the Afro-Christian Convention is, substantially, as follows: North Carolina, 20,000; Virginia, 13,200; Baltimore, Md., 2,000; New York and New Jersey, 1,500.

Polity of the Christian Churches.

These Churches are wholly independent, each Church being the ultimate source of authority for its own life. In this they are rather more Congregational, if anything, than are Congregational Churches. By this is meant that they are not so highly organized in their interrelationships.

The Christian Churches, however, are united in fellowship in very much the same way that Congregationalists are. The local Church belongs to the Conference, which corresponds to Congregational associations. The Conferences are associated together in regional conventions, which usually cover several States, as compared with our State Conferences, and these regional Conventions, with their Conferences, are associated together in the General Convention of the Christian Church. This General Convention has caused to be organized various boards for missionary, educational and similar work.

There are secretaries of the General Convention and of the boards, but no State or district superintendents.

Principles and Practices.

Six Principles are maintained by the Christian Churches: (1) Christ is the only Head of the Church; (2) Christian is our name; (3) the Bible is our only creed; (4) Christian character the only test of fellowship; (5) individual interpretation of the Scriptures the privilege of every believer; (6) the union of all the followers of Christ.

In practice, the ordinance of baptism is administered according to the preference of the believer. Immersion is not general, but somewhat more frequent than among Congregational Churches. In the freedom of these Churches a Quaker, for example, or any other who does not believe in water baptism, but rather in the spiritual baptism, is received without baptism. They are, of course, open communionists.

In theological position, like Congregationalists, they range all the way from ultraconservatism to liberal evangelicalism.

Where are These Churches Located?

The accompanying table will tell the story best. A study of this table will show that these Churches are located on the Atlantic seaboard, where their greatest strength is in North Carolina and Virginia, and in the States of Ohio, Indiana and Illinois, with a lesser number in the States of Iowa, Missouri, Kansas and Kentucky, and a very few in other States.

The geographical distribution means that the States not mentioned are unaffected locally by the proposal for merger, and the unequal distribution seems to call for recommendation of different plans of association where one or the other denomination is relatively weak in numbers.

The Afro-Christian Convention.

The Christian Churches were anti-slavery before the Civil War. Until 1865, colored and white members were associated together in the same Churches in the South as well as in the North, and even yet in a few instances in the South there are some colored members of some Christian white Churches. The Afro-Christian Convention, however, consists of between thirty and forty thousand members, both North and South. The bulk of this membership lies in North Carolina and Virginia, the former State being the only one in

which the Congregational Conferences of colored people and the Afro-Christian Convention overlap. There are no colored Congregational Churches in Virginia, and there are no colored Christian Churches in the rest of the South. The colored Christian Churches are wholly self-supporting and self-administering, but with provision for official delegates in the General Convention.

Missionary Work.

The Christian Churches conduct missionary work in Japan and Porto Rico; the General Convention co-operates with the Afro-Christian Convention in the conduct of one school for colored people in North Carolina; the Board of Missions

maintains Church extension work in the United States. There is also a Board of Christian Education, a Board of Publication, a Board of Evangelism and a Woman's Mission Board. The proposals for union provide recommendations for the unifying of all this missionary work with the missionary work of the Congregational Churches.

Additional articles on the proposed merger will appear in succeeding issues of *The Congregationalist*, including the proposed plan in full, more about the Christian Churches themselves and the answer to questions which naturally arise. Questions may be addressed to the chairman of the Commission on Interchurch Relations, Dr. Frank K. Sanders, Rockport, Mass.—*The Congregationalist*, Boston, Mass.

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OBITUARIES.

HART.

James David Hart, a charter member of Sanford Christian Church, peacefully passed to his reward April 28th. He had been in feeble health since the death of his wife, October 19, 1927. He was born and reared in Chatham County, and from this county he enlisted and served as a soldier in the War Between the States, under the leadership of Lee and Jackson. Of his company that went from Chatham County, only one now is living—H. C. Clegg, of Pittsboro, N. C. Upon his return from the war, he married Miss Alice Martin, and they had eight children. Three died in infancy. Those living are James D., Jr., Norfolk; Mrs. J. S. Mungo, of Columbia, S. C.; Mrs. Edith Poe, of Raleigh, and Misses Emma and Sadie, of Sanford. There are ten grandchildren and seven great-grandchildren.

Bro. Hart was a good man, a faithful servant and honest in all his relations. He served long and faithfully the Cum-
nock Coal Mines, being a gas miner. Several explosions have occurred during the history of the mines, but no explosion ever occurred when he had charge. He

was a wise and careful inspector and always remembered his duty when the lives of others were in his hands. As a citizen, he was quiet, peaceable and interested in his county and in his town and county. His neighbors respected him, and his children loved and trusted him. He and his family were charter members of Sanford Christian Church, and have always been loyal and faithful and liberal.

He was in his eighty-fifth year. His life was filled with many experiences—some sad, many dangerous, and many more joyous. He reached old age without losing the powers of his mind or in any way becoming sour. For over a year he had been unable to work at the mines, but he did not complain. In his own home, surrounded by his own children, where everything that human hands could do, he passed away to his God in whom he trusted. He came to his grave "in a full age, like as a shock of corn cometh in his season."

His remains were carried from his home on Charlotte Avenue to his Church, where we sang his favorite hymns, thought about his long life and service, read a comforting Scripture, heard an earnest and consoling prayer by the Presbyterian minister of Sanford, Dr. R. E. Gilmore, and then marched, in company with his Ma-

sonic brethren, to the cemetery at Shallow well, where he was laid by the side of his wife, who had walked with him for sixty years. Many were the flowers, sending forth their sweet fragrance and speaking their silent but sweet messages. The day was beautiful and when we turned our faces from the last resting-place of our beloved friend and brother, we felt that he, like the beautiful day, had reached the sunset of a long day and without a cloud.

T. E. WHITE.

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fused admission every time. But at the twenty-second visit the infidel invited him in because he wanted to see a man who could be refused twenty-one times and still keep coming. And then Dr. Chalmers had a chance to tell the dying man of Him who can save.—King's Business.

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By REV. STANLEY C. HARRELL.

MISSIONS IN CHINA.—

The exact state of Christian missions in the Celestial empire is revealed in a survey especially prepared for the Presbyterian Board of Foreign Missions by Dr. Courtenay H. Fenn, an American missionary and author, who has been associated with missions in China since 1893, and whose headquarters are in the Laymen's Bible School, Peking.

ANOTHER CHURCH MERGER.—

Publicity material has come to hand regarding a plan of union whereby the Reformed Church in the U. S. A., the United Brethren in Christ, and the Evangelical Synod of North America will form the United Church in America. At least two years will pass before the necessary steps can be completed to make the union effective. More than a million members and some 9,000 congregations are involved. The three denominations will not be much disturbed in their method of worship and organization. Each is expected to announce its affiliation with the United Church, and certain activities like theological training and printing will be united. The door is left open for the rest of the denominations to come into the United Church.—*Ex.*

"IS RELIGION OPIUM?"

Under this title, T. T. Brumbaugh, correspondent from Japan for the *Christian Century*, gives the summary of the address delivered last summer by Toyohiko Hagawa, before the Three Religions' Conference, in Tokyo, Japan. The address was anything but an opiate in its effect upon the conference. It was given wide publicity in both the secular and religious press, and was severely criticised by many religious leaders. To a careful thinker, it will be at once apparent that only one side of the picture is presented; but that side needs the careful and prayerful consideration of every Christian who is interested in the future influence of Christianity. We present the summary as Mr. Brumbaugh received it from Mr. Kagawa himself:

"We know that the Bolsheviks have put up in a famous Church in Moscow the statement, 'Religion is opium.' In some sense, we must admit that this is true, for recently the religion of the Russian Orthodox Church has served more to put the people to sleep than to awaken them. The materialistic civilization of today, dominated by capitalism and greed, does stimulate desire for worldly gain. Money is practically almighty. And it is a very sad fact that Buddhism, Christianity and Shintoism are all actually under the power of money. In so far as religion has not developed an adequate criticism of and opposition to the mammonism of modern civilization, there is some opium in it.

Confronting Reality.

"Materialistic, mechanical, mammonistic civilization is swallowing up the quiet forest shrines, the peaceful garden surrounded temples, and even the golden crosses at the pinnacles of the Gothic cathedrals. The time has come for all the priests of all these shrines, temples, and Churches to come out from their peaceful sanctuaries, cast off their somnolence, and confront the actual realities of the roadside.

"There are 8,500,000 laborers in this country, among whom 4,000,000 are in machine industry, 1,500,000 are engaged in transportation, and the rest are fishermen, miners, carpenters, etc. In addition to this number, there are about 5,600,000 farmers, 70 per cent of whom are tenants. And they are practically all very poor. Infant mortality, strife between capitalists and laborers, disputes between landlords and tenants, and other symptoms of an unhealthy social condition are increasing. The unemployed are multiplying. Their stomachs are empty and they have no place to lay their heads. For these who are living a restless life without food or shelter, what is the use of mere preaching? God desires mercy, and not ritualistic sacrifice.

"Read once more your Buddhist scriptures, and find in them the spirit which animated the great Prince Shotoku, the Buddhist pioneer of Japan. If you cannot rediscover and appropriate this spirit, you Buddhists might as well roll up your scrolls and carry them back to India! And you delicate Shinto ritualists—if you cannot grasp the vision of Madame Nakayama, foundress of Tenrikyo (a sect of Shinto)—the vision of saving the weakest and most unhappy—what is the use of all your rituals? And to you Christians, I say, shame on you for building huge and costly Church buildings, while forgetting to follow the Man born in a manger and buried in another's tomb!

"Perhaps some of you will call me a dangerous thinker if I say these things. Even Buddha was not a 'safe' man in his day. He deserted the palace and died on the banks of the Ganges, for the sole purpose of bringing salvation to human suffering. In the story of the good Samaritan, it was priests and religious men who hurried past the beaten traveler, muttering, 'I am too busy to take time to help him!'—too busy carrying on rituals, and burying the dead! But the good Samaritan took care of him and paid all his sick expenses. Have we religionists made no progress in 2,000 years? Are we not yet able to see a great human emergency and to meet it squarely?

"True religion never neglects human need. God, whether interpreted as the Buddhist principle of cosmic reality or as the Father in heaven, finds the miserable facts of the present situation intolerable. When he raised Jairus' daughter from the

dead, the first thing Jesus did was to give her something to eat. If all religionists did likewise, Karl Marx and Kropotkin simply would not exist.

"You say we are powerless to reform this present world? Think of the apostle Paul, in weak health, carrying only his bag of tools for tent-making, hiking from city to city of the great empire where Caesar reigned. What power had this poor laborer to conquer the great Roman empire? Yet he did so. If we really love Japan, we can prove our love effective without depending on any materialistic power. In the Buddhist scriptures and in the Christian Bible, we possess all that is necessary; and with these we will press forward until we find the image of God among the proletarians of Japan!

"Neither Marxism and the class struggle, nor the governmental suppression of these movements can ever realize the true society. The true life of the human community springs from love and reconciliation, not from struggles for private advantage. The kingdom of God, or the paradise of Buddha, is not a country controlled by proletarian dictatorship. It is controlled by fellowship, love, and the co-operative spirit.

The True Community.

"The true community protects the individual, and the individual in turn gives himself to the community. In Germany, 90 per cent of the people have health insurance. The true community is always mutual. Here in Japan, if we develop that peculiarly appropriate system of mutual aid known as 'The Co-operatives,' we can avoid the path into which the Russians have wandered. Our work is to reconstruct society on the basis of a love that loves others as well as itself, and leaves no place for either Leninism or fascism.

"Let him who has two coats give one to his brother. That is the spirit of Christianity and also of Buddhism.

"Gentlemen, we are all interested in religion, which is the will of the cosmos, or the art of life. It is not limited by space. He, the Infinite One, is not only in the temple, but also in the slum, and even on our various Main Streets! We Japanese adore the memory of ancient saints and pioneers. They cleansed our morals, and created a new life and civilization according to Buddhist and Confucian ideals. And recently we have welcomed Christianity.

"Now, gentlemen, this fairyland must never be destroyed by materialism or capitalism! So, whosoever has charge of a temple, let him open its doors to the people; and whoever has a Church let him welcome into it even the proletarians; let him who has a shrine throw open its garden to the souls who are creating the new Japan. Our task is not merely a spiritual one. It is to make all of life perfect, to make this land a paradise—the very kingdom of God!"

NOTES-PERSONALS

"Persons who seek their happiness

By buying clothes and cars and rings,

Don't seem to know that empty lives

Are just as empty, filled with things."

—R. McCann.

Rev. W. J. Edwards, High Point, N. C., has recently enjoyed a revival in which there were fourteen conversions. He is anxious to be in revival meetings this summer, and any pastor or Church desiring his assistance will address him at 211 Ward Street, High Point, N. C. "I am praying for a great revival in our Churches this summer," Bro. Edwards writes.

Before another issue of THE SUN, another Elon College commencement will be history. A very large class is to graduate and the usual commencement audiences are expected. The college is closing a happy and successful year. President A. W. Hurst, of Palmer College, Albany, Mo., is to preach the baccalaureate sermon on Sunday, May 26th, and Dr. Wm. E. Barton, former president of the National Congregational Council, and one of the most noted Congregational ministers of America, is to deliver the literary address on commencement day, Tuesday, the 28th. The alumni address will be delivered by Hon. C. C. Howell, of the Jacksonville, Fla., bar, on Monday evening.

At the close of the morning service last Sunday at the First Christian Church, Richmond, Va., a called conference was held. It was the most largely attended and the most harmonious of any in the history of the Church, and as a result a unanimous vote was given to retain Dr. C. C. Ryan as pastor and to give him a three months' leave of absence, that he might spend the summer in the Holy Land and Europe. The trip is being given to Dr. Ryan by his friends, and surely no man can be the recipient of such a gift without a deep sense of obligation and appreciation. Dr. Ryan will sail with the Wicker party from New York City on June 18th, and is due to return September 18th. He is a happy man to have such friends and such a Church and such an opportunity.

By the report this week, we have passed the twenty-nine thousand dollar mark in our collections for missions, which leaves \$16,000 to be reached by September. Several of our strong Churches have not yet sent in anything, though many of them have taken a first offering and have out pledges sufficient to cover their quota. It would help the work along if Church treasurers would send in the offerings as rapidly as they are in hand, as this would help to save interest and meet obligations which are pressing. Many pastors have given their heart and hand to the task and have achieved, and they and their people are the beneficiaries. Others seem quite indifferent, and their Churches send in small offerings, if any at all. In every instance where the pastor and people have caught the missionary vision and really care, the offerings are most encouraging and the work goes well.

It is greatly to be desired that friends who care for the history and traditions of the Christian Church shall send in additional contributions for the James O'Kelly Memorial which has been proposed for the campus at Elon College. Judge J. F. West, of Virginia, chairman of the committee, is anxious to see the fund completed, and J. O. Atkinson, treasurer of the committee, will be most

happy to receive funds and give credit for the same through THE SUN. We have too long neglected this important matter. There is on hand \$955, \$600 of which has been paid to the contractors for the memorial, \$355 yet remaining in bank, which leaves a balance of \$320 to be raised. If some good, liberal soul or souls would contribute this \$320, the marble shafts would go up on the campus in a few days, and a deed in which the whole Church should take pardonable pride would be accomplished.

THE SUN's editor was with Pastor C. E. Newman at Union, Virgilina, Va., Sunday A. M., May 12th, and at Hebron at 3 P. M. Our Virgilina people, under the leadership of their faithful and beloved pastor, have certainly built for themselves and the community a beautiful and most creditable house of worship. The seating capacity is ample, and the house, within and without, is agreeable to look upon and to worship in. A large congregation gathered for their annual homecoming and Mothers' Day exercises. It was a joy to be a part of and witness such a congregation in the house of praise on the Holy Sabbath. At Hebron, the faithful ones gather, and the Church life here is active and alert, and gives evidence of wise and consecrated leadership. It was a pleasure to see again the good friends of Hebron Church and community.

Rev. J. Fuller Johnson, because of illness, was unable to meet his appointment at the Memorial services at Christian Chapel, near Merry Oaks, N. C., Saturday and Sunday, May 11th and 12th. The Mission Secretary was present on Saturday, and a large congregation gathered with abundance of flowers with which to honor the memory of their dead. The cemetery is beautifully kept, and their memorial services on Saturday were largely attended. Rev. J. E. Franks, a former pastor, was present, and in the afternoon preached a short and a very searching and powerful sermon to the delight and edification of his many former friends who learned to love him in other days when he was their pastor, and of the entire congregation. There were several addresses by local talent, and the day was a most pleasant one. Bro. Johnson, the pastor, has been quite unwell for some weeks, but we are advised at this writing that he is much improved and able to be up and out some.

PROGRAM OF SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION TO BE HELD AT WADLEY CHRISTIAN CHURCH, JUNE 14.

- 9:00. Sunday School.
- 10:00. Organization.
- 10:20. Welcome Address—By Miss Teresa Carter.
- 10:30. Response—By the President of the Convention.
- 10:40. Address—"How We Can Make Our Sunday Schools More Interesting to Our Young People," by Klien Hood.
- 11:00. Address—"The Christian Endeavor as a Means of Expression," by Miss Addie Belle Sledge.
- 11:15. Address—"The Importance of Christian Leadership," by Prof. W. C. Edge.
- 11:35. Address—By G. Staley Hunt.
- 12:00. Lunch.
- 1:00. Address—"Our Young People and Missions from the Standpoint of the Sunday School," by Rev. C. Carl Dollar.
- Address—"Our Young People and Missions from the Standpoint of Christian Endeavor," by W. H. Stevens.
- 1:30. "Summer School of Christian Education"—Roundtable Discussion, led by Prof. W. C. Edge, President of Summer School.
- 2:30. Miscellaneous Business.
- 3:10. Adjournment.

PROGRAM COMMITTEE.

WAVERLY DISTRICT.

As the place for our next district rally was not decided at our last rally, which met with Barrett's Church, we wish to announce that the Waverly District Missionary Rally has been invited and will meet with Hopewell Christian Church, Hopewell, Va., in 1930. The exact date will be given later.

LOUISE PITTMAN,
Wakefield, Va. District Sup't.

DR. HELFENSTEIN CONDUCTS MEETING.

I returned Friday evening from Franklin, Va., where I was engaged in conducting a ten-day religious emphasis campaign in the Franklin Christian Church, of which Church Rev. Joseph Fix is pastor. Seldom is it one's privilege to labor with such a congenial and co-operative group of people as that of the pastor and members of the Franklin Church. It was a real inspiration to be associated with these good people in the ten days of fellowship and service. The co-operation given by the pastors of the other Churches in the town was most commendable. Twenty-three individuals made the Christian decision during the campaign, twenty-two of whom were to unite with the Christian Church the first Sunday in May; and there were twenty-five others who signed the reconsecration pledge, reconsecrating themselves to the service of Christ and the Church.

I never conducted a meeting in a city where such a large percentage of the people are connected with some Church, some estimating that 90 per cent of the people of the city are Church members.

The main emphasis of the campaign was for the deepening of the spiritual life of the membership and the re-enlistment of those once identified with the Church who had become inactive. It is easy to understand the enthusiasm and rejoicing of the Church in the victory experienced.

I was impressed with the fine type of people composing the Franklin Church, and was delighted to see the splendid work being accomplished by the pastor, Rev. Joseph Fix, and his capable wife. I have never seen congregations at such services having such a large percentage of young people as attended the services regularly.

The personal work feature of the campaign is to be continued by the pastor and the group of personal workers who met each night during the meetings for instruction in this line of Christian service.

R. C. HELFENSTEIN.

Dover, Del.

ATTENTION.

Editor THE CHRISTIAN SUN:

As a member of the Christian Church and a worker for Oak Grove Christian Church, I am appealing for help in this hour of need. Remember in St. John 14:14, the Scripture says, "If ye shall ask anything in my name, I will do it."

We, as a small group of members, are badly in need of a Church building for worship. The building is so dilapidated that something must be done. Our members have responded beautifully, but we still need more funds in order to complete our house of worship.

Will greatly appreciate your kindness in inserting this in THE CHRISTIAN SUN for all members of other Churches who are interested in the Lord's work for a contribution to help us with our building fund.

May the Lord bless our work and give us an abundant harvest. Again I thank you for this favor. All pledges and donations should be sent to Waverly Parker, secretary-treasurer, Oak Grove Christian Church, Sunbury, N. C.

Very sincerely,

MRS. W. K. PARKER.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

"TRUE NEIGHBORLINESS."

"Thou art not far from the kingdom of God."—Mark 12:34.

There is more good in the world and in our fellow-man than we sometimes see. We are surprised oftentimes to learn that the individual who apparently seems an enemy is a man or woman whose heart rings true and who under no conditions would do us harm. Indeed, it is a joyous feeling to discover that he who apparently is indifferent to the things of the kingdom is at heart greatly concerned.

In the Scripture lesson we read of a young man who was evidently unconcerned about Jesus until by chance he heard some Sadducees trying to bait him. Now, all the scribes were not pedants or bigots. Here was one whom every one thought to be an enemy to Jesus, but who deep in his heart loved Him. He appears to be a man with an open mind, for after listening to the discussion between Jesus and the Sadducees, every bar of doubt goes down and we find the man who we thought to be a sinful scribe to be a faithful follower of Christ. For a long time he had been outside the circle of Jesus' true workers, yet he was in harmony with His teachings and only had to be encouraged somewhat to be led into full fellowship. And when Jesus discovered how close he was unto Him and how his beliefs harmonized with the teachings which He had set forth during his ministry, He said, in the words of our text, "Thou art not far from the kingdom of God."

Leading up to this statement, the young man comes to Jesus and asks the question, "Which is the first commandment, or the great commandment?" This he asked to be informed. Yet, outwardly it appears that he sought to trip Jesus in order to bring judgment against Him. However, it seems evident that He was in earnest from the manner in which he listened to Jesus and the frank way in which he accepted his answer.

Jesus answered, "The first of all the commandments is . . . The Lord our God is one Lord." "And thou shalt love the Lord thy God with all thy mind, and with all thy strength: this is the first commandment. And a second is like, namely this, 'Thou shalt love thy neighbor as thyself.' There is none other commandment greater than these." And the scribe said unto Jesus, "Well, Master, Thou hast said the truth, for there is one God and there is none other but He, and to love Him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God." By coming to Jesus with his question, the young man found a Saviour who confirmed all of his beliefs; Jesus found in him such an earnest desire to find the truth that he could well say to him, "Thou art not far from the kingdom of God."

The young man in the story was near the kingdom of God because he believed in and loved God with all of his strength of body, mind and soul.

Like other Jews of his day, this young man believed in one God, and when he said with Jesus, "There is one God, and there is none other but He," it was evidenced that he was very faithful, and his loyalty to Him showed that he had fulfilled the first requirement and was therefore not far from the kingdom of God. This young lawyer was well acquainted with Jewish history and law.

He recognized the power and value of faith in God. He knew that by faith in Him Abraham was led to go out into a country which he should receive for an inheritance; that by faith in Him, Moses was enabled to lead the children of Israel out of a land of bondage and wilderness; and that faith in Him gave Sara strength to conceive and bring forth a child, even though she was past age. The young man in the story was indeed glad to hear Jesus say, "The Lord our God is one God." This statement of the Master led him to realize the truth of his declaration that he had come into the world to fulfill and not destroy the laws and the prophets.

It is a wonderful thing to believe in God and to know that He watches over us at all times. He who knows God is enabled to know that He holds us in the hollow of His hand, and that as He feeds the birds of the air, He will care for His own children. He who knows God has the continued assurance that He will comfort and forgive. Indeed, it is natural for man to reach out after a higher being—preferably a personality.

"Some of us call it Consecration,
But others call it God."

The person who believes in God and who does not make unto himself any graven image or any likeness of anything on the earth, or bows down to or serves other Gods than Jehovah of Host is not violator of the commandments, nor is He very far from the kingdom of God. This young man not only believed in God as being in all and above all—but with his whole heart he loved Him. He furthermore declared that He loved Him with all his understanding, and all of his soul, and all of his strength. To love Him after this fashion was to do homage to Him, which was far better than to live in strict obedience to many of the Judaistic laws, such as that of offering sacrifices unto the Lord. He recognized that God, who is Love, was best appeased by the love of His children.

Scientific philosophers tell us that without heat the universe would soon desolve. So the love of God in the moral universe is what heat is to the physical world. It is the one great germinating power or process by which the lower things are brought higher.

The fact that this young man so loved God is evident that Jesus loved him and spake to Him, for "He that loveth not knoweth not God, for God is Love." Man is bound to love something, and the great duty of the Church is to direct his capacity for love toward things of permanent value. "Thou shalt love the Lord thy God with all thy heart, and all thy soul, with all thy strength and with all thy mind," said Jesus unto him, as he answered the question as to what was the first great commandment. To love God with all of one's powers is to begin to grow like God. To love Him as did this young man is to seek opportunities for serving Him. And he who loves God according to the first great commandment is truly "not far from the kingdom of God."

Jesus declared that the young man was not far from the kingdom of God because he loved his neighbor as himself.

The heart of the Golden Rule of Christian living is that of loving one's neighbor as he loves himself. No wonder Jesus informed him of his nearness to the kingdom when it was learned that he believed in and practiced the social gospel. This young man was unselfish in that his consideration was not only for self, but for others. Being a scribe and an authority on the law, no doubt

but what this young man was familiar with a controversy that took place some time prior, in which Jesus pointed out the meaning of true neighborliness. The answer followed a question as to what a man should do to inherit eternal life. The question was asked by an expert in Jewish law, who perhaps hoped that Jesus would recommend certain fasts and sacrifices. But instead, he is led to answer his own question by considering the first commandment. But he asks, who is my neighbor? Whereupon Jesus relates that remarkable parable of the Good Samaritan. It was indeed a clever answer as well as a true one, for the Jews did not regard the Gentile as neighbor, but rather they held contempt for them. To be sure the Samaritans, Publicans and sinners were not to be called their neighbors. What, therefore, would Jesus say? How would He define neighbor? But to their amazement He defined a neighbor in a story which even to this day has laid great constraint upon the conscience of mankind. Jesus lifted the question out of the atmosphere of controversy and set it down on a dangerous road in Palestine. On this road He tells of a certain man, whose name or nationality is not cited, who went down from Jerusalem to Jericho. While passing along the dangerous "Bloody Pass," along the twenty-mile mountain road, the man was assaulted by robbers and thieves. By coincident, a certain priest, a pillar of the temple, passed by and left him in pain. In like manner a Levite, a doorkeeper in the house of God and a member of the hereditary order from which were chosen the singers of the temple choirs, passed by on the other side, but a certain Samaritan, a member of a race which the Jews counted religiously in disrepute and with which they had no dealings, saw him and was moved with compassion.

For priest and Levite to pass by a suffering man seems tragical; but for it to be in the experience of our own lives is to assume a different color. I wonder if any of us are sure we will never play their parts. Perhaps they passed by because they were thinking of other good works—or perhaps they did not want to get mixed up in such a case. Indeed, there were hundreds of good excuses for one's callousness, but on this occasion there was brought before them an opportunity for actual help in time of actual need. The priest and the Levite must have felt very cowardly the first time they passed by such an opportunity to render neighborly service; but now, with total indifference, they walk the pathway until wounds and poverty become an intrusion upon them.

Who is my neighbor? To ask the question is a condemnation. True neighborliness is not curious to know where the boundaries run. It seeks not for limits, but for opportunities. Nearness does not make neighborliness. People may live, divided by a narrow wall, and not be neighbors. Only the eyes of the spirit of the Samaritan make neighborliness.

One does not always know who is his neighbor. But he who goes about in the spirit of helpfulness and love will find plenty of neighbors. One's neighbor is anybody in need. He may be found as one journeys through life. He is found by chance sometimes. He is never a person of this or that religious allegiance, nor is he a sinner or saint; he is a certain man who lies needy at your roadside. Jesus gave us this truth embodied in a tale.

The Good Samaritan was quick to realize the truth of this situation. The young man in the story who asked Jesus the first commandment recognized the meaning of neighborliness. For making known his belief that one should love his neighbor as himself, Jesus was glad to commend him and assure him of his nearness to the kingdom of God.

Franklin, Va.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY

W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ALLEGIANCE TO OUR LORD.

What was the purpose of our Lord Christ in coming to this world? What did He have in mind, what does He have in mind, for this world of ours? What motive prompted Him to come to the world to live, labor, deny Himself, and die a cruel death? Why did He become our sin that, through Him, we might become His righteousness? What was and what is the motive back of it all? He said Himself that "I am come that they might have life, and that they might have it more abundantly" (John 10:10). But how were they, how are we, to have the more abundant life? How was He to give this more abundant life, and what was His motive for giving the more abundant life?

One who asks such questions and considers them seriously can come to but one conclusion, and that is that our Lord had as His purpose for coming into the world that all men everywhere might come to know Him and, knowing Him, might learn to do His will, and thus to love Him. It, therefore, behooves us, as His followers, to seek to fit our purposes and plans of life in with His purposes and plans of life for us. He will be Lord of all our purposes and plans, or He will not be Lord at all in our purposes and plans. Is it not true that we form our purposes and our plans and then ask our Lord to confirm them, or fit in with them, instead of first of all finding out His plans and His purposes, and then make our plans and purposes to fit in with Him? In putting the stamp of His approval on His own purposes and plans for this world, He conquered cruelty and sin on the cross, He conquered death by the resurrection, and He conquered all the powers of the world, the flesh and the devil, and said, "All power is given unto me." And then He proceeds, having thus justified Himself in His plans and purposes to reveal to His followers and to all who should follow Him what His purpose

was and what His plans are: "Go ye into all the world, and preach the gospel to every creature."

His purpose, therefore, in coming to this world was to reveal and to make secure His plans for having Himself made known to all the world. When Peter, by a revelation, declared that Jesus was the Christ of God, immediately, and for the first time, He speaks of that institution through which He would make that revelation known to the world. He would establish and build His Church on the declaration that Peter had made, for the purpose of making known to the world His purpose in coming among men, viz: "That all men might come to know Him, whom to know aright was life everlasting."

We show our allegiance to our Lord, then, by being faithful to the purpose that brought Him into the world, and to the plan whereby He would make that purpose known. When we seek to give the gospel to others, we are doing the divinest deed we will ever do in this world, because we are doing that not out of allegiance to our fellowman, or out of devotion to human beings, or out of loyalty to any Church enterprise; we are doing it out of allegiance to our Lord, just for His sake, and that His plans and purposes for the world, not ours, may be carried out. How readily do we say in making our gifts that we prefer to make them for institutions and enterprises around about us whose fruits and favors and achievements we can see and comprehend. How difficult, on the other hand, and with what reluctance, do we give to the missionary enterprise, little realizing in this that we are consulting our preferences, and our plans, and our purposes, rather than the preferences, the plans and the purposes of our Lord.

The most divine, the most sacred, the most unselfish, and the most Christ-like offering of time, effort or money that we will ever make in this world will be that to missions, because in this we are showing, first of all, our allegiance to our Lord, to His plans and His purposes, and we are consulting Him and relying upon Him, and expressing our faith in Him, and are making these gifts not primarily for the sake of human beings, but primarily for the sake of our Lord. Human beings and our Lord are both factory to consider in making our donations to Church and to charity, but it makes a great deal of difference as to which we put first and foremost, both in our thought and in our giving. We can easily put the human first, and think only of the human, and give for the sake of human beings and not for one moment lift our thinking or our desire up to our Lord. But we, in all our giving, should put Him first and seek to give in His name and for His sake, that He may carry out His plans and His purposes in the world. And we know that His plans and purposes were that His gospel might be preached throughout the world, and that all men everywhere might have an opportunity of knowing Him.

When we give a dollar to carry the gospel to folks that we will never see and never know, we certainly are not putting the human first, either in our deed or our thinking; we are putting our Lord first, for our deed is done out of love not to them but to Him, and not out of allegiance and loyalty to them, but out of allegiance and loyalty to Him. As a recent correspondent said: "A right conception of God as a divine Father of all mankind and a purposeful spirit of love and allegiance to Him and His purpose for the world lie at the root of all missionary attitudes and services." After all, we reduce the matter to the simple question: are we willing to co-operate with the plans and purposes of God, or do we, because of some prejudice or ignorance, try to induce God to co-operate with our prejudices, our purposes, and our plans?

J. O. A.

TRYING TO STOP THE KINGDOM PROGRAM.

It is related of a plain old brother, in a certain corner, that he told his pastor, with emphasis, as he handed over his usual missionary contribution, "It's about time for this thing to stop. I have been giving a quarter every year for more than twenty years, and I am tired of it. The job ought to be finished some time." This reminds one of the frankness, not to say prejudice, of the person who said, "I will not give anything to missions. My father before me did not, and he was a good man, and I believe in him and what he did; why should I depart from his ways?"

The trouble about persons of this type is that their logic and their attitude, if not their deeds and conduct, would stop the wheels of progress and delay, if not prevent, the coming of the kingdom. The kingdom of God does not stop, but is a constant and an ever-increasing power and revelation, just as is civilization and development in the material world. Such persons as those cited above, to be consistent, should say, "I have been spending a dollar a year for luxuries for more than twenty years, and it's time now to quit spending anything on increasing luxuries and conveniences. Moreover, I will not ride in an automobile. My father never did. He rode in a cart, wagon or buggy, and finally arrived. His way of travel was good enough for me. And as for telephones, radios and other devices of advancing civilization, I will have none of them. My father did not have them, and he and his way of doing things were good enough for me."

Persons who reason as to Church life and activity and contribution on the basis of father and grandfather, ought, in order to be consistent, to reason in the same way about attitudes and contribution to the conveniences, comforts and luxuries that civilization gives in the world of material. Very likely, the reason that father did not ride in an automobile, nor enjoy the radio, was because he knew nothing of the delights, blessings and benefits of these modern developments of civilization. And the reason why he got tired of giving to missions a quarter a year, or gave nothing whatever to missions, was because he had never been taught the bounties, and blessings, and benefits coming from this holy practice and most unselfish and Christ-like giving.

Prior to 1860, here in the South, it was difficult, we presume, to think in terms of freedom for the negro and salvation for his soul. Our fathers and grandfathers were just taught that way, and they learned that way, and they lived that way, and they walked in such light and life as the civilization and gospel of their day gave them. The wheels of progress rolled on, and now it would be very difficult for us to think in terms of human slavery and to try to assume the attitude that there was no salvation for a soul because the skin of his body was black. The unfolding revelation of our Heavenly Father has brought us into a new and a different light and life, and for us to assume in such matters the attitude of our ancestors is for us to dispute with God the process and the progress of His unfolding kingdom and revelation.

We think now not in terms of one race, but of all races of mankind, and we think most easily of progress and development not in one little portion of this habitable world, but realize that if one nation suffers, all the nations must suffer with it. The World War forced that upon us. Because our fathers and grandfathers were deprived of the blessing and benefit, since they knew no better, of giving of their means to help carry out, and thus obey, the command of our Lord, that is no reason why we, as their descendants, should be deprived of that blessing, no more than we should be deprived of the benefits and the

advantages of the automobile and radio, since we have learned of these things.

Christian men and women, in increasing numbers, are learning, thank God, the joy of thinking in terms of world friendship, and have shared a taste of bearing the burden of their Lord in obeying His great commission and are seeking to share His gospel with those who haven't that joyous privilege. The world moves onward and forward by the grace of God, and ever-increasing blessings and benefits are given to those who seek to know and to do the will of their Heavenly Father.

The ones who are tired and want civilization to stop, and the ones who will not, because father and grandfather did not, deprive themselves, more than any one else, of the joy and satisfaction that come from willing obedience to the commands of their Lord and the practice of that self-denial which He commanded. "Verily, ye are my disciples if ye do that which I have commanded you," and the one command that stands out above all others, because it was the final one, and the one given in the declaration of all power: "Go ye into all the world, and preach the gospel to every creature." And those who obey that command and share that joy with their Lord get a blessing that is worth more, in enrichment of soul, than any donations of dollars they put into it.

J. O. A.

SOMETHING NEW.

A contemporary points out the already obvious fact that there is, in recent years, always something new in education. The curricula and methods change, and educators in all schools are trying to find, and say and do, the newest thing. New theories are rapidly projected, and that which was accepted as fixed in educational formula a decade ago has long since gone to the scrap-heap. One observant editor says: "A graduate of a decade ago would now be a stranger in almost any school-room. Whether or not there is progress in educational methods, or greater substance in instruction, there is, at least, change. This eagerness for some new thing keeps education fresh and tremendously interesting."

What is said of education may be said of every line of activity and industry. In succeeding centuries ours will evidently be called "The Era of Change." We are trying out measures and methods, theories and systems. That which was established in industry a decade ago has gone to the scrap-heap, and the man who manages a store, factory, farm or shop, as he did ten years ago, is either headed for the rocks or is having a hard go of it.

The same is true in Church and Sunday School and religious activities, agencies and management. The pastor who is trying to go along as he went a decade ago is simply not going much, and is only living on the momentum and the current generated and developed by others in a previous time. He is reaping where others have sown, but not sowing much that others may reap.

This is not to say that because a thing is new it is right; nor because a movement is novel and untried, it is the best. It is to say, however, that the bodies of men and the minds of men, and the souls of men are on the go, and they are seeking new and different ways of going. Unless a right way is found, a wrong way is taken.

But let not this change and novelty, and untried methods deceive us. The foundations are not changing and cannot change. There are certain fundamentals of education and of industry, and of religion that never change. Honesty, integrity, virtue, chastity, temperance, patience, piety, righteousness and the very God who made all and governs all are the same today, yesterday and forever. Textbooks for the class-room and

research are today, and tomorrow are not; but there is one Book that does not change, because it teaches of foundations that cannot be moved. Books on law change, but the law laid down in the Ten Commandments never changes. The law of love and mercy, and judgment and justice revealed in the Book of books, never changes. Modern preachers may give new interpretations of the Sermon on the Mount, but they can neither change nor improve upon that sermon, for it is the message of heaven and of God to earth and to needy men. Rules and laws of agriculture and industry may change, but the rules and laws of redemption and salvation, through belief and faith in the Lord Jesus Christ, never change, for these are the foundations on which the world stands and character is built.

Let us not confuse changes of superstructure with the tearing up of foundations. The architecture of our time is different, and houses built now are quite different from those built a few decades ago, but the foundations are not different in depth, and solidity, and security. If so, the buildings will soon perish. And it is true today, as it ever has been, that "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:12). And the succeeding declaration is equally true: "The fire shall try every man's work of what sort it is. If any man's work abide, which he had built thereupon, he shall receive his reward."

We are living in a time of change and of new things; but earnest, eager souls are seeking to serve God and fellow-men with an ever-enlarging, even if with new and untried programs. J. O. A.

DESTRUCTION AND CONSTRUCTION.

Destruction and construction are words that play a large part in the physical world and the spiritual world. The building of houses, whether of wood, clay, or stone, requires the felling of trees, the digging of clay, or the quarrying of rock. Things that exist are destroyed in order to construct what is needed for dwelling for man. The same is true for the building of roads, the erection of monuments, the creation of engines and railroads, steamships, and trains. The idea all the way in the course of progress is to destroy one thing to build something else. The log man in the woods is destroying the forest; the carpenter in the city is building the house. The man is blasting the stone in the quarry; the man on the wall is building the pyramid, the temple or the monument. In the growth of cities, this double work is going on all the time. They are tearing down what was once a fine residence, a happy home, and in its place they are erecting the great store. There can be no progress without change, and there can be no change without destruction and construction.

The same is true in the moral and spiritual progress of mankind. Ideas and laws, rules and practices found to be wrong must give way to new ideas; new laws and practices must yield to progress in the march of civilization and the welfare of society. This great principle is taught in the Word of God. "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 John 3:8). "The devil sinneth from the beginning," and in order to build up righteousness, the devil's work must be destroyed. That is the work to be wrought out in the lives of individuals. Sin must be destroyed and righteousness built up in the man's life. He must be born again to get rid of original sin, and then it takes a lifetime to get rid of personal sin. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

This work of destruction and construction is going on all the time in the lives of Christians;

and the same is true in the Church and the State. Slavery was legal in these United States up to the Civil War; but back of that war the Church had seen that slavery was wrong and pled with the people to abolish slavery. The response was slow, and it took a war to get what the Church wanted. That evil was destroyed and freedom took its place. The saloon was another wrong, a stumbling-block to progress, and a moral and spiritual enemy to home and country. The Church united her forces in teaching from pulpit and public school, and the nation arose in her voting power and gave the law that abolished the saloon. Now, no citizen can manufacture, sell, buy, or use intoxicating liquors without being a lawbreaker. That new gospel of obedience to law and to the law of God is the gospel of construction that must be preached until the moral conscience of the nation is loyal to the State. W. W. S.

PROFANITY.

One of the oldest and surest signs of man's mental weakness and poverty is profanity. This writer always pities a person whom he hears using profanity. It shows indolence, mental weakness, imbecility, on the part of the one using it. It requires energy, mental activity and effort to choose the right sort of words to convey one's meaning. Profanity requires no mental energy whatsoever. Every profane word that can be uttered has already been uttered millions and millions of times. Profanity, like murder, is as old as the human race, and, like murder, also shows a defect in one's mental as well as moral make-up. If one's language and processes of thought are duly organized and directed, there would never be any profanity. This is the reason why profanity is so nauseating and disgusting, and unpardonable to people of clean speech and proper mental and moral habits. Profanity is a habit that has been worn threadbare and is disgusting, because weighted with the weakness and wear of past ages. Profanity is not only taking the name of God in vain; it is also taking otherwise clean and decent language in vain and is disgusting, because where one is looking for and expecting strength and beauty in word and expression, one hears weakness and imbecility displayed.

A recent writer on science said that what America needed was some new "cuss words." That scientist was mistaken. There are not any new "cuss words." They have all been worn out and bandied around for more than two thousand years, and the world of novelty and decency and strength and energy around about us has a right to expect better things of people who are trying to be up-to-date and who follow the way of decency.

About the most monstrous and hideous desecration of even this ancient and worn-out custom of swearing is to hear some of it used on the lips of young women who, otherwise, seem decent. One would judge from their appearance and dress that they are seeking to be modern and up-to-date, but to hear some of their slang and profanity, one discovers that, in sheer indolence or imbecility, they are holding on to speech and language that has been worn out and should have been thrown on the scrap-heap more than a thousand years ago.

If this writer did not profess any kind of religion or of decent morals, he would not use profanity, because of its inherent revelation of mental weakness, and of employing that which wickedness and weakness have worn threadbare and wasted all substance of many, many centuries ago. There are so many chaste and select and beautiful words with which people may express themselves that one wonders why the nauseating, the disgusting, the impudent and imbecile words, worn out beyond all hope of recovery, should be employed by any one desiring or professing to be decent. J. O. A.

CONTRIBUTIONS

SUFFOLK LETTER.

The question of money is double, difficult, and dangerous. The double question is how to get money and how to spend it. It is a simpler matter to earn it than it is to spend it. Selfishness enters more into the spending of money than the earning of it. It is difficult to earn money, and then it is difficult to make the right use of it. "The love of money is the root of all evil" (1 Tim. 6:10). It is not the possession of money that is the root of all evil, but the love of money; and the love of money can be in the heart of the beggar as well as in the heart of the millionaire. Honest money is a great possession; dishonest money is a great curse. A man's pocketbook is close to his heart, and the manner in which he spends his money is a good index to his character. The way a man gets his money and the way he spends his money tell about what the man is. There is as much honesty revealed in the attitude of man toward the money he possesses as in paying his debts. A man may pay his debts and remain dishonest by the way in which he came into possession of his money. Cities, States, business concerns, all seem to be interested in money only. Prosperity is the goal toward which most all organizations strive. Labor and capital seem to think more about the money consideration than the good they could do by co-operation. The Bible makes a good suggestion in this passage: "We are laborers together with God" (1 Cor. 3:9). If religion entered more into the spirit of labor and capital, unrest, loss, strikes, lockouts, jealousies, would disappear.

Apart from the financial world, with all its agencies, its rivalries, its misunderstandings, its losses and its trials, there is a religious use of money that is involved in the conduct of the affairs of the Church. Just what is the best way to raise money to carry on religion, and what is the best method of contributing to the support of all the departments of Church enterprises is one after which one might write a big question mark. Is it the wisest method for the contributors to know to what department he is giving, or to give as unto the Lord? When Christians give to one particular object, do they not narrow down to that one thing and leave the Lord out of the question in large measure? If the department they support is education, do they not make that the sole thought of their giving? If it is missions, is not the same true? If it is Orphanage, is not the same limit set to their giving? When department heads solicit funds for their department, is not the tendency to narrow their thought and their prayers to that one department?

The question may be propounded for the consideration and solution by the Southern Christian Convention as to whether it would not be more scriptural and successful to estimate the necessity for the work, and the ability of the Churches to contribute, and then lay that upon the Conferences, and the Conferences name the sums to be raised by the Churches, and then let the pastors and people raise the money in their own way and send it by Check to the Conferences, and the distribution be made by a wise committee for each department. The membership of the Church might in that way learn to give as unto the Lord, and not to some man or some measure. What the Church needs is to realize the true sense of stewardship and to give with the feeling that gifts are made to God through the Church.

W. W. STALEY.

ELON LETTER.

I wish every one of the more than one thousand members of the Christian Church and alumni group who have pushed our financial campaign to a practical success could be here at the thirtieth commencement, May 25th to 28th, inclusive. They would enjoy the exercises, because they have a personal investment here and of recent date. And then I wish all who have ever given to Elon could come. It would be a great host—an army of noble-souled, great-hearted, generous-minded men and women and children. I hope all who possibly can will come.

Here is the roster of events:

On Saturday evening, May 25th, there will be a glee club recital of the Girls' Glee Club. The girls are not only good to hear, but they are good to behold. Their public performances have won universal praise, and they took second place in the State College Glee Club contest at the Asheville convention of the State Music Federation.

Sunday morning, May 26th, President Alfred W. Hurst, of Palmer College, is to preach the Baccalaureate sermon. His theme is "The Centrality of Jesus." Dr. Hurst is one of our ablest men. That afternoon, Prof. Velie will give an organ recital, and that night the undersigned will endeavor in his baccalaureate address to answer the question, "What Is a Christian?"

Monday morning, May 27th, at 10:30, the senior class will give its class-day exercises. At 2:30 o'clock that afternoon, the junior class representatives will speak. That night the alumni banquet, business session, and address will occur. The orator this year is Charles Cook Howell, a distinguished member of the Jacksonville, Fla., bar and a leading churchman of that growing city. Mr. Howell will speak on "The Place of Christian Education," a subject to which he has given great thought and to the presentation of which he will bring a winning style and forceful delivery.

The graduation exercises will occur at 10 A. M. on Tuesday, May 28th, when fifty-six very promising young men and women will receive their A. B. degree. At this service, Dr. William E. Barton, past-moderator of the Congregational National Council, and one of Virginia's ablest men in contemporary life, will give the literary address. Dr. Barton is world famous as "Safed the Sage," as the father of Bruce Barton, and as the foremost authority on the "Life of Abraham Lincoln." He has written more than fifty books. Those who fail to hear this master-mind will have occasion to regret it deeply, I am sure.

I end as I begin, by urging our friends to come and enjoy the commencement with us and to grace and dignify it by their presence.

W. A. HARPER.

FRANKLIN, VA.

The four letters that ought to mean most to the children of our Churches and Sunday Schools are D. V. B. S. These four letters indicate instruction and recreation such as every child needs to enjoy. During the past three years the Franklin Church has provided such opportunities for the children of the community. So great has been the interest and fine co-operation with the other Churches that we are planning a union daily vacation Bible school this year. Prospects point toward a most worth-while project. If your school has had D. V. B. S., and if you would like to do

greater things for your community, try a U. D. V. B. S. this summer. If you have never had one, make arrangements to do so. Write to the Publishing House at Dayton, Ohio, and Miss Lucy Eldredge will gladly furnish you with suggestions, literature, etc.

A ten-day school, held for three hours per morning, offers thirty hours of definite Bible instruction, through song, Bible memory work, dramatization and worship. This exceeds the time of the average Sunday School by four hours, in that the maximum time offered in a year for Bible study in the Sunday School during fifty-two weeks, of one-half-hour lesson period per week, equals only twenty-six hours per year, if the child has perfect attendance.

It would be a fine thing for every Sunday School superintendent to meet with his teachers and pastor and discuss the possibility of having a school this summer. The expense involved is very small, but the good gained is enormous.

JOSEPH W. FIX.

EVERETT, PA.

About six months ago, the writer assumed the pastorate of district No. 6, comprising Gapsville, Mt. Union, Rock Hill and Union Memorial Churches, the Rays Hill and Southern Pennsylvania Conference. The work has been pleasant and the field progressive and hopeful. Special revival services resulted as follows: Gapsville, 2 converts, no accessions; Mt. Union, 22 additional members; Rock Hill, 16; Union Memorial, 18.

The district pays the parsonage rent and has furnished the fuel, and in addition has stocked our poultry yard with hens and have been exceedingly generous in good things to eat. The pastor is now conducting teacher-training classes in all the Churches, which will be followed by a daily vacation Bible school in each Church.

W. T. WALTERS.

SPIRITUAL OR ORGANIC UNION—WHICH?

BY REV. A. A. WRIGHT, D. D.,

Pastor First Christian Church, Binghamton, N. Y.

The making of a unity is foreign to the New Testament Scripture. Nowhere in the sacred volume are we told to make a union. What we are told is of a unity already made; and we are urged to become acquainted with, acknowledge, and earnestly strive to keep that unity. We are informed that every Christian is a member of that great unity, which is so perfect that all racial, social, and even sexual distinctions are obliterated. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female; for ye are all one in Christ Jesus" (Gal. 3:27, 28). And in Christ all are made complete, finding in Him all needed supply (Col. 2:10). So fully and perfectly did God the Father answer the prayer of Christ for the oneness of His followers that even during the first century it could be written, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all (Eph. 4:3-6). And in this same chapter it is written that the end of all ministry is to bring all to the unity of the faith, to the measure of the stature of the fullness of Christ. That we be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things, which is the head, even Christ." The end of all ministry is spiritual union with Christ, making schism impossible.

The divisions that came early in the history of the Church came either from ignorance of, or from ignoring, the spiritual unity of the Church. From the New Testament epistles, especially the epistles to the Philippians and the Collosians, it is very evident that the source of almost all that came to divide, weaken, and destroy the Church was simply the failure to hold and keep in a practical way "Christ as head," and all believers as fellow-members of the body of Christ. The Church, as a living organism, created by God in Christ Jesus, and made complete in Him, was lost sight of, and became displaced in the vision and affection of men by man-made organizations, in which worldly wisdom, fleshly energy, and ritual became substituted for His sustaining grace, life-giving spirit, and lively oracles.

The need in the present hour, as it has ever been, is not organic union but spiritual unity with Christ. An organized Christendom may still be far from that living organism, revealed in scripture as the Church, the body of Christ. It may even become a pain, instead of a panacea. We need but to mention the Church of Rome. Naught but a living organism ever can prevail against the gates of hell. The living Christ with living members, this, and this alone, is the hope of the world. Better by far a divided Christendom with spiritual unity in Christ, than a united Christendom with Christ apart. And it must be evident to all familiar with the Scriptures that a union of Christendom as it now exists on the foundation presented in the New Testament is altogether impossible. A union that would include all faiths, that would scout faith and doctrine, and have no place in it for the "one faith," stands condemned by every New Testament writer. And, the making of such a union would be an open violation of both the letter and the spirit of the New Testament. With such a union, no one taking the Scripture as his or her rule of faith and practice could have either part or lot. They must, perforce, cry, "Unto their assembly mine honor, be not thou united."

Organic union is not only superfluous to one believing in the unity of the Spirit, but it is carnality and blindness. On the one hand, it is an effort to bring the kingdom, "by observation," so that it may be said, "Lo, here; lo, there." On the other, it is an effort to substitute the might and power of an organized Christendom for the Spirit of the Living God. It is an effort to bring up out of the earth that kingdom which can only come down from heaven.

All effort to bring about organic union must arise either from not knowing "the unity of the Spirit" and the divine program connected therewith, or from unbelief in one or the other, or both.

One thing, absolutely certain, no one accepting the New Testament teaching of the unity of the Spirit with its one faith; and the teaching, that the coming of the kingdom is dependent upon the coming of the glorified Christ with His glorified Church, can consistently be an advocate of organic union. For all, holding to the Spirit and letter of the New Testament, must aim to gather out a people from the world, on the basis of the "one faith"; and build them up into Christ the one living Head; and instruct them to maintain their unity with Christ by faith, and with one another by love, patiently waiting in hope till Christ shall come to change and receive them, and then return with them to set up the kingdom. This is the task, according to the New Testament, that Christ gives to His servants, and, unless we have ceased to hold this as our rule of faith and practice, we must believe, that the highest possible service one can render to God or man is to do his or her part in helping to bring all to the unity of the faith, and build them up into Jesus Christ.

SURVEY IN NEAR EAST RELIEF.

Discontinuance of the Near East Relief organization, after its present commitments are taken care of, and the adoption of "a new policy" by American agencies working in the Near East are recommended in the report of a field survey of Near Eastern countries just issued through the Columbia University Press under the title "The Near East and American Philanthropy."

"This new policy," the report states, "if successfully adopted, may exercise a profound influence upon American missionary enterprise throughout the world." Far closer co-operation with native governmental and other agencies than has hitherto been practiced; better co-ordination of existing American agencies; careful avoidance of any attempt to "Americanize" native peoples; "helping to do, rather than doing for," and a program of vocational education carried down to the masses, are the essentials of the policy recommended. "The time for doing things for these Near Eastern peoples is past," the report says.

"Hereafter, it should be the task of American agencies in the Near East to help them to do things for themselves." The report states that since the war, \$100,000,000 of American money has been spent by Near East Relief, mainly on emergency measures, and recommends that no further relief of an emergency nature should be undertaken. Henceforth, measures should be "constructive, not palliative."

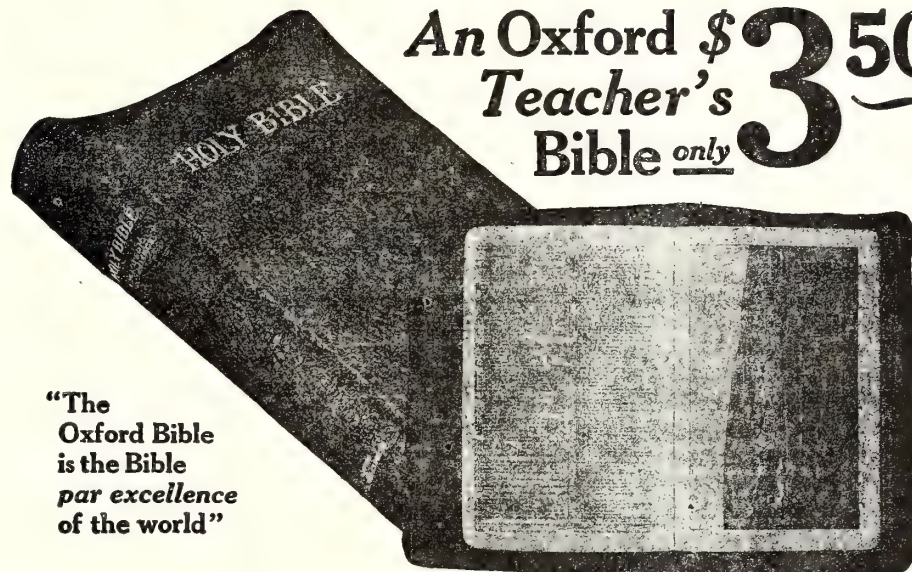
The report finds that in the past "there has been too much tendency to institutionalize and to consider the institution as an outpost of civilization carrying a message to the barbarians."

"Existing American enterprises should be conceived as demonstrations to stimulate indigenous activity and should be closely allied with general movements within the countries themselves. For Americans to assume the responsibility and expense of a comprehensive system of institutions would be the height of folly, and would frustrate

(Continued on Page 10.)

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE S. S. & C. E. AS MISSIONARY SOCIETIES.

Wherever possible, all missionary education should be done through existing organizations. It cannot be too strongly emphasized that the creation of separate missionary organizations, particularly among children and young people, tend to set missions apart as something optional, for which only those who choose to do so need feel any responsibility. Then let us expect to do our work through the permeation of the existing organization with the missionary idea rather than by tagging on or superimposing certain missionary ideas or materials.

The two most promising organizations of the local Church are the Sunday School and Young People's Society. In some Churches, these organizations will be united in a Church school which includes all education and activity. But since in by far the largest number of our Churches of the present day, these organizations operate separately, we shall consider the program of each. In other Churches, there will be various clubs which correspond somewhat to the Young People's Society. But, regardless of the type of organization or organizations, the most of the young people will be reached through the types of teaching and activity provided for in the Sunday School, or Church school, and the Young People's Society or its equivalent.

There are two important means of missionary education through existing agencies. One is the permeation of all teaching and activity with the ideas of world friendship and world brotherhood. These do not have to be dragged in. We have only to get a world-vision ourselves and a glimpse of the purpose of God in the world to see the opportunity to present this idea through almost every worship program, Bible lesson, or project.

Then there must be definite time given to teaching world friendship, learning to understand and appreciate other races and nations, finding out how we may do our part in bringing about the kingdom in all parts of the world. The old idea of a missionary day or a missionary program once a month will not serve our purpose. It sets missions apart, it does not give ample time, and it breaks into any progressive study. It is much better if we can give a number of consecutive weeks to a missionary project or study, or give a brief time each week to learning about the rest of the world.

When we consider that the establishing of the kingdom of God on earth is the real mission of the Church, and that the only way we can know or understand the part of the world which does not come under our daily observation is through taking time to study it, this is not too much time. This is not to suggest a "five missionary minutes" every Sunday or a "missionary application of the lesson." These labels do as much to set missions apart as do the once-a-month missionary programs or lessons. Rather, let us look on Bible study as finding out how God worked in the past. Then the missionary enterprise will appear what it really is—a continuation of the Acts of the Apostles in our present world.—*From Training for World Friendship, by Brown.*

MISSIONARY OFFERINGS.

WEEK ENDING MAY 18, 1929.

Sunday Schools.

Previously acknowledged	\$3,167.22
Winchester, Va.	5.68
South Norfolk, Va.	6.93

Waverly, Va.	20.00
Lanett, Ala.	4.17
Newport, Stanley, Va.	3.50
Berea (Norfolk), Hickory, Va.	12.00
New Lebanon, Elberon, Va.	2.50
Wadley, Ala.	2.07
Oakland, Suffolk, Va.	4.00
Leaksville, Luray, Va.	2.44
Suffolk, Va.	25.00
Mayland, Broadway, Va.	1.70

Total \$3,257.31

Individual and Church Collections.

Previously acknowledged	\$6,112.63
Hebron, Nelson, Va.	8.05
Hayes Chapel, Garner, N. C.	23.00
Mt. Gilead, N. C.	3.60
Mt. Carmel, Youngsville, N. C. (add'l) ...	.50
O'Kelly's Chapel, Durham, N. C.	7.00
Pleasant Union, Lillington, N. C.	40.00
Shallow Well, Jonesboro, N. C. (add'l) ...	7.00
Wadley, Ala.	25.00
Union (Va.), Virgilina.	50.00
Bethel, Corbett, N. C.	4.60

Total \$6,281.38

Specials.

Previously acknowledged	\$8,500.04
Rosemont W. B. Ch., Norfolk, Va.	12.50

Total \$8,512.54

Summary.

Previously acknowledged	\$28,761.21
Sunday School, regular	89.99
Individual and Church collections.	168.75
Specials	12.50

Total to date \$29,032.45

This week carries us to the twenty-nine thousand dollars mark, but yet leaves us sixteen thousand to get to reach our goal. Every dollar is needed now and will be so much appreciated.

J. O. ATKINSON, *Sec'y.*

OUR JUBILEE YEAR—EASTER TO EASTER.

"In His Steps."

Our modern life, with its insistent demands and its lack of time or privacy with our most intimate friends and families, can sympathize with Jesus and His oft-defeated plans to be alone with his disciples.

Sunday, May 26 (Mark 8:1): The Curious Crowds Return.—It is now well along into the glorious springtide of Palestine. Since the Passover, Jesus had been to Capernaum and up into the coasts of Tyre and Sidon and back to Decapolis. All this long journey with its attendant rests and teaching periods must have lasted at least a month, and it is now far into May and around Pentecost.

The circle of his travels has brought them back to within twenty miles (as the crow flies) from his manhood home at Capernaum. But it was not a day when they traveled in such straight lines and the real division from Capernaum was much further since hills and sea and lack of roads made the distance much greater. This west side of the Jordan was really far from the haunts where He was known. But again "He could not be hid" and the crowds found Him and refused to depart even for necessary food. It may be that they had heard of that other miracle of the feeding of the five thousand, although the disciples acted as though they had forgotten it.

Monday, May 27 (Mark 8:2, 3): A Heart of Compassion.—Weary as He must have been and hungry as He was, yet His heart goes out to the weary and hungry crowd. He does not stop to excuse Himself by analyzing the situation and blaming them for their improvidence or by saying (as we might), "It serves them right. They should have provided for their need before coming to this wilderness." Jesus knew all that better than His disciples or we could know it, but He said: "I have compassion on the multitude," and planned to help them, although they had defeated his plans.

Tuesday, May 28 (Mark 8:4): The Dubious Disciples.—The disciples did not share the compassion nor the optimism of Jesus. To them the case was hopeless. Here they were in a "wilderness," miles from habitation. How could any man feed such a motley multitude in such a place? They figured in all—but Jesus. We often do that now. We too often forget what He has done in the past or what He can do now, and only look at the material things at hand and say: "It just can't be done."

Wednesday, May 29 (Mark 8:3): Making an Inventory.—Jesus' question called attention to the scant material provision they had—barely enough for the twelve for a day. Their answer of "seven" seemed final. What was seven small loaves of bread in feeding four thousand hungry men? It was simply an impossible situation! If there had been seven hundred loaves they might have considered "giving each a little" and piecing out a lunch for them. But seven loaves! That was nothing.

Thursday, May 30 (Mark 8:6, 7): Seven Loaves Plus the Lord.—The disciples had not counted in all their resources. They had failed to take account of Jesus in their inventory.

But He used all they had. He did not despise the little which was brought to Him. But He added Himself to what they had, and the result was that the thing was done. Jesus has a way of doing that. He takes what we have, be it ever so little, and adds Himself to it, and lo! the thing is done. General Booth of the Salvation Army once said that there was not much of him, but God had all there was, and that spelled victory.

Friday, May 31 (Mark 8:8): And They were Fully Fed.—They "were filled" and there was left "seven baskets" of food over and above their needs. Jesus did not stingily give them just enough to dull their appetite, but He "filled" them, and there was more than they cared to eat. He is ever thus. He not only gives life, but He gives it "more abundantly." He not only does what is just needed, but He does "above what we can ask or think." What a great school those disciples went to. What a school is ours with Him today!

Saturday, June 1 (Matt. 8:9, 10): Away from the Crowds Again.—And now that He has satisfied their needs, Jesus withdraws again far from them to a point across the Sea of Galilee called in Matthew "the coasts of Magdala," and in Mark "the parts of Dalmanutha." It was really at neither of these centers, but the "coasts" or "parts" between the two (which were not far apart) and here along the seacoast and countryside he sought again the seclusion which had been denied Him by the crowds.

Prayer for the Week.

Lord, forgive us if our lack of faith defeats Thy purpose and keeps the bread of life from Thy needy people. Forgive us for counting only on the material "things that are seen" and forgetting the eternal "things that are not seen." Grant us renewed faith, that we may be ready to face the impossible and to know that all things are possible to them that believe. Amen.

SESSION OF GENERAL CONVENTION.

Place: The invitation of the Piqua, Ohio, Church to hold the coming session of the General Convention has been accepted by the Executive Committee. The Church has just dedicated its new \$60,000 Christian education plant and enlarged and rearranged its auditorium, thus making it splendidly equipped to handle the Convention. Its pastor is Rev. Raymond G. Clark, B. D. The Church has more than 500 members.

Piqua is on the direct Pennsylvania Railroad lines running through Columbus, Ohio, to Chicago and St. Louis; also on the Baltimore and Ohio lines between Detroit and Louisville, Ky. There are traction and bus lines in several directions. It is thirty miles north of Dayton. This will give delegates an opportunity to visit the Headquarters of the Church. It is centrally located for all sections of our brotherhood.

Time: The Convention opens Tuesday, October 22nd, at 2 o'clock, and will continue until the work of the Convention is completed. This will require a full week or more. If the proposed union of the National Council of Congregational Churches and the General Convention of the Christian Church is approved, the session will be sufficiently extended to plan the united work that may be necessary. This would probably take two full days with the Congregational delegation present.

Delegates: The membership of the Convention is as follows:

"The members of the General Board shall be members of the General Convention during their term of office.

"Each local Conference, except those of the Southern Christian Convention, which is itself so entitled, may be represented by its president and by one minister and one layman for each seven hundred members or major fraction thereof; provided that no Conference shall be deprived of representation by one minister and one layman in addition to its president.

"Presidents of State associations or conferences, and of regional conventions, auxiliary to the convention or co-operating with it, shall be members of the Convention.

"The Afro-Christian Convention may be represented by its president, secretary, and three elected delegates."

All Conferences should elect a full delegation to what will likely be an epoch-making Convention.

Program: The Executive Committee is at work on the program, and another meeting of a sub-committee has been planned. This is the Jubilee Year of our Church, and the program will be centered about the theme, "Enrichment and Extension." The committee elected pre-convention committees on the following subjects: Christian education, Christian unity, Church and world problems, evangelism and life service, finance, foreign missions, home missions, organization, publications, social service, stewardship, survey. Six persons were carefully selected for each committee, so the work may proceed without delay. Other members will be added by the Convention itself when it opens. A special committee has been appointed to arrange for daily morning upper-room prayer services. Other committees will probably be added.

Fraternal messengers: The National Council of Congregational Churches meets in Detroit May 28th to June 4th. They have extended the courtesy of entertainment to twenty-five representatives of the Christian Churches on the same basis as their own delegates. The Executive Committee has selected such a list who are being invited to represent the Christians in response to this gracious invitation. The list will be announced as soon as acceptances have been received.

EDDINGTON'S NEW BOOK.

"When I think of an electron, there rises to my mind a hard, red, tiny ball; the proton similarly is neutral gray. Of course, this is absurd, but it is difficult to school ourselves to treat the physical world as purely symbolic. We are always relapsing, and mixing with the symbols incongruous conceptions taken from the world of consciousness. The frank realization that physical science is concerned with a world of shadows in one of the most significant of recent advances. In these pages I propose to discuss some of the results of modern study of the physical world which give most food for philosophic thought. This will include new conceptions in science and also new knowledge. In both respects we are led to think of the material universe in a way very different from that prevailing at the end of the last century. I shall not leave out of sight the problem of relating these purely physical discoveries to the wider aspects and interests of our human nature."

This excerpt is taken from the introduction to Professor Eddington's new book, "The Nature of the Physical World," just published by Macmillan.

MEMORIAL TO CHRISTIAN CHAPEL.

We held our regular memorial at Christian Chapel, Saturday, the 11th, with a goodly number present. The pastor, Rev. J. Fuller Johnson, was absent on account of illness, but he had the good fortune of getting the service of Dr. J. O. Atkinson to fill his appointment. Dr. Atkinson's sermon was profound and most interesting, and very instructive to the whole congregation. He used for his text a part of the 11th and 12th chapters of Hebrews, "Now, faith is the substance of things hoped for, the evidence of things not seen; for by it the elders obtained a good report. And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

Dr. Atkinson explained in a way new to most of us, and inspiring to all, the contribution which we make to the dead, also the contribution which the dead make to us. It was a sermon that left an indelible impression on all who heard it.

The afternoon service was a program by some good speakers—Rev. J. E. Franks, Mr. Lacy Patrick, Mr. Will Jeffreys, all of whom made good impressions. Of course, the program was not complete until the Hon. J. D. McIver, a real orator, was called upon. Mr. McIver's address was mostly a plea for closer relationship, fellowship

and unity of the human family and the leaving off of sinful and ungodly living. His talk caused many eyes to fill and touched many hearts. It was all a real day of joy.

A. M. COTTEN,
Church Secretary.

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Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

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J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson IX—June 2, 1929.

LATER EXPERIENCES OF JEREMIAH.

GOLDEN TEXT: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake."—Matt. 5:11.

LESSON: Jere. 20:1-6, 37:1 to 38:28, 43:1-7.

Explanations and Comments.

Jeremiah was held a prisoner in the guard-house at Jerusalem during its siege by the Babylonians. He could still address those around him, and he prophesied the fall of the city and advised surrender. The effect of his words was to weaken the courage and purpose of the fighting power of the people. The princes denounced him to the king as one whose words weakened the defense of the city. "Let this man be put to death," they urged, for "he seeketh not the welfare of this people, but the hurt."

"He is in your hands," said the weak king, and with this gesture of helplessness acknowledged that he could not withstand them; they could do with Jeremiah as they would. "He was afraid of Jeremiah, afraid of God, afraid of his princes, afraid of his enemies, afraid even to be himself" (Emily Huntley). "Zedekiah miserably vacillated between listening to the prophet's counsels of surrender and the truculent nobles' advice to resist to the last gasp. Like most weak men, he was afraid to do right, and fancied that he was compelled by the force of circumstances to do wrong. So he drifted and drifted, and at last was smashed to fragments on the rocks, as all men are who do not keep a strong hand on the helm and a steady eye on the compass. The winds are good servants but bad masters."

When an Ethiopian eunuch named Ebed-melech heard of Jeremiah's state he sought out the king, who was then holding court in the gate of Benjamin, and told him what had been done to Jeremiah, denounced the deed as evil, and declared that the prophet would die, for the famine was great in the city and no one would give him anything to eat. A "daily loaf" had been allowed him when he was imprisoned before (Jer. 37:21). The king then gave Ebed-melech a guard of thirty men to rescue Jeremiah. He returned with them to the dungeon, and had ropes covered with soft rags and worn-out garments to protect his armpits let down for Jeremiah to put under his arms; by their means he was drawn up out of his prison.

Two striking scenes enlivened this solitude. One was his grateful remembrance of his Ethiopian benefactors, whose safety in the coming troubles he positively predicted. The other was his interview with his cousin Hanameel. He was sitting in the open court which enclosed the prison, with many of the citizens of Jerusalem round him. Suddenly his cousin entered with the offer, starting at that moment of universal confusion, to sell the ancestral plot of ground at their native Anathoth, of which, in the fall of their family, Jeremiah was the last and nearest heir. Had the prophet been less assured of the ultimate return of his people, he might well have hesitated at a proposal which seemed only like the mockery that he had before encountered from his townsmen. But he felt assured that the present cloud would pass away, and, with a noble confidence which has often been compared to that of the Roman senator

who bought the ground occupied by the camp of Hannibal, formally purchased the field in the presence of Baruch and the assembled Jews; and then broke out, once again, first in prose and then in poetry, into the expressions of his perfect conviction that, after the misery of siege and captivity, the land of Palestine should be again peaceably bought and sold, and that for all future ages the royal family of David and the Levitical tribe should exercise their functions in a spirit of justice never before known within the walls of Jerusalem.

CHRISTIAN ENDEAVOR.

Sunday, June 2, 1929.

TOPIC: "Character a Growth, not a Gift."—2 Pet. 1:5-8. (Consecration meeting.)

Some Bible Hints.

Faith in Christ is but the starting point of the Christian life, the beginning of the race. The goal lies far ahead (v. 5).

Character grows by addition, as a house grows. We built into it the right kind of material (v. 5).

"Virtue" means resolution, strength. Faith, without resolution or steadfast will, is weak and worthless (v. 5).

"Knowledge" means intelligence. Faith must not be blind, but intelligent. Without intelligence, character cannot ripen (v. 6).

Suggestive Thoughts.

True growth is from within, as a plant grows. Traits of character cannot be added from the outside; they must come from inner desire and effort.

People are born with certain hereditary tendencies, but none of those who are strong as to dominate a person's will. We can overcome them, turn around and walk away from them.

Some things are gifts; that is, we do not do anything to acquire them. A good digestion, for instance. Health makes a person happy, whereas a dyspeptic is sure to be depressed.

If character could not be changed and built up, the work of Jesus would be in vain. He always assumed the possibility of change in man's nature. He called it being born again.

A Few Illustrations.

You do not dig up the seed you plant in order to see if it is growing. Let it alone. Don't worry about character. Do the duty of the day, and character will take care of itself.

Old heads do not grow on young shoulders. Saints are not made in a day. Character is a slow growth.

When you plant an acorn, you do not expect to see an oak in a day or two. The greater the tree, the longer it takes to grow to maturity. Character is being made for eternity; give it time.

Character grows often by opposition, in the stress of life. A single temptation overcome means more for character than a year of easy sailing.

To Think About.

What is character?

Why is character worth striving for?

How build up weak character?

We must never allow the Christian Endeavor meeting to degenerate into a debating club. If we do, we shall lose sight of its main purpose, and its value for young people will decrease. If debates are ever used, let them be seldom used and conducted only in the friendliest spirit.

TITHING.

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SURVEY IN NEAR EAST RELIEF.

(Continued from Page 7.)

the very end to be sought, namely: encouraging the natives to help themselves."

"Every effort should be made to work not only in co-operation with, but actually through the agencies of the governments and through local native organizations and individuals."

Acknowledgment is made of the services rendered by American institutions of higher education in the Near East, and it is pointed out that their work is needed especially for the development of native leadership of the highest type. The outstanding need, however, the report finds, is for "boys and girls with the kind of practical education that will equip them for leadership in the small villages in which the vast bulk of the population of the Near East lives, not the kind of education that will cause them to turn their backs upon the people from which they came."

"The solution of the problem," the report states, "is mass education of a simple, direct sort, carried to the people in their fields and in their workshops. It must be an education vital to their lives as tillers or craftsmen."

The main recommendations of the report have already been approved at a conference of American agencies in the Near East held at Constantinople, a summary of which is contributed to this report by President Bayard Dodge, of the American University, Beirut, who was chairman of the conference. Cleveland E. Dodge, it is stated, is at the head of a committee which is now working out a program to put into effect the recommendations of the survey.

The field survey was made and the report was written by Frank A. Ross, of Columbia University; C. Luther Fry, of the Institute of Social and Religious Research, New York; and Elbridge Sibley, of Columbia University. The work was supervised by a committee consisting of the following: Dr. Otis W. Caldwell, chairman; Dr. Paul Monroe, vice-chairman; Rev. George Stewart, secretary; Dr. Thomas Jesse Jones, Dr. Stephen P. Duggan, Cleveland E. Dodge, Dr. John H. Finley, Dr. R. R. Reader, Bishop James Cannon, Jr., Dr. John R. Mott, and Dr. James I. Vance. The following also served on the committee as representatives of various American agencies in the Near East: Albert W. Staub, Rev. Ernest W. Riggs, Dr. Robert E. Speer, Dr. James L. Barton, Dr. Dri A. Davis, Miss Katherine Olcott, Charles V. Vickrey.

"This report," writes Dr. John H. Finley, in the introduction, "marks the virtual completion of the tragic chapter of massacre and exile, brightened only by deeds of mercy done on such a vast scale as the world had never known before. But it marks the beginning of a new chapter—one of constructive helpfulness through education to those who sit in the ancestral house of Christendom that new woes may be prevented."

A LETTER FROM FATHER TO DAUGHTER.

Dear Daughter:

It is raining, and I am at home on this Lord's Day, the first day, and am thinking of my children. While reading the Word, I had an impression to pray for each member of my family, and to pray that God would save them from all worldliness, for we cannot serve the prince of this world and the Prince of Peace at the same time (Matt. 6:24). My dear daughter, I want you to prayerfully read John 17:13-16, and notice especially the words, "Keep them from the evil." This was a prayer that Jesus prayed for His Church. Will you let Christ pray this prayer for you in vain? Now, my child, I don't think you are wicked, but at the same time I think you are following an example set by the lowest class of women on God's earth, viz: the women of the "red district," and the lowest class of the women of France and theatrical circles. Just stop and think whom should we follow—the prince of this world, or the Prince of Peace, who said He left us an example that we should follow His steps? If you think your father's counsel is in keeping with the teachings of the Bible, please be teachable. The Prince of Peace said, "Follow not with the multitudes," and He said again, "Go not after the multitudes. If you would be His disciple, follow Him." David says, "Walk not in the counsel of the ungodly." Paul says, "Wherefore come out from among them and be ye separate, saith the Lord, and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18).

My daughter, the Lord Jesus doesn't want you to follow this pernicious modern style of dress, and thereby bring on ill influence upon the opposite sex. A bishop has recently said this has been the greatest trial of his life. This pernicious style has led more men to commit an unspeakable sin than any other one thing. Jesus says, "Who-soever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Two judges of North Carolina have said that this modern style of dress has led to more cases of attack upon women and lynching than any one thing, and that our women are responsible for it.

Mother Eve went down first, and then dragged Father Adam down. No nation ever went down until their women lost their modesty and virtue. For example, take Rome and Greece. My child, your precious mother lived in an age when women wore "bangs," bustles, and sewed pillow-case sleeves to their arm holes; but your mother beautifully rejected them all and continued to dress as a woman professing godliness, with good works (2 Tim. 2:10).

I write thus to you because I love you and don't want you to help drag this great nation down, and I don't want you to spend eternity outside of heaven. Obey God and honor mother. Take some more of the word which will stand forever: "For this is the love of God that you keep His commandments. And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2).

Now, my child, you had better burn every dress you have of that pernicious style, and obey God; and if need be, beg money and buy you a dress that you can glorify God in the wearing of it, and thereby be a blessing to man and honor God (2 Cor. 10:31).

I have written this letter to you, my dear child, because I believe God wanted me to do it.

By an anxious father,

P. T. K.

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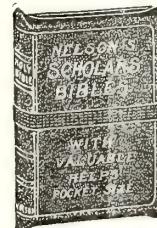
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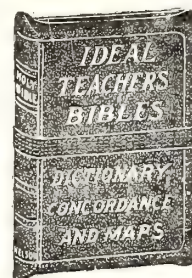
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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

IMPATIENCE A FRUITFUL VINE.

It not only contains a wondrous power to perpetuate itself, but rarely fails in the production of a numerous family. It is eminently a begetter of its own image. I call up no other, in the whole realm of evil spirits, which has such power to impart itself to others. A mother comes out in the morning full of fret, and the whole of her happy little flock are set fretting before breakfast. A husband and father enters the room in a snarl, where wife and children are full of sunshine, and not a smile is there which does not disappear in a minute! Every one of them is under the impress of their father's spirit, and probably a half-dozen quarrels will occur with the children before the sun goes down. Then the father, as a Christian man, feels constrained to correct the children for quarreling. It is a wonder that any child reared to manhood or womanhood by fretful and fretting parents escapes damnation!

Prayer.—Dear Father, give us this day our daily portion of grace, and patience to endure all the strains of our duties, and rest in Thee. *Amen.*

TUESDAY.

REPENTANCE.

The primary meaning of the word "repentance" is a "change of mind." A good illustration of the use of the word is seen in Matt. 21:28-31: "A certain man had two sons; and he came to the first and said, Son go work in my vineyard. He answered and said, I will not; but afterwards he repented and went." (He changed his mind and went.)

In connection with salvation, repentance means a change of mind in regard to God and Christ and in our relations to sin.

How many are commanded to repent? (Acts 17:30) "Now commandeth all men everywhere to repent."

How necessary is repentance to all men? (Luke 13:3, 5) "Except ye repent, ye shall all likewise perish."

How earnestly does God desire the repentance of all men? (2 Pet. 3:9) "He is not willing that any should perish, but that all should come to repentance."

What should lead men to repentance? (Rom. 2:4) "The goodness of God leadeth thee to repentance."

When there has been a true, godly repentance, what sign will there be? (Acts 26:20) "Repent and turn to God and do works meet for repentance."

May the people of God sometimes need to repent? (Job 1:8) "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an unright man, one that feareth God and escheweth evil?" "Wherefore, I abhor myself and repent in dust and ashes."

Are even Churches sometimes called upon to repent? (Rev. 3:3) "Remember, therefore, how

thou hast received and heard and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Repentance does not save a person, but it is a necessary part of saving faith. God cannot save a person who is not willing to have a change of mind in regard to his lost condition, his sins, and in regard to God and Christ.

WEDNESDAY.

WHAT IS YOUR LIFE?

"Ye are of more value than many sparrows."
—Matt. 10:31.

"He that loseth his life for my sake shall find it."—Matt. 10:38.

Gladstone said, "Be inspired with the belief that life is a noble calling, not a mean, groveling thing, but an elevated and lofty destiny."

One man is quoted as saying that life consists of three things—backbone, backbone, and backbone! And it is realized that there are many circumstances in life that require all three. There are times when we stand alone, maybe, in the dark when all our principles are tempted and challenged. Can we say "No"?

It may be when things are going wrong and we have relaxed from a strain, can we say "No"?

There is a story of a boy who left home and became an apprentice at a trade. He was tempted by his comrades to drink. They swore to make him drunk. He refused. They told him that he had to have it inside or out. He replied by saying, "As you please. I came here this morning with a clean jacket and a clean character. You can spoil my jacket, but shall not spoil my character."

Our living and our lives, yes our characters, may be affected by outside influences. If physical well-being depends upon what we eat, and temperament depends much upon disposition, it may be possible for our characters to be affected by beef and mutton, to say nothing of the insidious drink.

"Watch and pray, lest ye enter into temptation. The spirit is willing, but the flesh is weak."

Prayer.—Lord of our souls, "What fools we mortals be!" What will we not believe in Thee—Thy spirit, Thy might, Thy everlasting mercy, and Thy love and faithfulness? Let Thy mercies come unto us, even Thy salvation. *Amen.*

THURSDAY.

THE ARCH-CRIMINAL.

"Look not, thou, upon the wine when it is red, when it giveth its color in the cup, when it moveth itself right. At last it biteth like a serpent and stingeth like an adder."—Prov. 23:31-32.

What do you think of a man who will cheat you? Pose as "friend . . . destroy your confidence . . . promise peace and poise, get you rich, and then stab you in the back?"

Let us say that you are weak—sick, nerves feel great problems of life, brain won't work, things too much for you, and a man comes along and says: "I will care for and comfort you. When your mind is a blank and your outlook hopeless, come to me and I will banish all your worries, clear your bewilderment and depression, and make you happy in every atom of your being." What would you do?

The cold, starry sky seems so far from you. The earth promises but little for you. The depth of the ocean seems puny to your bewilderment—so you take him into your confidence and he betrays you, he sandbags you into unconsciousness and

makes a fool of you. What, then, do you think of him?

There is such an enemy. His name is "Alcohol." He goes under other names—"Hootch," "Rum," "Johnnie Walker"—and he has a great many friends in the form of various other drinks. Any of them takes one to the top of a high mountain and promises him the world. He promises increased vitality. He promises to burn out the cobb-webs of the brain and make one feel good. He promises the rosy haze to every outlook and to give one a good time. He promises to let loose one's powers and make a hero of him. He promises to so enter into the blood that he will kill all disease germs, make one immune to contagion, and give health. He promises to send the blood through the veins and warm one. He promises to relieve nerve tension and make life easy. He promises to help one walk in the tipsy dream of warm friendship with folks. He promises to take troubles and drown them and make one happy. Though one may be the most disgusting object, all these things a drinking man thinks he can obtain, and under its influence he feels that he is a towering lord.

Yes, this is true. But "Old Man Rum" and his like are the most consummate liars and swindlers the world has ever known. He is the chiefest of criminals, stealing away from man his best and highest faculties and leaves him helpless and prostrate, and instead of being protected against life's enemies he is an easy prey and victim to them. Drink tries to make one believe that he can do in one draft that which mature thought and self-discipline can do only in a lifetime. And the tragedy of it all is that having led his victim on, he devilishly throws him down, a poisoned, emaculate, driveling, helpless, wrecked slab, and the worst of it is that thousands do not believe it!

Prayer.—Dear Lord, what fools we mortals are! Why will we not believe in Thy everlasting goodness and mercy? O God, we beseech Thee, that we may never forget Thee. May we so live as to be our best body, and like spirit in life, and like Christ in eternity. *Amen.*

FRIDAY.

REJOICING IN TRIBULATION.

"I am exceedingly joyful in all our tribulations."—2 Cor. 7:4.

It is comparatively easy for us to be patient in tribulations, but to be delighted, rejoicing, or even cheerful in them is a rare commodity. We are living in a high plain of pleasures, delights, and comforts these days, and the slightest inconveniences annoy us sorely. When it comes to enduring tribulations, we are so far from delight in them that such is unknown to us.

For our edification today, it is believed that the following passage of scripture will be a blessing:

John says: "In the world ye shall have tribulations" (16:23).

Paul: "(In tribulation, turn to God and) He will comfort you in all of them" (2 Cor. 1:4).

Luke: "Through much tribulation we enter into the kingdom" (Acts 14:22).

Paul: "Tribulation worketh steadfastness, steadfastness, approvedness, a p p r o v e d n e s s hope" (Rom. 5:3). Hope prevents lapse into shame.

Christ: "Saints of heaven are those that come up out of tribulation" (Rev. 7:14).

Paul: "Therefore, I overflow with joy in all my tribulations" (2 Cor. 7:4).

Prayer.—O Lord, let all that is within us praise and adore Thee. In the trials and troubles of life, let them turn to good—and we will be still praising Thee. *Amen.*

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Since the weather has cleared up and the ground has dried so we can work, it has been a very busy time at the Christian Orphanage. Every one has been doing his best. Finished planting corn; now sowing beans and getting ready for harvest. Farm life is a happy life, although we have the many problems to meet—weather conditions, insects, and lots of things to worry. But, after all, we have always found a time to plant and a time to gather in. Some years we have better success than others. We do our best to make all we can on the farm to help feed our large family and the children are very fond of all kinds of vegetables.

For fifteen days we have had lots of strawberries, and strawberry shortcake has been on the menu every day. The children enjoy it, and it makes a wholesome food. Feeding 118 children three times per day is a big job, and one that takes lots of thought and planning to have something to suit all their tastes.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 23, 1929.

Brought forward \$7,450.70
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Greensboro, Palm Street\$ 6.00
New Lebanon Sunday School..... 3.00
New Lebanon S. S. Baracca Class.. 2.00
Mt. Zion 2.00
Happy Home 2.70
Howard's Chapel 2.00
Bethlehem 2.17

Eastern N. C. Conference:
Pope's Chapel\$ 1.59
Piney Plains 9.07
Pleasant Union 12.51
Mebane 2.00

Western N. C. Conference:
Grace's Chapel\$ 1.57
Seagrove 2.00
Pleasant Ridge 3.24
Park's Cross Roads..... 3.30
Shady Grove 2.25
Hank's Chapel 2.44

Eastern Virginia Conference:
South Norfolk\$ 6.93
Spring Hill 1.00
Waverly 20.00
Hopewell 5.14
Rosemont 10.02
Oakland 6.00
Suffolk 30.00

Valley Virginia Conference:
Leaksville\$ 2.05
Timber Ridge 3.81
Alabama Conference:
Roanoke 3.41
Georgia and Alabama Conference:
Hillside\$ 9.00
North Highlands 2.25

Special Offerings.

Miss Etta F. Fleming\$40.00
Mrs. R. A. Culver 45.00
S. F. Pennix, Kernersville, N. C... 3.00
Lawrence S. Holt endowment..... 150.00
Grand total \$7,848.75

THE SUN LETTER.

A club of five new subscribers to THE CHRISTIAN SUN for \$7.50 is a special offer for the month of May. Every Church ought to get up at least one club. When you pay for THE SUN, you are not making a donation—you are getting value received, and mighty good measure, too. Take advantage of the club rate.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

FAMILY ALTAR. (Continued from Page 12.)

SATURDAY.

THE STRENGTH OF QUIET.

"Be still and know that I am God."—Psa. 46:10.

There are two greatest of realities—life and God. It is believed that too most folks life is just a world of enforced habitation where everybody is an end unto himself, with but little conception of any part he has in the world's make-up.

If the way seems hard and full of tribulations, they use it to doubt God's presence and His love. They are like a sick child in the presence of its mother's care. It does not know its mother. It refuses her attentions. It dashes away the medicine. It refuses the water to quench its thirst. At the same time, it calls for mother, who ministers by its side. Were it not for her it would die.

So is the unknowing, panicky world. Our souls cry for something. Often life's frenzy makes us cry for the very thing that is being held out to us, but which we ignorantly dash away.

We need periods of quiet meditation to correct this. We need to get out of the delirium of life's hurry and bustle and face ourselves, face the realities, think over them, and master self. We are not surprised that many people are in the hospital. Some folks have to be laid flat on their backs before they see the stars. The hospital is necessary sometimes to bring souls to quiet and thought and God.

Prayer.—Our Father, who dost desire us to be happy, renew our strength and our faith this day and every day. Draw us into Thy Spirit, so that we shall be quiet a little and think on Thee. Amen.

SUNDAY.

A NEW LIFE.

"If any man is in Christ, he is a new creature; old things are passed away; behold all things are become new."—2 Cor. 5:7.

"What shall I do to be saved?" is a universal question. Turning to Ephesians 2:1-10, we have the finest passage in the Bible on the transformation of a man from a lost to the saved state. One reads into it, fallen man, lost condition, and the work of grace which brings into the life the abounding goodness of God. So real is this experience that it is as pronounced as the graft of the rose whipped into the old root by the nurseryman. Get the picture? Whatever power there may be in self-righteousness, it is as helpless to lift one up to God as the wild rose is helpless to lift itself up to the cultured rose. By grace in Jesus we are saved. Unaided, we cannot rise from the lower to the higher. It can be done only by Divine power. He has promised that whosoever cometh unto Him, He says, "I will put my law in their inner man and write it in their hearts."

"I will take away their wrong hearts."
Prayer.—Dear Father, the refuge of our souls, the lifter-up of our lives, come into our lives and abide with us today and forever and make us all we ought to be. Amen.

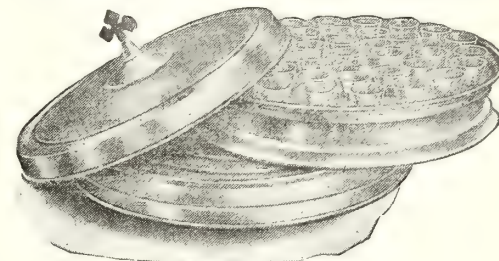
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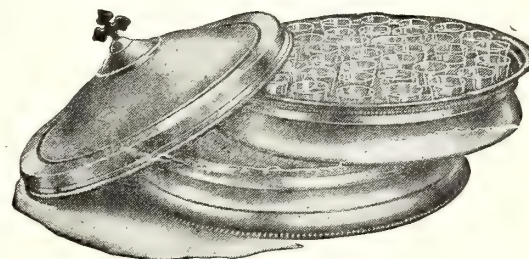
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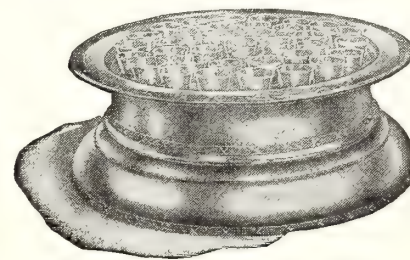


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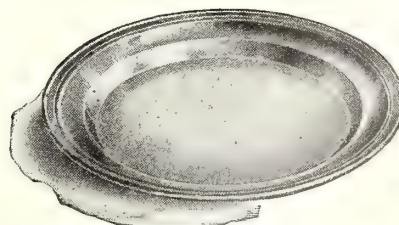
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CONGREGATIONAL-CHRISTIAN MERGER.

(From the New York Herald-Tribune.)

A "new Congregationalism" is indicated in four proposals which will come before the National Council of the Congregational Churches at its biennial meeting in Detroit May 28th to June 4th. These proposals are:

1. Espousal of scientific procedure in worship.
2. Approval of "Religion, Unincorporated," as a basis for organic union with other denominations and for overcoming sectarian divisions in Protestantism.
3. Systematic recruiting of candidates with Grade A ability for the ministry.
4. Integration of laymen into the regular activities of the Churches and the denomination instead of building up a separate national brotherhood organization.

Religious pioneering is typical of the Congregational Churches. Beginning in the sixteenth century as "separatist" groups, in opposition to the Established Church of England, they led the Free Church movement there and furnished Elder William Brewster and the other Mayflower "Pilgrims," who in search of religious liberty became the first settlers of New England.

Founded Harvard in 1639.

They founded the first college in America, Harvard, 1639. Historians say that the first enunciation of the principle that the authority of government is in the free consent of the citizens was made by the Rev. Thomas Hooker, a Congregational minister, in a sermon before the Connecticut Legislature in 1639. Congregationalists launched the foreign mission movement in America, and in 1812 sent the first foreign missionaries from

this continent to Asia. They sent out Marcus Whitman, M. D., the first Protestant missionary west of the Rockies, into the Oregon Territory in 1835, where he was later killed in an Indian massacre. A changing and developing Church life harmonizes with the Congregational conception that vital religion resides in the experiences of living men. The potency of religion is held to diminish in proportion to the degree of conformity required to fixed rites and explicit doctrines.

A liturgy based upon the science of psychology and not upon the authority of tradition is to be proposed to the pastors at the Detroit meeting of the National Congregationalist Council. It is intended that the liturgy shall be made available to the Churches for suggested and helpful, but not obligatory, use in worship.

Commission Prepares Liturgy.

Preparation of the liturgical material has proceeded under the auspices of the Commission on Evangelism and Devotional Life, of which the Rev. Dr. Lewis T. Reed, of New York, is chairman. Dr. Reed also is general secretary of the ministerial boards and for twenty-one years was pastor of Flatbush Church, in Brooklyn. Dean Luther A. Weigle, Ph. D., of the Yale Divinity School, has had a prominent part in the liturgical preparations. The Rev. Dr. Oscar E. Maurer, for twenty years pastor of the First Church of Christ (Congregational), in New Haven, founded in 1639 and located on the "green," will preside at the pastors' conference in Detroit when liturgical matters are considered.

A letter reporting upon "a study of the psychological principles of public worship" was mailed last week to every pastor by the Commission on Evangelism and Devotional Life. The study was made by the Rev. Dr. Douglas Horton, pastor of

Leyden Church, Brooklyn, Mass., who will be the chaplain for the daily devotional services at the council meeting.

Sees Psychology in Worship.

In this study, Dr. Horton states that "worship is an activity of the human mind" and that the most helpful worship will be that in which the psychological laws regarding attention have been heeded.

"Worship," he says, "must assume the form of 'attention,' for it is to attention that the mind works. Whether we think or dream, whether our ideas are clear or confused, whether we are animated by love, hate or any other emotion, we are, obviously, always 'attending' to something."

"It is surprisingly easy in the Sunday-after-Sunday routine of Church services to forget 'what' it is in our worship that we are supposedly attending 'to.' The various parts of the service have an inveterate tendency to become exercises—in which there is nothing left to look for or appreciate but the technique of the performance. But this is worship without content."

"True worship is alive and will have commerce with a living God. God and only God is its content—not words about God, not the 201 names of God, but God. Our consideration of the psychological principles of worship will fail if we forget that the forms are nothing except as they glow

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with content. The attention in true worship is directed wholly toward God.

"It is only by periodic penetration through the forms to the mysteriously felt presence of the wholly perfect that we become aware in worship that 'something is happening' to us, our personality is coming alive, our destiny is being enlarged."

The word "unincorporated" has been added to the name for the proposed united body of the National Council of the Congregational Churches and the General Convention of the Christian Church. The plan for the merger of the two denominations was first announced last fall. As now revised, the plan provides that the name for the united body shall be the "General Council of the Congregational and Christian Churches, Unincorporated. The legal charters of the Corporation for National Congregational Councils and for the general Christian Convention are to be retained as are likewise all the separate incorporations for mission and other benevolent boards. This policy of continuing all existing corporations has already been followed within several denominations which have recently effected mergers among their mission boards.

In the interdenominational field, this policy, it is anticipated, can solve many difficulties which stand in the way of rapid progress toward mergers. The reality of Church union is considered to be spiritual unity and, without spiritual union, incorporated union is only the shell or delusion of real union.

If the plan of union is ratified by the Congregationalist Council, it will next be presented to the General Convention of the Christian Church in Piqua, Ohio, October 22nd to 31st. The first united meeting is contemplated in 1931. Before that date, it is hoped that other denominations will join as charter members in the merger.

While college students as a whole, average Grade C in their studies, the average grades of those entering theological seminaries is B, it will be reported to the national council at Detroit by the commission on recruiting for the ministry. The chairman of the commission is the Rev. Dr. Herman F. Swartz, president of the Pacific School of Religion in Berkeley, Calif.

The report, however, continues:

"Wide acquaintance with men now in preparation for the ministry convinces your commission that in matters of quality we are getting few men of absolutely first rank. Other vocations mark these men and systematically court and win them. It is well known that a number of great nationally organized industries are systematically discovering and cultivating just these men."

High Standards Favored.

The judgment of the commission is that at least 10 per cent of the candidates who enter the seminaries to prepare for the ministry should be men of the first grade, able to meet the standards required for such appointments as the Rhodes scholarships and the fellowships for religion in higher education.

The objection that may be raised to "selective recruiting" by the denomination on the ground that it is not "God's way" to call men into the ministry, the commission meets by claiming that "the Church is, or should be, the agent of the Holy Spirit."

The recruiting work, the commission recommends, should be organized under the Congregational Education Society.

The commission says that 300 new ministers should be ordained each year. The age of decision for the ministry is found to be generally in the upper year of high school or the lower years of college, with the trend toward the high school age. Between the time of deciding for the ministry and ordination there are heavy losses, "large-

ly accountable to inability to continue preparation for financial or other reasons, to moral breakdown or religious disillusionment, to the attraction of other vocations, notably the teaching profession." To get 300 candidates trained and ready for ordination annually, the number to be recruited each year is placed at 1,000.

Brotherhood Disapproved.

A negative answer to the question whether a national Congregational men's brotherhood should be organized will be recommended to the National Council by its commission on men's work, of which the chairman is Robert E. Lewis, general secretary of the Y. M. C. A. of Cleveland.

The view of the commission is that, instead of

a new organization, the existing agencies for promoting Bible study, evangelical and devotional life, social service, international good will and peace and world-wide missions should give more attention to interesting and enlisting participation by men.

A greatly increased participation of laymen in the national ecclesiastical and executive affairs of the denomination also is urged. The small number of lay members in the National Council itself is held to be unfortunate and to represent an ignorance on the part of laymen in the importance and magnitude of the council's business, involving the control of \$50,000,000 in property and invested funds and the administration of work costing annually more than \$5,000,000.

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OBITUARIES.

O'FERRELL.

Mr. J. W. O'Ferrell was born December 12, 1859, and passed away April 23, 1929, age 69 years, 4 months, 11 days. He was the son of the late John and Jane Page O'Ferrell. He is survived by his widow, Mrs. Sarah O'Ferrell, and one son, J. F. O'Ferrell, and two grandchildren and one brother, Z. P. O'Ferrell, of McLeansville.

Bro. O'Ferrell was a member of Bethel Christian Church, Caswell County, where on the 24th of April he was laid to rest the long sleep of death in the Church cemetery. He was a devoted husband and father, kind neighbor and a loyal Church worker. The Church has lost a good member. May the good Lord bless the loved ones. Funeral by the writer, assisted by Elder W. C. King.

J. S. CARDEN.

BURGESS.

Whereas, it has pleased Almighty God, in His infinite wisdom, to remove from our midst to their reward on high our beloved family—G. Walter Burgess, his

wife Mattie L., and their daughter Mary E.—on April 21, 1929; we, the members of Parks X Roads Sunday School, extend to the bereaved family our deepest sympathy and draft the following resolutions:

1. That in this family we recognized all the elements of faithful members, co-workers and friends.
2. That we mourn their untimely death as a loss to our Church, Sunday School and community; we will ever cherish in our memory kind recollections and good deeds, believing our loss is their gain.
3. That a copy of these resolutions be sent to the bereaved family, a copy be spread on the minutes of our Sunday School, a copy be sent to The Christian Sun and to the county papers for publication.

WALTER R. RIGHTSELL,
JOHN C. COX,
MRS. JNO. W. PARKS,
MRS. HUGH R. YORK,
Committee.

GORDON.

Mrs. Ruby Elliott Gardon, daughter of Mr. and Mrs. Reuben Elliott, was born in Halifax County, near Virgilina, Va., on June 8, 1856, and died at her home, near

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For catalog and other information, address S. L. Beougher, President.

Alton, Va., April 28, 1929, age 72 years, 10 months and 20 days. When young, she professed faith in Christ and united with Union Christian Church. In 1880 she married William Thomas Gordon, who survives her, together with seven children, as follows: O. L., W. F., and J. T., of Holloway Township, Person County, N. C.; Mrs. Sallie Yancey and Mrs. Lizzie Trickey, of South Boston, Va. There are also fourteen grandchildren.

Sister Gordon was a faithful companion, devoted, sacrificing mother and a real Christian woman. The funeral was conducted at her Church (Union, Virgilina, Va.) by the writer, on Monday afternoon,

April 29th, and the burial was in the old Union Cemetery. The high esteem in which the deceased was held was evidenced by the large number of relatives and friends attending the funeral and the numerous and beautiful floral designs.

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NUMBER 22.

•• THE SUN'S OBSERVATORY ••

BY REV. STANLEY C. HARRELL.

THE LAW OF STEWARDSHIP.—

"I think that it is but fair to recognize that there are spiritual laws as well as natural laws under which the individual must work. There are laws of progress and growth. These laws are as eternal as the very heavens, but they are not fully understood. But, then, what laws have been? Newton is given credit for formulating the law of gravitation, but the law has been established from the beginning of time. The law under which the gasoline engine works has existed throughout the ages of history. Gasoline exploded by a spark under pressure would have made an automobile run in the year 1 as well as today. The law was eternal. But man had not yet grasped the idea to use it. The laws under which the airplane raises itself and conquers the air are old laws. But we are beginning to appreciate them.

"In the same way, there are laws of life. These have also existed from the beginning of time, but have not always been appreciated. The law of stewardship is such a law. In this chapter I want to forget any objective in using Christian stewardship as a way to get money and talk about it as a way to find life. Reduced to its simplest terms, the law is:

"1. God is the Owner of all.

"2. I am the steward of His wealth.

"3. I find the biggest satisfaction in life by using this wealth entrusted to me in the way which will bring happiness to mankind and advance the kingdom of God.

"The law of stewardship thus takes issue with the law of acquisition. It says to man that it isn't what you get, but what you give that counts. It challenges the right of the individual to make his biggest aim in life the acquiring of wealth or fame, and it substitutes for the old law the rule of service for others. It tells man frankly that he gets the most out of law as he gives the most." —*Wm. H. Leach, in Church Finance.*

KNOWING YOUTH.—

"Critics of youth often make the mistake of judging the whole group by what they see in an individual. They also make the mistake of judging without full information." These words were written by a man who has no occasion for prejudice either for or against the young folks of this present day. He had recently been present at a group meeting of young people. He had found them fine, clean, and wholesome. He, like most of us, had been reading much of the criticism of modern youth. But when he got in touch intimately with a group of young people, he found that they were not so flaming as had been painted. Most of us know quite a number of young people. If we look around closely we will find

that some few do manifest wild tendencies. Some of them doubtless do silly things. Many older people have not entirely passed the danger of doing silly things on occasions. In order to place any credence whatever in the idea that youth is dangerously bad, most of us have decided that the young folks of our acquaintance are considerably better than the general run of young folks. As an evidence of how far we may go wrong in judging by what may appear on the surface, we shall give you some facts as presented by Miss Virginia Tuxill, in the *Christian Herald*, under the title, "A College Girl Looks at Life":

"The conviction that college vices are popularly overrated was brought home to me by a particular incident in my senior year. It was in connection with the question of women's smoking. It had long been a tradition on the campus that the women of the college did not smoke. At that time, however, there was considerable of it going on—how much, no one actually knew, but every one was eager to proffer an estimate. The executive board of the women's governing body formed a special committee to consider the situation and to discover the kind and extent of campus feeling. The committee was composed of all types of girls—those who smoked and those who did not; those whose parents approved, and those who themselves abhorred the practice. You can imagine the diverse speculations in that body. Estimates ranged from 95 per cent as smokers to about 35 per cent. When the flurry blew over and the results were garnered in, it was found that only 18 per cent of college women smoked, and 80 per cent of the entire number registered themselves as desiring to see the tradition upheld—to see smoking outlawed. If those on the campus can be so mistaken about a question of social importance, how much more so are outsiders likely to be misled?"

PROCRASTINATION.—

In reading a recent article concerning the proposed union of the Presbyterian Churches of Scotland, we chanced upon this sentence: "The negro preacher was about right who said, 'Along with foreordination and predestination, procrastination are one of the principal doctrines of the Presbyterian Church.'" Now, we venture to say that the only reason the colored brother could claim the doctrine of procrastination for the Presbyterian Church was because of his intimate acquaintance with that body. It is to be feared that the Presbyterian Church has no monopoly upon procrastination. If actual practice were taken into count, there are not many denominations that would not be able to find a common basis of union in the doctrine of procrastination.

It is a hard doctrine to deal with, for, though so well-nigh universal, it is generally to be found firmly rooted in people who are otherwise kind,

considerate, and possessed of the very best intentions. What is the preacher to do when he finds that the majority of his congregation are firm believers in the doctrine of procrastination? No preacher, if he can help it, prefers to adopt the policy made famous by Mussolini. In the first place, it does not harmonize with the nature of the majority of preachers. And in the second place, it does not seem to work with sufficient success to encourage its use. For if the adherents of the doctrine of procrastination once get the idea that some one is trying to hurry them into what they consider undue haste, they are liable to pass on into other doctrines that are even more deleterious than the doctrine of procrastination. No, it does not always work when firm believers in procrastination are dealt with severely. Many a preacher has been forced to move into fields that were certainly newer, even though they may not have been greener, when he got too hard on the procrastinators.

Let us consider how the doctrine of procrastination might possibly effect the working of a Church. Let us suppose that the first Sunday that it is cold enough to have a fire it is found that the furnace is smoking abominably. The official board takes the matter under consideration at its next meeting, and appoints a committee to make an investigation. When the next meeting is held, the matter is brought up, only to find that the secretary of the board failed to notify the committee as to their duty. Again, at the following meeting, attention is called to the fact that the furnace is still smoking. The chairman of the committee had intended to call his fellow-committeemen together, but on the date selected it was discovered that three members of the committee could not be present, so the meeting was deferred. Finally the committee reports that they have carefully considered the matter, but that since fire will be needed only a few more Sundays and the treasury is in need of funds, that it has been decided not to incur any expense in repairing the furnace at the present time. The man who said, "If the Israelites had depended upon a committee to lead them into the Promised Land, they would be in the wilderness yet," must have had experience with Church committees or else all committees are very much alike.

If there is any one who has really found an effective method by which to deal with the doctrine of procrastination, such an one would merit the everlasting gratitude of all his fellow-workers if the effective method of procedure should be published far and wide. The army has an effective means of handling such situations. The colonel sends a memorandum which reads somewhat like this: "Immediately upon receipt of this notice, Lieutenant So and So will report at regi- (Continued on Page 12.)"

NOTES-PERSONALS

Dr. Daniel Albright Long, Florence, S. C., is to be one of the speakers at the Providence-Memorial Association, New Providence Church, Graham, N. C., Sunday, June 2nd. Another speaker for the day is Hon. Chas. H. Ireland, of Greensboro. This occasion usually brings together a very large audience.

Miss Victoria Adams writes from Porto Rico that she has a membership of seventy in her Junior Endeavor, forty-five in the Senior Endeavor, eighteen in her Bible class, and twenty in the girls' club. She is now busily engaged in planning for the daily vacation Bible schools to be held following the close of the regular school work on the island.

Writing under date of May 24th, Rev. M. T. Sorrell, Danville, says: "We have closed a good meeting, with the assistance of Rev. John C. Cowell, Jr. Twenty-two united with the Church, and we have several other applications. Our Sunday School had 324 present last Sunday, and you see it is still growing. We are much in need of additional Sunday School rooms."

The Elon College commencement began Saturday P. M., May 25th, and closed Tuesday, May 28th. There were fifty-five graduates. On Sunday morning, President Alfred W. Hurst, of Palmer College, Albany, Mo., preached a great sermon, and the choir rendered beautiful music. It was an inspiring occasion, and the services were spiritual and edifying. An account of the commencement exercises will appear next week.

Rev. T. J. Green, Elon College, assisted the pastor, Rev. J. M. Allred, in a successful series of meetings at our Biscoe Church, Biscoe, N. C., which meeting closed the evening of the 19th with twenty accessions to the Church. There were seventeen conversions during the meeting, and the Church was greatly revived. This is one of our newest Churches and is certainly showing the life and vigor of wholesome and happy youth.

Dr. W. C. Wicker, pastor, reports splendid services at Belew Creek Sunday, May 26th. It was the annual Memorial Day. Dr. Wicker preached in the morning, and Rev. J. W. Patton in the afternoon. The house was unable to accommodate the large audiences that gathered, and the spirit of the occasion was wholesome and inspiring. Under the pastorate of Dr. Wicker, Belew Creek goes forward and gives promise of growth and renewed activity.

We could wish that all our pastors had a copy of Dr. Egbert Smith's remarkable book, "The Desire of All Nations." Dr. Smith has packed into this volume more missionary information and inspiration than is usually found in the range and compass of such volumes. Doubleday, Doran & Co., Garden City, N. Y., are the publishers, but if desired the editor of THE SUN can have copies sent—neat paper binding for fifty cents. Moreover, there is no better book, in our opinion, for missionary study groups than Dr. Smith's volume.

Rev. J. W. Patton, the faithful pastor of Bethlehem, Alamance County, N. C., reports a most interesting and inspiring day and services Sunday, May 19th. The congregations filled the spacious building, and many could not gain admittance for the memorial exercises. Bethlehem is one of

our old and well-established Churches, which does not decline with age but is showing signs of youth, vigor, and activity. Its Sunday School has also manifested a deepening interest, and there are prospects of progress and growth both in Church and Sunday School.

Mt. Bethel Church, Rockingham County, N. C., the home Church of Lester, the Truitts, and a few others of that good and great ministerial timber, has recently greatly improved the comfort and appearance of the interior of the Church by putting in nice pews, an elevated choir space, and so forth. Rev. J. W. Knight is the beloved and consecrated pastor. Sunday, May 19th, was "Memorial and Missionary Day," and it was good to be there and think and hear about "memorials and missionaries," and mingle with a great throng of happy worshipers and share the bounty of a lavish dinner.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference is to meet with the Church at Shiloh, Randolph County, Tuesday, June 11, 1929. A very inviting program has been prepared, with a roster of splendid speakers. Bro. Geo. T. Gunter, secretary, Ramseur, N. C., is exceedingly anxious to see a large number of ministers, delegates and visitors present. The officers of the convention are C. A. Walker, Burlington, N. C., president; Dr. G. O. Lankford, Burlington, N. C., vice-president; Geo. T. Gunter, R. 1, Ramseur, N. C., secretary-treasurer; Miss Pauline Brown, R. 1, Ramseur, N. C., assistant secretary-treasurer.

The Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference is to meet with Happy Home Church, Rockingham County, N. C., June 20th and 21st, beginning at 10 A. M. Bro. W. B. Truitt, president of the convention and chairman of the executive committee, met with his committee in THE CHRISTIAN SUN office, at Elon College, Friday P. M., May 24th, and made out a tentative program. Bro. Truitt has a zeal for the work and is exceedingly anxious to bring together in this Convention two hundred or more of our Sunday School and Christian Endeavor workers, pastors and officials. A good Convention is expected.

Dr. E. Stanley Jones, the world-famous missionary to India, says there are three kinds of Christians—the selfish Christian, the sacrificial Christian, and, between these two, the sentimental Christian. The selfish Christian is he who wants to do and to give, if at all, only to the upkeep of his local Church. The sentimental Christian is the one to whom Christianity means no cross, but who gives a flower and a tear for "the dear missionary" or "the poor heathen," and proceeds serenely to do nothing more about it. The sacrificial Christian is the one on whose heart and soul the burden of an unsaved world bears heavily, and, with his Lord, he is willing to sacrifice and practice self-denial.

The following is taken from an exchange: "A sensible man, supposedly a preacher, has written: 'Though I have a scientific mind and a university degree in sociology and philosophy, and although I am an expert in social service and an authority on Browning, and although I use the language of the scientific laboratory so as to deceive the very elect into thinking I am a scholar, and have not a message of salvation and the love of Christ—I am a misfit in the pulpit and no preacher of the gospel.'" That man should never have begun to preach, but is now to be congratulated that he has at last discovered himself and makes an honest confession. It is one thing to

be intellectually and scientifically prepared for the ministry; it is quite a different thing to be called of God and to feel deep down in the soul like the one who said: "Woe unto me if I preach not the gospel."

The Presbyterian Board of Foreign Missions (North) began the year April, 1928, with a deficit of \$293,000. This board now rejoices that the slump in contributions to missions in that Church has ceased, and has been overcome by an actual increase from giving the past year of over \$150,000 above that of previous years. The Northern Baptist Churches report an increase in their giving to missions. This is, indeed, hopeful, since the major denominations had experienced a great falling off in contributions to missions since the World War until the fiscal year just closing. This is regarded as a hopeful sign, since it expresses and reveals a zeal and a quickening interest in the gospel and the power of the gospel to save to the uttermost.

Rev. G. D. Underhill, of Elon College, who will this year graduate in religious education at Elon College, has been offered a position by the officers of St. Paul's Methodist Church, Goldsboro, N. C., as director of religious work among the young people. Mr. Underhill was in Goldsboro during the week-end and was entertained in the home of Mr. and Mrs. B. G. Thompson. He has asked time to consider the proposition. Later: After some days of consideration, Bro. Underhill has accepted the position offered him in Goldsboro's largest M. E. Church. We regret that the way did not open for this young brother in one of our wide-awake Christian Church, as he is a Christian minister (licentiate, soon to be ordained now as an elder) of ability and great promise.

The *Congregationalists* of Boston carried in its issue of May 23rd a cut of the fine face and features of President Frank G. Coffin, of the General Convention of the Christian Church, who, in that issue, contributed a fine article entitled "The Congregational-Christian Union as Seen from the Christian Church." Dr. Coffin traced the history of the Christian Church, told of the process thus far in the matter of the merger of the two denominations, and set forth that which, in his opinion, was the real meaning of the proposed union. We expect to carry the whole article by Dr. Coffin in an early issue of THE SUN. It is a valuable document that should be read and considered deeply and prayerfully, and, we think, also with pardonable pride by readers of THE CHRISTIAN SUN.

Rev. J. H. Dollar, pastor, and Rev. O. D. Poythress, who has been assisting him in a two weeks' revival at Reidsville, were agreeable visitors at the editor's office one day last week. The revival was still in progress, but some over sixty members had been received into the Church and many others were hoped for and expected by the close of the meeting Sunday, the 26th. Under the enthusiastic and zealous leadership of Brother Dollar, the Reidsville Church is making great strides of progress and development. Recently the interior of the Church has been wonderfully improved, and this Church now has by far the largest Sunday School of any Church in the city of Reidsville. The increase in numbers is overflowing the Sunday School capacity, and additional equipment for Sunday School purposes is now apparent and necessary at an early date. A happy member of our Reidsville Church recently said to the editor: "We have a pastor, missionary in spirit and in activity, and one who is doing things and leading us on." Happy pastor, happy people!

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE GREAT ADVENTURE.

"After the fire, a still small voice."—1 Kings 19:12.

There came a time in the life of Elijah when discouragement confronted him in a very real way. Queen Jezebel threatened to execute him, and when he learned of the plans he seeks to escape. "He arose and went for his life. He went a day's journey into the wilderness, and came and sat down by a juniper tree and requested for himself that he might die . . . and an angel of the Lord came and touched him, and he arose and did eat and drink and went in the strength of his meat unto Mount Horeb. And he came unto a cave and lodged there; and behold the word of the Lord came to him and said, 'What doest thou here, Elijah?' And he said, All of the prophets of the Lord have been slain, and I only am left, and now they seek my life—and the Lord commissioned him to go stand upon the mount before the Lord. When the Lord passed by, Elijah beheld a great and strong wind, such as he had never seen before, for it rent the trees and brake the rocks to pieces before the Lord, and after the wind an earthquake, and after the earthquake he beheld a fire . . . and after the fire a still, small voice." So Elijah was led to know that there were better days ahead, after he heard the still small voice. All of life was not to be filled with sadness and discouragement; all was not to be windstorms and earthquakes. All was not to be great fires; for the still small voice follows the fire even as peace and calm follow the earthquakes and windstorms.

Just as these disastrous events came to Elijah, so death often comes into our homes and brings us to grave discouragement. For the moment, we feel that everything in life is gone. But after death, comes the still small voice. The voice asked Elijah, "What doest thou here—and he wrapped his face in his mantle and went out." So after the death of our loved ones, we, like Elijah, feel that there is nothing to do but wrap our faces in our mantles and weep. Instead of brooding over the death of our loved ones, whose graves we cover with flowers on Memorial Day, let us think of them in terms that lead us to rejoice. And as we search the Holy Book we will find words of life-giving comfort. But perhaps there is no comforting thought in the Bible concerning those in our cemeteries, than the last words of Paul to Timothy. The apostle was in a Roman prison—the day of his execution was near at hand. He realizes that he is soon to be with His Lord and He is ready. He has fought a good fight, kept the faith, and as he thinks of death, he says, "The time of my departure is at hand." Paul was thinking of death as I would have you think of those in yon cemetery. Think of them as having taken the great adventure. By having taken this adventure, we think again of Paul's words, "departure." Its derivation is the same as that of "unloosing." So that we would say, "The time of my unloosing is come." He thought of the figure of ship that he had so often seen unloosed from the shores of earth and then launch out into the great seas. So to him, death was a great adventure. It was a time of being unloosed from the cares and worries of the world. It was an adventure out upon the great seas of eternal life. No doubt but what Tennyson had this thought uppermost in his mind when he wrote the immortal poem:

"Sunset and evening star,
And one clear call for me,
And may there be no moaning at the bar
When I put out to sea.

"For such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

"For though from out the bourne of time and place
The flood may bear me far,
I hope to see my pilot face to face
When I have crossed the bar."

For sixty years Paul had been held by the ropes of life to the stakes on the shores of time. He had longed for wider experience. Often his tiny ship of life had tugged hard at the ropes—as it rolled on the restless sea. He had suffered persecution and trial. His earthly ambitions had never been accomplished in full, and his aspirations had been thwarted many times. But now, the time for unloosing had come. He was to take the great adventure. He rejoices. Some one exclaims, "Clear the gang-plank and hoist the sails." No more limitations of the flesh—unloose me and let me sail away upon the limitless expanse of the eternal years. Truly there is no finer interpretation of death than this thought. Those whose graves we cover with flowers on Memorial Day have, with Paul, taken the great adventure—they have been unloosed from the cares and worries of this life and are now upon the happy sea of eternity. Christ is their Pilot. They sing:

"Jesus, Saviour, pilot me . . .
Over life's tempestuous sea.
Unknown waves before me roll,
Hiding rocks and treacherous shoal;
Chart and compass come from Thee.
Jesus, Saviour, pilot me."

In the placing of flowers on their graves—the still small voice speaks, ever reminding us that they have gained a reward which still awaits us. For death is gain. To live is to know Christ imperfectly; to die is to know Him perfectly. To live is to see through a glass darkly; to die is to see Him face to face. To live is to serve Him; to die is to receive the reward of service. To live is to follow in the steps of Christ; to die is to sit at His feet. To live is to read of the many mansions in the Father's home; to die is to occupy a place in that home on high. To live is to bear a cross; to die is to wear a crown. To live is to walk through the valley of the shadow; to die is to awaken in His likeness and to be eternally satisfied.

In honor of our blessed dead, whose gain we cannot know, let us—
Bring sweet flowers, bring lilies and roses;
Bring evergreens, wreathes and forget-me-nots blue;
Bring pansies for thoughts of our dearly loved comrade;
Bring laurels for heroes who ever were true.
We scarcely can see, for our eyes dim with tears;

Sad thoughts and sad memories are crowding each breast:

But we heap high the flowers, beautiful flowers,
Where the silent dead are lying at rest.

The still small voice reminds us that as we place the flowers there we are to pledge anew our lives to the work they so nobly begun. On one occasion, the psalmist David was reviewing his possessions. He was thinking of the goodness of the Lord to him and exclaimed, "I have a goodly heritage." So may we be reminded that we have a goodly heritage. But from whence came our heritage? From whence came our present possessions, our Churches, our educational institutions and our democratic form of government? From the past comes the answer—and to the blessed dead, the still small voice reminds us we owe tribute.

Following the World War, Sir Harry Lauder stood by the grave of his son and exclaimed, "O God, I would that I could have one request: that I might embrace my laddie again and thank him for what he has done for country and humanity." Now, we cannot thank our beloved dead for what they have done, by word of mouth; but by deeds of appreciation, we may carry on the work they so nobly began. We, Americans, have a wonderful heritage. A beautiful country, in which all men are free and with equal opportunities. The still small voice reminds us that to the fathers of our country we ought to do homage by perpetuating the work of a great government. It is said that the Spaniard loves his country, even though it is a land without much prosperity; the Chinese loves his country, though it be a land without inspiration; and the Eskimo loves the barren ice-covered country of his nativity. If these so love their respective lands, how much more ought we, as American citizens, to love our country which is endowed with prosperity, inspiration and natural beauty? For such a land, we ought to honor the soldiers today by pledging allegiance to the work for which they fought. To the soldiers of the Mayflower, who came here and fought against the ravages of a wilderness for homes and Churches; to the soldiers of the Revolutionary War, who fought for our freedom from the English rule; to the beloved soldiers in gray and blue, of the Civil War, who fought that our nation might be undivided; to the Spanish-American soldiers and to the World War men, who sleep beneath the red poppies of Flanders fields. To the latter we owe a debt of gratitude that we can only repay by "carrying on" the great principles of democracy and world brotherhood for which they fought.

The ancient Romans used to place statues or busts of their dead in their homes as a reminder of their lives and as a source of inspiration to the younger generations. But we, as Americans, do not preserve the likeness of our dead in the form of marble or bronze. We do not even make a practice of preserving their memory by enlarged pictures on the walls, as in days gone by. Instead, we look round about and behold the works of their fingers, which will live on and on. The still small voice speaks to us and reminds us that we ought to live up to all expected of us by them, by our country, and its flag; for it is —

"Your flag and my flag, and it holds
Your land and my land in its folds.
Your heart and my heart beat quicker at the sight
Of the sun-tossed and wind-tossed
Red and White and Blue.
The one flag, the great flag, the flag for me and
you—
The flag of the Red, White and Blue."

Franklin, Va.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH'S ONE GREAT NEED.

A while ago, some one asked Dr. S. Parkes Cadman, then president of the Federal Council of Churches, what he considered the greatest obstacle to the progress of the Church today. We believe that Dr. Cadman's reply will be agreed to most emphatically by pastors generally and those most deeply interested in Church life and progress. The reply was, in his opinion, neither modernism nor fundamentalism, so-called, "but the lack of a deep religious experience among professing Christians." We wonder if this lack is not very keenly felt by most observers of Church life and activity today. Many feel that our present day, in this regard, fits in quite well with the time that Paul wrote of to Timothy (2 Tim. 3:5): "For men shall be . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

Ours is, indeed, a pleasure-loving, money-spending, comfort-seeking age, if there ever was such an age. And in this regard, it is difficult, indeed, to distinguish between Church members and non-Church members. In conversation, and in conduct, by word and by deed, there seems to be the same indifference to spiritual things and to the deeper and truer things of God. Many Church members of our day use profanity, desecrate by trade and commerce and pure pleasure-seeking, the Holy Sabbath, and violate any and all the teachings of Scripture and the Church just as freely and readily as non-Church members. About the only way to distinguish many Church members from non-Church members is to hear the roll of some Church called.

The writer fully understands that there is a difference between governing conduct on the basis of righteousness and love of God, and that of trying to regulate life and conduct by rule, regulation and law. But what rules and regulations of righteousness are we adhering to in seeking to

promote righteousness and develop our spiritual lives? We readily give assent to Dr. Cadman's opinion, what the Church needs most of all is a deeper religious experience among its members.

The question arises as to how to come into this experience? How are we cultivating this experience? What are we Christians doing to develop this experience and deepen it?

The writer is of opinion that the Church is drifting too far away from the plain teachings of the Word of God; that we are not studying, preaching and practicing the plain, simple truths taught in the Bible. We turn to the passages of the Bible that suit our convenience and way of thinking and living, but forget the fact that the Bible is the revealed way, will and Word of God to man. The Bible is not the opinion, the teaching, or even the religion, of man or of any group or nation of men and women. If the Bible contains any religion at all, as a recent writer points out, it's the religion of God, not the religion of man; it reveals God's attitude to man, and inspired truths as to where and how man may find and reach God. It shows that God reveals Himself as one who is accessible and one whose life and love can be touched and shared by those who will seek Him and His way. The Church's great need is a deeper religious experience, a truer knowledge of God, a more faithful pursuit of His way, even His way of righteousness for us.

A pastor said recently that if the people would get right with God, they would naturally, easily, gladly, take care of the Church and all of its interest and enterprises and institutions. Agreed. But the great problem before us today is how are we going to influence the people to get right with God? How are we going to get right with God ourselves, so that we shall have the deeper religious experience and that our people shall have the deeper religious experience. We all admit, with Dr. Cadman, the lack and need, and we deplore the grievous, not to say deplorable and tragic, situation in which the Church finds itself today. The deeper question is, How can the Church of the present be led to a deeper and truer religious experience, to a closer walk with God, to a sweeter fellowship in Him and in His service?

The reply of this writer is that we have got to get back closer to the teaching of the truths of the Word of God; of a clearer understanding of God's attitude toward, and His way for, us. We have got to realize the presence and the practice of God and incorporate in our own lives and souls the life and the love of God. This, as we see it, is not only the greatest need, but is the only way to supply that need and meet its demands.

J. O. A.

ANOTHER INTELLECTUAL GONE WRONG.

Some of the high-lights of learning may be depended upon to produce a state of nausea now and then on the part of folks who have a heart as well as a head, and soul as well as a body. We see from the papers that the distinguished Dr. Harry E. Barnes, in a recent public address, sought to undermine and to depreciate the Ten Commandments. The reasoning of this intellectual led him to the avowed conclusion that "The development of man's moral nature under social and political circumstances made them (the Ten Commandments) local or national rather than universal in their application. The story of Moses going into the mountain fastnesses and there receiving the Decalogue from the hands of God, is a mere passing of folklore without foundation in reality."

In this way, Dr. Barnes sought to strip the Decalogue of all sanctity and to deny their divine origin. We wonder what this intellectual hopes to gain by giving to the public such conclusions.

For thousands of years, people believed in the Ten Commandments, and in that belief developed character and built divinity into their nature. Moreover, if one were to admit for one moment, which this writer by no means admits, that the story of Moses going into the mountains was a mere passing folklore, why could the hand of Divinity not be perfectly manifest, and His power divine, in lifting this folklore to such noble purpose and truths as are contained in the Ten Commandments? Moreover, the Ten Commandments speak for themselves of their Divine origin. It seems to one who considers the matter in the light of plain facts and not from the high pinnacle of intellectual soaring, that the imperishable truths and the inherent value of the Ten Commandments are sufficient to establish them as of divine origin. To think that Moses or any other man of his day could have, without divine guidance and supernatural aid, written such a document as the Decalogue, and one that would influence the thought of mankind for his own uplift through centuries, is a reflection upon the progress of learning through the ages. That man has never lived since Moses' day of whom the world has record, and that man does not live today of whom there is any knowledge, who, without such divine guidance and supernatural aid, could compose in such brief space a document that, for sheer force and inherent power, would compare with the Decalogue. They have been telling us that scholarship is constantly improving and that the mind of man, through some evolutionary process, is ever developing. How does it happen, then, that, through cycles and centuries, no human being has arrived, even at this late hour in the world's history, who can compose in such brief compass a writing, or a declaration, that would even compare favorably with the Ten Commandments?

Doctor Barnes' rationalism is but another specimen of a great intellectual, without firm, fixed faith in God, gone wrong. The intellectuals never have been able to lead the world to higher spiritual and moral achievements. Only those whose hearts and souls are rooted and grounded in faith, even the faith of Deity and Divinity, have been able to do that for the world. Since man has a heart as well as a head, a soul as well as a mind, it takes more than intellectual achievement to lift mankind to a higher plane of being and of living.

J. O. A.

IS ZEAL FOR THE CHURCH DECLINING?

A long time ago the psalmist wrote: "The zeal of thine house hath eaten me up." In later centuries when Jesus found in the temple those that sold oxen and sheep and doves, and exchangers of money, He made a scourge of small cords and drove them out of the temple. Looking upon this scene, the disciples recalled the song of the psalmist and repeated it (John 2:17). "The zeal of thine house hath eaten me up." There is yet in the world a zeal for the Church. Millions believe in the Church with all their hearts, soul and strength, and would lay down their lives for the Church.

Many are doubting, however, as to whether zeal for the house of God is maintained with the same fervor as of yore, or whether the zeal of the Church is declining. The *Milwaukee Journal* discusses the question editorially, putting to its readers this question: "Is the faith of our fathers losing its own? This is the real question raised when a great denomination in America reports that its Churches are not giving as much as formerly for foreign missions. Similar word has come from other denominations. Their numbers were never so great, their people never were better off. But contributions to carrying the gospel abroad have not kept pace with this growing

wealth; they have even declined from what they were." The *Journal* editor risks the whole question of Church zeal on that of the Church's attitude and contributions to foreign missions. This editor of a secular journal takes the position that the zeal for the Church is proven or disproven by the attitude of the Church to the question of foreign missions. His argument is quite cogent, and whether one agrees or not, there is something of worth and weight in what he says. As to making zeal for the Church and that for foreign missions identical, and the one a proof of the other, the *Journal* declares editorially:

"This does not mean that the practical working of foreign missions is being questioned. That always has been questioned outside the Church, but not by the Church-givers. In proportion as their religion means something to them, they believe its benefits ought to be extended to all humanity. If mission work can be bettered, well and good; but they know what it has done to relieve human suffering and better the position of women and children justifies the cost. If they are now giving less, it is not a loss of faith in missions, but a decline of interest in their own religion.

"Zeal for spreading Christianity is the thermometer of Church zeal and interest. It always has been. And when the Churches give less for missions, it is even more serious as a sign of Church decline than in the retrenchment it enforces in the foreign field. True, money is being spent on new Churches and finer surroundings and better music. In an age which sees comforts and luxuries added constantly to homes, some of this will be reflected in handsomer Church edifices and better programs. But even for their own comforts, the proportion of their income that Church members give is less than it was.

"Is the faith of our fathers losing its hold in America? That is more serious than most of the questions we hear asked today. It makes a somber tone in the picture of a country at its wealthiest. For it is written that where our treasure is, there will our heart be also." J. O. A.

CRADLE ROLL AND HOME DEPARTMENT.

The ideal of the present day is the whole Church in the Sunday School and the whole Sunday School in the Church, and the cradle and the home departments undertake to encompass that herculean task. The family, and not the individual, is regarded as the unit of society, and both of these departments are in the family. Six departments—beginners, primary, juniors, intermediates, seniors, and adults—are in the school; the cradle roll and the home department are in the home. The greatest and best institution on earth is the Christian home; and the greatest evil on earth is the godless home. The ideal is to make home Christian, and these two departments have that for their goal. A fair estimate shows that Sunday Schools do not enroll more than half as many members as the Church; and a large percentage of every community is outside of both. The field for Christian work is large and inviting. Those two departments furnish a fertile field for work in the home and the promise of great harvest and reward.

All schools can work both of these departments, and they can operate their own plans with success. The main thing is to enroll the babies as soon as they are named, and keep up with them by birthday cards, letters and visits until they are four years old. There should be a cradle roll superintendent in every school, and a woman is best suited to this position. Efforts should be employed to find and enroll new babies, and they should be regarded as members of the school. Parents will gladly co-operate with superintendents when instructed in the meaning and purpose

of this department, whether they are members of the Church or not. There are more than a million babies on the cradle roll in this country.

The home department works at the other end of the line to get the "shut-ins," the "shut-outs," the indifferent, and the unwilling interested in Bible reading, the Sunday School, and the Church. There are invalids, mothers with little babies, men who work at night and on Sundays, men and women who do not go to Sunday School, men and women who are unwilling to assume Sunday School attendance, all sorts of people in homes not identified with this great process of training. Sometimes grown-ups can be won by the cradle roll baby in the home. A birthday card, an invitation to a cradle roll meeting, a visit to the home, may awaken in parental hearts a new impulse that will lead to Church membership. "A little child shall lead them." A woman asked to join the Church, said she never had time to be a Christian when she was well, and guessed she would not start when she was sick. She wanted to know if I had religion enough to black her stove; that she was "fair sick" to see a good shine on her stove. Her husband, John, had some religion, but not enough to black stoves. Then she said she would join if I would black her stove three times a week while she was sick. She got both.

Spanning the entrance to the Cathedral in Milan are three arches. Over the first, "All that pleases is but for a moment"; second, "All that troubles is but for a moment"; third, "That only is important which is eternal." There might be three arches over the Sunday School—first, "The cradle roll on the left"; second, "The home department on the right"; third, "The active school in the Church." They are all related and essential to the ideal Sunday School—six departments in the school, two departments in the home, and all leading up to Church membership, without which there would be no Sunday School.

W. W. S.

AMERICAN BIBLE SOCIETY.

In the circulation of the Scriptures during 1928 the American Bible Society, by going beyond the 11,000,000 mark in its issues of Scriptures, surpassed all previous records of distribution. The distribution was made in 182 languages. This achievement, announced in the society's one hundred and thirteenth annual report just made public, marks the fourth year in succession in which the Bible circulation of each preceding year has been exceeded.

In China, just emerging from the throes of a significant revolution, the American Bible Society distributed over 4,500,000 volumes, the largest circulation in the history of the society's work in China. The new Bible House, in Peking, the gift to the American Bible Society from the Maryland Bible Society, was formally dedicated "to the circulation of the Holy Scriptures among the people of China." This finely equipped building will facilitate a more efficient Bible distribution in the area which Peking serves.

The society also reports multiplying opportunities for larger Scripture distribution in the republic of Latin America. In the West Indies agency, demands for Scriptures were largely from those who were not affiliated with the Churches, a definite campaign resulting in the greatest circulation in ten years. Bible coaches are being used increasingly by the society's agency in the Argentine to reach remote places in Uruguay and Paraguay, that the Bible may be made available to those not yet reached by the Bible workers. In Mexico the demand for Bibles is greater than the supply. Many requests received by the society's

agency in Mexico City were from the rural districts, in part the result of the government's establishment of an unprecedented number of schools attended day and night by children and grown people.

In the work of publication, the American Bible Society continues to publish Bibles, Testaments and portions. It reports the completion of its so-called "penny portion" series of the books of the New Testament. The entire New Testament may now be secured in eleven small volumes, each having an artistic colored cover and selling at one cent apiece. The society also issues Scriptures in more than thirty languages in the so-called "diglot" form in which the foreign language and the English appear in parallel columns happily bridging for the foreign-born the gap between the language of his fatherland and the language of his adopted country, as well as serving English-speaking persons who seek to master other languages.

In the Arabic Levant agency, with headquarters at Cairo, publication was increased 250 per cent over that of the previous year. So great was the demand for the Scriptures that not a single copy of the gospel could be procured in Cairo for four or five months. The plates of the Turkish Bible owned by the American Bible Society, have recently been rendered obsolete by the Turkish ruling on the alphabet, whereby the Arabic script must be replaced by Latin characters. Not a vestige of the Arabic script is allowed in the grade schools. Drummers have gone through the streets and villages all over the republic of Turkey calling upon every one between the age of sixteen and forty to attend the special classes opened for them. Thus, millions of people will soon be able to read the Scriptures who could not have done so twelve months ago. The American Bible Society plans to replace as promptly as possible the Turkish Scriptures in a new and approved text in the new script.

According to reports received from the society's ten agencies working in the United States, there are still many homes with no knowledge of the Bible. Throughout the northwest, Bible workers found grown children who had never seen a Bible and had never been inside of a Church. In the Middle West, men visited over 22,000 families and found 3,000 Bibleless homes. These were supplied with the Scriptures. In the Southern States, many young people were reached in sections of the country largely destitute as regards religious and educational opportunities. Reading classes have been formed with the chief textbook a large-print Testament supplied by the society. The pupils range in age from twenty to eighty years. During the year, systematic effort was made by the society's agency working in the Southwest to place a Bible in every home and Church where copies had been lost or destroyed by the water and mud of the Mississippi flood.

Publication, for the first time, of the following translations will be made soon by the society: the four gospels in Kuskokwim, a dialect spoken by an Eskimo tribe in southwestern Alaska; the four gospels in Hopi, for use among the Indians of that name in Arizona; and the Psalms in Bolivian Quechua, the tongue of one of the native peoples of Bolivia. Other translations and revisions of the Scriptures are in process.

The American Bible Society began its ministry of providing embossed Scriptures for the blind in 1853. During the subsequent years, approximately 75,000 volumes of the Scriptures in Braille and other systems have been issued to persons deprived of sight. During 1928 the society was able to reduce the selling price of embossed Scriptures by exactly one-half.

CONTRIBUTIONS

SUFFOLK LETTER.

One of the complaints of this year is lack of work. Many men walk the streets of towns and cities and complain that they cannot get a job of work. On the other hand, many of those who have employment strike for higher wages. Between these two extremes are the people who work on farms; and many of them say, "There is no money in farming." These conditions raise questions that require solution, and Congress tries to settle some of these questions. Farm relief is one of the big questions discussed in Congress, and never solved. Most of these discussions reveal the political rather than agricultural interest, and a tendency to pander to the ignorance or prejudice of others. The farmers of the nation are as capable of managing their affairs and conducting their business as any other class of citizens.

There are two primary reasons why so many leave the farms and go to the cities with the hope of earning more money. One is the advertising of corporations that leads the people in the country to move to town in the hope of living easier and having more money. The other is the false impression made upon the mind of country people when they go to town. They see people dressed well on the streets and it looks as if everybody lived well, had an easy time, and plenty of money. The fact is that many of these people are from the country, dressed up for the day. The truth is that people who work in town work harder than people in the country. Women who keep house in the city do not have as much time to visit and spend long hours with their neighbors as women in the country. Men who operate mills or other business in town have to stick to it closer than men on the farm. They work more days in the year and carry more burdens from their business at night. This nation needs to learn two lessons that are simple and historically true.

The first is, that the nations of the past that went to wreck and perished were carried down through great cities. History records no downfall of agricultural nations. Cities condense the wickedness of mankind and ruin follows. Ninevah and Babylon may serve as examples. The second is a method of farming. Wherever farms cultivate chiefly, yea almost exclusively, money crops, as truck, tobacco, cotton, corn, wheat, the farms have a hard time; but where farms make home supplies the first consideration and then produce what they can for market, it preserves a balance that makes a stable market and keeps homes supplied with what homes need. Besides this, when one gets his year's work on a farm in cash, it slips out of his possession. Any man, farmer, mill man, teacher, preacher, merchant, that gets his year's wage at one time would be in debt.

W. W. STALEY.

FRANKLIN, VA.

Shortly after the World War, the Chicago *Evening Post* related the account of how General Pershing stood at the tomb of the gallant Frenchman who gave his sword to the American colonies, by saying, "Lafayette, here we are."

And so on Memorial Day we go to the graves of our beloved ones and say, in the words of the general, "Here we are." And as we pause, we are conscious that we can do but little; and in a feeble way we place on their graves flowers of choice and beauty. In this way we endeavor to pay tribute to the nation's dead in a way that speaks of their never-ending work. Just as the fragrance

of the flowers make happy the lives of those who pass by, so the lives of those who sleep beneath the sod speak words of beauty to us on Memorial Day. The sentiment expressed by Lieutenant Colonel John McCrae in his poem, "In Flanders' Fields," is applicable in a large degree to those who sleep in our own cemeteries. Let us read it this Memorial Day.

"In Flanders' Fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

"We are the dead! Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved—and now we lie
In Flanders' Fields.

"Take up our quarrel with the foe;
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die,
We shall not sleep, though poppies grow
In Flanders' Fields."

This is a remarkable bit of the spirit of those who died for us. Each and every one of them expect the living to "carry on." If we fail them, they shall not sleep.

Memorial Day services offer the Church a great opportunity to enlist and re-enlist its members in actual consecrated service in honor and devotion to those who gave so much to the living. The writer has been privileged to deliver four Memorial Day addresses this month. Each one brought him face to face with men and women who were willing to go forward anew, for the sake of their beloved dead, whose graves they covered with flowers.

JOSEPH W. FIX.

WHAT IS A CHRISTIAN?

BY DR. W. A. HARPER.

"The disciples were first called Christians at Antioch."—Acts 11:26.

Every age exhibits a new emphasis on some phase or tenet of the Christian religion. Our age is no exception to this general principle. Perhaps we would not be far amiss to characterize the prevailing viewpoint of our time as a recognition of Christianity as a way of life. The Christian and Congregational Churches are approaching organic union with each other on this foundational conception. With reference to the other religions of the world, our present viewpoint is that they all contain God's truth, and that the Christian way of life is their completion. Our age, in other words, thinks in universal terms, not in segmentary categories. No previous generation has entertained either of these characteristic viewpoints of our day as the outstanding elements in the Christian religion. We may rest assured, and should rejoice in the conviction, that succeeding generations will find still further light bursting from God's word.

Yet, in spite of these shifting emphases, there are certain abiding principles that have characterized the Christian in every generation, and which we may predict will continue to differentiate him from the adherents of other religious systems—certain peculiar, distinguishing attitudes, the unmistakable earmarks of the disciple of Christ.

What are these corner-stones in the edifice of a human life, entitling it to be called Christian?

There are four of them, and they arise severally

out of the answers Christianity makes to the four great heart-cries of humanity—answers that satisfy these heart-cries as they are satisfying other religious systems; answers which, because they do satisfy the deepest longings of the human heart, justify us in the conclusion that Christianity is that way of life which shall ultimately prevail throughout the world through the willing homage of all men and races and nations and creeds.

These four answers may be briefly summarized by way of introduction in four words derived from the Greek language, in which the gospels were originally written, but with a content far from Greek in every instance. The first of these words is "theocrat."

1. The Christian a Theocrat.

The Christian is a theocrat—a God-ruled man. He owes respect to human government, but the real laws of his being are God-given, and when there is conflict between human law and what he regards in his heart as the law and will of God, he can have no choice. He must obey God. What can be more natural than to think of man as a theocrat—a God-ruled man?

The Jews carried the theocratic relationship of God to His people into the realm of government, and for a period of more than four centuries, from Joshua to Saul, recognized no ruler but Jehovah and the judges whom He called as temporary dictators in special crises. But even with the devout Hebrew, the plan proved to be unworkable. The social virtue of a people we now know must express itself in organized form. We must also remember that Samuel, when the time had come for a change of government, made plain that the people were wrong not in wishing an organized government, but in demanding a "king like the nations" round about them. The kings of those nations were autocrats and despots. But the people preferred even a ruler like that to the fanaticism of religious zealots who might at any time present themselves as the viceroys of God, and without any credentials.

But theocracy, as applied to the individual life, is the normal experience of every Christian. It has been the experience, too, of our brothers of the other religions of the world. Partial though their conceptions of God have been, still their lives have, in a sense, been under the control of their God. The conception we have of God has tremendous influence over our life.

Some religions conceive fear of God to be the prime virtue of their adherents. Others teach that He is indifferent to the life of His creatures. Some Christians even have represented Him as seated on a great throne, administering justice to His sinful children and unwilling to forgive them till His only begotten Son had died for their sins. Other Christians recognize Him to be our loving Heavenly Father, who sent His only begotten Son to die, that He might show forth the love of His own anguished soul for us, anguished because of our sins and of our misunderstanding of His great love for us. The different types of character that would result from these various conceptions of God are evident to all who recognize theocracy as the normal experience of the worshipping soul.

The Christian conception of God as Father, as loving Heavenly Father, interested vitally and continuously in every life and in all of life, present in every experience of the individual soul, dignifies man and glorifies his life. How sweet and precious is the thought that God is present in all our experiences, not as a critic, not as a judge, but as the loving, companionable Father we have found Him to be! "In Him we live and move and have our being."

In view of this splendid conception of the intimate relationship existing between God and man, what becomes of our distinction between sacred and secular? of our notion as to the special sanc-

tity of certain places and times? of the division of our life into separate compartments, such as physical, mental, moral, social, political, economic, industrial, spiritual? Do not all these concepts get their meaning from their relationship to our life, which "in Him" lives, moves and has its being? Is our life many, or one? We will search in vain for our different categories of life in the Bible. They are not there. Jesus never thought of saving men's souls apart from their bodies. He said He came that we might have life and have it more abundantly. Thank God, men have been increasingly entering into that life ever since, but we have not yet seen it in the fullness of its abundance.

What effect will this theocratic relationship in my life have over me? It will cause me to recognize God in every experience. Whether I labor or play, whether I sleep or sing, whether I testify for Him by word or meditate on His loving-kindness to me, everywhere and everywhen I will "do all to the glory of God." To me, as a Christian, theocracy is the holiest relationship of my being. It keeps me consciously in His presence and exercises not only control over my conduct, but also supplies inspiration for every act of life. I am so glad I am a theocrat.

2. The Christian a Democrat.

In the second place, the Christian is a democrat. Democracy is distinctively and essentially a Christian conception. No other religion ever contained such a doctrine. Jesus of Nazareth was the world's original Democrat. The religion He founded asserts as fundamental tenets, "all ye are brethren" and "ye are members one of another." In no other religion will you discover such democratic teaching. Democracy cannot exist apart from the religious motive as Jesus interprets it.

The world has recently gone through the agony of a war unequalled in magnitude and in horror, "to make the world safe for democracy." Some have essayed to say the slogan should have been "to make democracy safe for the world." If it be real democracy, it is safe for anything, for all the relations of man's life and for his heavenly home.

Democracy—what is it? The mutual recognition of the rights of men? Yea, and far more! The brotherhood of man? Yes, provided its basis be the Fatherhood of God. The brotherhood of man and the Fatherhood of God are the obverse and the reverse of the same spiritual coin. The one cannot be without the other.

Christians are democrats in life's relations because of their common parentage. God is their Father, and with Him there is no respect of person. The humblest savage and the highest-raised ruler of men, are equally dear to Him. Wellington knew this when a poor man came to the altar to pray where he was kneeling, and the temple servant rebuked the poor man for presuming to kneel and pray beside the great duke. The poor man, humiliated, would have arisen had not Wellington placed his arm around him and drawn him to his side, saying: "We are equals here. This is God's altar."

It was the democracy of Christ's utterance that in a very real sense brought Him to the cross. The rulers of the Jews were aristocrats. All aristocrats are abominations, but an ecclesiastical aristocrat is an unspeakable monster, because he claims divine sanction for his arrogance over his fellow-men. When the Galilean pronounced blessings upon the poor, pointed out the hypocrisy of the impertinent regulations of conduct through the "interpretations" the aristocrats had put on the law, held them up to ridicule in the parable of the Pharisee and publican, cleansed His Father's house, and styled them "tenfold children of hell," they had but one of two courses open to them—to resign their positions of authority and become democrats themselves, or to

get rid of the annoying upstart teacher. The aristocrats had no trouble deciding which course they ought to pursue. Aristocrats never change their ideas. With them, as in Russia till recently, and as it ever will be, it is a case of kill or be killed. They crucified Jesus, thinking to end the dangerous doctrine He had propounded.

Not so. Democracy is indited in the heart of man. It is destined to overthrow aristocracy in religion, government, industry, social life, the home, everywhere. It may take a million years to do it, or ten million, but what is that? Democracy is the cause of Christ. Upon it He staked His all, and before Him every knee shall bow in grateful appreciation, and every tongue confess thanksgiving for the democracy of love and life and mutual service He taught and lived.

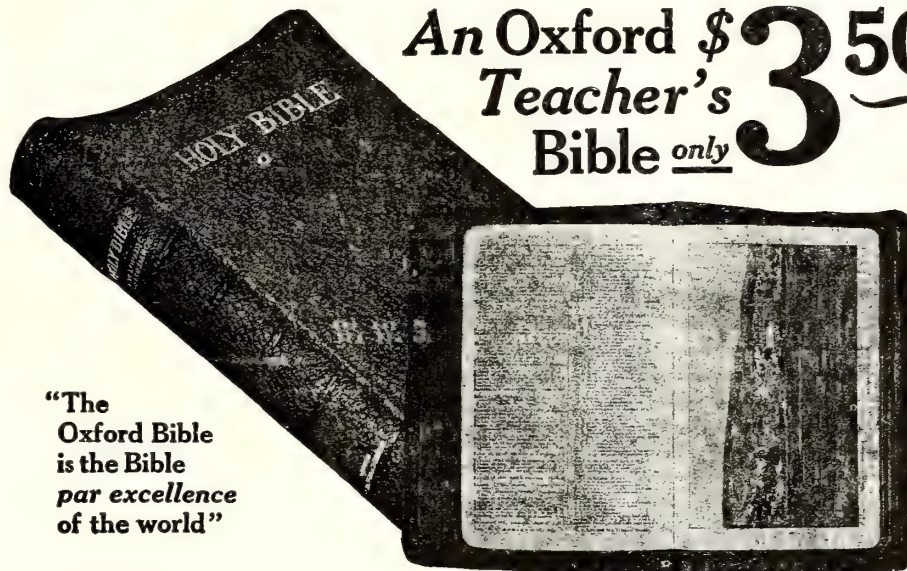
What does democracy require of the Christian? That he should live his brotherhood in all the relations of his life. Nor will it be a mechanical brotherhood to which his life will give expression. Vital concern for his brother, no matter where he may live, of what race he may be a

member, of what religion's creed an adherent—vital concern for his brother will cause him as a Christian to share with that brother in every experience of life and he will not be satisfied till every brother of his in the wide, wide world has had equal opportunity with himself to liberty, to life, to the pursuit of life's best, and to the understanding of God's will, and all of his efforts will flow from a heart of love. And when he has ended his service below, he will be ready for citizenship in the democracy of heaven. Aristocrats will have a hard time in the democratic atmosphere of heaven. Democrats may now have a hard time in this life, but heaven will be to them the realization of their hearts' desires, where brotherhood of man and Fatherhood of God find their full and complete fruition in the democracy of the redeemed, and they will esteem it their highest privilege to work for democracy in every relation of this present life. That is what is meant by the coming of Christ's kingdom to the earth.

(Concluded Next Week.)

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

STANDARDS OF LIVING vs. GIVING.

We need to think of giving, not in terms of obligation or duty, nor yet in terms of something that may be left to undisciplined inclination, but as a privilege of family life. As children of the Father, as followers of Christ who shared completely His Father's purpose, ours is the privilege of partnership. Our Father has placed the material resources of the world in the hands of His children. He has counted on our love and loyalty to use them in keeping with his purpose for the world. And that purpose is handicapped in whatever measure we use these resources for our selfish pleasure without regard to the needs of his other children.

We are the big brothers and sisters of the world—not just of other nations, but of the handicapped everywhere. Most of us were brought up in Christian homes, or at least under the influence of the Church. Most of us have had a chance at a fair education. We have been brought up in surroundings in which decency and honor and right were taken for granted. We have had every opportunity to achieve for ourselves the rich and abundant life that our Father wants every child of His to have.

But there are a multitude of people in the world today who are younger than we are—younger spiritually, morally, socially, economically; people who have never had a fair chance to learn of decency and honor and right; people who have had no real opportunity to know of a Father who wants for his children the best. Handicapped by poverty, by ignorance, by disease, by unwholesome surroundings, these younger brothers and sisters of ours are growing up without a chance. They will get this chance only as those of us who are more privileged share with them in money, love and service.

All these underprivileged people in the world could have a chance if only those of us who call ourselves Christians cared enough. We do anything we want to do in the material realm. We laugh at those who say a thing cannot be done. We build impossible bridges, we dig impossible canals, we put up impossible skyscrapers, and nobody thinks anything of it. What we need is some such daring and consecration in the spiritual realm. The infinite spiritual resources of God are as much at our disposal as are the material resources of the world, if only we cared enough to pay the price of using them. It isn't a lack of means. Every student of the times recognizes that the United States is in peril from excessive wealth. The burden of the world's gold is upon us in the possession of three hundred and thirty billions of the wealth of the world—50 per cent greater than the combined wealth of Great Britain, France, Germany and Italy.

It is from a report of the Secretary of the Treasury that we find it estimated that in 1919 the people of the United States spent twenty-two billion dollars on tobacco, candy, cosmetics, joy-riding, boxing, and other luxuries and non-essentials. The total raised by American Churches of all denominations for that year was less than a half-billion dollars.

This money is not by any means all spent by the wealthy. We are in an era of general prosperity. The trouble is that our standard of living has quite run away with our standard of giving.—*From World Friendship, by Brown.*

MISSIONARY OFFERINGS.

WEEK ENDING MAY 25, 1929.

Sunday Schools.

Previously acknowledged	\$3,257.21
Mt. Bethel, Wentworth, N. C.	1.75
Bethlehem, Altamahaw, N. C.	2.32
Durham, N. C.	17.00
Elm Avenue, Portsmouth, Va.	40.75
Spring Hill, Class 2, Waverly, Va.	1.00
Bethlehem, Timberville, Va.	4.99
Youngsville, N. C.	1.00
Berea (Nans.), Driver, Va.	5.45
Biscoe, N. C.	2.90
Third Ave., Danville, Va.	5.50
Pope's Chapel, Youngsville, N. C.	1.69
Antioch, Harisonburg, Va.	5.75
Pleasant Hill, Liberty, N. C.	3.40
Franklin, Va.	7.26
Bethlehem (Nans.), Suffolk, Va.	4.21
Graham Providence-Mem'l, Graham, N. C.	10.81
First Christian, High Point, N. C.	3.46
Randleman, N. C.	2.00

Total \$3,378.45

Individual and Church Collections.

Previously acknowledged	\$6,281.38
Mt. Bethel, Wentworth, N. C.	10.00
Christian Chapel, Merry Oaks, N. C.	4.16
Christian Light, Fuquay Springs, N. C.	24.60
Liberty (Vance), Henderson, N. C.	49.64
Graham Prov.-Mem'l, Graham, N. C.	8.15
Kallam's Grove, Madison, N. C.	4.00
Brown Chapel, Biscoe, N. C.	6.65
J. O. Atkinson, Elon College, N. C.	15.00

Total \$6,403.58

Specials.

Previously acknowledged	\$8,512.54
Mebane Sunday School, Mebane, N. C.	2.00

Total \$8,514.54

Summary.

Previously acknowledged	\$29,032.45
Sunday Schools, regular	121.24
Individual and Church collections	122.20
Specials	2.00

J. O. ATKINSON,
Secretary.

GIVING.

Most of us have the wrong perspective on giving. We look at it from the wrong angle. We consider it a painful or disagreeable duty that must at times be done. We consider it a nuisance, and we do not want too many demands made upon us. The joy of doing without, so a needy soul may be clothed and fed, is a pleasure known to few.

Giving helps no one as much as the giver. The balance is by no means equal. Immediately we feel a sense of upliftment and the kind thoughts of the person helped hover about us as a halo of protection and love.

We should consider giving a privilege, and not a duty. We should be grateful to have the opportunity of rendering service, and not expect to be thanked when we have helped ourselves to a higher understanding of life and its duties. In the final analysis, there is no sacrifice; nothing is ever lost. The bread cast upon the waters does return many fold. When we leave this earth, all we take with us is what we have given away. The question asked will be, not how much money

had you, but what did you do with it? So render service constantly. Give not only of your money, but your time, your labor, your knowledge and yourself. It is only through service, and more service, that you will be able to enter the kingdom.

Giving to those you love is a selfish pleasure; giving to those who belong to you is your duty. That is not enough. You must give to those outside the circle, and you will find needy souls not far off. Whether they are worthy or unworthy is not your concern. Passing judgment belongs to a much higher and wiser mind than yours. It is your business to help your brother in need, so that when your hour comes a helping hand will be extended to you.

The value of giving cannot be overestimated. It is priceless, bringing sunshine and happiness into your own and other lives. If you are unhappy and would be happy, give something away. It need not be money; sometimes only a smile, a kind word will help some discouraged brother along the path and sustain him.

Giving is good for the soul. Our souls are developed and fed on service to our fellow-men. It enables and makes us fit to enter the higher life. Do not worry about yourself, fearing that you will not have enough. You will never come to want by sharing. But you certainly are inviting poverty by selfishly hoarding your possessions. Earthly things do not belong to us; they are ours for only a short time. They are loaned to us for a brief earthly sojourn. So let us use them wisely and well. Spiritual growth and character are ours for eternity. So give and give constantly that your spiritual returns will be great.—*Selected.*

PROGRAM OF S. S. & C. E. CONVENTION OF WESTERN N. C. CHRISTIAN CONFERENCE, SHILOH CHRISTIAN CHURCH, MOFFITT, N. C., JUNE 11, 1929.

Morning Session.

Song Service.
Devotional Period—Rev. J. C. Cummings.
Welcome—B. S. Moffitt.
Response—Rev. G. R. Underwood.
Address—Dr. G. O. Laukford.
Enrollments of Delegates.
Address—"The Need for Trained Workers in Sunday School," Miss Essie Mae Cotten.
Appointment of Committees.
Announcements.
Benediction.

Afternoon Session.

Song Service.
Worship Period—Rev. T. J. Green.
Address—Rev. F. C. Lester.
Business Session:
(a) Reports of Committees.
(b) Reports of Secretary-Treasurer.
Address—Rev. T. E. White.
Department Reports:
Elementary—Mrs. I. H. Foust.
Y. P. Division—Mrs. John Whitesell.
Adult Division—J. H. Harden.
Teacher Training—Dr. E. L. Moffitt.
Christian Endeavor—Miss Julia Woodson.
Missions—Mrs. W. R. Sellars.
Announcements.
Benediction.

Night Session.

Song Service.
Devotional Period—Rev. J. M. Allred.
Address—Dr. J. O. Atkinson.
Address—"The Handicaps in My School," Superintendents Present.
Address—"Some of the Values of C. E."—Jack Stafford.
Song.
Adjournment.

OUR JUBILEE YEAR—EASTER TO EASTER.**"IN HIS STEPS."****TIME:** Early summer, A. D. 29.**RECORD:** Matt. 16:1-12; Mark 8:11-21; Luke 12:1-3, 54-57.

Jesus and His disciples had left the crowds on the eastern shore of Galilee and had crossed the lake to a point between Magdala and Dalmanutha. In this quiet spot, He is again alone with His disciples until disturbed by his critics, who follow and find Him.

Sunday, June 2 (Matt. 16:1): Fundamentalists and Modernists.—The Pharisees and Sadducees hated each other, and they only agreed in trying to be rid of Jesus, who condemned them both. The Pharisees were the strictest keepers of the law and bent backward in their zeal for its observance and for the following of the "traditions of the elders." The Sadducees, on the other hand, were the modernists of their day, and denied the future life and cared not for either angel or spirit. The Pharisees were extreme legalists. Jesus condemned both with equal fervor, and confused them both when they came asking Him tempting questions to entangle him and to prove their positions before the people. Lord, keep us from Pharasaical legalism and from Sadducean cynicism.

Monday, June 3 (Mark 8:11): Questioning Critics.—We are sure that these hypocritical Pharisees and Sadducees came to Him for no good purpose. They came "tempting Him" with a request by which they hoped to show the people that He was no prophet. They did not want a sign from heaven, but they did want to do anything in their power to discredit Him before the people who followed Him and endangered the false leadership of these hypocrites. Save us, Lord, from self-seeking, blind, unworthy, hypocritical leadership.

Tuesday, June 4 (Mark 8:12): Jesus is Depressed.—What can be more depressing than to give your life out for others and then see and feel their ingratitude and treachery? He had healed their sick, He had made the blind to see, and the deaf to hear, and the lame to walk. He had given them the truth of God and lovingly lived it before them. And now, in trickery and deceit, they ask Him for a "sign from heaven." Such a response to such a glorious gospel of teaching and healing was more than enough to discourage any one, and Jesus, with all His divinity, was human enough to feel the sting and hurt of it. How much has He done for us, and, regardless of it all, do we hurt Him with our insistent seeking for more without thankfulness for what we have known and received of Him?

Wednesday, June 5 (Matt. 16:2-4): Signs of the Times.—Every sunrise and every glorious sunset is a sign from heaven of the greatness and goodness of God. The lightning's flash is a sign of rain, and the thunder's roll is proof that it is nigh.

"We knew it would rain, for all the morn
A spirit on slender ropes of mist
Was lowering his golden buckets down
Into the vapory amethyst
Of marshes and swamps and dismal fens,
Lifting the dew which lay on the flowers,
Scooping the jewels out of the sea
To scatter them over the land in showers."

A thousand "signs of the times" shows that "God's in His heaven and all's right with the world." Jesus mourns for their blindness and ours.

Thursday, June 6 (Mark 8:13): Still Seeking Solitude.—It was no use to cast further "pearls before swine," and Jesus continues His seemingly hopeless quest for a place where He may be alone with those who are willing to believe and understand that He may prepare them for the coming

hard days. And so they cross the sea again in their little ship, seeking solitude in the desert places beyond the borders in "Galilee of the Gentiles." May our hearts "tune in" with His in longing for the "secret place" and for fellowship with God and His people.

Friday, June 7 (Mark 8:14-18): A Misunderstood Warning.—Jesus begins to warn them on the way across the sea, regarding the "leaven of the Pharisees," but His disciples, with material-centered minds and hungry bodies, mistake His meaning and think He is chiding them for not bringing sufficient bread with them. He talks to them of the killing leaven of unbelief and sin, but their dull ears and duller hearts are lost in material things and His words reach their hungry bodies but not the hearts at which He aimed. They have eyes but they see not truth, and they have ears but they hear not spirit, and they have memories but they use them to remember their physical hunger. They see not, and hear not, and remember not the highest. How often, Lord, does the almighty dollar or the material desire dim our eyes and deaden our ears to higher things?

Saturday, June 8 (Matt. 16:9-21): The Deadly Leaven.—It was the deadly doctrine of the Pharisees and Sadducees, and not the "leaven of bread," that He was warning them about. It was not hard legalism of the Pharisee and that spiritual cynicism of the Sadducees which killed and buried beyond resurrection the highest things in life and made those who professed much be worse than those who were open enemies of the truth. These pretenders who sought profitable place instead of spiritual power were the greatest real enemies of Jesus and His ministry of love and life. Their profession without possession was the "deadly leaven," and against this He warned His disciples on that day in that little boat in Galilee, and it is of that danger He would warn us today. What an enemy to the gospel of the Son of God is that man or woman who seeks place and power in the Church and kingdom and seeks not God and His righteousness. Such an enemy within the Church is ten times more dangerous than an open enemy outside. Such a Church member hugs to his heart the "deadly leaven" of the enemies of Jesus. Let us pray again the prayer of the Jerusalem missionary conference: "Lord, we pray for the completion of our own conversion."

Meditation.

In our practical application of the Master's life to that of our day, we may well meditate and say: "Search me, O Lord, and know my heart. Try me, and know my thought and see if there is any (such) wicked way in me, and lead me in (Thine own) everlasting way." Are we false, self-seeking leaders in our homes, schools, Churches, and

are we teaching or preaching for position and for profit? Is it the service or the salary which calls the loudest? Is there any part or portion of the invective of Jesus which might be directed against us if He were here (as He is) today? Is the "leaven of the Pharisees and Sadducees" working in us?

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Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

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J. O. Atkinson, Sec'y.

Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson X—June 9, 1929.

THE STORY OF THE RECHABITES.
(Temperance Lesson.)

GOLDEN TEXT: "We will drink no wine."—Jer. 35:6.

DEVOTIONAL READING: Psalms 107:1-9.

LESSON: Jer. 35:1-19.

DEVOTIONAL READING: Psalms 107:1-9.

The Rechabites.

The Rechabites were a strange people. They did not live in any settled manner as did their fellow-Palestinians, but went about from place to place like gypsies. They built no houses, sowed no seed, planted no vineyards, but roved about the country, and took care to keep away from the cities. This in itself was enough to set them off from their contemporaries.

But the Rechabites had another very striking characteristic—they never touched wine or any strong drink. They were what we would call "teetotalers," the driest of the dry. They were charter members of a real temperance society.

These two customs or characteristics or customs originated as a protest against the religious and moral situation in Palestine in the days of Jezebel and Ahab. Jonadab, one of the leaders of the Rechabites, loathed the revolting practices connected with Baal worship, and he revolted against the sensualism and the irreligiousness of the cities. He, therefore, put his people under a solemn covenant not to drink wine or to have settled habitations. The Rechabites had adopted these ideals as binding on their lives.

A Practical Object Lesson.

The Rechabites had been driven to Jerusalem by fear of the invading armies of Nebuchadnezzar. Jeremiah, with inspired insight, planned a daring experiment which was to serve as a practical object lesson. He took these tired, worn, frightened people into the temple and bade them drink of wine which he had provided in large quantities. It was a tremendous test and Jeremiah's heart must have been beating wildly when he presented the issue. Needless to say, there was a large crowd around the prophet and this strange-looking group of people. But the Rechabites were men of backbone and grit. Prophet or no prophet, hunger and thirst or no hunger and thirst, live or die, they purposed to stand by their convictions and to be true to their principles. They refused to drink, and gave their reasons therefor. They met the test and gained a sweeping victory.

The thing was too good to be allowed to pass without comment. Jeremiah proceeds, therefore, to apply the moral involved. He suggests that here are men and women who, simply because of a covenant with an ancestor whom they knew only by hearsay, stood firm and fast by the covenant they had made with him, and the principles embodied therein. And yet here was a nation, the chosen people of God, with whom God had made a covenant, and to whom God had repeatedly sent warning through his prophets, going headlong in the way of disobedience and transgression. What irony is summed up in Jeremiah's statement, the sons of Jonadab, the son of Rechab, have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me. The prophet certainly did not mince words in the matter.

"There was," said Jeremiah, "but one outcome to the matter." Judah must pay the penalty of her transgressions. The character of God would not allow such flagrant and continued disobedience to go unpunished. "I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them." These words were fulfilled in a tragic way, not because God was vindictive, but because God was God.

The Matter of Prohibition.

The point of the whole lesson is, of course, its application to the matter of prohibition. Sunday School teachers and those who read these notes know the arguments for and against prohibition, and it is not necessary to state them here, although the Sunday School teacher who allows this lesson to go by without emphasizing again the economic, hygienic, moral, and spiritual evils involved in alcoholic drinks will not be true to his or her calling. But one thing needs to be noted—the inexorable logic of personal example. The people of Jerusalem might scorn and ridicule these strange people, but there was no answer to the argument which the most powerful of all arguments, the argument of personal example. The prohibition forces have adopted sound strategy in that they have begun a comprehensive campaign of education which is going to change things in another generation. It is high time that we are letting the people, and our boys and girls know some of the facts about the advantages of prohibition, as the wets are spreading in large type the so-called evils of prohibition. Some of the things that the liquor interests do are so childish that they would be real comedy if it were not for the fact that so many people are so gullible that they really take them seriously. When one gets down to the real issue, there is not a single sound argument in favor of intoxicating drinks. The liquor business has had too many opportunities to show that it is sound in principle. It has always been on the wrong side of the moral question.

Some Teaching Points.

1. Sound principles will find application under changing circumstances.
2. Personal example is unanswerable logic.
3. The best way to educate a conscience is to obey it.
4. A resolute purpose is the best asset in time of temptation.
5. Sound education is the ground-work of sound reformation.
6. The liquor question is more than a matter of personal privilege; it is a matter of social responsibility.
7. Total abstinence pays in every way.
8. It takes real courage to live by one's convictions.
9. The matter of prohibition involves too much to be accomplished at once; it is a process that takes time and work and faith.

CHRISTIAN ENDEAVOR.

Sunday, June 9, 1929.

TOPIC: "Thinking Things Through."—Luke 14:28-30; Prov. 16:22-25.

Some Bible Hints.

Without forethought, man would be a helpless animal, and civilization would be impossible (v. 28).

To do things to a finish, we must first think them to a finish; see not only the goal, but the way to reach it (v. 29).

We must learn to think through clearly. Much

of our thinking is short-sighted and muddled (v. 22).

Do we think life through? Does the criminal think his act through to an end? All sin is at bottom stupidity (v. 25).

Suggestive Thoughts.

In Christian Endeavor committee work we must make careful plans before trying to work them. Well-planned work is work half done.

The work of an architect is to think through the details of a building. Every enterprise consists of a multitude of details. Little things overlooked make a botched job.

Think through what you are going to do with your life; what trade you are going to follow; how you are going to live. Set a goal and strive to attain it.

Many fall into marriage just as they fall in love, without careful thought. Then they repent at leisure. Think through this matter of a life-partner.

A Few Illustrations.

Think through the matter of your leisure time. Are you spending it aright, or frittering it away? Are you getting lasting benefit from it?

People sometimes pay rent all their lives, because they do not take the trouble to think through the matter of buying a home. Why should this be considered?

Did you ever consider the question of thrift or saving money, and figure out how much you ought to save and what it would yield you in later years? Ask the bank to show you how to do this. Poverty comes frequently from lack of thrift.

The boy who leaves grammar school and grabs a well-paid job fails to think through what he is doing. Education would have fitted him for far better jobs later on.

To Think About.

What special subjects should we think through? What does "look before you leap" mean? Is thoughtlessness a sin? Why?

GENERAL CONVENTION MEETS AT PIQUA.

By DR. W. H. DENISON, Sec'y.

The Christian Church plans for its next session at Piqua, Ohio, beginning October 22nd. The Executive Committee has appointed the following committees to begin without delay a thorough study of all our work and make report at the Convention. The committees are very representative and are from every section of the brotherhood:

Pre-Convention Committees.

Christian Education: Rev. H. S. Hardcastle, Suffolk, Va., chairman; Rev. Rue Burnell, Truro, Iowa; Rev. C. J. Felton, Irvington, N. J.; Rev. Edwin B. Flory, Dayton, Ohio; Mrs. Harry G. Rowe, Huntington, Ind.; Rev. Cleon Swarts, Springfield, Ohio.

Christian Unity: Rev. Raymond G. Clark, Piqua, Ohio, chairman; Mrs. A. H. Corwin, Irvington, N. J.; Rev. Clarence Defur, Madrid, Iowa; Mr. Hermon Eldredge, Dayton, Ohio; Rev. C. H. Rowland, Greensboro, N. C.; Rev. John M. Williams, Britton, Mich.

The Church and World Problems: Rev. Geo. C. Enders, Defiance, Ohio, chairman; Mrs. D. B. Atkinson, Albany, Mo.; Rev. Lester T. Proctor, Dayton, Ohio; Rev. Harry G. Rowe, Huntington, Ind.; Rev. W. W. Staley, Suffolk, Va.; Rev. Martyn Summerbell, Lakemont, N. Y.

Evangelism and Life Service: Rev. H. H. Short, Hagerstown, Ind., chairman; Rev. J. W. Fix, Franklin, Va.; Rev. Archie H. Hook, Goshen, Ind.; Miss Helen R. Stearns, Dayton, Ohio; Rev. Omar S. Thomas, Covington, Ohio; Rev. Adelbert G. Youmans, Albany, N. Y.

Finance: Mr. H. E. Sims, Piqua, Ohio, chairman; Mrs. M. L. Bryant, Norfolk, Va.; Rev. E.

R. Caswell, Laconia, N. H.; Rev. Carl R. Dille, South Vienna, Ohio; Rev. Robert B. Rubart, Fiatt, Ill.; Mr. Perry G. Yantis, Troy, Ohio.

Foreign Missions: Rev. James H. Lightbourne, Troy, Ohio, chairman; Rev. Simon A. Bennett, Elon College, N. C.; Rev. Judson R. Jones, Lubee, Me.; Mr. Ellery Kyle, Fairfield, Iowa; Mrs. Alice V. Morrill, Defiance, Ohio; Rev. Frank Wright, Cairo, Ohio.

Home Missions: Rev. Jesse M. Kauffman, Albany, Mo., chairman; Rev. Herbert M. Hainer, New Bedford, Mass.; Mrs. Anna B. Liggett, Danville, Ill.; Mr. J. L. Reck, Covington, Ohio; Rev. L. E. Smith, Norfolk, Va.; Rev. Frank P. Thomas, Sidney, Ohio.

Organization.—Rev. D. B. Atkinson, Albany, Mo., chairman; Rev. Clarence S. Bennett, Chicago, Ill.; Pres. Albert G. Caris, Defiance, Ohio; Rev. G. O. Lankford, Burlington, N. C.; Mrs. Emma S. Powers, Dayton, Ohio; Mr. John V. Sees, Huntington, Ind.

Publications: Rev. William G. Sargent, Providence, R. I., chairman; Rev. Dennis D. Bouman, Lakemont, N. Y.; Rev. C. E. Fockler, Keswick, Ontario; Rev. A. E. Kemp, Urbana, Ill.; Mr. J. G. Lucas, Madrid, Iowa; Mrs. Hugh A. Smith, Versailles, Ohio.

Social Service: Rev. P. S. Sailer, Brooklyn, N. Y., chairman; Mrs. Athella M. Howsare, Dayton, Ohio; Rev. C. E. Huff, Salina, Kansas; Rev. Paul S. Kershner, Conneaut, Ohio; Rev. Ernest D. Gilbert, Defiance, Ohio; Rev. William T. Scott, Dayton, Ohio.

Stewardship: Rev. Stanley C. Harrell, Durham, N. C., chairman; Rev. W. E. Baker, Ravenna, N. Y.; Mr. C. E. Booz, McPherson, Kans.; Rev. F. C. Lester, Waverly, Va.; Mrs. J. J. Lincoln, Lawrenceville, N. J.; Rev. John G. Truitt, Dayton, Ohio.

Survey: Rev. Roy C. Helfenstein, Dover, Del., chairman; Mrs. Ernest A. Chase, Providence, R. I.; Pres. Alfred W. Hurst, Albany, Mo.; Rev. John S. Kegg, Columbus, Ohio; Mr. Herman Meyer, North Manchester, Ind.; Rev. C. G. Nelson, Red Cloud, Neb.

Special Committees.

Committee to have charge of and appoint leaders for an upper room prayer service each morning of the Convention at 8 o'clock: Rev. W. J. Young, Muncie, Ind., Chairman; Rev. R. G. Clark, Piqua, Ohio; Rev. J. E. Fry, Mellott, Ind.; Mrs. C. H. Rowland, Greensboro, N. C.; Rev. Ross McNeal, Eaton, Ohio.

Convention Correlating Committee: Rev. D. B. Atkinson, Albany, Mo., chairman; Rev. W. P. Minton, Dayton, Ohio; Rev. Omer S. Thomas, Covington, Ohio.

MISTAKES YOU MAKE.

To attempt to set up your own standards of right and wrong.

To try to measure the enjoyment of others by your own.

To expect uniformity of opinion in this world.

To fail to make allowance for inexperience.

To endeavor to mold all dispositions alike.

Not to yield to unimportant trifles.

To worry ourselves and others about what cannot be helped.

Not to help everybody, however, whenever and wherever we can.

To consider anything impossible that we cannot ourselves perform.

To believe only what our finite minds can grasp.

Not to make allowance for the weakness of others.

To estimate by some outside quality when it is that within that makes the man.

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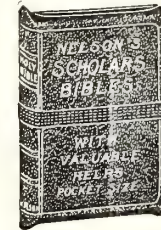
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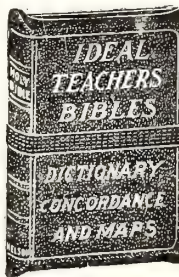
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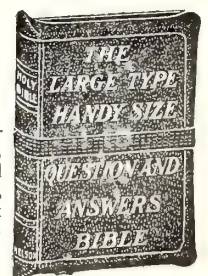
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE CALL OF THE OTHER WORLD.

"To him that overcometh will I grant to sit with me on my throne."—Rev. 3:21.

Lots of folks have a call to the heavenward way without realizing it. Moses got his in the call to lead his people out of bondage. Elijah got his in silence, meditation and nature. Paul got his in a supernatural demonstration. We have ours. Every prompting has in it the question, "Is it right?" or "Is it wrong?" "Shall I," or "Shall I not?" All life calls for our manhood. Our ambitions call for power. Our likings call for pleasure. We ought to know how to settle the question of right and wrong as it should be settled. We ought both to have the desire for and the power to conserve our best manhood. We ought to be able to find that there is as much pleasure in contemplations of Christianity as our pleasures; that there is eternal delight in perpetual service rendered our God. All this Jesus promises us, and that if we will "Ye shall also sit upon the twelve thrones" of His glory.

Prayer.—O Jesus, keep us every day this day unto a sensitiveness of life's higher calls. Renew Thy grace unto us from hour to hour. Teach us how to support our souls by the gospel and nourish us by Thy body and blood. *Amen.*

TUESDAY.

DOES GOD LOVE EVERYBODY.

"God is love."—1 John 4:7.

"For God so loved the world . . ."—Jno. 3:16.

Does God love everybody? It is very hard to believe so when we contemplate the millions of the world and their willful iniquity. To bring ourselves to believe that He loves the immoral, the perpetual drunkard, the widow's enemy, the brutal husband, the murder of women and children, the profaner of His name—is hard for us to conceive. A minister went slumming the other day with an officer in a foreign city. In thirty minutes he saw over three hundred prostitutes, many of them beautiful women. At their doors men were lined up awaiting their call. One of them was so systematic that she entertained forty-five callers in four hours. Can God love men and women like that? It is hard to think so. Yet, the hardest thing is for these sinners to believe that God loves them.

First of all, we must answer, He does! His attitude toward the woman at the well, toward Mary of Magdella, toward the one caught in adultery, are single instances of its proof. His invitation to "all shall be saved" warrants it. And when we are told by those who know these women that they are good women in many respects, gentle, kind, law-abiding, lovers of children, benefactors of the poor and charitable enterprises, we are reminded that these things represent the image of God in them, and He died to save them, and begs to save them now—our hearts go out more in sorrow of such a prostitution of womanhood and manhood, and we make a greater prayer for them and His will to come to them.

God was in Christ reconciling men unto Himself, and we thank God that His love is all satisfying to any who will quit sin and follow Him.

Prayer.—O Lord, through Thy son, who was dead but is now above forevermore, send Thy love into our lives with great power. Send it into the world and save it from its iniquity. Be Thou the first to meet our souls each day and draw us into close communion with Thee all the way. Have mercy upon Thy prodigal children and hasten Thy reign. *Amen.*

WEDNESDAY.

A SQUARE MAN.

"Quit you like men."—1 Cor. 16:13.

"If I have wrongfully exacted ought of any man, I will restore fourfold."—Luke 19:8.

Some men are no more than about what a certain boy defined man to be: "An animal split in the middle and walks on the split end." Shakespeare's Portia says: "Well, God made him so; let him pass as a man." Pope said, "An honest man is the noblest work of God."

We are men of body, intellect, emotion, capacity for manhood. Solomon said, "God hath made man upright, but he has sought out many inventions."

God said to Isaiah, "I have created him for my glory." The psalmist said that we are but a little lower than the angels.

Let us not prostitute this manhood He gives us to unholy ends, but stand and go forward four-square to the world and God.

Prayer.—Dear Father, everything good we have comes from Thee. We pray for the consecration to cast our every concern on Thee, and we take the name of Jesus with us all the way. *Amen.*

THURSDAY.

THE SIN OF IMPATIENCE.

"In your patience, possess ye your souls."—Luke 21:19.

"Be patient toward all men."—Heb. 6:15.

There were grounds for our ugly feelings and reason for our conduct. But patience is a Christian virtue, and the only opportunity one has to exercise this virtue and make it a real quality of life lies in the reason for impatience. Patience is the only antidote to impatience.

It is easy for us to take sides with ourselves; but if we are to act like the unsaved individual, then what are we saved from and where is the glory? If the holy people are to fret as they did before they became holy, what is the value of being holy? This is the field of Satan. His plans succeed better here than anywhere else.

Prayer.—Dear Lord, in Thy strength shall we live in holiness and patience. Help us, Lord, to believe and trust. We pray for Thy grace in our times of impatience and sin. Keep us from flying the track and harmonize our souls and others. *Amen.*

FRIDAY.

ATONEMENT.

"At the end of the ages, hath He been manifested to put away sin by the sacrifice of Himself."—Heb. 9:26.

By His sacrifice He has become our example; we are justified in love and free from law. He is our Mediator and Priest, our Brother and Saviour. Can we imagine anything more harmonious?

As a ruler, God is a King and does all things well; as a father, He protects us all, His children,

in love and mercy. What can we do but acknowledge Him and swear our love and loyalty forever.

Prayer.—Glory be to Thee, O God. Give us Thy Spirit and let us declare Thee in our hearts forever. *Amen.*

SATURDAY.

CONQUERING THE WORLD.

"He that is born of God overcometh the world."—1 John 5:4.

To conquer the world is a big thing—so big that our minds do not grasp it, and we tend to disbelieve. But should we?

As far as we are concerned, our world is limited to the circle of our life-touch, within a radius comparable to our mental grasp. We can see from every-day life that it is within the power of every one to be victor over all untoward circumstances and bear a triumphant spirit. Is it not also clear that the kingdom of God is righteousness and as to the degree that righteousness predominates through us we are conquerors. This is the promise to the Christian world.

Question: Are we overcoming, or is the world overcoming us? We love the world indeed, but why not love it to glory of the good, and not to add to its abasement?

Prayer.—Dear Lord, our Father, help us to keep steadily in view Thy words and Thy power and Thy promises. O Holy Spirit, teach us to defend the proper meaning and use of the baptism which is the washing unto a complete regeneration. *Amen.*

SUNDAY.

WILL RELIGION DO WHAT IT CLAIMS TO DO?

"And having been made perfect, He became unto all them that obeyed Him the Author of eternal salvation."—Heb. 5:9.

Yes. There is not a spot on earth of security, peace and safety that religion did not go there first.

We are told of some men who once visited a cannibal island. They came to extremities and were about to starve. One decided that he had as well furnish a square meal to a cannibal as starve to death. He went out on a reconnoitering expedition. From a high eminence in the distance he saw in a cluster of huts a Church tower. He returned to camp and said, "Men, I think we are safe." "Why?" came the question. "Because I saw a Church."

We cannot vouch for the validity of the story, but we can vouch for the truth that everything good has come from God, and that Christianity makes the world safe for us to live in. In this, it has done more for the good of the world than ordinarily is acknowledged.

Prayer.—We thank Thee, our Father, that the world is putting on Christ. O count us as Thy children and heirs to all righteousness and Thy throne. *Amen.*

(Continued from Page 1.)

mental headquarters and explain to the commanding officer why the duty assigned him has not been fulfilled." It worked in the army, but there was the power of a courtmartial and the possibility of being shot at sunrise, to help shake the faith in the doctrine of procrastination. It is doubtful that it would produce results among members of Church organizations who are firm believers in the doctrine of procrastination. There is, however, always the last resort of the preacher, announcing a series, let us say, of ten sermons dealing with the doctrine of procrastination.

Christian Orphanage

Dear Friends:

Several Sunday Schools that have not been contributing have mailed us check for back dues, and their names have been entered on our list of monthly contributors. We want to be able to report to you the first of July, when the year is half out, that all Sunday Schools are making a monthly offering. That would be a fine report, wouldn't it? I wish every Sunday School in the Southern Christian Convention would make a monthly offering to help the Christian Orphanage in its work of love and charity. It would be encouraging indeed. Every Sunday School should assume some of the joy of giving to help the fatherless.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 30, 1929.

Brought forward \$7,848.75

Sunday School Monthly Offerings.

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ORPHANAGE HAS BRIGHT PUPILS.

Dear Dr. Atkinson:

As a member of the board of trustees of the Christian Orphanage, at Elon College, it affords me great pleasure to send you the reports of Misses Ethel Boone and Nannie M. Roberts for the session just closed. I have seen many reports in my life, but I have never seen but one that was better than these enclosed.

I am very anxious that the members of the Christian denomination, and also our friends, should see these reports, and if you have the space in THE SUN, I am going to ask that you print them, giving the name of the school, etc., in next week's issue.

The board of trustees met in special session on yesterday, and I had the pleasure of meeting these girls as well as many others.

I feel very proud of these girls, and I want our denomination to know about them.

Very truly,
Suffolk, Va. J. M. DARDEN.

The reports submitted by Mr. Darden are those of Ethel Boone and Nannie M. Roberts, Orphanage pupils in Alamance County Public School, at Elon, W. B. Ferrell, principal, and Lois W. Earnhardt, grade teacher. They are as follows:

Ethel Boone.

Seventh Grade—Months.

Subjects:	1st	2nd	3rd	4th	5th	6th	7th	8th
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Days absent	0	0	0	2	0	2	0	1
Days belonging	20	20	20	20	20	20	20	20
Times tardy	0	0	0	1	4	2	3	4
Department	B	A	A	A	A	B	B	B
Reading	A	A	A	A	A	A	A	A
Lang. & Grammar	A	A	A	A	A	A	A	A
Writing	A	A	A	A	A	A	A	A
Arithmetic	B	A	A	A	A	A	A	A
U. S. History	A	A	A	B	A	A	..	A
Geography	A	A	A	A	A	A	A	A
Civics	..	..	..	B	A	A	A	A
E. S. Agriculture	..	..	..	A	A	A	A	A
H. & P. Education	A	A	A	..	..	..	..	..
Religious Education	B	B	B	A	A	A	..	..
General Average	A	A	A	A	A	A	A	A

Nannie M. Roberts.

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Subjects:	1st	2nd	3rd	4th	5th	6th	7th	8th
Days present	20	20	20	20	19	20	19	20
Days absent	0	0	0	0	1	0	1	0
Days belonging	20	20	20	20	20	20	20	20
Times tardy	0	0	0	1	0	1	1	2
Department	A	A	A	A	A	B	B	B
Reading	A	A	A	A	A	A	A	A
Lang. & Grammar	A	A	A	A	A	A	A	A
Spelling	A	A	A	A	A	A	A	A
Writing	B	B	B	B	B	B	B	B
Arithmetic	B	A	A	A	A	A	A	A
U. S. History	B	A	A	A	A	A	..	A
Civics	..	..	..	C	B	B	A	A
Geography	B	B	A	A	A	A	A	A
E. S. Agriculture	..	..	..	B	A	A	A	A
H. & P. Education	A	A	A	..	..	..	..	..
Religious Education	B	B	B	B	B	B	..	..
General Average	A	A	A	A	A	A	A	A

THE JOY OF BEING.

Whither my road is leading me,
Perhaps I do not know;
But, oh, the path is fair to see,
And sweet the winds that blow!
In sun or storm, by day or night,
If skies are lowering or bright,
The highroad holds so much delight,
I run with heart aglow.

The lanes may thorny be, and lead
To steep heart-breaking high;
The forests wild with bush and weed,
My strength may mortify;
Yet, with resolve to do and dare,
I hold within my soul small care
For hazards spread o'er pathways where
The goals worth winning lie.

It is enough to live and plan,
To joy in earth and sea;
To do what things a mortal can
With spirit blithe and free;
To prove one's strength of soul, and will
To meet and overcome the ill,
And in the end to gain the thrill
Of manful mastery!

—John Kendrick Bangs.

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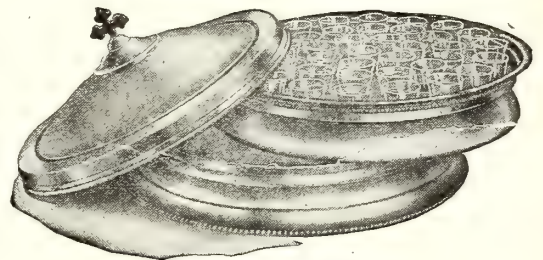
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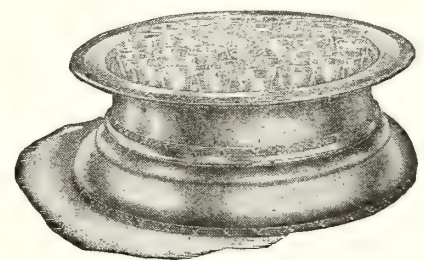


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Style No. 90.

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Filler—Silver lined 6.00

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1536 E. Broad St., - - - Richmond, Va.

SUNDAY SCHOOL CONVENTION.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference meets with Shiloh Christian Church, near Mcfitt's Mill, on Tuesday, June 11th. Report blanks have been mailed to all schools, and we want every superintendent, secretary, and Christian Endeavor president to see that a report is sent in from their respective Churches. We also urge each pastor to attend, and want every one to do his or her part in making this convention a success—a contribution to the Master's work.

GEO. T. GUNTER,
Secretary-Treasurer.

BEREA NEWS.

Dear Dr. Atkinson:

Please announce through THE SUN that Berea (Alamance) will have a home-coming and memorial day exercise the first Sunday in June. It is earnestly desired that all former members of the congregation, and especially those who have loved ones buried in the Church cemetery, will make it convenient to be present. There will be two services in the day—morning and evening—with dinner spread on the ground. No night service. This will be my last service as pastor of the Church, as the work in Lynchburg is demanding all my time. I would certainly like to meet all members of the Church at Berea on the above-mentioned day. Come and let us make it a great day together.

Tolley Brothers had the misfortune yesterday to have their garage burned, at a loss of approximately \$10,000. Both of the brothers are ardent workers in the Lynchburg Church.

G. C. CRUTCHFIELD.

TITHING.

The bulletin, as prepared by The Layman Company, offers every Church the most effective of tithing education, plus the relief from half of the expense of the ordinary Church bulletin. The bulletin consists of four pages. Pages 1 and 4 are for the use of the local Church. They may be printed, multigraphed or mimeoed at one impression. Pages 2 and 3 carry one of twenty tithing messages. It combines simplicity, effectiveness and economy.

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J. EDWIN HARRIS.

PROGRAM OF SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION TO BE HELD AT WADLEY CHRISTIAN CHURCH, JUNE 14.

- 9:00. Sunday School.
10:00. Organization.
10:20. Welcome Address—By Miss Teresa Carter.
10:30. Response—By the President of the Convention.
10:40. Address—"How We Can Make Our Sunday Schools More Interesting to Our Young People," by Klien Hood.
11:00. Address—"The Christian Endeavor as a Means of Expression," by Miss Addie Belle Sledge.
11:15. Address—"The Importance of Christian Leadership," by Prof. W. C. Edge.
11:35. Address—By G. Staley Hunt.
12:00. Lunch.
1:00. Address—"Our Young People and Missions from the Standpoint of the Sunday School," by Rev. C. Carl Dollar.
Address—"Our Young People and Missions from the Standpoint of Christian Endeavor," by W. H. Stevens.
1:30. "Summer School of Christian Education"—Roundtable Discussion, led by Prof. W. C. Edge, President of Summer School.
2:30. Miscellaneous Business.
3:10. Adjournment.

PROGRAM COMMITTEE.

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AND the third day there was a marriage in Cana of Galilee; and the mother of Jē'sus was

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ST. MATTHEW 2

The three wise men

carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

ing interpreted is, God with us. 24 Then Jē'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,



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OBITUARIES.

PRESTON.

Deacon Thomas Jefferson Preston was called from labor to reward April 6th, at the ripe age of seventy years, two months and six days. He was born February 12, 1859, and was married to Winona Roberson in 1883. Unto this union were born two daughters, Clarice who preceded him to the grave twenty-three years, and Mrs. J. W. Strader, of Belew Creek. He leaves also seven grandchildren—Thyra, Clara, Ethelene, Doris, Thomas Preston, Marshall, and Julia Maude Strader; three brothers—A. W. Preston and J. E. Preston, of Belew Creek, and R. S. Preston, of Winston-Salem; one sister, Mrs. Amanda Murray, of Walnut Cove, N. C.

Bro. Preston united with Belew Creek Christian Church in 1894 under the pastoral charge of Rev. J. W. Holt, who organized the Church. He served as treasurer of the Church for thirty years and faithfully discharged every duty assigned to him during this period. "Uncle Tom," as he was fondly called, was regular in his attendance at the Church and Sunday School and loyal to the Church and denomination of which he was a member. He was gentle in disposition, loving in spirit, unassuming in Christian life and faithful in service. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Life's labor done,
Life's blessings all enjoyed,
Serenely to his final rest he passed,
While the soft memories of his virtues
Yet linger like twilight hues
When the bright sun is set.

Funeral services were conducted by the pastor, assisted by Rev. G. C. Crutchfield, a former pastor, and attended by a large concourse of loving friends from far and near.

W. C. WICKER.

BRAY.

Mrs. Lola Younger Bray, daughter of P. J. and L. E. Younger, was born March 8, 1880, and died May 16, 1929, age 49 years, two months and eight days. At about the age of twelve she made a public profession of faith in Christ and joined McKendrie M. E. Church in Halifax County, Va., and later transferred membership to Liberty Christian Church.

On November 17, 1903, she was married to John H. Bray, and to them were born seven children. Three died in infancy. The surviving ones are Younger A. Bray, Mrs. Fulton Hughes, Mrs. Jas. Loftis, and Miss Ruth Bray. She is survived also by her husband, Deacon John H. Bray, of Liberty Church; six brothers and one sister.

Sister Bray had suffered a good deal for the past few years. She was conscious to the time of her departure and gave a strong testimony to her family of her faith in her Saviour and the assurance she had of entering into rest.

The funeral and burial were at her Church, Liberty, Halifax, on the afternoon of May 17th, by the writer and Rev.

Mr. Berford, of the M. E. Church. The crowd at the funeral was one of the largest ever gathered at this Church, and the floral offerings were numerous and beautiful. Bro. Bray and the surviving members of his family have the deepest sympathy and prayers of the entire community.

C. E. NEWMAN.

EVERETT.

Deacon Elisha Lee Everett, son of the late Mr. and Mrs. Elisha Lee Everett, Sr., was born in Nansemond County, Va., near Sleepy Hole. With the exception of a few years spent in Williamsburg, Va., he had spent his entire life in this coun-

ty. He made a profession of religion and united with Berea Christian Church when a young man, and remained a faithful member until his death, on Thursday, April 11, 1929, at the age of 68 years. He had been for several years an honored deacon of his Church, and he filled this office with credit to himself and to the satisfaction of the Church.

Whereas, we are called upon to sustain this great loss in Berea Christian Church and community; therefore, be it resolved: 1. That this Church hereby wishes to record a sincere appreciation of his life as a Christian. He was cheerful, frank, friendly and faithful. His genial man-

ner, his kind disposition, his generous spirit won him a high place in the regard of his large circle of friends.

2. That this Church extend sincere sympathy to all the members of his family, and pray for the Father's help in this hour of great bereavement.

3. That a copy of these resolutions be entered upon the records of this Church, of which he was for many years secretary; a copy sent to the family of our deceased brother, and a copy sent to The Christian Sun for publication.

Done by order of Berea, Nansemond, Christian Church, on April 18, 1929.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

MARRIAGES

JONES—REEKER.

A marriage of unusual interest took place at my home, Virgilina, Va., on Saturday P. M., 3 o'clock, May 4, 1929, when Miss Mary Zelma Reeker became the bride of Mr. Otis Dewey Jones. The ring ceremony was used. Following the marriage, Mr. and Mrs. Jones motored to Danville, Va., to spend the week-end with Mr. Jones' sister, Mrs. M. C. Walton.

Mr. Jones, a former Elon student, for years has been a faithful employee here in the government postal service. Mrs. Jones is the daughter of James D. Reeker, of South Hill, Va., and for three years has been at the head of the primary department of the Virgilina School. She is also one of the teachers in Union Christian Sunday School. They will make their home in Virgilina, where each has a host of friends, all wishing them happiness and prosperity.

C. E. NEWMAN.

CORNELL—SAUNDERS.

On Wednesday, May 1st, at the home of Mr. F. M. Carnell, of Carthage, N. C.,

at 8 P. M., were united in marriage Mr. Henry C. Carnell and Miss Ersie Saunders. Mr. Carnell is the youngest son of F. M. Carnell, a Confederate soldier and a very successful farmer. Miss Saunders is the oldest daughter of H. B. Saunders, of Spies, N. C., and is the organist for three Churches—Christian, Presbyterian, and Congregationalist—and holds membership in Brown's Chapel and is secretary of the Church. She is an accomplished young lady and a public school teacher of Moore County.

A large number of friends and acquaintances gathered to witness the ceremony. We wish for them a long and happy life.

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By REV. STANLEY C. HARRELL.

FOR AMERICAN PUBLIC.—

Dr. Joseph Fort Newton has been asked to act as the American correspondent of the *Christian World*, London, England, and will probably accept. The post will afford a large opportunity to interpret American religious life to the people of Great Britain. Dr. Newton is pastor of the Memorial Church of St. Paul, Overbrook, Philadelphia, Pa. He is well known by his many books, and particularly by his selections of the sermons of the year which he made until recently when he was compelled to relinquish that fine service for the American public.—*Ex.*

TELEVISION FOR CHINA.—

When television has been developed into a system as the telegraph has been, it will then be possible for the Chinese to have the benefit of transmitting messages rapidly in their own language. We have all doubtless looked at the queer markings on a Chinese laundry ticket and wondered what they might mean. Whatever they may mean, nobody has ever devised a way to translate a message written in such characters into the Morse code. Therefore, it has been impossible to send messages written in Chinese by telegraph. But since television has been made possible, a picture of the Chinese message can be sent by wire and the Chinaman can figure out for himself what it means. Man's ingenuity is gradually conquering all the barriers that stand in the way of man's communication with his fellowmen.

REPARATIONS SETTLEMENT.—

Indications now give grounds for the satisfactory settlement of the reparations question between German and allied representatives. For months the Young commission has been seeking an agreement as to the amount which Germany must pay to the allied powers and the terms upon which the settlement shall be made. At one time there was so great a discrepancy between the figures stipulated by the allies and those which Germany was willing to accept that any agreement seemed impossible. It now appears that an agreement has been reached upon the main issues involved. The final terms of settlement have not been made public at this time. The amounts involved are so large that they have little meaning to the average individual. But concerning the entire reparations question, one fact ought to be so plainly demonstrated that no one can miss it. That is the idea that any vital question can be settled by war. For four years the war raged, and ten million of lives were sacrificed upon the altar of the god of war. Representatives of the warring nations met at the Paris Peace Conference to determine the price which Germany was to pay for the destruction which had been wrought. But hardly were the signatures to the treaty dry before it was evident

to many discerning minds that the terms forced upon Germany were impossible. A few years passed and the issue was again brought before the Dawes Commission, and the best possible solution in the light of the facts then obtainable was agreed upon. Ten years after the signing of the Treaty of Versailles the whole question is again up for settlement. It is becoming increasingly apparent that international questions cannot be settled by might, or according to the wishes of that nation which has demonstrated the superiority of its armed forces. Such questions can be settled in the light of economic facts and the principles of right and justice. Some day nations will learn that war never settles anything save the fate of thousands of those who bear arms.

TEN SOCIAL JUSTICE COMMANDMENTS.—

1. I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The negro and the Hindu, Chinese, Japanese, Russian and Mexican are all my beloved children.
2. Thou shalt not measure a city's greatness by its population or its bank clearings alone, but also by its low infant mortality, its homes, playgrounds, libraries, schools and hospitals, and its low record for bootlegging, prostitution, robbery, and murder.
3. Thou shalt remember that no civilization can rise above the level of its respect for and ideals of womanhood.
4. Thou shalt remember thine own sins and build no prisons for revenge and punishment, but make thy courts clinics for the soul and thy jails hospitals for moral disease.
5. Thou shalt remember that the end-product of industry is not goods or dividends, but the kind of men and women whose lives are molded by that industry.
6. Thou shalt press on from political democracy toward industrial democracy, remembering that no man is good enough or wise enough to govern another man without his consent, and that, in addition to a living wage, every man craves a reasonable share in determining the conditions under which he labors.
7. Thou shalt outlaw war and make no threatening gestures either with great navies or vast military preparations against thy neighbor.
8. Thou shalt honor men for character and service alone, and dishonor none because of race, color or previous condition of servitude.
9. Thou shalt not bear false witness against thy neighbor by malicious propaganda or colored news, or by calling him contemptuous names, such as "Dago," "Chink," "Jap," "Wop," "Nigger," or "Sheeny."
10. Thou shalt remember that when thine own ancestors were savages and barbarians, other men brought them the saving and civilizing Christian

gospel. Now that thou art rich and prosperous, beware lest thou export to Asia and Africa only thy science and efficiency, thy warships, goods and moving-picture films, and forget the Christian message and the Christ-like spirit also.—*Literary Digest.*

MOVING TOWARD PEACE.—

Mexico seems to be seeking the ways of peace. The revolution against the government has served the purpose of strengthening the power of the federal government. Even before the differences between the contending factions are all ironed out, President Portes Gill is turning his attention to other matters that pertain to the development and welfare of the nation. A move is now on foot to settle the differences between the Mexican government and the Roman Catholic Church. Mexico is predominantly Roman Catholic in its religion. But for more than two years virtually all of the Roman Catholic Churches of the country have been closed. Mexico's trouble with the Roman Catholic Church seems to be due to two principal causes: ecclesiastical interference in political affairs, and the enormous amount of land and other property held by the Church in Mexico. Under the authority of recent constitutional amendments, the Mexican government has taken over this Church property and now holds it under governmental control. The refusal to recognize the authority of the government caused the banishment of foreign Church officials and the closing of the Churches.

Shortly after President Gill assumed his duties, he issued a decree which made possible the opening of the Cathedral at Mexico City. Such services as were permitted were of a lay character, and under the supervision of a committee of laymen. The President has made known his willingness to enter into overtures with the Holy See, looking toward a satisfactory solution of the present difficulties. Archbishop Ruiz has been appointed as representative of the Roman Catholic Church to confer with President Gill.

No matter what may be one's convictions as to the principles involved in the quarrel, every religiously inclined individual must sympathize with the thousands of devout Catholics who have been deprived of the ministrations of the Church. It would be a heart-breaking catastrophe to Protestants thus to be deprived of all religious ministrations. Because of the sacramental relationship of the Church to its members, it is a far greater deprivation to the Catholic. The individual Catholic member is in no way responsible for the quarrel that exists between his Church and his government; but in the greatest spiritual crises of his life he is deprived of the only source which he knows wherein lies spiritual hope, consolation and blessings. If for no other reason than the purely humanitarian, it is to be earnestly hoped that a solution of the difficulties may be found.

NOTES-PERSONALS

Rev. G. Staley Hunt, Wadley, Ala., who sent to THE CHRISTIAN SUN the program of the Sunday School Convention to be held at Wadley Christian Church, advises that a mistake was made in the date, and that the date of meeting is not June 14th, as he inadvertently gave it and as we printed it, but is Sunday, June 9th. Those interested should take note of this date.

From the *Daily News-Record*, Harrisonburg, Va.: "The Christian pastorate, being served by Rev. Joe French, late of Alabama, has been officially designated as the Rockingham-Page Christian pastorate and embraces six Churches, three in each county. In Rockingham are Bethlehem, Mayland and Concord; in Page are St. Peter's, Mt. Lebanon and East Liberty, near Shenandoah City. A revival is now in progress at East Liberty."

Writing under date May 29th, Rev. G. D. Hunt says: "I am at La Grange, Ga., with Rev. C. W. Hanson, in a revival which began last Sunday night. The meeting is progressing in a fine way; large congregations and much interest in every service. There were fully one hundred or more who came to the altar last evening seeking some place to lay their burdens. I am expecting a great service. The people are very attentive to the Word, and the spirit is fine."

On Sunday evening, May 12th, Mr. and Mrs. Sam Davis, of Norfolk, Va., conducted a most interesting and inspiring service in the Franklin Christian Church. Mr. and Mrs. Davis came to the Church under the direction of Bro. J. M. Darden, of Suffolk, who is devoting much of his time to helping these Christian workers secure opportunities for preaching the gospel through the medium of Sam's remarkable playing of the old songs and the devotional messages, solos and prayers of Mrs. Davis.

Mr. P. D. Rudd, a graduate of Elon College and a successful teacher of some years, and Mrs. Alice Barrett Rudd, have spent a year in the Medical College of Virginia, at Richmond, in which college Brother Rudd is taking the medical course, preparing to be a physician, and his wife, Alice, as teacher of English in the department of pharmacy. They have had a most agreeable and profitable year in Richmond, and have taken a cottage at Brown Summit, near Bro. Rudd's former home, for the summer.

Dr. L. E. Smith, President of the Southern Christian Convention, Norfolk, Va., and Dr. W. A. Harper, president of Elon College, are our Southern representatives sent to the National Council of Congregational Churches, meeting this week in Detroit, Mich. The vote is to be taken at this Convention on the union of Congregationalists and Christians. Some other delegates and messengers from the South were invited, but so far we have learned these have been the only two of our number attending the council. Should this National Council of Congregational Churches vote in favor of the merger, our own General Convention is to vote on the same at Piqua, Ohio, next October.

The women of the Valley of Virginia Conference are exceedingly anxious to have a large attendance at their missionary rallies—Palmyra Church, Tuesday, June 11th; Bethlehem, Wed-

nesday, June 12th; Mt. Lebanon, Saturday, June 15th; Mt. Olivet (G), Sunday, June 16th. It is greatly to be desired that the pastors also shall be present and lend their aid and counsel to the meetings. The Sunday School and Christian Endeavor Convention of the Conference meets at Newport Church, 10 A. M., Thursday, June 13th, and continues through Friday, June 14th. Brother Larrick expects a largely attended and an interesting Convention. The Mission Secretary, J. O. Atkinson, expects to attend the rallies and the Convention.

TELEGRAM.

Please state in this week's SUN the following: Miss Pattie Coghill will begin work with Board of Christian Education June 10th. Any Church or Churches desiring her help should write her at Waverly, Va., care of Rev. F. C. Lester.

THE SUN LETTER.

When we took charge of THE CHRISTIAN SUN as its circulation manager, we set for our goal \$4,000 for the first year. Up to June 1st we have collected \$3,256.18. You can readily see we still lack \$743.82 being to our goal. Our first year will end July 1st. We have just one month in which to collect enough for THE SUN to make up this amount.

In order to reach this goal we will continue our proposition to give a club of five new subscribers for \$7.50. Let every Church get busy and send in a club. If every Church would send in a club, we would run over the goal. If 100 Churches would send in a club, we would reach the goal. If 372 subscribers would send in their renewal, we would reach the goal. How many will now help me during the month of June?

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

DR. WHITE GOES AS MISSIONARY.

The following will be of interest to many SUN readers, as Dr. White is the son of Deacon M. J. W. White, Christian Temple, Norfolk, a graduate of Elon College and of the University of Virginia. He goes as a medical missionary under the auspices and pay of the Congregational Board of Missions, a fact for which CHRISTIAN SUN readers and the entire Christian denomination will be grateful, since the funds were not available at the present to send out Dr. White by the Mission Board of the Christian Church. The following facts pertain to his immediate going out:

Dr. White and his good wife will be commissioned in Dr. W. G. Sargent's Church, the Elmwood Christian Church, of Providence, R. I., on Sunday, June 2, 1929, and they, with twenty-four other out-going missionaries, will sail on the U. S. S. Taft from San Francisco Calif., on August 16th.

"Dr. Smith had hoped that this might have taken place in the Christian Temple, but they have to attend a conference in Boston, June 11th to 13th.

"They will be in Norfolk the last half of July before they sail for the Philippines."

WINCHESTER, VA.

It was our privilege to attend the first of the district missionary rallies of this Conference Sunday afternoon, the 26th. It was held with the Timber Ridge Church, under the direction of Mrs. Fred Oates, district leader, who presided. Mrs. Eula Hook Sale, as secretary, recorded the work of the meeting.

A splendid program had been arranged which was well carried out. It consisted of interesting

talks by Miss Lillian Johnson, Mrs. Walter Oates and Mrs. Marvin Seldon. The writer spoke of our missionaries and the work in Japan and Porto Rico. Other interesting and enjoyable features were a monologue, "Angelina Goes to College," by Mrs. B. W. Richards; a solo, by Miss Evelyn Seldon; a negro spiritual, by Messrs. J. E. Eaton, Loy Hook and R. L. Williamson, and a duet by Misses Irene and Elsie Mathews.

The splendid musical program of the meeting was under the direction of Bro. J. E. Eaton. Mrs. Roy Larrick, Conference president, spoke of the work in general and of the rallies to be held in particular. She spoke encouragingly of the work. Under her vigorous and efficient leadership with the splendid co-operation of the secretary, Mrs. B. F. Frank, and the treasurer, Miss Verdie Showalter, the cause of missions seems to be gaining ground very rapidly, and we are praying for a mighty awakening among our people.

Interest in our work here seems to be increasing, with larger congregations than when we came. Winchester is growing rapidly, and we earnestly desire the prayers of the brotherhood that our Church here may be able to continue to minister in a spiritual way to the people whom she should serve.

R. L. WILLIAMSON.

DENDRON, VA.

The great Founder of Christianity came from heaven—that magnificent abode; from the throne of the King—to this fallen, sin-cursed world. Why did Christ, the pure, holy Son of God come to earth? The answer is that our Blessed Lord had as His purpose for coming into the world to give us a supreme revelation of the true character of Almighty God, our Heavenly Father, the Creator, the Proprietor, and Governor of the boundless universe—the God of boundless love, the Framer of our bodies, and the Father of our spirits. The God of love, foreseeing the ruined condition of man, devised the plan of redemption, and entered into covenant with His only begotten Son to become the vicarious sacrifice for our sins, that He might become the Reconciler and Redeemer. Therefore, Christ, our High Priest, came to the world to live, labor, deny Himself, and finally to offer Himself, without spot, to God as our sacrifice and payment of eternal justice for our sins.

The one supreme thought of His beautiful life and passion, was the soul—the immortal soul. His greatest purpose, therefore, in coming to this world was "to save sinners," and to teach us how to live pure, clean, helpful, wholesome lives. Our Lord set before us a standard of virtue, purity, sobriety, integrity, patience, compassion, loyalty and love which we should endeavor to attain. The life of Jesus Christ, Lord God, the sympathizing Friend and Counselor of humanity was one sweet benediction of self-forgetfulness, one exquisite example of the holy dignity of service. The greatness of our Redeemer was His heart. It was full of compassion, and therefore His hand was ever ready to relieve human suffering. If His matchless spirit dwells in you, then you are compelled to put yourself in living contact and sympathy with the lost, the suffering, the distressed, and the sorrowful. You will serve in the spirit of the Master who "went about doing good." I plead with you, dear friend, to aspire to fellowship with our Lord in His program to lift this world from sin, degradation and ruin; to righteousness, peace and joy! Yes, all disciples of the Master should copy His life, spirit, and love, and work for the gracious ends for which He lived and died. Remember, the more of self-forgetfulness, the more of blessedness. Be true to Christ.

E. B. WHITE.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE CENTRALITY OF JESUS.

BY REV. ALFRED W. HURST.

(Baccalaureate sermon, delivered at Elon College, Sunday, May 26th, by Rev. Alfred W. Hurst, president of Palmer College, Albany, Mo.)

A great American preacher was speaking to a group of students some time ago on the eternal pre-eminence of Christ. In the course of his address there appeared this highly suggestive sentence: "Jesus is always the center of any picture of which He is a part; you cannot keep Him out of the center of the picture." That sentence was the shock that crystallized for me a great fact: The Centrality of Jesus.

I.

In the first place, we notice that Jesus is at the center of the New Testament picture. Indeed, there would have been no New Testament at all had it not been for Jesus. Therefore, it is not difficult to see why He is central in the New Testament picture of Christianity. He is the important Person in it all. The other figures are there because He is there.

Jesus' family is there because He is there. No other member of the family did anything for which he should be remembered, so far as we know. Mary has been worshiped and she has occupied a prominent place in historic Christianity, but even she is there because she was the mother of this Man Jesus. As a baby, He was in the center of the picture as the shepherds and the wise men gathered around in worship and adoration. As a youth in Jerusalem, He stood in the midst of the doctors and lawyers and caused them to marvel at His understanding. As a man, He continued to hold the center of the picture. Nazareth emerged into the consciousness of the world because that was His home. Of all who came to be baptized of John in the Jordan, Christ, on whom the special sign of God's approval rested, was the central figure. Even the wilderness and the desert took on a new meaning, because in the wilderness He fought great battles with the tempter, and in the desert places He spent much time in retirement alone with God.

The apostles were noble men, but it is not likely they would have been remembered had they not taken up their cross and followed Jesus. The Last Supper with the disciples was instituted by Jesus and is observed today, not in remembrance of the apostles but in remembrance of Jesus. He was the central figure in Gethsemane, and on Calvary He was crucified between two thieves. In life and in death, in the hour of honor and in the hour of shameful mistreatment, He was the central figure. After his triumph over death "He stood in the midst of His disciples"; and on Mt. Olivet He was the central, commanding figure as He said, "Go ye." In the succeeding days and years they looked for Him to come again—He was the center of their hopes for a new kingdom.

Jesus was in the center of the New Testament picture. In spite of the efforts of His enemies, He could not be kept out of the center of the picture.

II.

In the second place, Jesus has always dominated the historical Christian community. This has been true in every century of Christian history. This is evidenced by the place He has held in the creeds of Christendom, in art, in theological treatises, in hymns, in sermons, and in the lives of individual members of the Christian community.

The creeds have not always done Christ and

His cause justice, many of us think, but nevertheless he was their inspiration and about Him the great affirmations of the creeds center. He has been the central figure of which He was a part. Think of the great works of De Vinci, Michelangelo, and other master-artists of the Christian era! Jesus is in the center of the picture.

Jesus is both the inspiration and the object of most of the great classic hymns of the Church. Go through them if you will: "Jesus, Lover of My Soul," "All Hail the Power of Jesus' Name," "Beneath the Cross of Jesus I Feign Would Take My Stand," "In the Cross of Christ I Glory," "Lord Jesus Christ, for Love of Thee," "O Master, Let Me Walk with Thee?" The artists and hymn-writers could not ignore Jesus, because He entered too vitally into the religious experience of men and women. He has been the controlling factor in the lives of countless millions of people. It is inspiring to see St. Francis of Assisi leave his father's home and more pleasant associations to become a little brother to the poor, all because he loved Jesus supremely; or to see Carey and Judson, in more recent times, along with a great host of missionaries, leave home to carry the gospel of Christ to the ends of the earth. Let us not forget that we have some contemporaries who are no less loyal to the Lord Jesus Christ. Can there be anything more inspiring than the decision of Albert Schweitzer to resign his professorship in Strassburg after having attained a place of recognized leadership as a New Testament scholar and professor of theology, to go out to Central Africa to bring the benefits of modern medical science to the natives who were dying by the hundreds of the sleeping sickness? These men are but types of millions who have been captured by the Christ. He stands at the center of the historic Christian community easily as the dominant figure. He stands out as the towering peak in the mountain range.

III.

Jesus was in the center of the New Testament picture and has dominated the Christian community in every century. Will he continue to dominate the picture? If so, in what ways?

It is interesting and encouraging to observe the continued interest in Jesus, which indeed is growing instead of declining or even remaining constant. There are indications, however, that in the future the chief interest in Jesus will not be that of the creeds and art and theology. Less attention will be given to his nature and more attention to other elements which have not been emphasized so much in the past. Let us consider some of the newer elements of interest.

In the first place, greater importance will be given to his teachings. Have you ever noticed that the creeds have not emphasized his teachings at all and very little of his life? In the estimation of those who wrote the creeds, Jesus' birth, death, resurrection, and second coming were important; but, if we are to argue from silence, His life and teachings were of no value. In the great Apostles' Creed there is nothing between the statement that He was "born of the Virgin Mary" and the statement that He "suffered under Pontius Pilate" except a comma! What about those years in between? Surely they were worth more than a comma. It is strange that this should be so, especially in view of the fact that Jesus called Himself a Teacher and referred to His followers as disciples, or students. Certainly He magnified the importance of His teachings. "Heaven and earth shall pass away." "It is the spirit that

quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." "Who-soever heareth these sayings of mine and doeth them is like unto a wise man." These are only a few of the many statements of Jesus relating to the importance of His teachings. Strange, isn't it, that greater emphasis has not been placed upon His teachings? In the future, He will be remembered as much for His teachings as anything else. He will hold the central place in the picture of twentieth century Christianity as the Master, or Teacher. If any man have ears to hear, let him listen to the matchless teachings of the Great Teacher.

IV.

I do not mean to say that creeds will be done away. Creeds will continue to be written, though I think increasingly they will be written by individuals to meet individual needs and express individual faith rather than ecclesiastical creeds of district brands. Whatever creeds are written will give more attention to Jesus' life and teachings. Religious art and drama will not, cannot, ignore Jesus, but they will partake more of contemporary life. Jesus will dominate the picture because he was human and came into human experience so vitally and helpfully. He projected His own life interest and service into the center of human need. You cannot keep Him out of the center of the picture. You cannot keep Him out of the family, the community, the nation, the economic order, or international affairs because He identified Himself with humanity. He did it superbly in his choices at the time of temptation and in all His ministry which succeeded His great choice. When He became hungry, His thought and sympathy went out to the human beings who were poor and whose material burdens were made heavier because they did not have enough to eat. The needs of the poor were constantly upon His heart. When He was tired, He thought of the weary laborer, homeward bound after a long day of hard but unrewarding toil. He identified Himself with every class and condition of men. His decisions at the time of the temptation were made in the light of a wider human need than simply His own. Indeed, the needs and condition of His fellows reversed His decision many times. Jesus cannot be ignored because He projected His life into the center of human need. He speaks to this age not because definite rules apply to every age and condition of men, but because He spoke to human hearts which are universally and always the same. You cannot keep Him out of the center of the picture.

V.

In the second place, there is to be a renewed, if not a new, emphasis upon Jesus' life as exemplary. We hear much about Jesus' way of living. This is but the forerunner of a greater emphasis upon the fact if not upon the phrase. It appeals because it is a real challenge to everyday living and because it is sensible. Here is an essential of Christianity, and the youthful mind is not slow to discern it. It has caught the imagination of both old and young. In many of the proposals for the union of denominations in recent months, the principle of Christianity as a way of life has been the uniting principle.

As important as Jesus' teachings were, His life was even more important because His life was a perfect embodiment of his teachings. Dr. Chas. W. Gilkey tells of an Indian student, himself not a Christian, who acknowledged the gift of a New Testament with the penetrating words, "I am grateful for the story of a man who practiced what he preached." Just so. And Jesus will continue to hold the center of the picture, because He practiced (Continued on Page 7.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY

W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ELON COLLEGE COMMENCEMENT.

The thirty-ninth annual commencement of Elon College began Saturday, May 25th, 8 P. M., with the annual concert by the music department, an event always enjoyed as the opening number of a real epoch in the history of our good and great institution. Sunday, May 26th was "Baccalaureate Day," and one filled with mental and spiritual delight and edification. The baccalaureate sermon was by President Alfred W. Hurst, of Palmer College, Albany, Mo., and, differing from many commencement sermons, was a real spiritual feast. Since we are giving the sermon in THE SUN, which no doubt will have wide and close reading, comment is unnecessary further than to say that the splendid spirit and great soul of this youngest of college presidents spoke through his sermon and reached the hearts of his hearers. President Hurst made a profound impression by his personality and the simple, sincere manner in which he presented the truths of his sermon. The graduating class, for whom especially the sermon was prepared and delivered, can never get away from the convincing and powerful truths presented, to the effect that Jesus the Christ is at the center of every picture and event of which He is a part. A large audience heard the sermon; the music was beautiful and appropriate, and the entire service was edifying and uplifting.

In the afternoon, Prof. C. J. Velie, head of the music department, gave an organ recital, which was much appreciated and enjoyed. At 8 P. M. President W. A. Harper gave his baccalaureate address to the senior class, as printed in full in THE CHRISTIAN SUN last week. Since Dr. Harper has been president, he has made it a custom to give a parting word to the graduating class on Sunday evening, and this occasion proved no exception to the high standard which he has set for himself and which the occasion has come to anticipate. We are sure SUN readers, as well as the

audience present, were instructed and edified by the clarity of thought and the vividness of the presentation of his theme, "What Is a Christian?" and all will agree that the answer given by President Harper was logical, cogent, comprehensive.

Monday, May 27th, was taken up with various demonstrations and exercises by departments of the college—first, fine arts and domestic arts exhibit; second, class-day exercises; third, junior class representatives; fourth, alumni banquet and business session. In the evening, at 8:30, the alumni address was delivered by Mr. Chas. C. Howell, Jacksonville, Fla., a graduate of the class of 1908. Mr. Howell has made good in the legal profession, and reflects credit upon his alma mater, the great State of Florida, from which he comes, and the profession that he honors. He brought to the large audience of alumni and their friends, after being appropriately introduced by Mr. Jesse F. West, Jr., Waverly, Va., president of the Alumni Association, a message out of his rich experience as an attorney and as an active layman in the Church, and as a close observer of the moral and spiritual trend of the day. The address is so appropriate, both for the occasion on which it was delivered and for reading and studying in the home and family, we have decided to give it in full to SUN readers in next week's issue. His topic was "The Place of Christian Education," and in the treatment of this topic, Mr. Howell's main thesis was that Christian education and Christian institutions were never so necessary as today to emphasize spirituality in education, and to combat the crass and threatening materialism of the time in which we live. The central thought of this exceedingly illuminating address is that contained in the declaration of Woodrow Wilson, "Unless our civilization is redeemed spiritually, it will not endure materially." Materialism is the greatest danger that confronts our civilization. The hope of turning back this destructive tide is the great counteracting and overwhelming current of spirituality whose force and momentum must be supplied by Christian institutions like Elon College. It was a great address, worthy of the man and the occasion.

Tuesday was the day of graduation exercises. The literary address was delivered by Dr. Wm. E. Barton, of Foxboro, Mass., ex-president of the National Council of Congregational Churches and author of many books. Dr. Barton departed from the usual custom on such occasions, and, without formal address, talked with heart and soul to the graduating class on the theme of "What Is Education?" Dr. Barton's rich experience in the field of letters and oratory gave to his utterances weight and worth, and enabled him to instruct the graduating class, and all who heard him, in what might be expected of them as they went forth to grapple with the problems of every-day life. The definition of education is not what it once was, and in fact there is no standard definition, for to be educated today means a wholly different thing from what it meant two decades ago. Time was when a person who held a college diploma was supposed to be educated. That time has past, and the world is coming to realize that education is a process and not a product, a program of life with the intelligence, the ability and the determination to carry out that program. The one who cannot think straight, express one's self intelligently and deal with problems and propositions accurately is not educated, it matters not how many college diplomas one may hold. The spirit and the great life of the speaker appealed to his audience and revealed a fact, that here's a man advanced in life who knows how to think in modern terms and in accurate, practical, spiritual experience and understanding.

There were fifty-five graduates, all of whom received the bachelor of arts degree. In addition,

diplomas and certificates in special departments of the college were awarded to seven. There were no honorary degrees conferred. Rev. Stanley C. Harrell, of Durham, on behalf of the college, presented a Bible to each member of the graduating class. The winners of honors and medals were announced as follows: valedictorian of the class, Walter P. Lawrence, Jr., Elon College; salutatorian, Miss Jewell Truitt, Glen Raven, N. C.; winner of the Morrow thesis medal, James B. Brown, Elon College; winner of the Stanford orator's medal, E. F. Knight, Stokesdale, N. C.; winner of the Moffitt essayist medal, Miss Alma Kimball, Manson, N. C.; Miss Hattie McKinney, of the Christian Orphanage, was given a hundred dollars in gold by Miss Louise Williams, of Greensboro, and Superintendent C. D. Johnston of the Orphanage, for being the first girl from the Orphanage to graduate from Elon College with the A. B. degree.

It was announced from the Alumni Association that Mr. F. F. Myrick, attorney, Greensboro, had been elected president for the coming year; I. O. Hauser, White Plains, vice-president; Miss Lillie Horne, Burlington, secretary; Mrs. C. C. Johnson, Elon College, treasurer.

Thus came to a close the commencement exercises which were largely attended, thoroughly enjoyed and measured up to the usual high standard that Elon maintains on such occasions.

The board of trustees was in session during the day, and besides matters of routine which claimed attention, the following items were given to the press just after the board adjourned:

The board of trustees, in their annual session, following the commencement, were notified that the General Education Board of New York City had made a conditional grant of \$150,000 toward the campaign to raise \$400,000 for buildings and equipment. They also decided to proceed with the campaign for \$600,000 for endowment.

The board of trustees appointed as a special committee to have full charge of the set-up and conduct of the joint campaign, totaling \$1,000,000, Mr. P. J. Carlton, Richmond, Va.; Col. E. E. Holland and Col. J. E. West, Suffolk, Va.; J. O. Atkinson and Chas. D. Johnson, Elon College, and Dr. L. E. Smith, president of the Southern Christian Convention, ex-officio, Norfolk, Va.

The trustees also authorized the social club committee of the faculty of institute, the Alpha Chapter of the Social Science Honor Fraternity Pi Gamma Mu here with the beginning of next year. This is the first honor society to come to Elon College campus, and its advent is hailed with the light of approval by alumni, faculty and students.

Three new members have been added to the faculty for next year, as follows: James A. Clarke, A. B., Hampden-Sidney; M. A. University of Virginia; Ph. D., Columbia; professor of Latin and German.

J. Allen Hunter, A. B., Duke; M. A., Columbia; Ph. D., Kansas City University; professor of French.

Mrs. Grace Hall Riheldaffer, graduate of New England Conservatory and special pupil of Oscar Saenger, Cadman and others, herself a concert artist of national reputation, professor of voice and theory.

The center of the higher educational life of the Southern Christian Convention is Elon College, which has been built upon the prayers and sacrifices and loyalty of that good and great constituency within the bounds of the Southern Christian Convention. Her commencements, and all that pertains to her life and progress are of deep significance and fraught with meaning to the thousands whose great desire is to see her go forward in things that pertain to the mental, moral and spiritual life of our day.

J. O. A.

WHAT AN ARMY!

The Sunday School army of the United States now numbers over fifteen million scholars. Out of this great army, what a force for Christ and the kingdom can be constructed if only those who are training this army took to heart seriously their problem and their opportunity. Suppose every member of this vast army were trained to give, say, 2 cents a week to missions! This would produce a missionary income of fifteen million dollars annually. Those same pupils are spending far more than an average of 2 cents a week on trifles, indulgences and frivolities that will not count for good in the make-up of character, nor in the make-up of the kingdom of our Lord. It is not, therefore, an impossible task, but a very reasonable task, if only those in charge of the army had a care and a concern, both for their army and for its welfare.

And then, suppose that one out of every thousand of this army should be trained by the grace of God to go as a missionary. This would mean fifteen thousand additional missionaries; enough, we are told, with native helpers in the present force, to evangelize the non-Christian world—to make known to a perishing world the life and the love of our Lord. We little realize what the army of Sunday School workers could accomplish, if only those in charge of the army really cared and had their minds and hearts fixed on making known to the world the life, the light and the love of our Lord.

Suppose that the twenty-five thousand pupils in the Sunday Schools of the Southern Christian Convention could be trained to give 2 cents per week for missions, one-half for home and one-half for foreign. Those same twenty-five thousand children spend far more than this on trifles that do not help to build character nor contribute to the world's uplift. This would mean \$500 a week for missions from our Sunday Schools, twenty-six thousand dollars a year. And suppose one in a thousand of these youths were to go as a missionary, we would have twenty-five missionaries going out from our Sunday Schools, more missionaries than have gone out from our Southern Convention in all of its history. What possibilities, indeed, are in the hands of those who are in charge of this army that gathers for training and for drilling each Sabbath in our schools! How much, indeed, it would help if those in charge could only realize constantly the power that is in their hands and the possibilities confronting them. Paul said: "A great and an effectual door is open unto me, and there are adversaries." Surely those in charge of this army of Sunday School workers in our midst could repeat with Paul those memorable words, and if they were to do so and realize it as he did, a knowledge of our Lord would soon cover the earth as the waters cover the sea.

J. O. A.

THE AUTHORITY OF TRADITION.

It is noticed from the press reports that the General Council of Congregational Churches was to consider, and we presume did consider, the "adoption of a liturgy based on scientific psychology, rather than on the authority of tradition." We are not concerned as to the liturgy, whether adopted or not adopted, as formal liturgies never had any particular appeal to this writer. However, one who is interested may easily be concerned about the frequent use in the press, the religious press especially, of the words: "On the authority of tradition." We are hearing it said, for instance, that Christianity "is a way of life, rather than conformity to the authority of tradition." In brief, without repeating particular instances, we are hearing very, very much about "the authority of tradition." When one examines the

real meaning of those who use the term, one finds that in about nine cases out of ten what is meant by "the authority of tradition" is nothing more or less than the authority of the Word of God. Our brethren are evidently getting the authority of tradition and the authority of the Word of God woefully and deplorably mixed. That which is written in the Word of God is not tradition—it is inspiration; it is truth and it is fact. Theologically, tradition means "an unwritten code of law represented to have been given by God to Moses on Sinai." This is what the writer in Mark 7:13 had in mind when he said, "Making the Word of God of none-effect through your tradition, which ye have delivered." It was not what was in the Word of God, but that which was handed down, and not committed to writing, that was troubling the writer of Mark's gospel, his day and time. Or, again tradition is defined as "that body of doctrine and discipline, or any article thereof supposed to have been put forth by Christ or His apostles and not committed to writing."

"The Greek and Roman Catholic Churches put ecclesiastical tradition, as determined by general councils and creeds, on a par with the Bible as a rule of faith and conduct. The Protestant Churches make the Bible the one and sufficient rule of faith, and give to tradition a subordinate place."—Johnson's Univ. Cyc.

We are just wondering if we are not mixing our terms in the religious press, in the pulpit, and in convention, and are really thinking of tradition as that which is written in the Bible. It would be difficult indeed to get any sort of liturgy based on scientific psychology that would be equal to liturgy based on the Bible. That liturgy is scientific, and more than scientific; it is psychology, and more than psychology; it is spiritual; it is divine; it is the Word of God. For instance, the virgin birth of our Lord, as related by Luke, is not tradition, for it is the plain written Word of God, not any unwritten story handed down by the mouth of man. The miracles of our Lord feeding the five thousand, opening the eyes of the blind, raising Lazarus from the dead, are not tradition, and can form no part of tradition. Their authority is vouched for by the inspired Word of God. The crucifixion, the resurrection and the ascension of our Lord form no part of tradition. They are the plain, simple, genuine teachings of the Word of God, and the only authority they need is the Word of God and the fact that being the Word of God they have brought our Lord, and our Lord has brought them, down through the centuries, and we know of these things through Him, and we know of Him through these things, and out of this record, and upon this record, have come the Church, Christianity and those sacred things that make life sweet, faith strong and heaven real. Let us keep clearly and distinctly in mind that clear distinction between "the authority of tradition," which is one thing, and the authority of the Word of God, which is another and altogether a different thing. It will help our thinking to do so, and it will help our moral and spiritual make-up likewise.

J. O. A.

THE BIBLE AS HISTORY.

History begins with creation and ends with time. We know nothing, historically, before creation, and nothing after time. "In the beginning, God"; and we would not know that without the Bible. All that is to be after "heaven and earth pass away" is a matter of faith. What the "new heaven and new earth" will be is unknown. History is the record of the known; and that may be sacred or profane—the sacred is inspired by God, the profane by man. As man was created in the image of God, man creates and records out of his own life and experience. Revelation is the sum

of sacred history, and human achievement is the sum of profane history. Both deal with the past, both have their records and their claims. But this editorial deals only with the Bible as history, and for this it sets up several superior claims.

1. Bible history is the oldest history. Herodotus, the oldest profane historian, called by Cicero "The Father of History," was born in Asia Minor 484 years before Jesus; began writing forty years thereafter, which makes the most ancient profane history begin 444 years before Christ. The Pentateuch was written by Moses 1500 years before Christ, which makes Bible history more than a thousand years older than profane history. As a man, Moses is as well verified as Herodotus. Both have come down to us through human testimony and claim our confidence. Bible history gives the origin of man; profane history, the achievements of man; both have their place, but Bible history is the oldest history known to man.

2. Bible history is more accurate than profane history. Discovery has done as much to prove the facts in the Bible as to prove the facts recorded in profane history: and the Jew is a living witness to the nation of which Moses was born. No nation has been so well preserved and scattered so far over the earth as the Jews. God called Abram more than 2000 B. C. to go into the land He would show him. Abram obeyed the divine impression, and the Holy Land and the Hebrew nation were the result. Profane history does not record so accurately the origin and location of any other ancient nation as the Bible record of the Jewish nation—better known than any other nation on the globe. It would be necessary to destroy Palestine and the Jewish people before the Bible history could be disproved. The history of Joseph, of Jacob and his family, the life of Moses, the emancipation of the Hebrews from Egyptian bondage, their forty years of wandering in the wilderness, their entrance into the Promised Land, are all as capable of proof as the wars of the Caesars; and the building of Solomon's Temple is better known than the building of the pyramids in Egypt.

W. W. S.

MASON AND DIXON LINE.

Nearly two centuries after the trouble began, which caused this survey to be made, Louis F. Hart recently visited the border line between Maryland and Pennsylvania, in a pilgrimage to the original Mason and Dixon line. Mr. Hart not only visited the actual spot where Charles Mason and Jeremiah Dixon started their famous survey, but spent a great deal of time gathering data and illustrations around which to build the story of the famous piece of engineering.

Using *Holland's*, "The Magazine of the South," as his vehicle, Mr. Hart says: "Time changes all things. Old hatreds die and new loyalties are born, but the demarcation between peoples, especially when it goes back, as this one does, to the Roundheads and Cavaliers of Cromwell's day—cannot be wiped out in an hour. Customs and modes of thinking remain when material landmarks have crumbled and vanished. Thus it is that in setting out to relocate Mason and Dixon's line after so many years, we must take into account not only the bench marks which took from the estate of Charles, Lord Baltimore, three thousand square miles or so, but also those which give double unity to some forty million people living in the South today.

"Opinion may differ as to where the line should run, but no one can deny that it is there. Nor would any one go so far as to say that on one side dwells the practical, and on the other the ideal. Humanity is too imperfect to achieve the absolute in either direction, were that result desired. The fact remains that the home of romance is the South, her threshold guarded with uncompromising loyalty by her sons."

CONTRIBUTIONS

SUFFOLK LETTER.

A false conception of work reduces the value of work and lowers the moral standard of workers. The most difficult thing is to keep selfishness out of the mind of the worker. Real work, really understood, is a contribution to the use of society. The construction of a public highway may serve as a key to this idea. A highway is for all the people. The poor man who paid no tax has the same right upon the road as the richest man driving the finest car. His cart and horse not only have the same right on the road, but the same protection under the law. The pauper has an equal right on the paved sidewalk with the mayor or the richest merchant in the town or city. The State is an institution that represents all the people, regardless of station. A true citizen is interested in the welfare of all citizens. Whenever capital or labor overlooks this law of human responsibility it means dissatisfaction, trouble, and hard times. Many discoverers and inventors have died poor. Their work, though unconsciously done, was for the people, and not for themselves. The most unselfish thing is honest work. The man who works in the mill clothes the world; the man who works on the building houses the world. When God made man and placed him in the Garden of Eden, He placed him there "to dress it and to keep it" (Gen. 2:15).

The Church is the institution founded by Jesus Christ to save the world. The Church is to its members what the State is to its citizens. The Church exists before the State. There was a Jewish Church before there was a Commonwealth. Abram was called to form both in one, a people in whom all the nations were to be blessed. The Church as known in this day is a spiritual institution supported by worship and work. Work is just as essential in the Church as in the State. Selfishness in Church work is even worse than selfishness in the State. Jesus was a worker. He said, "My Father worketh hitherto, and I work" (John 5:17). "Christ loved the Church, and gave Himself for it" (Eph. 5:25). He worked without pay, and gave Himself to save men. Then He said, "Follow me" (Matt. 4:19). This means two things: that Church members must work and give themselves to its extension and support. No obligation is more binding than Church membership. There is variety in Church work as well as in field, home, store, shop, and mill. There is the Sunday School where all can find work. Go out and bring in some child, some man or woman, who does not attend. Attend regularly yourself. Talk about it with your friends. Pray for it in your private devotions. Contribute money to it, for that money represents your work. Jesus worked in the shop with Joseph for eighteen years; but that set an example for all children in their obedience to their parents. "He was subject unto them, and increased in wisdom and stature and in favor with God and man" (Luke 2:51, 52). Men think too much about wages, salaries, profits on investments, and not enough about their work. "Go work today in my vineyard" (Matt. 21:28). Work for others is the best work in the world.

W. W. STALEY.

ELON LETTER.

FINANCIAL CAMPAIGN REPORT.

I am making a separate report of our financial campaign this year.

The business manager's report shows that we have been able this year again, with the kind assistance of a most generous friend, to complete

the financial campaign, raising through this method \$36,750 in the name of the Southern Christian Convention, and \$13,000 from the general public; a total of \$49,750, as provided in the budget you adopted a year ago.

I wish to make some observations on this campaign which, I think, are noteworthy at this time.

1. There has developed a spirit of misunderstanding on the part of some of our local Church leaders because of the omission of the Board of Missions from the Conference apportionments. I think it would be well for the board of trustees to issue an official statement, or get the finance board to do so, explaining that it was the purpose of the finance board to collect, through Conference apportionments, for the college a sum sufficient to meet the Convention's interest obligations to the college endowment. It was Convention action, and not college action, nor did the college suggest it.

Last year the Conference apportionment collections were more than 2,000 less than the year before. Less will be raised this year likely than last, unless our people are given fully to understand the situation. Whenever I have explained the matter as it was intended, the friends have seemed satisfied and have given willingly.

The Southern Christian Convention fund shows the following details:

From Convention Treasurer on \$12,750 apportionment	\$ 7,265.56
From 68 Sunday Schools	1,167.53
From 139 Churches, through 1,060 individuals	28,316.91
Total	\$36,750.00

2. The generous friend who made it possible for us to succeed this year agreed with me that \$5,000 of the money he would give would be conditioned on my securing from the alumni a similar amount. I am happy to report that the alumni have raised their part in full and that they went beyond their part. Five hundred and eighty-three of them contributed \$6,679. We have credited the money raised by the alumni to the Southern Christian Convention fund.

Certain observations have become very evident to me in regard to our alumni, as follows:

(a) The alumni of the college are willing to help it.

(b) The alumni are poor, being for the most part school teachers and preachers and cannot make large contributions.

(c) The bearing of this fact upon the "Million-Dollar Campaign" is very evident. It would be disastrous to assign any large sum to the alumni to be raised in this campaign. It will be necessary to approach them each individually, and large contributions need not be expected.

(d) Every graduating class of the college, except one, has had part in the success of the alumni campaign this year, and almost without exception every alumnus that I approached in person has made a contribution to the fund.

(e) The conviction has grown upon me as the money came in from the alumni that they are interested in their alma mater and willing to do anything they can for her. One of them, in making his remittance, expressed the sentiment of the group, I think, when he said, "This gift is a mere fraction of what I owe."

3. The campaign has shown that the college is gaining favor with the general public, and in spite of the financial depression which business has sustained, it has been relatively easy to raise the \$13,000 which I was expected to secure from that source. The donation account, as a matter of fact,

shows \$13,544.78 given by fifty-six persons. However, some public-spirited men of good judgment have expressed to me the opinion that we ought not to appeal annually to our friends, but that we should put on a general campaign, paying our debts and adding to our endowment so that we will be what they call a "going concern." My own judgment agrees with theirs.

Mr. Junius H. Parker, of New York City, in particular, has expressed this view to me twice in succession, though he has been very generous in his gift each year. Mr. Julius W. Cone, Greensboro, is another man who thinks annual appeals from an institution like Elon belittles it in the eyes of its friends.

4. I am giving my first report by Conferences and Churches on the Sunday School quarterly offerings. This has been a new venture, many of the schools having taken only one offering, but its possibilities are great.

1. Eastern Virginia Conference.

Antioch	\$ 12.00
Berea (Nansemond)	6.55
Christian Temple	197.96
Dendron	2.10
Elm Avenue	15.94
First, Norfolk	7.21
First, Portsmouth	6.00
Franklin	16.23
Holland	18.81
Holy Neek	30.38
Hopewell	7.17
Liberty Spring	15.40
Mt. Carmel	13.12
Rosemont	11.84
South Norfolk	14.07
Spring Hill	2.25
Suffolk	67.34
Union (Southampton)	1.53
Wakefield	8.71
Waverly	25.91
Webster	9.00
Total	\$ 488.52

2. North Carolina and Virginia Conference.

Apple's Chapel	\$ 5.41
Belew Creek	2.00
Berea	1.59
Elon College	25.00
First, Greensboro	50.81
Haw River	5.00
Hines Chapel	1.52
Ingram	5.00
Kallam Grove	1.32
Lebanon	4.94
Liberty (Va.)	4.71
Long's Chapel	1.00
Monticello	4.51
Mt. Zion	1.30
New Hope	3.00
New Lebanon	9.61
Pleasant Grove	6.07
Pleasant Ridge	3.33
Rocky Ford	1.00
Salem Chapel	3.21
Total	\$ 140.38

3. Western North Carolina Conference.

Burlington	\$ 290.34
Grace's Chapel	4.00
Graham	20.00
High Point	9.58
Liberty	6.04
Mt. Pleasant	1.00
Parks Cross Roads	17.82
Pleasant Ridge	4.51
Randleman	4.85
Zion	1.35
Total	\$ 359.49

4. Eastern North Carolina Conference.

Chapel Hill	\$ 5.00
Fuller's Chapel	3.41
Henderson	15.98
Liberty (Vance)	10.63
Morrisville	.98
Moore Union	11.00
Mt. Auburn	39.66
Raleigh	24.36
Sanford	14.38
Total	\$ 125.40

(Continued on page 10.)

THE CENTRALITY OF JESUS.

(Continued from Page 3.)

tienced what He preached and showed by His life that the way of living He taught was practical and workable, though difficult of attainment.

Dr. Lloyd C. Douglas uses a very impressive illustration in this connection. He recalls how He preached and showed by His life that the way of living He taught was practical and workable, though difficult of attainment. He recalls how he learned to write in school. He says, ". . . we learned to write by attempting to imitate a line of faultless script at the top of the page in the copy-book. There were so many as a dozen lines to the page, topped with the ideal which we were asked to emulate. Our first line was not a bad imitation of the pattern. We were close to the model then, with no low-grade work interposed between what we were doing and what our teacher had done. True, it was lamentably imperfect, but the general slant of it was at about the same angle as the teacher's work; and, while we were not proud of it, we secretly reflected that it might be a great deal worse, which was true—as we were about to prove.

"The second line was not so good. We were farther from the pattern now, and our own previous bungle was in the way. Indeed, as we started line three, we wondered whether we were not really copying our own sad mistakes. On line four, we thought to remedy matters by introducing a few ornamental curlicues into the capital letters and feathering the tails of the 'g's' and 'y's,' hoping to distract the teacher's attention from our blunders and gain some credit for an honest effort to make our work less unbecoming. But by the time we had reached the bottom of the page, we were growing careless; for the monstrous difference between what we were doing and what the teacher had done was so appalling that discouragement set in to make the disaster complete and hideous. We were so far removed from the ideal at the top that we could not even approximate it. Obviously, the only cure for our trouble was to get back, somehow, to the pattern."

Of course, the conclusion of all this is that Jesus is our Pattern, and that somehow we must get back beyond the multitude of imperfect efforts at imitation to the original Pattern. We must notice, however, that it is not so easy to live the way Jesus lived as it is to copy some script at the top of a copy-book page. Indeed, it is not meant that we should copy His life in every particular as a penmanship student imitates every line and curve in the copy. It means, rather, that we shall discover the controlling principle of His life. He was not a Giver of rules, but, as Clarke has so well put it, He was "a revealer, an enlightener, a renewer, an awakener of motives, and a mover of men. . . . He was an inspirer, a creator of ideals, a deliverer from limitations, a vivifier of souls, a breather of power to fulfill the ideals that He created."

If you will think back in your own experience, you will recall some one who inspired you to go to college. In a sense, He was your example, but not in the sense that He was able to give you some helpful hints as a result of His experience in college, He was essentially an inspirer. So it should be with any hero. He should inspire us to real effort but leave us to develop our own individuality.

The controlling principle of Jesus' life was that which He gave to a scribe as being the summation of all the law and the prophets: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbor as thyself." This principle directed Jesus' every act, and to look to Him as our Example means that we shall accept this as the directive principle in all our relations. You see what a profound principle this becomes. It leaves you

members of the present generation to help determine what the Christian way of life is as applied to current life. Jesus, as our Example, is essentially the inspirer and mover of men to undertake this tremendous task.

VI.

This leads us very naturally to the next consideration. In the future, Christians will give less attention to metaphysics and more attention to the spirit of Jesus. It is not important that we try to imitate Jesus in every detail of His life. This we cannot do in a modern world, nor in justice to the individuality which is potentially within every person and every age. But it is important that we possess the spirit of Jesus, remembering that "If any man have not the spirit of Christ, He is none of His." I believe with William P. Merrill that "this is what we must emphasize and put in the place of chief importance. If the Church is to meet the religious demands of this day, it must dare to stand without reserve for the statement that the one essential by which the religion of any man or group or Church must be judged is not its orthodox belief, nor its mystic experience, but its possession of the spirit of Christ."

There are a number of things which have become appendages to Christianity in its centuries of development which many people cannot accept: creeds, impossible stories which do not fit in with reality as they know it, interpretations which remove Jesus far away, imperfect lives and an imperfect organization. But one thing we never can take lightly nor escape is the spirit of Jesus—selfish, humble, sacrificial, self-giving.

A story is told of Dr. T. W. Goodspeed, a grand old Baptist preacher, who had much to do with the founding of the University of Chicago. One day a shiftless and seemingly worthless fellow came to Dr. Goodspeed's home and asked for something to eat. It was a cold day and the man did not have an overcoat. Dr. Goodspeed got his own overcoat and gave it to the man to wear. In the days and months that followed, this man's fellows noticed a radical change in his manner of living. One day, one of the old gang asked him for an explanation. His reply was this: "A good man gave me an overcoat to wear, and somehow every time I put that coat on I feel I must live up to the expectations of the coat." Having put on Dr. Goodspeed's coat, he had put on the spirit of the man. Does this not help us to an understanding of what it means to put on Christ? Having put on Christ, as the apostle admonishes, we acquire His spirit also, and become more like Him in an effort to live up to what is expected of those who wear the name Christian.

Yes, it is the spirit of Christ that counts. Do some long to have an actual photograph of Jesus, to have a hammer or a yoke from His carpenter shop, to possess a piece of His cross, or to have an infallible and complete account of His life in every detail? These would satisfy human curiosity, but would be only of incidental value. You recall the story that is told of the boy who knocked at the home of DeVinci after the famous artist's death and asked for his brush, so he, too, could be a great artist. The keeper gave the boy this significant reply: "What you need is not DeVinci's brush, but DeVinci's spirit." Just so. And what we need to become real Christians is the spirit of the one we profess to follow.

VII.

Finally, I would say that Jesus will continue to dominate the picture of Christianity as the revealer of God through his own religious experience. Jesus had spiritual insight and intuition which guided him deeper into the mystery of the world and life and the soul than others have been able to do.

Men have ever been seeking to find out, to know the great Source of all light and life. One has only to read such a book as Browne's "This Be-

lieving World," or Albert Schweitzer's "Christianity and the Religions of the World" to discover the instinctive desire of mankind to know. They have been inquiring and theorizing and worshipping the world over. "There burns an undying fire in the hearts of man." But it is interesting to note again that Jesus is in the center of the picture. Certainly no one here would deny that God has revealed Himself in other places and in other persons and in other religions. However, other religions have revealed Him but dimly, and in our day are coming to life and becoming vital again as they touch Jesus, and at those very points where Jesus does touch them. Dr. Fosdick says, "If God be not in Him (Christ), God is not anywhere." Dr. Henry Sloan Coffin expresses his faith as follows: "God is for me the Father who unveils Himself in Jesus. . . . It is this Christ-like Father to whom I pray, on which I depend for re-enforcement and guidance, of whom I think as forgiving my sins and prompting every generous and useful impulse and resolve within me." It was the Apostle Paul who regarded Christ as the supreme revelation of God when he said, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

I see an artist who is painting the picture of God for men in which he seeks to portray that which great spiritual seers and prophets and saints have said out of their own experience. I notice, however, that the periphery of that picture is very indistinct and blurred, but in the center is the distinct outline of a person. Who is that person? To any one who has apprehended the personality of Jesus, there is no question but that Jesus is in the center of the picture. We know of a truth, as Paul said, that the light of the knowledge of the glory of God has shined in Christ.

I see another picture—the picture you and I are painting. How can you escape him? You spend your time putting in little touches here and there, but never can that picture be completed until you realize that Jesus is the central figure who will give unity and life and human meaning to the picture; the one who will bring together the various elements and colors and interests into a lovely expression of the inner nature of things and man and God. He takes the center, and not the side of the picture.

In the beginning, I said that the other figures of the New Testament were there because Jesus was there, because He had chosen them and they had given themselves to Him. There were some, however, who were in the New Testament picture because they heard the call of Christ but did not give themselves to him. They are remembered for their refusal and betrayal. All of us have heard the call of Christ through some preacher, teacher, parent, friend, or book, and all of us will be in the picture of twentieth century Christianity. My highest hope for you is that you shall be there because of your deep devotion to His cause and because of your exemplary living of the Christian life. To do that, He must be at the center of your life. This does not mean that you are to abdicate your own individuality and personality, but it means that He will help you to the highest expression of that individuality. If you come to see me at my home, I do not have to come outside to give you room on the inside. There is room for both of us on the inside. So there is room in your life for you and for Christ to dwell in a rich and blessed fellowship. You will have room for other friends and interests also, but if Christ is there at all He will occupy the center of your life. His appeal is irresistible. "He is the center of any picture of which he is a part," and He will be the center of any life of which He is a part. "You cannot keep Him out of the center of the picture."

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

WHICH WAY?

"To every man there openeth
A way, and ways, and a way.
And the high soul climbs the high way,
And the low soul gropes the low,
And in between on the misty flats
The rest drift to and fro—
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."
—*John Oxenham.*

THAT CANDY FACTORY.

We cannot cease to approach missionary education as a separate problem because the majority of persons who are responsible for the religious education program of the local Church have not yet recognized missionary education as an integral part of religious education. The reason for this is not difficult to find. The missionary enterprise has never been looked upon as the main business of the Church. It has always been looked upon as an optional matter, a side issue in which one might or might not choose to be interested. The Church has never really caught the vision of her mission in the world. We have too largely missed the essential point that being a Christian implies following Christ—that is, really sharing His purpose. We have made it an individual matter. The Church has been concerned with caring for her own, somehow overlooking the fact that the fullest development of her own demanded that their lives bear fruit, and that they fulfill the purpose of their Lord and Master by seeking to bring about His kingdom of love and righteousness throughout the earth. The Church has too often played the part of the man who built a candy factory in which he employed all his and his wife's relatives. When asked how his factory was doing, he said it was fine—making the best candy possible. When asked how the profits were, he admitted that there had been no profits. It took all the candy to feed the family. There wasn't any left to distribute to others.

Never has the Church been more prone to forget her mission than at the present time. Everywhere we see elaborate buildings going up, new equipment being installed, trained staffs employed. All this is well and good, but to what purpose? If it is simply feeding the family, and that food is not being translated into spiritual energy which goes out to serve the world, of what value is it?—*From "Training for World Friendship," by Brown.*

MISSIONARY EDUCATION DEFINED.

The aim of real missionary education is nothing more nor less than the aim of producing real Christians—those who have a conscious fellowship with Christ and who actively share His purpose for the world. This is simply carrying religious education to its logical conclusion.

If we recognize the purpose of Christ as that of making possible the abundant life for all persons everywhere, the sharing of that purpose becomes our missionary motive. Then our ideal for every Christian is that he shall not only have a conscious fellowship with Christ but that he may be inspired and trained to effectively share life with others, not only within his own group and community but with his brothers and sisters of other races and other lands. He is not wholly Christian until he is Christian in all his relationships. And all relationships have not become

Christian until he recognizes and actively accepts the fact that—

"In Christ there is no East nor West,
In Him no South nor North,
But one great fellowship of love
Throughout the whole wide earth."

Diffendorfer gives as a definition of missionary education that it is "the Christianization of all our social contacts."

Loveland paraphrases this in the following words: "Missionary education aims to make certain that all relations of man with his brother, whether here or there, direct or indirect, shall be relations of mutual helpfulness and service."

Missionary education, according to Sailer, "helps people to realize their normal Christian development. It begins with the youngest age groups and teaches God's love for us while it trains us in sympathy and service for one another. At every stage of growth, the best human impulses are enlarged by letting flow into them and through them the great good will of Christ.

"Next it tries to make people understand and desire the sort of world God wants this to be: first, a world where natural resources are not only developed, but justly distributed, where each serves according to his ability and receives according to his need; second, a world where social institutions provide nurture for the young, and fellowship and co-operation for all; third, a world where truth and beauty are placed at the disposal of the common good; fourth, a world, where higher spiritual values direct and interpret all of life. . . .

"Finally, missionary education stands for world brotherhood, understanding and fellowship between every nation and race and class. It realizes the weakness of the ordinary imagination and the deadening effect of self-interest on human relations. It, therefore undertakes to begin early to counteract the prejudices which make us provincial and selfish."—*From "Training for World Friendship," by Brown.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 1, 1929.

Sunday Schools.

Previously acknowledged	\$3,378.45
First Christian, Greensboro, N. C.	47.17
Hines Chapel, McLeansville, N. C.	1.42
Apple's Chapel, Brown Summit, N. C.	3.08
United Christian, Lynchburg, Va.	3.95
Dry Run, Seven Fountains, Va.	1.85
Palmyra, Edinburg, Va.	1.94
Lebanon, Semora, N. C.	2.50
Happy Home, Ruffin, N. C.	1.10
Palm Street, Greensboro, N. C.	5.00
Newport News, Va.	14.00
North Highlands, Columbus, Ga.	1.57
Berea, Elon College, N. C.	4.00
Piney Plains, Cary, N. C.	1.00
Holy Neck, Holland, Va.	8.00
Pleasant Hill, Benson, N. C.	15.29
Mt. Auburn, Manson, N. C.	5.00
Parks Cross Roads, Ramseur, N. C.	2.14
First Christian, Portsmouth, Va.	15.41
Wake Chapel, Fuquay Springs, N. C.	6.73
Total	\$3,519.60

Individual and Church Collections.

Previously acknowledged	\$6,403.58
Berea, Altamahaw, N. C.	10.00
Belew Creek, N. C.	7.00
First Christian, Richmond, Va.	294.36
Bethel, Elkton, Va.	5.20

Timber Ridge, Gore, Va. (add'l)	11.10
Timber Mount, Capon Bridge, W. Va.	4.25
Leaksville, Luray, Va. (add'l)	.25
Dry Run, Seven Fountains, Va. (add'l) ...	4.75
Rev. A. W. Andes, Harrisonburg, Va.	10.00
Providence-Memorial, Graham, N. C.	19.25
Pope's Chapel, Youngsville, N. C. (add'l)	7.00
Concord, Timberville, Va. (add'l)	2.50
Vanceville, Ambrose, Ga.	10.18
Bethlehem, Broadway, Va.	24.82
St. Peter's, Broadway, Va.	1.20
S. C. C., Dr. W. C. Wicker, Treas.	319.36
Bethlehem, Altamahaw, N. C.	8.00
Total	\$7,142.80

Specials.

Previously acknowledged	\$8,514.54
W. M. S., First Church, La Grange, Ga.	13.00
First Sunday School, La Grange, Ga.	5.70
Elm Avenue Sunday School, Portsmouth..	35.00
Ambrose Sunday School, Ambrose, Ga.	10.00
Burlington Sunday S., Burlington, N. C. ...	56.71

Total \$8,634.95

Summary.

Previously acknowledged	\$29,277.89
Sunday Schools, regular	141.15
Individual and Church collections	739.22
Specials	120.41

Total collected to date \$30,278.67

NOTE: The five items under "Specials" above, viz: the two of La Grange, Ga., the one of Elm Avenue Sunday School, Ambrose Sunday School and Burlington Sunday School, should have appeared in the report of the week ending May 4th but were inadvertently omitted from the printed report at that time. The items were all properly receipted for and entered on the book at the time and only omitted from the printing.—J. O. A.)

J. O. ATKINSON, *Sec'y.*

MT. UNION CHURCH DEDICATED.

Sunday, May 19th, was a great day in the history of Mt. Union Christian Church, at Mench, Bedford County, Pa. The Church, having been remodeled, enlarged and beautified, was rededicated to the service of God. The gift which made this work possible was made by Mrs. Amanda Kegg, a charter member of the Church.

The day's services opened with a very interesting and instructive session of Sunday School, under the direction of the superintendent, Mr. Charlie Williams. This was followed by a sermon by the pastor, Rev. W. T. Walters, D. D., on the subject of "The Five Loaves and Two Fishes," from which he gave a very strong plea for the Church to rise to the enlarged and increased duties and opportunities arising from the improved conditions.

The afternoon was devoted to the dedicatory services, in which Rev. A. R. Garland had charge of devotions.

A brief history of the Church was read by Bro. James H. Williams.

The presentation of the fine Church, as it now stands, was made, in behalf of Sister Kegg, by Hon. George W. Derrick.

Acceptance on behalf of the Church was in charge of the pastor.

Mrs. Kegg, the patroness of the Church, was then presented with a beautiful basket of flowers. H. M. Barton had charge of the offering, after which Mrs. Walters, wife of the pastor, read a paper sponsoring the organization of a missionary society, to be named in honor of our dear Sister Kegg. This paper was signed by many members of the Church.

A responsive service prepared by Dr. J. F. Burnett, late secretary of the General Convention, was used, after which Rev. A. R. Garland offered the dedicatory prayer.

The big feature of the evening was a splendid concert of sacred selections consisting of solos, duets and choruses, rendered by the B. & O. Glee Club, of Cumberland, Md. This club was under the direction of Mr. A. W. McDaniel, a former choir leader of this Church, and the concert given was a great tribute to his leadership. The congregation was delighted, and listened with great interest to every number.

The congregation joined in singing "Blest Be the Tie that Binds," followed with the benediction by the pastor.

Thus ended a day of service and devotion, such as is seldom seen anywhere.

H. M. BARTON.

THE INDIVIDUAL JESUS CHRIST.

Christianity differs from every other known form of religion because it is based on the individuality of its Founder. Christ is the sole foundation on which the Christian Church rests, the principle of its unity; the spiritual power which makes the Christian strong in the discharge of every duty. In a word, Jesus Christ may be said to constitute Christianity.

Several years ago a Japanese officer chanced to pick up a copy of the New Testament. The story of the Individual, Jesus Christ, made such a profound impression upon him, he confessed Christ and identified himself with the Christian Church. Later, in writing to a friend, he said: "I cannot express my feelings when for the first time I read the account of the character and work of Jesus Christ. I was filled with admiration, overwhelmed with emotion, and taken captive."

Such is the vanquishing, illuminating, and regenerating influence exercised by the Individual Jesus Christ.

Of the religions now existing in the world, Buddhism is said to number over five hundred millions, and Mohammedism over two hundred million; yet if we were to strike the individual, Gautama Siddhartha, the founder of Buddhism, and that of Mohammed, the founder of Mohammedism, out of these respective systems, their religions, as systems, would remain in tact. The same is true of Brahmanism, Confucianism, Zoroastrianism, and every other religion of the past and present. It is of Judaism, for the individual, Moses, might be removed from it, but the system would remain in tact.

Not one of these religions erected their system on the individuality of their founders. But Christianity is so completely based on the Individual, Jesus Christ, that if we were to remove Him from it, it would fall. Mistake concerning Him is capital. Hesitancy about Him is fatal to one's Christianity. To Christianity, this must be the critical and deciding question, "Whom say ye that I am?"—*Lewis L. Thomas, in Nashville Christian Advocate.*

CIGARETTE POSTERS.

Workers for social and moral reforms have their hands full just now in maintaining the fight against the organized effort to defeat prohibition. They do not wish to have to organize to fight against the cigarette campaign now so boldly and vigorously being pushed on the public, and designed to induce young women of the United States to become cigarette users. However, there is a limit to the patience of good people who devote themselves to the public welfare, and that limit has about been reached. If the cigarette manufacturers want a crusade against their business, they are proceeding in the right way to get one started.

Our indignation is particularly aroused against the insidious use of billboards to suggest that our young women use cigarettes. Some time ago the

young and beautiful woman appeared on the billboard as an interested spectator; gradually she increased her interest until now she is boldly pictured as enjoying a smoke. The psychology of the poster is evident to all, and if the manufacturers are permitted to continue their suggestive advertising they will doubtless greatly increase their sales. It is time that all States follow the example of Utah and some others in passing laws against the display of posters designed to corrupt the habits of youth. In truth, many young men and women are taking up the cigarette habit without the enticing posters on every street and highway to add their lure.

The manufacturers are making the same mistake the saloonkeepers made a generation ago; they are trying to outrun the educational work of the Churches against their business. In the end, the cudgels will be taken up against them and the law will be invoked to control their advances. Already many sections are becoming articulate against the cigarette posters. The condition calls for immediate action on the part of the lawmakers. The States have a duty above that of encouraging the cigarette industry; they must safeguard their boys and girls.—*Nashville Christian Advocate.*

MORE THAN MILLION GAIN.

Dr. H. K. Carroll's annual statistical analysis of the growth of the Churches in the United States, published in the *Christian Herald*, is always read with interest. Since 1890, when he was given charge of the religious census in the United States Census, Dr. Carroll has annually performed a valuable service to the Churches by assembling statistical data. This year the figures are more encouraging than they have been since the great war. Indeed, Dr. Carroll calls attention to the fact that following the war Churches were "uncomfortably near the edge of actual defeat," as far as gains were concerned. Last year a gain of more than half a million members caused much rejoicing; the figures for 1928 show a gain of 1,115,000. The largest gains were in the fourteen Baptist groups, who showed an increase of 375,842. The Roman Catholics were second, with 360,153; the official Catholic directory, however, claims 423,709 for the past year. The next large gain in membership is made by the Disciples of Christ (two bodies), who gained 173,093. The sixteen Methodist bodies gained 45,144, which is a sharp decrease from the gains of the preceding year.

Dr. Carroll's tables show that the thirty-two largest denominations, numbering 46,571,248, gained 1,036,562, or all but 78,425 of the total

gains. The tables also show encouraging increases in the number of new ministers and new Church buildings during the past year. These statistics in general are encouraging, and should stimulate the Churches to make greater efforts to reach the unchurched in the country, who yet outnumber the Church members.—*Christian Advocate.*

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NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

THE MISSION BOARD, INC.,
Elon College, N. C. J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson XI—June 16, 1929.

JUDAH TAKEN CAPTIVE.

GOLDEN TEXT: "Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14:34.

LESSON: 2 Kings 25:1-21.

DEVOTIONAL READING: Psa. 107:10-16.

Historical Background.

Zedekiah, the weak-kneed, jelly-fish-backed king of Judah, brought matters to a climax. He rebelled against Babylon in spite of the fact that Jeremiah had said again and again that the way to peace and safety lay in recognizing Babylon's authority. Nebuchadnezzar had finally lost patience with this troublesome king, and he sent a large army to lay siege to Jerusalem. After a siege of about a year and a half, Jerusalem, in sheer desperation, gave up the uneven contest and Babylonian soldiers poured through the breaches in the walls and began to work havoc with the sacred city. The royal palaces were burned and all the other pretentious houses of the city. The temple was first ransacked of its valuables and then wrecked. The walls of the great city were broken down and in a literal sense the city was laid waste. The king and the leaders likewise suffered at the hands of the Babylonians. The king's sons were killed before his eyes, and then he was blinded. Many of the leaders, including not only men of war, but priests and scribes were killed, while the remaining leaders were carried away into captivity. The poor of the land were left to be vine-dressers and husbandmen, but they were reduced to what was virtual slavery. Jeremiah likens the people who remain as spoiled and rotten figs, in contrast to those who had been carried away and who represented the best of the nation. Judah had been despoiled in the worst sense of the word. It is well enough to fix in mind the date of this significant event—586 B. C. In this year the Jewish nation, as a nation, really came to an end.

In view of the fact that several of the lessons of recent date have had as their central figure Jeremiah, it is of interest to learn about his fate. He was given his choice of either going to Babylon or of remaining with the rabble in Judah. He chose to remain in Judah, but later he was carried by some of these Judahites into Egypt, where tradition has it that he suffered martyrdom at their hands. Thus perished one of the greatest prophets and one of the greatest and noblest patriots of all time.

The Teaching of the Lesson.

What practical truth can we get from this lesson, which is, after all, a recountal of a historical event, the story of the siege, the fall, and the destruction of Jerusalem?

It is simply a concrete illustration of the eternal principle that the wages of sin is death in its application to a nation as well as in its application to an individual. Judah and Jerusalem went the way of all nations that forgot God. Sin is not only a reproach to any people; it is a deadly curse. In spite of the fact that the Jews were the chosen people of God, and in spite of the fact that Jerusalem was the center of the Jewish political as well as religious life of the nation, continued disregard of the moral and spiritual precepts of

God eventually and inevitably brought dire disaster. God is no respecter of nations any more than He is of persons. Still stands the original pronouncement of the man of God—the wicked shall be turned into hell and all the nations that forget God.

There is, of course, a practical application to our own nation. America is a great nation; one of the greatest nations of all time in many respects. But America's greatness is no guarantee of her permanence. The only guarantee of America's security is righteousness in national and international policies and action. If America forsakes the ideals of Christianity, or if she disobeys the moral and spiritual precepts of the God of all the nations, she is doomed to go the way of all the nations that have disobeyed or forgotten God. Materialism always brings a nation as well as an individual to destruction. The wages of sin is death, and these wages are always paid; if there is any delay in settlement, compound interest is added. It is the soul of a nation that counts, and it behooves every man and woman, every boy and girl to live in such a way, both from an individualistic as well as from a social standpoint, that the soul of America shall be sound and wholesome and righteous.

CHRISTIAN ENDEAVOR.

Sunday, June 16, 1929.

TOPIC: "The Prince of Voluntary Christian Service."—Luke 9:57-62.

Some Bible Hints.

Jesus on His way to Jerusalem was marching to His death and knew it. Could this man follow Him in that? (v. 57).

More is needed than a resolution. Self-denial is essential (v. 58).

This man was cautious. Jesus urges that in the conflict of duties the spiritual must be placed first (v. 60).

We cannot give our best service if our hearts are preoccupied with other cares. Jesus calls for our all.

Suggestive Thoughts.

Study is needed. To serve Christ well, we must know Him. Any kind of work will not do.

Time is needed, not the fag ends, when we have nothing else to do, but the time when we are fresh and vigorous. Why not tithe time and give Him the best?

Sacrifice is needed. We must not look for pay, not even for expenses. We must learn to serve for the joy of knowing that we are helping to advance the kingdom.

Prayer is needed. Activity of any kind without prayer before hand is like an electric motor without electricity. To serve well, we must give time to prayer.

A Few Illustrations.

Our Endeavorer has a consecrated auto, which he uses week-ends in visiting outlying societies or places where there is no preacher. Many might follow this example.

Most of the good done in the world is done without pay; that is, it is voluntary service. There is real happiness in doing good of whatever kind.

Most of us wait until somebody asks us to do something for the kingdom. We should rather seek out tasks and do them without being asked, even if it costs ease and comfort.

Blessed are they that see things that ought to be done and do them. Christ saw that the dis-

ciples' feet needed to be washed. No one else thought of it or cared. Have we eyes to see?

To Think About.

What voluntary service can we render?

What service does the Church need?

Why pay for any service?

ELON LETTER.

(Continued from page 6.)

5. Virginia Valley Central Conference.

Antioch	\$ 12.29
Bethlehem	5.33
Leaksville	3.07
Linville	23.36
Mayland	3.27
Mt. Olivet	1.52
Timber Ridge	3.10
Winchester	1.80

Total \$ 53.74

Grand total \$1,167.53

The two scholarships to be awarded in each of the five Conferences in Virginia and North Carolina have been won as follows:

Conference.	Per Capita Gifts.	Aggregate Gifts.
Eastern Virginia	Christian Temple; same	
N. C. and Virginia	First, Greensboro; same	
Western North Carolina	Burlington; same	
Eastern North Carolina	Mt. Auburn; same	
Valley Virginia Central	Linville; same	

The persons to receive these scholarships are to be new students and preferably from the schools winning them, though it was provided last year that a school might award its scholarship to a pupil of some other school in the same Conference.

5. In view of the fact that we are planning to undertake a campaign for a million dollars in January, I recommend that the trustees leave it optional with the committee of five, suggested in my report, whether they will encourage us to go forward with a separate campaign for funds from the general public this year or whether we should include the money we expect from the public in the general campaign. It may be necessary to give them some discretion, too, with reference to any balance of the \$36,750 that may not have been raised in the Churches when the campaign begins.

W. A. HARPER,

May 28, 1929.

President.

LONG PLANS FOR ETERNITY.

If a young man were heir to the throne of England, would he not be foolish if he spent all his time learning how to play tennis? Yet we who are the heirs of all eternity spend our time in interests that are transient. Character is the only thing that we can take into eternity—character and memory. Our plans are adequate for eternity only as they concern character and memory. It is easy to live for the day and forget tomorrow—the endless tomorrow. Earthly pleasures and tasks are engrossing, but it is the height of folly to be engrossed by them. The practical man is he alone who arranges his life so that it will count the most for eternity.—Amos R. Wells.

ROCKY MOUNT.

In the absence of Rev. A. C. Foster, pastor of the First Christian (Disciples) Church, Rocky Mount, N. C., who was called to Georgia to preach the annual commencement sermon to the institution from which he graduated more than twenty years ago, his pulpit was filled Sunday, May 19th, by Rev. A. R. Flowers, both morning and evening. Bro. Flowers has many stanch friends in our city among the different denominations, who show their appreciation for his work by attending his services. B. T. DIXON.

Christian Orphanage

Dear Friends:

We are still getting responses from the Sunday Schools that have not been giving this year, and the good part of it is that they are paying up for the months which have passed. That is fine. We are hoping and praying that all of our Sunday Schools will come to the rescue of the Orphanage and give us a monthly offering. If all Sunday Schools will do this we would have a much easier task and could reach more little children. Our income this week is \$61.92. We have 120 children. That means that each child had 52 cents to care for it one week. We give much serious thought as to how we can stretch 52 cents for enough to feed, clothe, care for and train a child for a whole week. If some of our friends can figure this out, I will be glad if they will so advise me and give me the desired information.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 6, 1929.

Brought forward \$8,029.95
Sunday School Monthly Offerings.

N. C. & Va. Conference:

Lawrence M'l B. C., Elon, N. C....\$ 4.27
United, Lynchburg 2.49

6.76

Eastern N. C. Conference:

Liberty Vance\$ 5.28
Henderson 4.87
Morrisville 2.00

12.15

Eastern Virginia Conference:

Holy Neck\$10.00
Mt. Carmel 6.06
Spring Hill 1.37
First, Portsmouth 11.13

28.56

Valley Virginia Conference:

Mayland\$ 1.32
Palmyra, Mar.-May 3.55
Newport 2.00

6.87

Alabama Conference:

Forest Home\$ 1.00
New Hope 1.58

2.58

Special Offerings.

Mrs. Montgomery's Cl., Prov. Mem'l..... 5.00

Grand total \$8,091.87

PALM STREET CHURCH.

The work of the Palm Street Church, Greensboro, is moving along in a very satisfactory manner under the leadership of their much-beloved pastor, Rev. J. L. Neese. A ten days' meeting was held in this Church during April. Rev. J. Lee Johnson did the preaching, to the edification of all. The Church received great help and much spiritual strength.

During the past few months, the Church has paid off an indebtedness, and at this time has eight hundred dollars in hand to apply on the new Sunday School rooms, which are to be built at an early date. Both people and pastor appear to be happy and deeply interested in the work of the kingdom and devoted to their task.

Bro. Neese has a vision of a new auditorium, for which he is working and praying. With his faith and consecrated energy, sustained by his loyal congregation, I predict the erection of this much-needed temple of worship within a reasonable length of time.

R. A. WHITTEN.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter \$1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
4. Little Bible Lesson Pictures, per quarter.. .05

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter07
3. Group Lesson Pictures, per quarter..... .04

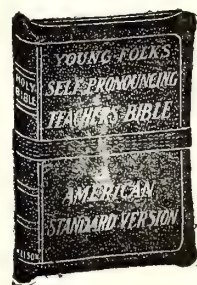
In making order, be explicit and name the quarter for which supplies are wanted, thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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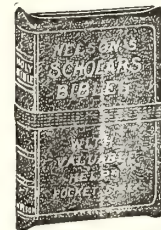
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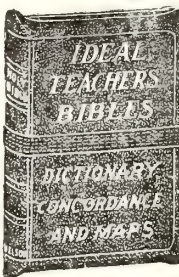
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

A GREAT PRIVILEGE.

"Thou art made whole; sin no more."—John 5:14.

The fact that man was first innocent and that sin has entered into his heart from without by deliberate decision of his own, is evidence that man has power of deliberate choice and of settling his own destiny. But it is a very happy experience we have in the consciousness that salvation is provided for all. This offers every one a charming field of adventure in which he has the opportunity to prove himself worthy of faith and love and able to overcome.

No power of fellow-mortal, or Satan, is able to prevent one from being a Christian if he will. All hindrances come within one's self. Those hindrances lurk in lust, or malice, or hate, or a passive attitude, or in other kindred passions of life; the mere lack of faith may "lay the axe to the tree," such souls are unfortified.

But these attributes need not be a field of sinfulness to us. They have been given us for a field of good and power. To do so is the claim of Christianity that we may be led through struggle, by labor to victory and glory.

Prayer.—Glory be to Thee, O God! We understand but little of the depths of Thy grace. Give us Thy spirit and let us declare Thee in our spirit and all our doings. *Amen.*

TUESDAY.

DOING AS WE PLEASE.

"Ye would not."—Luke 13:34.

We are a people who love to do as we please. If God had not made us with this privilege of deliberate choice, we would be only machines—poor excuses of men—with no chance of development or improvement. If one sins, it is his choice; if he goes right and improves in manhood and usefulness, it is also his choice. "It is up to you," says He.

God can open the eyes of the blind, unstop the ears of the deaf, paint roses, form dewdrops, create the trill of birds, open the gates of the morning without a creak of the hinges, swing atoms in the sunshine, set perfect motion to the constellations, but he cannot direct a man against his will.

But one day, each one will reap the fruit of his choice. Then the whole life will be reflected and the answer will be "Ye would not." "Ye will not come to me that ye may have life."

Prayer.—O Lord, we humble ourselves before Thee and plead for Thy mercy. Forgive us our sins. Cause us to study Thy way and to see the better way; to commit ourselves to it and have Thy guidance. *Amen.*

WEDNESDAY.

A GOOD WAY.

"Lovest thou me?"—John 16:17.

We are told of a man who never intended to be a Christian. The thought was repulsive to him. The inconsistent lives of many Christians embittered him.

But one morning as he was going to work, something kept saying to him, "Simon, son of Jonah, lovest thou me?" Somehow, he wished he could answer as Peter did. Then something said to him, "Well, if you can't as Peter did, you might say something easier." "Yes," he said, "I can at least say, Lord, Thou knowest that I do want to love Thee." At that moment he became conscious of a relief he had not known before, and as he thought of Christ's life, his goodness and love, he found himself. He could be that way, and, after all, he did love that way, and something said, "I love thee." He then realized a forgiveness and a new desire and a new heart.

Prayer.—Dear Lord, praise awaiteth Thee in our hearts today, and unto Thee shall we perform our vows. We pray for growth in grace until we are fully conscious of Thy abiding love and the perfection of soul in His presence. *Amen.*

THURSDAY.

BEAUTIFUL CONFLAGRATIONS.

"Sin, when it is finished, bringeth forth death."—James 1:15.

A party of men were sailing up the Delaware River one night. With admiration they looked upon the distant clouds illuminated by a conflagration raging in the city of Philadelphia. Upon his return to the city, as he stopped on the dock, he was told that his factory had been completely destroyed by fire. Without a feeling of pity he had been smiling at a blaze which made him penitents.

How easy in life's ways to drift along, have a good time, altogether unconscious of the ruin of soul and poverty of eternity the very indulgence of pleasure makes us! "Jesus saves! Jesus saves!"

Prayer.—O dear Jesus, Thou savest us from all sin and prevent soul ruin; we look to Thee for the courage to face life as it is, and overcome all obstacles. Give us full hope of the future and happiness amidst it all. *Amen.*

FRIDAY.

FOR THE ASKING.

"Stretch forth thy hand."—Mark 3:5.

"Ask and ye shall receive."—John 16:24.

"Seek and ye shall find."—Matt. 7:7.

"Deny (thyself) and follow me."—Mark 8:34.

The world is an exacting taskmaster, and it pays in the same spirit. We are born with natural tendencies, desires, impulses, cravings, and we move out along directions in which they pull or push, yielding to inclinations, the pull of passions, the gratification of self, taking our cue from carnal tendencies. So doing, without restraint and holier direction, we follow nature's unsanctified bent to abasement.

But we need not. Like the graft in a rose makes a new perfect rose, so Christ in the life gives old nature a new bent and qualifies it for the good for which it was intended. This rebukes low ways and invites the upward growth. This is the whole claim of Christianity; and the question is what are we going to do with Christ. The answer settles the whole problem of Christian character and the coming of the kingdom of God. It is certain that goodness can come only as we enthrone the Christ in our hearts and lives.

Prayer.—Our Father, accept our poor offering of praise for all Thy mercy and grace. Come fully into our lives and be our rock and stay. Through life's rugged road be our true and living way. *Amen.*

SATURDAY.

SPEAKING OF "COMING"—How?

"Come, take up the cross and follow me."—Matt. 10:21.

How to come to Christ. The Phillippian jailer came by believing. The soothsaying woman came by quitting her wickedness. Lydia came by just receiving the truth of Christ and acting upon it. Matthew came by taking up Christian service. Zaccheus came by being sorry for all his wrongs upon the people. Paul came by quitting his opposition and getting on the right side. How did you come? How may any one come? By getting rid of that which stands in the way and committing his way unto the Lord. Enlighten thy ignorance, avoid follies, kill malice, conquer greed and passion, correct errors, be self-condemnatory, eliminate our own faults and find God's way. All may come fully by enthroning Christ.

Prayer.—Most merciful God, Thou has given us a Saviour. From this hour, help us to take Him into our lives and to be taken out of the kingdom of Satan and out of death into life. *Amen.*

SUNDAY.

A REFLECTION.

"The works that I do shall ye do also." "Ye are my witnesses." "Go, thou, and do likewise." "Let the redeemed of the Lord say so."

The past two weeks' lessons have reflected a responsibility upon us as Christians. What is it? Soul saving. Leading in a definite way some definite life to God, and so living ourselves that they who see us may be helped definitely on the heavenward road.

It isn't so easy. The last thing the devil will let one do is to win some one else definitely to Christ. He will let us do most anything, if we will, but that. We may go to Church and prayer-meetings, be friendly to strangers, pray for the unsaved, attend conventions and listen to lectures; yea, build up a name as a Christian, but Satan says, "Don't do any personal work"—and, for a fact, we do find it an awful up-hill business to do personal work. One has to be honest and sincere in Christian living to be able to do it at all with any degree of effectiveness. But that is the claim of Christ on us. That is our responsibility. If we do it, He has promised that our joy shall be full.

Prayer.—Dear Father, if it be possible, fulfill Thy righteousness in us through Jesus Christ, our Lord. Not only take us out of the kingdom of heaven, but set us in the kingdom of the Lord and make us the means of Thy baptism upon Thy people around us. *Amen.*

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STEWARDSHIP.

By J. E. O'QUINN.

(In the Baptist "Christian Index.")

Stewardship, as defined in Webster's Unabridged Dictionary, is a person who is entrusted with the goods (or property) of another. If we apply that definition in the realm of Christian stewardship, we find that it defines God as the owner of all our possessions, and we as His tenants at will. Then just as an earthly landlord has the right to require of his tenants a strict accounting, that he may have a just return upon his investment, even so has our Heavenly Landlord a right to demand of us an honest accounting. Many of us have presumed to deny and discountenance our stewardship, and simply because the Lord does not use human methods of collection, such as the sending of a sheriff with an attachment, or other like legal methods, we have dared to filch from His share of the proceeds, much that to Him belongeth, and many times all of His share. If we will give ourselves to an honest minute's thinking along this line, it will force itself upon us that the one and only reason for the depleted financial resources of the kingdom of God is explained by what our Lord says in Malachi 3:10, in which he charges us with having robbed him. What a glorious day it would be if God's hosts of Southern Baptists would come up valiantly and honestly pay God what is due Him! Not another appeal would ever have to be made for money; but on the other hand, the resources of the kingdom would so multiply that no hot-hearted young adventurer would ever have to be told that he could not obey the impulse to go out to the far-flung battle lines to tell the story of redeeming love, because there were no funds.

Let us remember that while God does not send the sheriff and hale us into court and levy legally His tax, that He just as surely sends the doctor, the high-mounting cost of living, the pests, the floods, the crime waves, war taxes and many more overburdening calamities that draw God's tax from the pockets of His dishonest stewards. How much better it would be to bring it lovingly, gratefully, cheerfully, obediently, rather than have our hearts bruised and our bodies overtaxed by the horrors that these many agencies of divine Providence is compelled to use to force us to obey Him. I know many cases where people whine that they cannot pay a tithe, and I know personally that they are paying much more than the tithe in hospital and doctor's bills, and very, very many of them are paying it to lawyers to try to shield their wayward sons and daughters from just penalties. Think of the heart-rending experiences they are called to pass through. Oh, how much better it would be to bring that tithe as a matter of loving worship, and service, and God stands at our heart's doors promising that if we will bring it faithfully, He will rebuke these devourers; and that our fields shall bubble over with harvests. Moreover, He tells us that we shall be a delightful some land.

We should know that Southern Baptists have a conservatively estimated annual income of one billion, five hundred million dollars, which if acknowledged as a stewardship responsibility, would bring into God's treasury more than one hundred million dollars every year. Mark you, that is based on what they now have. What would it be if they were faithful, when God promises for such faithfulness that He will open the windows and pour out that flood of blessing that there should not be room enough to take care of it. Oh, my comrades in the fellowship of Christ, how long will we live in beggary, and how long will we hinder the Father in bestowing that flood-tide blessing.

God provides the simplest way of obedience that one can possibly think of. His plan is "give as

you get." It is so much easier to give as the income is allowed. All of us know well how difficult it is to catch up when we have allowed our obligations to pile up on us. Bring it on the first day of the week, according as God hath prospered us. Did you ever think how pitiful is the excuse God's stewards make as they try to arrange to pay God in some other way than as He has directed. Who are we that we should presume to improve God's plan? Hear me, dear friends: we had better do it the way our generous Landlord requires, for He threatens us that if we cannot give a satisfactory account, we shall be no longer steward. How it humiliates us to tell our friends that because we have stolen from our employer, he has fired us. How it ought to chagrin us that after all the lavish love a good and graciously generous Landlord, that we have stolen His goods and forced Him to dismiss us from the stewardship. Nor is it simply a dismissal from the stewardship; He faithfully throws on the screen a picture of the final reckoning. In the parable of the talents, He faithfully shows us that not only is the talent taken away, but the servants are commanded to bind the steward (unprofitable servant) hand and foot and cast him into outer darkness where there shall be weeping and wailing and gnashing of teeth. I wonder if ever we have weighed these words: "weeping, wailing, gnashing (gritting) of teeth." Who is it that is thus dealt with? Hear me: a steward, an unprofitable servant. A horrible picture, do you say? Why, the very soul in you affirms that it is right. Would God be God, and would heaven be heaven, with robbers and thieves and defaulters all intermixed with faithful stewards? My friends, I don't want to be housed with thieves and robbers, down here, where I am in my carnal state, and heaven knows I do not want to be quartered with the thieves and robbers in that purified state, where the least impurity would rob it of its glory and beauty.

Let's quit arguing and peddling our lies about our responsibility to God. Let's go right to Him and get straight His will concerning us, and then like servants that truly expect to be with Him and share His glory in the afterwhile, let's say: "Speak, Lord, for Thy servant heareth"; and when without any of our revising we have seen His requirements, let us sing with the poet: "Where He leads me I will follow; I'll go with Him all the way."

UNION (ALAMANCE).

On the second Sunday in May and Saturday before, our second quarterly meeting for the year was held at Union, Alamance County. The day was fine, and the Church building, grounds and cemetery were in excellent condition.

The Sunday School, with Bro. Walter Garrison as superintendent, and his efficient co-workers, opened with a good attendance. The school has more than doubled in average attendance over the previous year. At the close of the Sunday School, Bro. M. R. Kirkman made a good Mothers' Day address.

The log hut being erected by the Church and Sunday School to meet the growing needs of the congregation, is progressing nicely. The building is well planned and is a nice structure.

The attendance at both the morning and afternoon service was large. There were quite a number of visitors present. Rev. R. A. Whitten preached at the morning hour to good acceptance; and at the close of the preaching service he administered the Lord's Supper to a large company of communicants. Rev. J. L. Foster was present and offered the opening prayer at the 11 o'clock hour. The pastor preached at the afternoon hour. The outlook for Church and school is encouraging.

P. H. FLEMING.

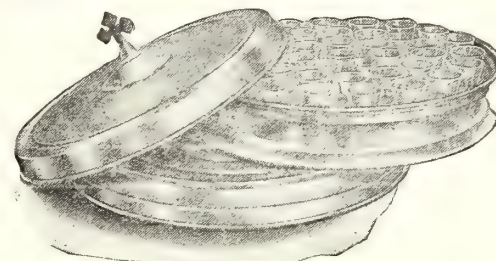
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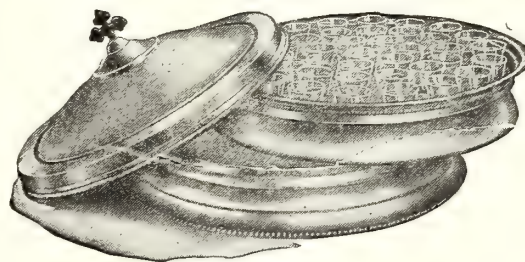
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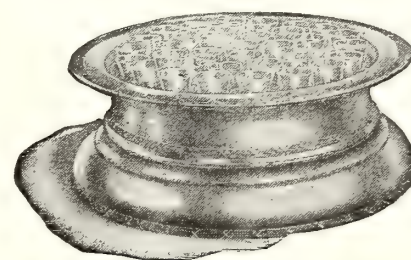


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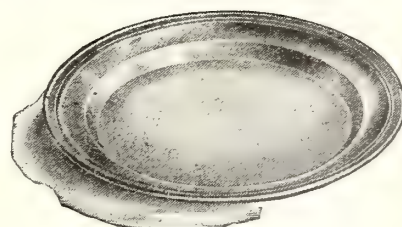
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WHAT IS A CHRISTIAN?

BY DR. W. A. HARPER.
(Concluded from Last Week.)

3. The Christian an Autocrat.

In the third place, the Christian is an autocrat. This word does not sound well to our democratic ears, but the true Christian is a true autocrat. The word itself is not used in the original Greek of the New Testament, but it is suggested by one of the princes of the Christian Church in reference to himself. And Paul might just as well have used it as the word "autarkes" to describe his sense of mastering superiority over circumstances in the famous passage in Phil. 4:11. That he did not is no doubt to be accounted for by the prejudice which people of that day felt against autocrats, a prejudice which we today share. There is no room for autocracy in the relations of men one toward another. Democracy is the only defensible form of government. No man has the right, nor can the right legitimately be conceded him, to govern his brother autocratically.

But autocracy in its proper place is a blessing and a benediction. To see wherein this is true, let me quote the passage I have above referred to: "For I have learned in whatsoever state I am to be autarkes" (Phil. 4:11). Paul then goes on to say, "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." How beautiful! I want a religion like that. And then he rises to the highest pitch of exultant autocracy, when he says, "I can do all things through Christ." This is genuine autocracy, self-rule, and shows the Christ-possessed hero meant "autokrates" where he used the milder and, according to the taste of his readers, the more accept-

able word "autarkes." There is no passive contentment for the Christian. It would nullify the obligation of his democracy. But contentment or resignation was a comfortable conception, and most Christians, sad to say, have looked most especially for comfortable places in Zion.

I am an autocrat, but not with reference to my brothers. In my relationship with them I am a democrat. Where, then, does my autocracy express itself? In two directions.

First, in reference to the material world. My autocracy does not consist of superiority over the material world as the pagan philosophers taught, nor in my independence of the material world as the non-Christian religions teach it, not that I am not, as a Christian, superior to and independent of the material things of life. I am both, should occasion arise. But my Christian autocracy raises me high above these conceptions and is something new in the world. It qualifies me to use the material world to advance my own life, a conception wholly Christian. This is why the forces of nature have become the servants of the Christian nations and of their peoples.

I was once talking with a sophomore in college who was having a hard time to reconcile religion and science. He was troubled deeply in spirit. We had talked for about an hour, and I had endeavored as best I could to reconcile his difficulties. Then an inspiration came to me. I asked him when men had begun to acquire the scientific knowledge we now have. He said it has practically all come since the days of the Renaissance, and had been opposed by religion at every step, having to force its right to recognition from unwilling religious leaders. It looked as if he had won, but I had had an inspiration and was willing to follow

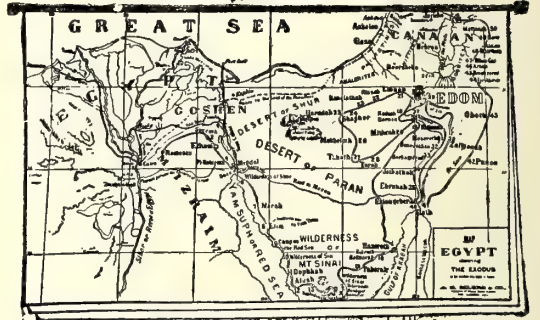
its lead. I asked him what nations had discovered the truths of science as we now have them. He answered properly, including England, France, Germany, Spain, Italy and America. I then asked him what these nations had in common besides their science. He admitted it is the Christian religion. "All right," I continued, "did you ever know a non-Christian nation to be scientific?" He saw the point, that Christianity has been the fosterer of scientific discovery as it is of all truth, and that consequently there can be no irreconcilable conflict between science and religion, what now appearing to be so being due to our limited knowledge or to our misinterpretation. It was easy then to lead him to accept Christ.

We have achieved wonders in the realm of science, and through invention made it the servant of our lives, but the end is not yet. As we advance in our conceptions of the Christian life and of its truth, the material world will serve us in ways undreamed and, at this time, undreamable. We have seen only the beginning of our autocracy as Christians over the material world created to serve us and pregnant with marvelous increase of ministry for us as time unfolds.

But in the second place we are autocrats with reference to our own spirits. We are, as

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Christians, privileged to govern ourselves in such ways that we shall be autoerats with reference to the material world. We will never allow wealth, or pleasure, or appetite, or passion, or any other creature to enslave us. As Christian autoerats, we shall rule our own spirits and bodies as becometh children of the Most High, and we shall use circumstances to minister to our souls, never to limit or to conquer them. So shall we be superior to the material surroundings of our life.

4. *The Christian a Thanatocrat.*

In the fourth place, the Christian is a thanatocrat. I have had to coin my word to connote this characteristic, but its implication is evident. A thanatocrat is superior to death. He survives the grave. He lives an endless life. He has an immortal destiny. This is the completional teaching of the Christian religion, and it is lofty and high-raised above the tenets of the other religious systems.

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The thanatocrat regards personality as the greatest boon and devotes himself to its development in terms of the revelation of God in Jesus Christ, of his democratic relation to his brotherman, and of his autocratic superiority over the material circumstances of his daily life. Personality is to be developed, in his judgment, because it is the abiding force of the universe, able to survive the grave and destined to eternal growth and improvement.

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1. What is man's relation to God? He is a theocrat, answers our religion, a God-ruled man, a man of love, because God is love.

2. What is man's relation to man? He is a democrat, answers Christianity. He is the spiritual offspring of God, and so a brother to every man, woman and child in the world.

3. What is man's relation to the world? He is an autoerat, says our faith. In whatever situation he finds himself, he is superior, he is able to use it to advance his spiritual interests, he is prepared to derive the highest values from it and to incorporate them into his personal way of life.

4. What is man's destiny? He is a thanatocrat. He shall survive the shock of death. He shall live forever, and he shall never cease to grow and develop. This is his spiritual heritage, because he is the offspring of the Divine.

What Is a Christian?

Let us end with our query set for this hour—What is a Christian?

He is a theocrat—the God of love rules him.

He is a democrat—he is a brother to all men.

He is an autoerat—no circumstance can conquer his soul.

He is a thanatocrat—he shall live forever.

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SUNDAY SCHOOL CONVENTION.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference meets with Shiloh Christian Church, near Moffitt's Mill, on Tuesday, June 11th. Report blanks have been mailed to all schools, and we want every superintendent, secretary, and Christian Endeavor president to see that a report is sent in from their respective Churches. We also urge each pastor to attend, and want every one to do his or her part in making this convention a success—a contribution to the Master's work.

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OBITUARIES.

McCOLLUM.

William Monroe McCollum was born February 24, 1872, and died May 2, 1929. His age was 57 years, 2 months, and 7 days. Left to mourn their loss are his wife, thirteen children (nine boys and four girls), three brothers, one sister, and twenty-six grandchildren. The children are Mrs. Buck Comer, Mrs. F. B. Moore, Mrs. R. E. Sharpe, Mrs. J. E. Farrar, William Baynes, Drewary Odell, Frank Vance, Robert Truman, Kennon Ivy, Monroe Clay, John Clyde, Carl Nesby and Vestal Phalti.

Bro. McCollum was a member of New Lebanon Christian Church at the time of his death, and had been for several years. He was a loyal member, a good citizen and a devoted father, and was highly respected in his community.

His death was almost sudden, for he was sick only one hour before he passed out to meet his Maker, but during this short illness he passed through agony.

Just before he died he told his wife that he would have to go, but all was well.

The funeral was conducted by the writer, in the presence of a large gathering. His body was laid to rest in the New Lebanon Cemetery to await the resurrection. May the Lord comfort the bereaved family.

JOHN W. KNIGHT.



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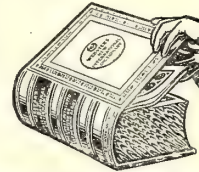
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NUMBER 24.

THE SUN'S OBSERVATORY

Mrs B F Frank Rt 4 12-1-29

BY REV. STANLEY C. HARRELL.

A TRIUMPH OF ARBITRATION.—

Gradually the nations of the world are learning the better way of settling their differences. They are turning from the way of the sword to the way of arbitration in the light of reason and justice. The recent triumph of arbitration is the amicable settlement of the dispute between Chile and Peru over the possession of Tacna-Arica. Tacna-Arica is a small territory, lying between Chile and Peru. Both nations laid claim to this territory. According to the way nations have been settling such disputes in the past, these nations would have gone to war. Much of the war would probably have been fought within the bounds of the territory involved in the dispute. The result would have been to lay waste and destroy the land for which they were contending. A tremendous debt for carrying on the war would have been incurred, and the blood of the finest youth of both countries would have been shed. According to the terms of the agreement, Chile gets Arica, and Tacna goes to Peru. The issue has been a bone of contention and a potential source of war for about half a century. The kindly offices of the United States did not result directly in a settlement; but were doubtless responsible in an indirect way for the final agreement which was reached by the two nations dealing directly with each other. If small nations can peaceably settle their difficulties, there is no valid reason why the big nations cannot do the same thing. It is only necessary to follow the same principles of selfishness and justice.

BELIEF AND LOVE.—

The real question that confronts the forces of Christendom today is which shall be the dominant factor in determining the relationships between Christians. Shall it be belief or love? The troubles that have arisen between Christians in the past have not been caused primarily because of their particular and individualistic beliefs. But they have arisen because in the eagerness to defend and propagate individual and denominational beliefs, those who have been engaged in the struggle have lost sight of the fact that love is the all-important factor in Christian relationships. Christians must never lose sight of the words of Paul. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

The Christian world is not going to scrap its beliefs. It will be a sad day for Christianity if

it should ever accept the dangerous error; that it does not matter what a man believes. It is what we believe, and believe implicitly, that makes us Christians. Many of us are less useful Christians than we might be, only because certain vital beliefs have not profoundly entered into the depths of our souls. The periods of great development and progress in the history of the Church have come because great spiritual truths, which had been lost or obscured, have freshly gripped the souls of men. When the future brings to us larger spiritual conquests, it will be through the acquiring of vital Christian beliefs. The Christian world is not laboring to destroy or undermine belief. It is seeking only to enthrone love in the hearts of those who profess to follow the Christ.

PRESBYTERIAN-REFORMED SITUATION.—

The 141st General Assembly of the Presbyterian Church in the U. S. A., in its opening sessions, and by unanimous rising vote, expressed its desire to enter into negotiations concerning closer co-operation and, if possible, organic union with the Reformed Church in America and the United Presbyterian Church. The assembly further authorized its department of Church co-operation and union to take up negotiations looking to union with another of the Presbyterian and Reformed bodies which may be willing to enter into such negotiations at this time. The foregoing action, which is typical of the conservative traditions of Presbyterianism when inspired with a spirit of progress, will be seen to proceed along the lines of least resistance. The assembly evidently believes that the most promising and practical form of Church union is that which brings Churches of the same family together.

At the same time and by a rising vote of practical unanimity, the assembly voted to authorize its department of Church co-operation and union to respond to the invitation of the Protestant Episcopal Church, sponsored by the late Bishop Brent, to enter into conferences looking toward the possibility of more vital union.

The proposals for organic union with the Methodist Episcopal Church, while not confirmed by the same specific action as that taken in reference to the union with bodies of the Reformed and Presbyterian family, have been continued with an expression of a resolute purpose to proceed to the consideration of the practicality and method of organic union. While the sessions of the present general assembly are well under way, one may safely say that the direction of the current of the Presbyterian toward an ever-increasing accomplishment of organic union has not changed. The stream is flowing steadily forward, not without eddies and not without temporary retardations of the volume of the current from time to time. The

present general assembly promises, in spirit and in temper, to put the seal of approval upon the spirit of this far-reaching enterprise, and to confirm at least some of the practical proposals looking to more immediate accomplishment.—Dr. Wm. Hiram Foulkes, in *Christian Herald*.

THE POWER OF PERSONALITY.—

The news is just now being circulated throughout the world that a satisfactory agreement has been reached by the commission which has been meeting in Paris to fix the terms of the reparations which Germany must pay to her victorious opponents of the World War. In an article dealing with the reparations settlement, the *Literary Digest* carries this sentence: "On all sides it is agreed that the success of the Paris reparations conference was largely due to the persuasive powers of Owen D. Young, its chairman." This statement is clearly not an attempt at exaggerated praise. The *Literary Digest* is not given to making exaggerated statements. And when one considers the number of times when it looked as if the negotiations were deadlocked, and that the attempt was doomed to failure, one must recognize the fact that some extraordinary and unusual factors must have been operating to turn what seemed to be inevitable failure into success. The *Digest* credits the success to Mr. Young's persuasive powers. This is but another way of expressing the highest sort of tribute to the power of human personality. For manifestly it was more than facile argument and tactful diplomacy that turned the tide. For a man to successfully fill the position occupied by Mr. Young demands that he be possessed of rare qualifications, and that they be present in an unusual degree. There must have been absolute confidence in the integrity and sincerity of such a man. Intellectual vision and a thorough grasp of the fundamental principles involved in the issue were demanded of him. For a man to successfully handle negotiations upon which depends the future welfare of the world for certainly the next hundred years, means that he was possessed of a power which is more than the sum total of all the characteristics which might be enumerated.

The great crises of human history have always depended for their solution upon the power of human personality. We may not be able to agree upon a definition of human personality, but there is a pretty clear-cut conception of what we mean when we use the term. For the handling of difficult problems there must always be an intellectual grasp of the issues involved. For the completion of any great undertaking, there must be sufficient material resources available. But when the issues are clearly understood, and when the resources are available, it still requires the potent factor of human personality to complete the task.

NOTES-PERSONALS

Rev. J. Fuller Johnson, Durham, N. C., is this week assisting the pastor, Rev. J. U. Fogleman, in a series of meetings at Graham-Providence Memorial Church.

Dr. C. C. Ryan, pastor First Christian Church, Richmond, Va., sails this week for a three months' tour of the Holy Land, Egypt and Europe. We wish for him a happy vacation period and a safe return.

Rev. T. J. Green moves his place of residence and postoffice address from Elon College, N. C., where he has resided some years, to R. F. D. No. 1, Ramseur, N. C. Brother Green is one of our very successful and much beloved pastors and serves successfully several of our strong rural churches.

Rev. H. G. Robertson, who recently graduated from Elon College, N. C., and who is now temporarily located at Lynchburg, Va., spent a short while in Richmond last week. He has accepted the place of Educational Director of the First Christian Church and will assume his duties on June 16th.

Dr. W. W. Staley preached the memorial sermon to a large audience at Oak Level Church, Rev. J. Fuller Johnson, pastor, Sunday, June 2nd. After the sermon, by invitation of the pastor, the Mission Secretary made a talk on missions. A true and genuine memorial mission work is to our Lord and Saviour. Dr. Staley was the preacher also at the evening-hour service.

Rev. P. H. Fleming, D. D., Burlington, N. C., was unanimously re-elected superintendent of Public Welfare for Alamance County on Monday, June 3rd. Dr. Fleming has served the county acceptably in this capacity for several terms now, and we congratulate him on so conducting the affairs of this important office as to meet the unanimous approval of the board under whom he serves, and his constituents.

Under date of June 6th, Rev. G. D. Hunt writes from LaGrange, Ga.: "Our meeting is still in progress at First Christian Church here. Fine attendance and much interest manifested. The opportunity for the church here is unlimited, and we are trying to strengthen the spiritual life of the sons and daughters of God here. There is a beautiful spirit of fellowship manifested by both preachers and people in attendance. The meeting will close Sunday night, June 9th."

With the honorable exception of the *Times*, the New York newspapers received President Hoover's appeal for law observance with contempt and derision, insofar as it relates to respect for the liquor laws. It was a brave thing that he did. Standing before the leading newspaper editors and publishers of the country, speaking to the men who hold it in their power to ruin his administration by creating public opinion adverse to his policies and acts, he protested against the current editorial practice.—*N. Y. Christian Advocate*.

The Sunday School and Christian Endeavor Conventions are now in order, and every Sunday School and Christian Endeavor Society should seek to be represented in their respective bodies. This week the Western North Carolina is meeting

at Shiloh Church, near Ramseur; the Valley of Virginia, at Newport Church. Next week the North Carolina and Virginia meets at Happy home Church, in Rockingham County, for a two days' session, June 20th and 21st. The Eastern North Carolina and the Eastern Virginia Conventions meet in July. Their programs, with date and place of meeting, will be given soon.

The Sunday School of Long's Chapel, Dr. P. H. Fleming, pastor, recently decided by vote to join the increasing number of our schools taking the once a month offering for Missions. There are only three or four active schools in the North Carolina and Virginia Conference now that do not take this offering, and it is believed that in the near future every school in the conference will be taking the offering. The fact is that every school in every conference of our Southern Convention could well afford to take a once a month offering for Missions, since they have all to gain and nothing to lose by such a course, as the experience of those who have tried it proves.

"As a fraternal representative from the Christian Church, I was most agreeably impressed with the personnel, organization and work of the National Council of Congregational Churches in the United States. The excellent spirit demonstrated, in which the report on interchurch relations, with proposals for union with the General Convention of the Christian Churches, was considered, and the enthusiasm eminent in the unanimous affirmative decision for union with the Christian denomination, together with the spirit of fraternal fellowship throughout the entire session. It was marked by the omission of irrelevant material and expression, but filled with devotion and compassion, with a common faith for a common task."—S. L. Beougher, Wadley, Ala.

This interesting information is sent by Miss Margaret Alston, secretary of the Woman's Board of the S. C. C.: "Five of us from Liberty, Vance, went to New Hope Church the fourth Sunday afternoon of May and organized a Woman's Missionary Society with fourteen members. They certainly did seem interested, and I think are going to have a good society. They have a good leader for president, and that means a whole lot. The president of the society is Mrs. Virginia Perry, Route 1, Louisburg, N. C." THE SUN's editor has often said, if he were pastor of a church he would never let up in his efforts until he had in that church a well organized and active Woman's Missionary Society, for the missionary society is the pastor's strong arm.

There are Churches that have taken the special missionary offering but have not sent the same in because there is hope of increasing the offering. There are other Churches that have not, on one account or another, taken the offering, or, if they have done so, have not reported. Surely every Church will this year take an offering for missions, since the only source of missionary income is through free-will gifts of Churches, Sunday Schools and individuals direct to the mission fund. We cannot understand how any Church can hope to exist long that gives nothing to missions. This is that for which the Church was established and for which it exists, and when it fails to carry out the purpose of its founding and its existence, it has little excuse for continuing. The Church proves its right to exist, and finds its growth, only in its effort and undertaking to give the gospel to others and to make known to the world, beyond its own doors, that which was given from heaven to Peter in a revelation: "Thou art the Christ, the Son of the Living God." To make

known that revelation and to declare that fact to all the world, Christ founded and Christ said He would build His Church, and the gates of hell should not prevail against it. In carrying the missionary message, the revealed fact that Jesus Christ is the Son of the Living God, to the world, the Church has the presence, the commission and the power of our Lord; but without effort to carry that message it has the promise of neither the presence nor the power of our Lord. A non-missionary Church is a powerless sort of a man-commissioned and man-conducted enterprise. Outside of that it is helpless, not to say hopeless.

JUBILEE NEWS.

By a unanimous vote, the National Council of Congregational Churches, in its biannual convention, in Detroit, Mich., endorsed the merger plan of the Christians and Congregationalists under the names of the General Convention of the Christian and Congregational Churches. This action is to be presented to the General Convention of the Christian Church at Piqua, in October, for its action, and if favorable the details of organization and procedure will be worked out between the two Churches. Local Churches will not be affected in name or in policy and a local Church may retain its name of Christian or Congregational or take the two names with a hyphen between. In both the Christian and the Congregational Churches the local Church is supreme, and the principle first effect which will be felt if the merger is finally consummated is the larger fellowship which will be enjoyed by both Churches in its general gatherings and in its enlarged activities in kingdom work.

In Ohio and Indiana, the membership of the two Churches is quite equally divided. In New England and Far West, the Congregational Churches are many times as strong as the Christians, but in the South again the Christian Church is stronger. Altogether, the Congregationalists have a membership of over 900,000, while the Christian Church membership exceeds 100,000, making a total membership of over a million. This is several hundred thousand larger than the total membership of the United Church of Canada, which is the only merger of separate denominations which can be compared with this proposed union. Other divided denominations have reunited, but this is the first union of two distinct denominations into one fellowship if the action of the Congregationalists is ratified at Piqua.

THE SUN LETTER.

It is really encouraging to the circulation manager to receive so many letters from SUN subscribers, telling us of their appreciation of THE CHRISTIAN SUN. I want to quote you a part of one letter we received this week, as follows:

"Dear Christian Sun,—Inclosed you will find two dollars for my renewal to THE CHRISTIAN SUN. Many thanks for sending THE SUN after my subscription expired. Long live the dear SUN and its dear editors. I am an old subscriber; will be eighty years old my next birthday. I have been taking THE SUN for nearly forty years."

Think of it! A subscriber for forty years and still a subscriber. We wish every family in our denomination that is not a subscriber would become a subscriber and let THE SUN carry its rays of good thought into their homes.

We want to give club rates of five new subscribers for \$7.50 up to July 1st. Send us a club.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE AVERAGE MAN.

"But he that received one talent went and digged in the earth and hid his lord's money."
—Matt. 25:1.

The three men to whom their master gave talents represent the various types of man in the world today who are given talents, each according to their abilities. In the story, the talent refers to a metallic substance, as money; but, symbolically, it represents in our lives certain gifts or capacities for rendering service. The man who received one talent represents the average man.

The man who received five talents represents the genius. There are few men in this class. His field is somewhat restricted, in that few people receive five talents. It is to be noticed, however, that many who do receive the five talents do not use them, and soon drop into the one-talent classification. The genius is the man who is endowed with unusual power, exceptional knowledge and extreme brilliancy. In the field of literature, we think of the names of the Shakespeares, Brownings, Tennysons and Longfellow. In this particular field, these men seem to possess rare ability in writing, and used to their best ability their native endowment. In religion there are men such as Martin Luther, John Wesley, John Calvin and others who seemed to have an imperishable desire to further the kingdom. These men erected Churches and became the leaders of certain denominational groups and foremost in promoting the name of Jesus Christ. In art, one thinks of such five talented men as Raphael, Michael Angelo, and others, whose ability and gift is beyond comparison. In music, one thinks of Beethoven, Paderewski and Mozart. In discovery and invention, we rejoice in thinking of Thomas Edison, who is responsible for several hundred inventions. He truly was endowed with rare gifts. He came into the world with five talents.

But many who came into the world with extra ability have failed to make use of their gifts. As the poet Gray considered the scenes before his eyes on the eve when he wrote his "Elegy in the Country Churchyard," he must have been thinking of men who had failed to use their five talents. Listen to his words:

"Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear.
Full many a flower is born to blush unseen
And waste its fragrance on the desert air."

Full many a man wastes his five talents on the desert air, because opportunity does not readily open unto him. He often fails because, realizing he is born with superability, comes to the point when he ceases to study. He relies too strongly upon native endowment. Many a genius has gone down to a life of degradation simply because he failed to realize the value of his extra capacity for growth. Let us, therefore, not be discouraged if we are not in the classification of the genius. While his work counts for much, he often suffers defeat. We read that Homer finally became a beggar. Sir Francis Bacon ended his life in disgrace. Sir Walter Raleigh was executed in public. Herbert Spencer died in want of the necessities of life. Goldsmith's "Vicar of Wakefield" had to be sold for a petty sum to save the writer from prison.

The man with the two talents is sometimes referred to as the superior citizen. He is not quite a genius, yet is above the average man. In the parable we read that the man with two talents was

wise, in that he invested all that was given him, and therefore received twice as much as he had in the beginning. But let us pass to the man with the one talent. The average man; the man of our class.

He that received one talent went and digged on the earth and hid his lord's money. In the parable we notice that Jesus gives a rather unexpected turn toward the men who received more than one talent. Ordinarily we would expect him to say severe things about the rich and gifted of earth who oftentimes squander their talents and possessions. Since he loved the poor so dearly, we would naturally expect Him to take sides with the poor man with only "one talent." But as we have seen, the man with five talents gains five extra talents for making use of the original talents. The man with two gained two more. Indeed, it was to the man with one talent that Jesus spoke most severely. The great lesson to be gleaned from this parable is not for the gifted five-talented people of the earth, but to that much larger audience of average men. Jesus speaks to men and women of average ability who put their limited gifts and abilities to no good use. To those of us who bury our talents. Indeed, the world moves forward on the faithfulness of average men. Let them, therefore, consider the grave dangers to which they are exposed.

A grave danger confronting the one-talent average man is that he might hide his talent in the earth by being led to believe he has no chance in the world, simply because there are other people who have five talents. He feels very sensitive and easily becomes peeved. He grows into a state of jealousy. The person who fails to use his one talent commits just as great a crime as the person who fails to use his five. God does not expect any one to use talents with which he is not supplied. The master in the story gave unto each man according to his ability. Because the average man did not use what he had, the master took from him that which he originally possessed, and ordered him into a state of suffering. "Take from him the talent and give it unto him which hath ten talents. Cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

How foolish for one to fail to use what he has because he does not have as much as some one else. Indeed, it would seem foolish for a man to place his Ford car in the garage and never use it simply because some one else that he knew had a larger car. It is foolish for a Church member to sit idly by and hide his talent for singing simply because he cannot sing as well as the choir director. Instead, let us, as average men, resolve to use the one talent God has so graciously bestowed upon us. There is a place in the world and in the Church for the services of every man, woman and child. I am thinking of a man who failed in health and was not permitted to use his talent for the Lord in preaching. But when he consecrated that one talent to the Lord, he found that it could be used elsewhere, and today he is a great philanthropist. God led him to be a business man and an honor to the kingdom. If he couldn't preach he could make money for God. Sometimes the rich people are unduly criticised for not doing greater things for the Lord and the community in which they live. Such criticism usually comes from the lips of one-talented people who are jealous. They say, I would do more if I had more—when in reality they are not using what they have. If a person is not serving God with what little

ability he has, what reason have we to think that he would serve Him if he had more? If we fail to put one talent to work, it is to be concluded that five would be used in the same idle fashion.

FRANKLIN, VA.

Two fine books for preachers came to me last week. These volumes were edited and compiled by Rev. Gordon Hurlbutt, Th. D., and are entitled, "Wings of the Spirit" and "Windows and Wings." They are published by the Standard Press, 220 First Street, Louisville, Ky.

These books contain a wealth of worth-while material, including several hundred illustrations from the lives and experiences of several hundred leading ministers from the leading evangelical Churches of America. Besides illustrations, there are stirring narratives, startling coincidents, striking analogies, notable discoveries, stimulating suggestions and inspiring poems.

The author of these books prefaces them with a statement that they are designed to contribute toward the triumph of the Eternal Christ in universal righteousness. He then sets forth twelve maxims for preachers which, to my mind, are worthwhile. If all of our preachers would practice these maxims in their sermonizing, there would be an increased interest shown in Church life and Church attendance. For, says the author, "preaching is public discourse designed and adapted to instruct men in the way of righteousness, peace and joy." Hence, as preachers:

"1. Put preparation of the messenger before that of the message. Pray earnestly for humility, insight, courage, love.

"2. Grow rather than build the sermon. Every preacher should have a homoleptic garden in which sermons on the greatest themes are constantly growing by addition of material from current reading and from observation and experience.

"3. Have a definite object rather than a subject, and stay close to your hearers, even if it should be necessary to depart from your chosen theme.

"4. Keep your specific object before you in both preparation and delivery, and make everything subservient to it.

"5. Use the conversational rather than the declamatory style of address. Avoid pulpit shouting; for, as a rule, the louder the preacher yells, the less the people hear with the spiritual ear.

"6. Make your words clear to the ear and your thoughts clear to the mind.

"7. Let your message be concrete, rather than abstract; specific, rather than general. Intellectual preaching is not always intelligent preaching.

"8. Make much of selection and use of illustrations. A great illustration taken from life and presented with skill and moral earnestness is a great sermon in itself.

"9. Cultivate the imagination, which is a religious power of prime importance. Read great poetry often. The Bible is largely unrimed poetry, and Jesus was the world's greatest poet.

"10. Yield to the sentiments and tastes of your audience as far as possible while making your audience yield to you in your main object.

"11. Practice the Golden Rule in the pulpit. Nowhere is this needed more. Be fair in opposing ideas and their advocates, and remember that perfect justice always requires sympathy. Be courteous and considerate toward all.

"12. Gauge the length of your sermon by the attention and interest of the audience rather than by the clock. A sermon may be tedious yet short, while a long sermon may be interesting. Some sermons should be forty-five minutes; others, ten minutes."

JOSEPH W. FIX.

Franklin, Va.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTIAN UNION.

From the reports of the National Council of the Congregational Church, in session at Detroit last week, one easily gathers the spirit of our Congregational brethren and their zeal for union. Surely no body of men and women, influenced by the spirit of Christ, could have been more fraternal and considerate of those in other Churches, and holding a different denominational name, than the Congregationalists were to us Christians. If the merger of Congregationalists and Christians, in their national bodies, is not effected, it will certainly not be the fault of the Congregationalists, nor with the desire and determination to do their part. Elsewhere in this issue of THE SUN will be found observations and an interpretation of the council by one of our editorial staff, Dr. W. A. Harper, who was present and was a keen observer, as his report indicates, of that which transpired. We are also printing the articles of the union agreed upon by joint commission of the Congregationalists and Christians and now ratified by the Congregationalists. Let SUN readers study these articles and the report of the council and form their own conclusions. It will be seen by all who read, we think, that the union is to begin at, and for some time to come is to affect only, what may be called the head of the two communions. That is to say, that the legislation and decisions reached have to do with the national and the larger governing or advisory councils, conventions and groups. The local Church and the local procedure are to go on as they are in both denominations until the local Churches and local groups shall of themselves decide that the time has come for them to merge or to unite, or in any wise change their polity and procedure. This is as it should be, for two reasons:

1. Both in the Congregational and Christian Churches there is local self-government, a thorough-going democracy, a full and free power in-

vested in the local congregation in matters of government and control. There is no high authority, in either denomination, that can compel conduct and government of the democratic groups against their will. The strength of both Churches, as well as the weakness, consists in the fact that they govern by the consent of the governed. For the sake of maintaining and perpetuating this democratic government in the local congregation, it is well enough that the national bodies leave the matter, as the Congregationalists had agreed to do, and as it is presumed the General Convention will agree to do, to the local Church or group.

2. There is a deeper reason and a better cause than this, however, for leaving the matter of union with the local Church, and that deeper reason is that there can be no real union without and until there is spiritual union. It is neither legislation, nor organization, nor convention, nor councils, that produce or beget union, after all. You can only find union, real union, where those of kindred mind and spirit agree to go the way together under the leadership of Him only whom God gave "to be the Head over all things to the Church" (Eph. 1:22). What the world needs today, and especially the Protestant world, is not organic union, but spiritual union. Organic union is only a means to an end, and should be great means under the leadership of our Lord, to the end that all men everywhere may believe in Him, whom to know aright is life everlasting. It is a most hopeful sign that denominations are talking organic union, because it means, or should mean, that spiritual union is taking place, in fact, in many minds and in many communities and in many groups, and it was this spiritual union for which our Lord prayed in the seventeenth chapter of John when His heart went out to God in these memorable words: "That they all may be one; as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me" (John 17:21). What we are striving for is that larger and better union of soul and spirit about which our Saviour was speaking to the Father, for we know that the union between the Father and the Son was spiritual.

We rejoice at the evidence of organic union only as it paves the way for and attempts to lead us to oneness in Jesus Christ, the world's only Saviour and Redeemer.

J. O. A.

A GREAT CHALLENGE TO A GREAT TASK.

During the meeting of the board of trustees of Elon College, May 28th, a telegram from the General Education Board, New York, came, announcing the fact that \$150,000 would be given by the General Board of Education to Elon College on condition that the college raise \$400,000 to pay off all indebtedness, and \$600,000 to add to its endowment, including, of course, this conditional gift of \$150,000. Immediately the board accepted the challenge and wired the donors their gratitude for this magnanimous offer. It was decided by the board to project a campaign, at as early a date as possible, to raise \$1,000,000 for Elon College, and a committee was named to set up the organization necessary to the campaign and to direct the same. This committee consists of Mr. P. J. Carlton, Richmond, Va.; Hon. E. E. Holland, Suffolk, Va.; Lieutenant Governor J. E. West, Suffolk, Va.; Mr. C. D. Johnston, superintendent of the Christian Orphanage, Elon College, N. C.; J. O. Atkinson, Secretary of Missions, Elon College, N. C., and the President of the Southern Christian Convention, Dr. L. E. Smith, is to be ex-officio member of the committee. It was not decided as to the exact date of beginning the campaign, but it was decided definitely to proceed with the organization work and to begin the actual campaign for funds as soon as, in

the judgment of the committee, conditions justify. Such a campaign is necessary and should be welcomed throughout the Convention, under whose ownership and auspices the college is conducted, and by the friends of the institution and Christian education everywhere. The college has, as all CHRISTIAN SUN readers know, an ample and adequate plant than which, for the purpose in view, none in the State or the South is more beautiful and efficient. The great handicap of the institution is its indebtedness and lack of funds to meet adequately the demands of a growing institution and of constantly changing and improving conditions in the field of higher education. Every loyal son and daughter of the Christian denomination and of Elon College should rally to the support of the college and welcome, with gratitude, both the challenging and magnanimous proposition made by the General Education Board and the decision of the board of trustees to put on and to wage with vigor and to a successful conclusion the campaign for \$1,000,000 for our own Elon College.

It is certainly a high commendation for our beloved institution, and shows the great esteem in which this institution is held, in the field of A-grade colleges, to be recognized by the General Board of Education and to elicit from this board this generous offer. It must be borne in mind that there are hundreds, not to say thousands, of institutions of higher learning appealing to this General Board for help, and the fact that our institution out of this number is thus recognized will carry joy and gladness to all friends of our college. This of itself should stir our pride and stimulate us to a larger liberality and a greater love for our Elon.

J. O. A.

THE BIBLE AS HISTORY.

II.

3. Bible history is more universal than profane history. Most all profane history is local in its records, as Grecian, Roman, French, English and American history; but the Bible deals with the human race in all its locations. The Ten Commandments were not given for one race or one nation, but for all mankind. Roman law applied to Romans; Egyptian laws to Egyptians. The laws of Babylon were for Babylonians. The laws of the Bible are not only for all peoples, but for all time. There have been no additions or revisions to the laws of the Bible. Its history has been as universal as geography and the human race, and so accurate that critics have not been able to destroy its credibility or its influence upon men and nations. Wherever it has gone, it has fastened itself not only upon the minds but the hearts of men. It is printed in more languages, sold in more countries, purchased and read by more people than any other history: yea, than any other book. It is not only more universal in scope, but in its application, than profane history.

4. Bible history is more prophetic than profane history. The history of Jesus Christ is as well established as the War of the Roses or the French Revolution; and His entrance into the world was announced by Isaiah 750 years before His birth in Bethlehem. The prophets in Bible history challenge the faith of mankind. Profane history does not enter this field at all. It deals only with events. The Bible does both. It foretells the birth of Jesus and records the fact of His birth, and the incidents that attended that memorable night with shepherds going to the manger after they had heard the angels singing, "Glory to God in the highest, and on earth, peace and good will toward men."

5. Bible history is fairer than profane history. It records the faults as well as the virtues of its heroes. David is described as a "man after God's own heart," and yet his plan for the death of

Uriah and his sin with Bathsheba are recorded plainly in the Bible. The sin of Adam and Eve, of Cain, of Jacob, of Peter, and many more good men with bad faults, is recorded, and nothing is covered up to shield the reputation of any of God's children. Profane history lauds its heroes and says nothing of their faults.

6. Bible history more productive of good than profane history. The Hebrew nation had its faults, but it was better than other nations of that day. The Hebrews were better as bondmen than the Egyptians were as freemen, as rulers and taskmasters. The Bible gave the world Christian civilization, and that is the finest civilization known to man. The growth of Bible history culminated in the Christian religion, and that has so increased the intelligence, the enterprise, the discovery and invention of mankind as to regenerate the religious, social, civil and commercial interests of the world. It rides upon the deep, speaks across continents, flies through the air, floods the world with pictures, and the temple of nature with song. It fills the temple with praise, the home with love, the school with knowledge, and the nations with wealth. It changed the naked savages of Britain into civilized men, regenerated Madagascar, and planted prosperity in the islands of the sea. It feeds the hungry, heals the sick, cares for the helpless, maintains order among men, shines through myriads of lights along the streets and far out upon the sea. Profane history is great, but it has nothing but a dead tale to tell.

W. W. S.

THE PROHIBITION AWARD.

William Randolph Hearst, yellow journalist, dean of the wet press, grown rich as the proponent of outlawed causes, has just awarded a major prize of \$25,000 for the best way to enforce the eighteenth amendment. The wet press, the Catholic Church, the thirsty individuals the nation over have forthwith acclaimed him as the apostle of liberty. Hearst is all smiles. He loves popular praise. It makes him millions.

The Hearst award does not deal with the eighteenth amendment. It assumes that the American people mean to keep that article as fundamental in the supreme law of the land. So it recommends that the Volstead act and the Jones Law be repealed and new laws less stringent be enacted in their stead.

The heart of the recommendation is that there shall be a vast difference legally recognized between distilled liquors and naturally fermented liquors. This is an insidious suggestion. The presumption that since nature, in a free state, produces intoxicating wines and brandies, they thereby being the product of the Divine (Divine means natural law to Hearst and his associates), should be as freely imbibed as the water, also God-given.

The award is blandly ignorant of the vital issues involved in the whole situation, that a man is just as much drunk whether his intoxication comes from wine or from whiskey, and that alcoholic beverages are habit-forming and injurious to man's physical, mental and spiritual estate.

The conscience of the American people has spoken on the prohibition issue. They want the law observed and all good citizens will observe it. All Christians in particular will observe it and co-operate with the government in its enforcement.

Mr. Hearst may rave and grow rich as a consequence, but the American people have moral sense, and that sense has been registered. He is battering his head against a stone wall.

Let the sober-minded Christian citizenry of our land beware of Hearst and his award. He is a Greek bearing gifts. Already it is estimated he has cleared a million out of the \$25,000 investment made for the first award.

W. A. H.

CONGREGATIONAL-CHRISTIAN UNION.

AS SEEN FROM THE CHRISTIAN CHURCH.

BY DR. F. G. COFFIN

President of General Convention of the Christian Church and Chairman of Commission on Christian Unity.

The pending union between the Congregational and the Christian Churches is unique in ecclesiastical history, in that it pioneers the way in interdenominational unions, though from present indications it is but the forerunner of many of its kind. Thus far, all conferences have proceeded with such unanimity in the official groups considering the subject that one is impressed that the guidance is divine. Not once has the desirability of the union of the two denominations been questioned by these official groups. The best method of effecting it has been their chief concern. Extended studies in the construction and organization of the two bodies reveal no insurmountable difficulties. It seems possible to administer all moral obligations—specific and implied—and all legal corporate functions without obscuring identities, diverting from original purposes or vitiating functions.

Purpose of the Union.

Dominating the whole movement has been the purpose more effectually to promote the kingdom of God among men. There is no desire on the part of either negotiating body to annex the other, or any of its funds or its institutions in any way to its own advantage. The aim of the union is to realize that unity for which Christ prayed and labored and to effect its actual extension in the world. Through it, it is hoped that a greater efficiency may be realized in the common, universal task of our Christianity. By ultimately concentrating management, thus conserving the expense involved in dual administration, larger fields may be occupied. Joining strength in territories where one or the other denomination is weak will greatly strengthen the morale of both in that territory. Making the stronger features of each complement the other—country and city, east and west, north and south, white and colored—will give mutual inspiration and helpfulness by provoking one another to good works. Great good should result to the mission fields jointly occupied and to other enterprises operating in the same areas. A like advantage should accrue to local and territorial fields in the management of joint interests. More than all this, it seems to be in the way of a right answer to the yearning of our Lord for the oneness of his followers.

Such a union as is here envisioned is not the end. It is but the beginning of a larger interdenominational program which the two commissions already have actually set in motion. It is regarded as a step in the right direction, rather than as a journey completed. For that reason, some features of the plan contemplate a wider inclusion in fellowship at a later time.

Perhaps readers of the *Congregationalist* will want to have in mind just what the Christian Church is, for there has been not a little confusion in disentangling its identity from the Disciples of Christ. Historically, it is distinctively an American Church. It is a result of the spirit of freedom which stirred the nation of Revolutionary War days. Its beginnings had no intent toward an organization; in fact, organization was the very thing which the movement sought to avoid. Strange to relate these movements, except the first, were not the outcome of stormy friction. They were not contentious or marked by heat and strife. The people who promoted them sought peace, often retiring into obscure corners. The first of three independent and unrelated movements which resulted in its establishment took place in North Carolina in 1793, under the preaching of Rev. James O'Kelly and associates. It was a move-

ment toward democracy in religion, advocating the abolition of one-man power in the Church, the recognition of the right of individual relation to God, and the interpretation of the Scriptures by each one for himself. This movement began under the title of "Republican Methodists," which was later dropped for the designation of "Christians." The name was not selected then as the name for a Church or denomination, but in avoidance of party or divisive titles. Eight years afterwards (1801), a similar movement began in Vermont, under Dr. Abner Jones, a physician-layman. This, too, embodied the tenets of the Bible as the only creed, the name Christian, and the inherent and inalienable right of the individual in religion.

The third movement evolved out of the now famous revival throughout Kentucky in 1804. In it were many advocates who spread throughout the Middle West, preaching a religion of genuineness without interference by men, either as bosses in the administration of religion or as dictators of religious beliefs. These three movements later learned of each other and began holding joint mass-meetings for inspiration and encouragement as early as 1817. In spite of them, their movements automatically became an organization. The early activities were marked by great precaution, lest precedents or interpretations might infringe upon individual rights in religion. This early fear long impaired the organic efficiency of the Church.

The Six Cardinal Principles.

Growing out of these movements the Christian Church has expressed its position in six cardinal principles, phrased to suit the person stating them. They are: (1) Jesus Christ the only Head of the Church; (2) "Christian" a sufficient name for the followers of Christ; (3) the Bible a sufficient guide in faith and conduct; (4) Christian character and practice, not ordinances or theological opinions, the basis of Christian fellowship; (5) liberty of conscience and the right of private judgment in matters of religion to be denied no one; (6) the union of all followers of Jesus Christ.

On this basis, the Church has accepted into its fellowship the Quaker and Baptist, conservative and liberal, and other varying theological beliefs on equal footing. It has been opposed to creedal standards of admission, not because of what is contained in them, but because of the principle established thereby.

The growth and mechanical construction of its Church has already been outlined in these columns.

The Process Thus Far.

The Commission on Christian Unity of the Christian Church, on March 3, 1924, addressed an overture to twenty-four denominations, conveying fraternal greetings and inviting consideration and reply upon certain matters. The communication expressed the opinion: (a) that the spirit of denominationalism is delaying the establishment of the kingdom of God on earth; (b) that the Church must become more closely united before any great movement for world betterment can take place; (c) that the rank and file in our Churches are already more closely united than our divisions indicate; (d) that a stress upon unity, actual and possible, should be a primary objective in the program of the Church; and (e) that the commission believed organic union to be the ultimate goal, but favored any other co-operative relationship productive of close fellowship.

The communication solicited: (a) a frank statement of attitude toward this position; (b) a concert of prayer that together the Lord's will might be found; (c) an interchange of fraternal delegates in the interest of better acquaintance; (d) an official conference looking toward the pur-

(Concluded on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The abolition of slavery, the increase of wealth, the wider distribution of education, the building of railroads and highways, the use of telephones, electric lights and cars, have all reduced the things that divided men and nations. The great people are scarce now as compared with a century ago. All that makes men and women great is more widely distributed than in a generation ago. The differences in dress, in education, in possessions, are more and more passing away. On the train, in the hotel, in the Church, in the great throng, people are more on equality than they used to be. Scholars are not so outstanding as in other days. Where there was one diploma fifty years ago, there are a hundred now. The differences in rural and city people, in country people and town people gradually disappears. Good roads, good schools, good machines, newspapers, and travel have banished the important person from the stage. As the hills are leveled for roads, the people are leveled, too. The mayor is not as large as he once was; the governor is not as important as in other years; the president is not as great as he was a hundred years ago. The people are greater now. Democracy is gaining all the time. The same is true in the Church. The preacher is not as great as he once was, but the congregation is greater.

This increase of importance in society and decrease in the importance of individuals is telling upon the relation of nations and Churches. The Roman Catholic Church does not wield the power it once did; Protestant denominations do not stand out in contrast to other denominations as they did fifty years ago; the human distinctions that once separated nations and Churches gradually disappear. Mountains and oceans do not separate nations as they once did. Education and wealth do not separate men as they once did. The world tends toward unity and peace. Protestantism tends toward unity; it is in the air. Co-operation makes its way into the heart of society and the business of the world. Men see the wisdom of tunneling the mountains of opinion between them as well as the mountains for trains. Bridges now cross the rivers that once separated cities and States. Differences between men, neighbors, cities, States and Churches must build bridges, cut tunnels, and make contact easier and more helpful to society. This tendency of Christian civilization will finally stop war. The most foolish thing in history is war; the most foolish thing in the Church is intolerance; and the most foolish thing among individuals is hard feeling and hate.

W. W. STALEY.

ELON LETTER.

I have just returned from the biennial session of the National Council of the Congregational Churches, held in the city of Detroit, May 28th to June 4th. Slightly more than twelve hundred delegates and associate delegates were present. Among the associate delegates are included a group known as honorary delegates. Our Christian Church group of twenty-five elected representatives, and three additional ones as visitors were some given honorary and some associate standing. Three of our delegates were from the South—Dr. L. E. Smith, President of the Southern Christian Convention; Dr. S. L. Beougher, president of Bethlehem (Piedmont Junior) College, and the writer. Dr. J. Edward Kirby was also there as a regular or voting delegate, representing the Congregational Conference of the Carolinas.

The council reminded me very much of a program of the Southern Christian Convention, only longer and larger. There is less discussion from the floor than with us. There is also a business committee, to whom all motions or items of business are immediately referred and which puts most suggestions coming to it to sleep. While any matter introduced from the floor and referred to this business committee and not by them reported for consideration can be called up before the council by the maker, the power and prestige of the committee practically prevent such action. As a matter of fact, most persons having matters of business which they wish to have presented, go directly to the business committee in secret and present matters. That is usually the end of such ideas. It is a way to conserve time and prevent hobby ideas from consuming the all-too-precious hours with relatively unimportant issues.

The council also has large committees, nationally representative, but a part of each committee is designated as "active" and centered around some large city. This is a distinct administrative advantage.

But our people are interested mainly in the question of the union of the Congregational and Christian Churches. Union was in the atmosphere, and on everybody's tongue. It was felt unanimously that a crucial moment in Protestantism had arrived.

On Thursday morning, May 30th, a resolution approving the first five agreements of the joint commission (printed elsewhere in full in this issue) was unanimously passed. This motion made it possible for the nominating committee to leave certain vacancies on the several committees and boards to be filled by our accredited representatives after our October, 1929, meeting, provided we approve the plan. Dr. Warren H. Denison, speaking for our people, assured the council that we would in all likelihood approve.

On Monday morning, June 3rd, the following twelve additional motions were unanimously approved:

Moved: That the concurrence of the General Convention of the Christian Church, in the provisions of these sections, shall be sufficient to consummate the union; and that, when notified of such concurrence, the executive committee of the National Council is instructed to proceed with the responsible representatives of the General Convention of the Christian Church to plan for the next meeting of this council as a constituent of the General Council of the Congregational and Christian Churches.

Moved: That, if the General Convention of the Christian Church proposes any amendments to the plan as approved above, the executive committee of the National Council is hereby authorized to act for the council in their consideration, except that essential details of this action of the National Council shall not be altered without reference to the next National Council.

Moved: That, in case the necessary concurrent action adopting the plan of union be taken by the General Convention of the Christian Church, the Commission on Interchurch Relations is authorized to co-operate with the similar body of the General Convention in drafting proposals for a constitution and by-laws, to be considered by the General Council of the Congregational and Christian Churches at its first meeting.

Moved: To recommend the provisions of sections XXII and XXIII to our Churches, associations, and conferences, urging their prompt and

definite plans for such readjustments as may seem desirable.

Moved: To recommend the provisions of sections VI, VII, IX-XIV, XVII-XIX, to the favorable action of the various societies concerned.

Moved: To approve for substance the details involved in I, paragraphs 3-5, IV-VI, VIII, XV, XVI, XX, XXI, XXIV, and XXV and to authorize the executive committee of the council to negotiate with the representatives of the Christian Convention for any necessary modifications.

Moved: That such sections of the plan as shall be approved by the General Convention of the Christian Church and, where their interests are involved, obtains the concurrence of the Congregational National Missionary Organizations and of the various local, State and regional organizations, shall become effective at once, so far as this National Council is concerned.

Moved: To recommend to the American Board of Commissioners for Foreign Missions that it make suitable provision, as early as practicable, in the membership of the prudential committee for representation from the Christian body.

Moved: To recommend to the Home Board that it make suitable provision, as early as practicable in the membership of the board of directors (the executive committee of the A. M. A.) and its administrative committees, for representation from the Christian body.

Moved: To refer to the executive committee of the National Council, with power, any needed adjustments of detail in the plan of union.

Moved: That the Commission on Interchurch Relations be empowered to develop plans looking toward the completion of this merger.

Moved: That the plan of union, as a whole, as presented by the Commission on Interchurch Relations, is hereby approved.

Following the prolonged applause which greeted the passage of the final ratifying motion, Dr. R. H. Potter led in a most heart-searching prayer of dedication to the new program of the Church in fulfillment of our Lord's Prayer for the oneness of His followers.

Our representatives were thereupon called to the platform and introduced to the Council officially. I should also state that on Friday the Congregational national officials entertained our delegation at a complimentary dinner.

On Monday afternoon, at 2:30 o'clock, a general discussion period was held in the First Baptist Church to face immediate questions of adjustment. It was characterized by a beautiful spirit of co-operation and good will. Nothing seemed able to cloud the sky of that glorious new day which had evidently dawned for the kingdom.

It remains now for the Christian Church to ratify the "Proposed Plan of Union of the Congregational and Christian Churches" and to set up the necessary official machinery to make it effective.

On Monday, June 3rd, at 10:43 A. M., the final vote was taken, and I believe, under God, that thereupon a new era began for Christendom.

W. A. HARPER.

PROPOSED PLAN OF UNION OF CONGREGATIONAL AND CHRISTIAN CHURCHES.

(Ratified by National Council of Congregational Churches.)

I. That the National Council of the Congregational Churches and the General Convention of the Christian Church be united under the title of the General Council of the Congregational and Christian Churches (Unincorporated), both national bodies to continue for the time being their organizations to meet legal requirements, while constituting the membership of the general organization.

That the basis of this new relation shall be the recognition by each group that the other group is constituted of the followers of Jesus Christ. Each individual Church and each group of Churches shall be free to retain and develop its own form of expression. Finding in the Bible the supreme rule of faith and life, but recognizing that there is wide room for differences of interpretation among equally good Christians, this union shall be conditioned upon the acceptance of Christianity as primarily a way of life, and not upon uniformity of theological opinion or any uniform practice of ordinances.

The purpose of the General Council shall be to perform on behalf of the united Churches the various functions heretofore performed by the National Council for the Congregational Churches and the General Convention for the Christian Churches, it being understood that where technical legal questions may be involved the action of the separate bodies shall be secured.

That the moderator of the National Council and the President of the General Convention shall be co-ordinate presiding officers, their service to be arranged by mutual agreement; that for the time being the secretary of the National Council and the secretary of the General Convention, while continuing their respective positions, shall be secretaries of the General Council under such division of responsibility as shall be determined by the General Council or its executive committee.

That regular meetings of the General Council be held biennially in the spring or early summer of odd-numbered years, and that these be so arranged as that necessary business meetings of the National Council and of the General Convention may be held for legal action and other necessary business.

II. That, pending possible mergers among themselves, the larger units (i. e., the five regional and the Afro-Christian Conventions, the Congregational "State" Conferences), and after merger the united bodies, shall severally be represented in the General Council by two delegates each, and each such Convention or Conference having Churches whose aggregate membership is more than ten thousand shall be entitled to elect two additional delegates for each additional ten thousand members or major fraction thereof.

III. That, pending merger, local units (i. e., Christian Conferences and Congregational district associations), and after merger the united bodies, be represented in the General Council on the basis of one delegate for every ten Churches or major fraction thereof.

IV. That heads of Church colleges and seminaries recognized by the General Council as affiliated with or co-operating with it, or with either communion, the national general secretaries as defined in the by-laws and editors of national Church periodicals, together with the officers of the general national body, be members ex-officio of the General Council.

V. That in order to conserve legal interests, the charter of the General Convention of the Christian Church and that of the corporation for the National Council of Congregational Churches be continued in force unless and until it becomes possible and seems wise to combine them.

VI. That the voluntary declaration of the representatives of each communion to the effect that they and their work ought not to be a charge on the financial resources of the other be recognized as the general principle to govern in adjustment of financial obligations; that, therefore, for the time being, the miscellaneous expenses of the General Council shall be prorated on the basis of the relative membership of the two denominations, and that the expenses incident to continuing any officer, service or missionary enterprise now carried by either denomination, together with present indebtedness, shall be met from the resources

of that fellowship. Here, however, the fact is taken into account that there may be natural shiftings of constituency from one denomination to the other, as also changes in the work to be done which will call for corresponding adjustments. It is recognized, however, that where the arrangement at the start is equitable the combined constituency can be trusted faithfully to care for the combined work without fear of discrimination. It is contemplated that during the period of transition, savings in overhead expense are not to be expected, but that gradually such savings will result. It is hoped, however, that all will think of such economies as making more kingdom building possible rather than as lessening the challenge to the grace of giving.

VII. That the promotion of income for missionary and educational work be committed to a commission on missions of the General Council, consisting of the members of the jointly elected official administrative missions boards (that is, for the Congregational Churches, the prudential committee of the American board and the directors of the home board), nine members-at-large (of whom at least one shall be from the Christian constituency) and the two presiding officers and the two secretaries of the General Council ex-officio.

VIII. That the functions of the General Council comparable to those now performed by the executive committees of the National Council and of the General Convention not otherwise provided for, be committed to an executive committee of the General Council composed of the members of the executive committee of the National Council (14 members), together with the president, vice-president, secretary and treasurer of the General Convention.

IX. That the functions of the Board of Missions of the Christian Convention in the foreign field and those of the prudential committee of the American Board of Commissioners for Foreign Missions be discharged by one body composed of identical members until such time as the constituent corporations may be legally merged.

X. That the functions of the Board of Missions in the home field, the Board of Christian Education and the Board of Publications of the General Convention, and those of the group of societies known as the Congregational Home Boards, be discharged by one body composed of identical members until such time as the constituent corporations may be legally merged.

XI. It is conceived that the provisions of IX and X shall be worked out substantially as follows:

1. Until corporate merger can be effected, the prudential committee of the American Board and the Department of Foreign Missions of the General Convention shall consist of the same persons, thirty-nine in number, and not less than four of whom shall be chosen from the Christian constituency.

2. That the Department of Home Missions, the Board of Christian Education and the Board of Publication of the General Convention, and the board of directors of the Congregational Home Boards, shall consist of the same persons, thirty-nine in number, of whom not less than four shall be from the Christian constituency, the board to appoint four administrative committees on the present plan of the Congregational Home Board, on which there shall be a total of at least six from the Christian constituency. There shall also be a foundation for education of fifteen, at least two of whom shall be from the Christian constituency.

3. That missionary secretaries shall be appointed by the General Convention in such number as it may deem needful.

4. That the work of the Board of Missions of the Christian Convention in Porto Rico and at

Franklinton College be transferred to the administrative committee serving the American Missionary Association, together with the resources for maintenance of the same.

5. That, agreeably with present practice, responsibility for the work of home and foreign missions and Church extension of the Afro-Christian Convention continue with that convention, its successor or successors, on the principle of self-supporting States among Congregational Churches.

XII. That the Christian Convention request the administrative committee on ministerial relief to further the cause of ministerial relief among the Christian Churches, with a view to bringing its ministry to a basis similar to that of the Congregational Churches and in the hope of ultimate oneness of this work. Further: that whereas the Christian Churches now give a certain amount of ministerial aid through local and regional conferences, and understanding it to be the desire of the Christian Churches to bring about as soon as possible a national organization of ministerial aid, and that the Christian Churches will welcome the leadership of the administrative committee on ministerial relief in perfecting an adequate plan for the aid of their own aged and retired ministers until such time as the merger shall become more nearly complete; and further,

That, inasmuch as the annuity fund for Congregational ministers seems to be legally forbidden to admit as members any except "Congregational" ministers, a movement be put on foot among the Christian Churches to develop plans under which benefits comparable to those available for Congregational ministers shall be provided for ministers of the Christian Churches.

XIII. That of necessity, trust funds and moneys given for specific purposes must be administered strictly in accordance with the terms of trusts and the intention of donors so far as expressed. And further,

That until complete unity can be worked out, all other moneys contributed by either group of Churches shall be administered for the established work of those Churches unless otherwise determined by the donors.

XIV. That the present status of educational institutions with reference to their denominational bodies be preserved, and that where mergers of educational institutions are possible they be encouraged.

XV. That the General Council name a commission on evangelism and devotional life to consist of the members of the commission on evangelism of the National Council, twenty-four in number, plus three persons chosen from the Christian Church constituency. This commission shall promote a program of evangelism and devotional life in all the Churches. With a view to conserving all spiritual values, the commission on evangelism of the National Council shall be wholly free to adapt the general program to the needs of the Congregational Churches and the representatives of the Christian Church shall be equally free to do likewise for the Christian Churches. The work for life service, for which the board of evangelism is now responsible in the Christian Church shall be committed to the student life department of the home board.

XVI. The work of the Board of Finance of the Christian Convention in the field of benevolence being committed to the Commission on Missions, its responsibility for the finances of the General Convention itself and its share of the expenses of the General Council may be retained or committed to the members of the executive committee of the General Council who represents the Christian constituency, as may be determined by the General Convention.

XVII. That the business of publishing be combined as far as possible; that in particular a com-

(Continued on Page 14.)



MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

WHAT GOD IS LIKE.

Our primary need is to learn what God is like. So long as He is to us a white man's God; so long as He is conceived as being more interested in clean folks than dirty ones, in white more than black, in learned more than ignorant—there can be no real sharing of love and life. So long as we think of God in such a way that men see nothing inconsistent in calling themselves Christian and in paying less than living wages, employing child labor, or condoning other forms of industrial oppression, there can be no real missionary spirit acceptable in the sight of God or to those to whom we would go with the Christian message. So long as we can think of God as taking sides in war, as blessing or condoning our imperialistic adventures among weaker peoples, or see nothing wrong with our materialistic standards of success, we are not fit to share life with others. Until we ourselves really know the true nature of God, we cannot share Him with others.

That we "needs must love the highest when we see it is true if by seeing we mean really to comprehend and realize. Most of our failure has its basis in an inadequate and unworthy conception of God. Our fundamental task is to bring young people to a worthy conception of God as a divine Father of impartial love and justice. One group spent three class periods discussing the social implications of "I believe in God, the Father." At first, they could see nothing to discuss. They accepted the creedal statement without question. But as they were brought face to face with its implications a whole new realm opened to them. When it was put on a family basis, one boy said, "Why, if a man in our town approved of his older children while they treated younger ones in the way we treat people who are spiritually and intellectually and economically younger than we, he would be run out of town. We have thought of God as being less just and righteous than we demand that an earthly father shall be." A girl spoke up and said, "I've been saying that creed all my life and it never bothered me. I'll never be able to say it again until I can believe it hard enough to live as if it were so."

There are many beliefs that do not matter. But what we believe about God matters tremendously, and until we really believe God is a Father our missionary teaching and practice has no real foundation.—*From "Training for World Friendship," by Brown.*

THE ONLY HOPE OF THE WORLD.

Imperfectly as we have understood the religion of Jesus, and faultily as we have practiced it, in spite of all the failure and un-Christian elements in the West that have been pointed out, we must recognize the tremendous contribution of the religion of Jesus Christ to the life of the West and the tremendous influence which contact with a nation that can at best be called only partially Christianized has had in its touch with other lands. When the influence of the Christian religion touches a land, polygamy disappears, women and children take on new value, all of living becomes elevated.

With all the worth in other religions, the civilizations which have grown up along with them show that humanitarianism has never played a large part until Christianity has pressed upon the consciences of the people its exalted estimate of the individual worth of human life.

The only hope of the world today is in the religion of Jesus Christ. If the religion of Jesus

Christ cannot solve the problems of the day; if it is not equal to the task of abolishing war, creating racial brotherhood, humanizing industry, purifying home life, and Christianizing international affairs, then the world is without hope. "The question is not whether the world will have Christianity or Buddhism, or Mohammedanism or Judaism. The question is will the world have Christianity? If Christianity cannot meet the demands which the world now makes upon it, there is no thought that one or the other of the existing religions will be tried. In recent years very much sympathetic study has been given to a comparison of religions. . . . The holding of all faiths have been laid upon the table, and their most faithful and capable defenders have been called upon to defend them. In the light of full knowledge and by the aid of the best intelligence the religions of the earth have been estimated. These studies have broadened the conception of the real content of all religions, but they have not lessened the sense of the extraordinary value, superiority, and inclusiveness of Christianity. There is not much expectation that some new religion will appear. The testing now for a religion for the human race is upon Christianity. Beyond that there is only darkness.

Stanley Jones tells of asking an earnest Hindu what he thought of Christ. The Hindu thoughtfully answered, "There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field."

In another meeting in India, Mr. Jones spoke of the sixty million outcasts, and asked how they were to be lifted. It was a thoughtful Hindu who rose and said: "It will take a Christ to lift them." If this be true, how carefully we should strive to see that Christianity means truly the religion of Jesus Christ. How we should welcome any light on the teachings of Jesus that other groups with fresher eyes may see. How earnestly we should listen to any criticism of the way we have misrepresented it. "There is no one else who is seriously bidding for the heart of the world except Jesus Christ." "It will take a Christ to lift them." Both statements made, not by Christians, but by Hindus. But they are our answer and our hope.—*From "Training for World Friendship," by Brown.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 8, 1929.

Sunday Schools.

Previously acknowledged	\$3,519.60
Oak Level, Youngsville, N. C.	1.85
Mt. Zion, Mebane, N. C.	1.25
Ether, N. C.	1.28
First Church, Norfolk, Va.	8.34
Zion, Moneure, N. C.	1.45
Ramseur, N. C.	7.77
Timber Ridge, High View, W. Va.	2.21
Mt. Bethel, Summerfield, N. C.	2.00
Dendron, Va.	7.50
Liberty, N. C.	1.60
United Christian, Raleigh, N. C.	6.63
Concord, Timberville, Va.	1.60
Roanoke, Ala.	4.22
Holland, Va.	10.00
Newport, Stanley, Va.	3.50
Total	\$3,580.80

Individual and Church Collections.

Previously acknowledged	\$7,142.80
Mrs. Ben T. Holden, Louisburg, N. C.	5.00

Waverly, Va.	40.00
Elon College, N. C.	50.00
Long's Chapel, Burlington, N. C.	9.50
Working Circle, Old Zion, Norfolk, Va.	22.84
Elm Avenue, Portsmouth, Va.	50.00
Miss Lydia Pickering, Broadway, Va.	5.00
Rev. J. Edward Kirbye, Raleigh, N. C.	10.00
Total	\$7,335.14

Specials.

Previously acknowledged	\$8,634.95
Burlington Sunday School, Burlington	65.27
Total	\$8,700.22

Summary.

Previously acknowledged	\$30,278.67
Sunday Schools, regular	61.20
Individual and Church collections	192.34
Specials	65.27
Total collected to date	\$30,597.48

While we have passed the thirty thousand dollar mark, we have yet a long way to go to reach the goal of \$45,000. Every dollar now from Church, individual, or Sunday School will be greatly appreciated.

J. O. ATKINSON,
Mission Secretary.

GENERAL CONVENTION ITEMS.

This is the home mission period of the Christian Church. Each Church should make the most of it. A thorough course of home mission instruction should be given in each Church and Bible school. One message, or one day, will not stamp America's need upon the heart and mind of young and of adults.

America never needed Christ more than today. This is a time and opportunity of great value to a Christian. The study, information, literature will be of little avail unless there be a sacrificial money-saving expression resulting from the study.

At Congregational Meetings.

While these lines are being written, twenty-five of our representatives and fraternal messengers are assembling with our Congregational brethren in their national council at Detroit. It was a gracious courtesy they extended us to have that number present, and it is a gracious act on the part of the twenty-five to go.

Preconvention Committees.

All the preconvention committees have most important tasks before them, and there should be no delay in beginning their work, as these reports are to be in the Convention Secretary's hand in time to be printed and distributed before the delegates start for the Convention. The Convention meets October 22nd.

The Committee on Convention Program will hold its second meeting June 20th to complete the program for the Piqua Convention. If any have suggestions for the program, the committee will be glad to welcome them and give them full consideration. Piqua will be our best Convention yet, no doubt. Program, attendance, spirit should make it a great event in our jubilee year.

WARREN H. DENISON, *Sec'y.*

"There are many simple things that we make complex, many easy things that we make hard, by the difficulties we read into them. Is not that why the Master says we must become as little children if we would enter His kingdom? The child does not beg directions by reasoning about them. He obeys to the best of his understanding."

CONGREGATIONAL-CHRISTIAN UNION.

(Concluded from page 5.)

poses expressed in the overture. Officials of ten denominations acknowledged receipt of the request and commended the purpose and spirit of the communication. Several referred it to committees in charge of such matters; others thought the plan impractical at the time. Dr. William E. Barton, former moderator of the National Council of Congregational Churches, was among those who formally acknowledged receipt of the overture, stating that the matter had been directed into the proper channels for attention. On November 8, 1924, specific acknowledgment was made by Dr. Charles E. Burton. This move started sympathetic correspondence between the Commission on Interchurch Relations of the National Council and the Commission on Christian Unity of the Christian Church.

The First Conference.

The first conference between representatives of these two groups was held at Toledo, Ohio, June 17, 1926. Real progress was made in planning for better acquaintance and co-operation between the two Churches. The results of these first gestures were approved by the general bodies represented by each commission, and the commissions instructed to continue negotiations. The first declaration for actual union with a general statement of its basis was made at a conference of representatives of both commissions in New York City, November 1, 1927. This statement, after some adjustments by the full commissions, appeared in both the *Congregationalist* and the *Herald of Gospel Liberty* April 19, 1928, accompanied by requests for suggestions and amendments from readers in both fellowships. There seemed to be an almost universal indorsement, many conferences and Churches passing resolutions of approval. Following this, a systematic visitation of fraternal delegates was arranged among the conferences and associations.

It seemed wise to the commission, whose work had proceeded so smoothly up to this point, to bring together the men who were administering the several departments in each denomination in order to come to close grips with the practical question which would arise in adjusting the mechanisms of the two organizations into unity. Such an unofficial meeting was held in Wardman Park Hotel, Washington, September 18-19, 1928. It was attended by seven persons from each Church. These were administrators of the several enterprises maintained by the Churches. From a careful canvass of the whole situation, no unadjustable difficulties were discovered. The group then made suggestions on methods of co-ordination. These suggestions, with succeeding emendations, have now been approved by the official groups of both national bodies.

What the Proposed Union Means.

There is contemplated nothing less than actual union with a single overhead administration. The lines of operation in the two Churches are quite parallel, and in some instances identical. It anticipates such a combination of departmental interests as will be wise, the processes for the accomplishment of this to be mutually determined. The functions of the National Council of Congregational Churches and of the General Convention of the Christian Church are to be combined into a general national body. For legal reasons, or as holding organizations, these two bodies—or any organizations affiliated with them—may be continued as the conditions seem to require. In each body may be found specific trusts or interests which must be administered with restrictions. All funds and assets in each body must be kept sacred to their purposes. Except for these, all interests of the two denominations should be combined at the earliest possible date. Neither body

annexes the other, nor is either body to become a pensioner upon the resources of the other. The principle of democracy now prevailing in each Church is to continue in the merged organization and upon the authority of majorities are the policies of joint organic life to be determined.

All details of the United States cannot be settled in the beginning. The best method of handling them will evolve out of consultation and experience. Each group has something to contribute to the life and usefulness of the other, and together they have a larger contribution to make to the kingdom of God. The individual members and the local congregations will be left undisturbed in the exercise of their present rights and privileges. The faith in the background of the whole movement is expressed in the last paragraph of the plan of union:

"If a desire for that unity for which the Master once prayed be the actuating motive of all plans and all acts, the way will become clear, as we proceed, where now it may appear filled with uncertainties, hesitation and hindrance. We may be sure that no legal entanglements will be too difficult, no ecclesiastical customs too deeply fixed, no sentiments seem too precious to yield, no ambitions or personal commitments too intense, if the will to achieve be ours and the Spirit of God lead us. Going forward, thus led, we may ourselves secure, and may make plain to others, the road to joyous fellowship and enlarged usefulness."—*Congregationalist*.

MEMORIAL SERVICES.

On Sunday, May 19th, we held our regular annual memorial service at Liberty Vance. We were gladly surprised to have with us Rev. J. E. Franks and family. By invitation of our pastor, Bro. Franks preached for us; subject used was "Our Contribution to the Dead; Their Contribution to Us," blended together for the glory of God. This was a message that caused us to think, and inspired us to greater service. The pastor, Rev. H. E. Crutchfield, had charge of the memorial service and made some good remarks just before placing the flowers on the graves of our dead.

On Sunday, May 26th, we had the privilege of attending another memorial service at New Hope. Rev. E. M. Carter, pastor, was present and brought a most wonderful message; subject, "Mother, Home and Heaven." In this Spirit-filled message, Bro. Carter paid the highest tribute to mother as God's first gift to man; to the home as the first divine institution, a place where the Christian mother could rear the children for God; through her devoted love and sacrificial ser-

vice she would obtain a reward—a home in heaven.

At the close of this service we endeavored to help the good ladies organize a Woman's Missionary Society. They started with a membership of fourteen, and we feel sure will continue to grow.

MRS. R. J. NEWTON.

SUBSCRIBERS TO THE CHRISTIAN SUN



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Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

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Elon College, N. C.

THE MISSION BOARD, INC.,
J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson XII—June 23, 1929.

GOLDEN TEXT: "Bless Jehovah, O my soul."—Psa. 103:1.

LESSON: Psa. 103:1-22.

DEVOTIONAL READING: Psa. 107:23-31.

A psalm is a song. A psalm of praise is, therefore, a song of praise. The one hundred and third psalm is one of the finest, the most stately, the most inspiring psalms or songs of praise. The soul of the man who wrote it was in tune with the spirit of the living God. It is an evidence of the statement that holy men of God wrote as they were moved by the spirit of God.

"Bless Jehovah, O my soul; and all that is within me, bless His holy name." In other words, praise the Lord. Let the highest nature of man, his soul, his living spirit, praise God. Let a man do it whole-heartedly, with all that is within him. Let him praise the name—the word name as used here means character—of the Lord. There is that in God's character and nature which ought to call forth the adoration and the praise of man at his best with all that is best in him.

"Bless Jehovah, O my soul, and forget not all His benefits." One of the grossest of sins is ingratitude. And ingratitude is often due to forgetfulness. We are ungrateful because we forget all the benefits which we receive from the hand of a generous and a loving Father. As the psalmist says in another place, if we should attempt to count them we could not do it, for they are as the sands of the sea. It is a good thing to observe Thanksgiving Day. But it is not enough to have the spirit of thanksgiving only once a year, or even once a week. The spirit of gratitude or thanksgiving ought to be a permanent quality of life.

"Who forgiveth all thine iniquities; who healeth all thy diseases." If we confess our sins, He is faithful and just to forgive us our sins. No matter what a man may have done, God will forgive all his iniquities, provided the man turns in sincere penitence. One of man's most deep-seated needs is for forgiveness. Thanks be unto God that He does forgive sins. And it is He who healeth all our diseases. Back of the physician, back of nature and nature's remedies, back of all is the Great Physician.

"Who redeemeth thy life from destruction." The story is told of Sir Isaac Newton to the effect that one day as he saw a poor, drunken wretch stagger by he said: "There but for the grace of God goes Isaac Newton." To as many as receive Him, to them gives He power to become the sons of God. In a very literal sense, God redeems His children from destruction. And in a very literal sense, He crowns our lives with loving-kindness and tender mercies.

"Who satisfieth thy desires with good things." The psalmist might well have stopped with the first two words. "Who satisfieth." In fact, God alone satisfies. Men cannot live by bread alone, but by the things of the spirit which the living God can supply.

"Jehovah executeth righteous acts, and judgments for all that are oppressed." God never deals unfairly. All things will work together for good to those who love Him. There is justice at the heart of the universe. Eventually all wrongs shall be righted and all goodness rewarded.

"He made known His ways unto Moses, His doings unto the children of Israel." He has called us friends, for the secret of the Lord is with them that fear Him. Have there not been times when you were conscious of messages from Him? Have there not been times when He has shown you the way? He that willeth to do His will shall know of the teaching.

"Jehovah is merciful and gracious, slow to anger and abundant in loving-kindness." There is justice in His dealings, but mercy is His dominant quality. He is gracious in that He does not harbor grudges, in that He sends His rain upon the unjust as well as the just, in that He manifests His love to those who often are unworthy of His love. He does not deal with us after our sins or reward us after our iniquities. God is not a magnified bookkeeper. He is a Father. He knows our frame, He remembers our limitations, and in all His judgments He is going to take into consideration all the facts in the case, and then be governed by mercy. But this does not mean that man is to feel free to do as he pleases. Indeed, quite the contrary is the case. Just because God is so gracious and so kind, so willing to forgive and to forget, we ought to be all the more careful in our manner of life and in our measure of service. He is an ingrate indeed who will take advantage of such mercy and love.

If one should take a concordance or a topical index and trace out all the references to praise and thanksgiving in the Bible, he would be amazed at the almost incredible number of times the word or the idea appears. What does it all mean? Are we to believe that God seeks praise because He is a spoiled sovereign, seeking glory for Himself? Hardly that! It means but one thing—praise, the spirit of thanksgiving and worship has a fundamental place in life. The Bible is concerned primarily with character. But there can be no abiding character unless at the foundation there lies that quality which is expressed by the term, the spirit of praise or worship. O that men would praise the Lord! Praise ye the Lord. Let men continually praise the Lord.

CHRISTIAN ENDEAVOR.

Sunday, June 23, 1929.

TOPIC: "Jesus Teaching Us Self-Control."—Mic. 6:8; 1 Pet. 2:11-20.

Some Bible Hints.

It takes self-control to live up to Micah's ideal of a righteous life (v. 8).

"Abstain from desire," is a counsel of perfection, a ringing call to rigid self-direction. How can we do it? (v. 11).

"Submit" is often a call to self-denial. Some ordinances of man cut across our wishes, yet we must obey them (v. 13).

To treat crusty people with respect and not give them a bit of our mind calls for a rare quality of self-control and humility (v. 18).

Suggestive Thoughts.

Jesus urges us to control our temper. The tongue is a hard thing to govern. It is the acid test.

Jesus teaches self-control by His example. Observe Him before Pilate. How do we act when we are falsely accused?

In the matter of Lazarus' death, Jesus showed admirable self-control. To sit still and do nothing when every instinct calls for action indicates a wonderful degree of self-government.

When James and John, following Elijah's methods, wanted to call down fire from heaven to punish people who rejected Jesus, the Master again showed the poise of His spirit. Learn to be patient.

A Few Illustrations.

When gossiping tongues spread false reports about us, are we able to keep from hot rage? Can we laugh and treat the malicious with courtesy?

The biggest lesson in life is self-control. Notice the word "self." We are eager to control others and are so busy trying to reform others that we quite forget to control ourselves.

Many of us have tempers like hair-triggers. They go off at the slightest jar. There is no locking device in our minds to keep us from going off.

Youth needs self-control. Passions come in gusts that sweep us away. We need to have with us the Pilot who can bid the wind be still.

To Think About.

What do we most need to control?

How can self-control be learned?

What are the rewards of self-control?

MINISTERS' AND LAYMEN'S ASSOCIATION OF ALABAMA CHRISTIAN CONFERENCE WILL MEET AT PISGAH CHRISTIAN CHURCH, PISGAH, ALA., JUNE 29-30, 1929.

First Day—Evening Session.

- 2:00. Devotional Service—Rev. G. H. Veazey.
- 2:10. Welcome Address—W. C. Mann.
- 2:20. Response—J. S. Sledge.
- 2:30. The Greatest Need of the Rural Church—Rev. W. T. Meacham.
- 2:45. Organizing the Men of the Church—V. E. Kitchens.
- 3:00. The Possibilities of an Organized Effort—J. W. Payne.
- 3:15. Combining all our Forces for the Kingdom—J. J. Carter.
- 3:30. Volunteer Talks.
- 3:45. Miscellaneous Business.
- 4:00. Adjourned.
- 7:30. Song Service.
- 8:00. Sermon. (Preacher to be supplied.)

Second Day—Morning Session.

- 9:00. Sunday School.
- 10:00. A Well-Organized Sunday School—W. H. Stevens.
- 10:15. Women and the Kingdom—Miss Ethel Kitchens.
- 10:25. Missions in the Sunday School—Miss Tiny Mae Hunt.
- 10:35. Missions in Christian Endeavor—Miss Eunice Stevens.
- 10:45. A Live Young People's Missionary Society in Every Local Church—Miss Margaret Hood.
- 10:55. Special Music.
- 11:00. A Missionary Sermon—Rev. G. D. Hunt.
- 12:00. Lunch.

Evening Session.

- 1:30. Devotional—Rev. J. H. Hughes.
- 1:40. Preparation for a Life of Service—Prof. W. C. Edge.
- 1:55. A New Day for the Christian Church—Rev. G. S. Hunt.
- 2:10. Supporting Our Own Institutions—Dr. S. L. Beougher.
- 2:30. The Christian Church a Pioneer—Rev. C. W. Carter.
- 2:50. General Discussions.
- 3:30. Adjourned.
- 7:00. Christian Endeavor—Local Society.
- 8:00. Sermon. (Preacher to be supplied.)

G. H. VEAZEY,
Chairman of Program Committee.

THE 23rd PSALM INTERPOLATED.

BY MRS. J. J. LINCOLN.

"The Lord is my Shepherd." He goes before me, making plain and safe my path.

"I shall not want." He supplies all my material need.

"He maketh me to lie down in green pastures." Provides comfort and rest, even luxuriant rest, for my body.

"He leadeth me beside the still waters." Affords quiet refreshment for my mind and spirit.

"He restoreth my soul." Receives me back when I slip and fall, and gives me peace and assurance.

"He leadeth me in the paths of righteousness for His name's sake." Makes real to me His practical earthly existence and His perfect glorification.

"Yea . . . I will fear no evil." Whatever my situation or condition, His presence ("Lo, I am with you always") dispels, prevents, forbids evil. Without the consciousness of His presence, I am continually beset.

"Thy rod and Thy staff, they comfort me." My sure reliance, my strong and sufficient support by which, leaning hard thereupon, I am both defended and sustained.

"Thou preparest a table . . . Thou anointest my head." Oil does more than soothe and heal. I am both physically and spiritually nourished; yea, I am clothed and kept and upheld in the face of those who would hinder or hurt.

"My cup runneth over." More blessings than I can use! Pressed down, shaken together, is my portion. Thus God bestows upon me the great privilege and honor of being, like Abraham, a blessing to others.

"Surely goodness and mercy shall follow me." Just in proportion as I dispense for others the excess of God's loving favor, do His blessings in overflowing showers continue to fall upon me.

"I will dwell in the house of the Lord forever." As in the days of Israel, the visible ark was the symbol of God's house, so in this, the day of the Spirit's dispensation, the invisible ark of the covenant is my certain and everlasting dwelling-place.

Lawrenceville, N. J.

A GOSPEL OF SONG, "IN SPITE OF."

Referring to the singing of a negro quartet at a recent great missionary convention in Memphis, Tenn., Dr. E. Stanley Jones, the distinguished missionary and author, said in one of his addresses:

"We are beginning to recognize now that it would be a loss if we could Anglo-Saxonize the world; that every nation has its part to contribute to the collective life of our race; that it takes all colors to make a rainbow, and different notes to bring forth a symphony. The Anglo-Saxon will contribute his note, his love of truth and frankness. The Latin will contribute his note of love of beauty and art.

"The negro will contribute his note—and I have been trying to analyze what it is that gets me so deeply in these negro spirituals, and I have come to the conclusion that it is this: that the negro people are teaching us how to sing 'in spite of.' Now the Cross of Jesus is a gospel of 'in spite of'—seldom 'on account of,' and the negroes are teaching the race how to sing 'in spite of' their disabilities and their sorrows. They have turned their pains into paeans. Hence, their songs spring out of spirituality, and deep speaks unto deep. It is worth living for and dying for, to teach the race how to sing 'in spite of.'

"Hence, I can think of them no longer as being on the border-line of civilization, but deeply in it and contributing to it. For the race needs to know how to sing 'in spite of,' and needs to know that 'trouble won't last always.'"

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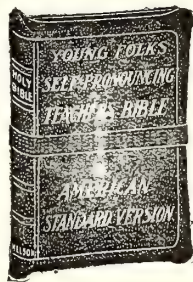
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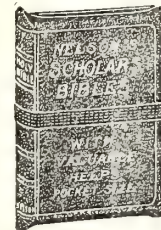


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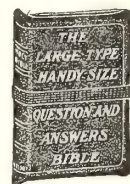
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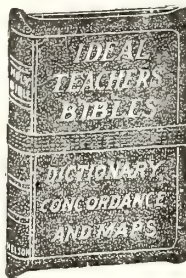
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

A SOUL-DESTRUCTIVE SPIRIT.

"Wrath is cruel, and anger is outrageous."—Prov. 27:4.

Impatience is especially hardening on the conscience. In its very nature, if indulged at all, it will soon be repeated with great frequency, and its opportunities are without number. Like profane swearing, its repetition silences the voice of conscience.

Any human being, by giving the right of way to this spirit, will, while under its influence, think and do and say things against others which are wrong. This continued in, by and by makes repentance very difficult and the same wrongs easily repeated until we grow hardened to its injury both on ourselves and others. Be patient.

Prayer.—Our Father, help us to take Christ in all our ways, and may such a spirit embue our lives that those who see us every day may count us as Christians. *Amen.*

TUESDAY.

THE BIGGEST FOOL IN THE WORLD.

"His heart was not perfect with the Lord as was the heart of David, his father."—1 Kings 11:4.

This was Solomon, well born, well brought up, well taught and well trained, in high favor with the Lord; he gained wealth, honor, distinction and political power. His was the power and the glory, and he decided that he would live life for its greatest passing power and pleasure. He hated the instruction and knowledge given him, and turned to companies of fools, and came to an ignominious end, dying for the lack of knowledge.

This is a great danger to our young people these days, renouncing the ways of their fathers and their mothers' instructions and prayers. Pope said, "We think our fathers and mothers fools, so wise we grow; our wiser sons, no doubt will think us so." Metcalf said, "Young men think old men fools, and the old men know the young men to be so." The feeling and the spirit of "wiser than thou" toward our elders has good grounds in many things, and ought to be, if progress and improvement is to obtain from one generation to another, but to repudiate fundamental principles of the ages, which never change, as unnecessary to being good and growing better, is the height of folly.

There is one who combines the wisdom of the world with a perfect heart and a perfect life—Jesus. Learn of Him and be wise. Follow Him and be perfect.

Prayer.—Dear Father of heaven, of life, of perfection and glory, draw us until we embrace the principles of righteousness as our principles and make our baptism more than a livery or a badge, but as actually putting on the Christ-life. *Amen.*

WEDNESDAY.

RELIGIOUS OBSTINACY.

"Ye will come unto me that ye may have life."—John 5:40.

It seems to be the ordinary day crowd that Jesus is talking to. They were folk who demanded

that Christ prove His Messiahship when they wanted to harp on religion, and went to the rabble for their information. For their creeds, they preferred to take the opinion of the street caviler. As for going to Church, they feared they might learn something personally they preferred not to believe. Sounds like a modern class, doesn't it? But Jesus hushed them. He says, "I am not a witness-bearer of myself. The works that I do bear witness of me." He says (literally interpreted), "You are willing to listen to the light others can give you, why not turn to the greater light, the source of all light?" Then He calls them hypocrites and points out that they have not God nor the desire for God in their lives. You will go to anything for light except to me. "Ye will not come to me."

Prayer.—Dear Lord, in all Thy light, as in Jesus, fill our souls with the unspeakable light of Thy grace and glory which we have in Jesus, and, though poor sinners, may we become heirs of God and joint heirs with Jesus Christ. *Amen.*

THURSDAY.

NOT FAR.

"Thou art not far from the kingdom of God."—Mark 12:34.

The lesson to be learned from what Jesus taught the rich young ruler who wanted to know how far off he was from heaven, is as follows:

True religion is spiritual and not external; love is better than ceremonial acts, and of all things most pleasing to God. Admiring a thing is a long way from possessing it, though it be within reach. The prodigal must not only know his father's house, but he must "arise and go."

Many a young man comes close, almost yields, but he sees imaginary difficulties or has a splendid call to business, or he fears the jibes of companions, or he hesitates on the inconsistency of Christians—just anything as an excuse, he hangs on to with some relief that he has an alibi.

It is very soul-satisfying to believe that the work of the Holy Spirit transforms by convincing us of the misery of sin, enlightening us in the realities of Christianity and strengthening us in our wills and determination of action, and we need not be this way.

Prayer.—Father, cast us not away from Thy presence and take not the Holy Spirit from us. Open our eyes that we may see and may know Him who saves us. We turn to Thee as our Father and King; give us an entrance in Thy throne. *Amen.*

FRIDAY.

GOD'S GREATEST GIFT.

"How much more will your Heavenly Father give the Holy Spirit to them that ask Him?"—

Holy Spirit, the indwelling urge toward the good, the high and the holy; the essence of all good things. It is beauty and favor of a gentle life. It is beauty and happiness.

The whole purpose of Christ is to bring God's spirit to the possession of His children, to know the Lord all the way through, and to present each without spot, that he may know the reality of these things.

A young woman could not interest herself in a book. She met a young man whose name was the same as the author. She was telling him about it. He modestly confessed that he wrote it. Then she read the book with intense interest. Why? Because she knew the author. Know Christ—His Book, His work, His life will be all one of love.

Prayer.—Dear Father, draw us to Thyself each day and impel us to study Thy life in Jesus carefully, and by Thy Spirit to see our way through until we come to the end of the road, where we

pray for everlasting joy and praise God forevermore. Grant us this, O God, of Thy grace, through Jesus Christ our Lord. *Amen.*

SATURDAY.

LIVING BY LOOKING.

"When he looked unto the serpent of brass, he lived."—Num. 21:9.

"To them that look for Him shall He appear."—Heb. 9:28.

This is the only instance of true repentance of the children of Israel in the wilderness, and so typical is it that Christ referred to it as true to life in God.

It is foolish to "sow wild oats." In the way of sin there is death, and "whatsoever a man soweth, that shall he also reap." It is rather apologetic to condone it in youth. It is disturbing to excuse it in middle age. "It is too bad; but he has his good points," we say. It is pathetic when ripened in old age, when the bite of sin works its fatal results, and we disparagingly say, "We can only hope."

The symbol in the wilderness was not a sanction of image worship, nor did it affirm healing power in the material. It was the usual symbol of Satan. It was a symbol of a most poisonous reptile rendered harmless. To look at it for life was not to think of it as a medium of healing, but to behold it as an evidence of Him who had triumphed over the serpent.

There are many ways in life deadly when a look will avoid them.

The lightning flash in the thunder-storm at night reveals the way. Look. It is life. The locomotive engineer has many lights ahead. He must look. Obedience to their law is life. A thousand warnings are along our way pointing to the dangers. Look. It is life.

There is but one way from which comes the answering look of God—the way of righteousness. Acknowledgment and obedience to His law.

Prayer.—Lord Jesus, lead us into the sanctuaries of Thy word, Thy ways and Thy life all along our way. *Amen.*

SUNDAY.

HOW TO FIND CHRIST.

"Oh, that I knew where I might find Him! that I might come to His seat."—Job 23:3.

This is the prayer not only of Job, but of the human race.

We are bewildered in desolations, calamities, inequalities, prolonged sickness, religious questions, chilling doubt, and are crying for an accurate understanding of God.

We are tearing down Pilgrim fences (and we should), but we have removed every plank of principle until none are left. We are busy taking labels of warnings off "deadly poison" things; thus making so much good in everything until labels are scarce. If we deny the disease, we will not get the physician. Euphemisms will never find the Saviour. Cordials will not acquaint us with Christ. If sin is but a trifling matter, Christ will still be unknown to us.

Christ is found by allowing no compromise. He is found by abandoning prejudices and learning of him. He is found by doing good to others. He is found by living righteously. He is found by being honest; and "Whatsoever things are true, honest, just, pure, lovely, of good report: if there be any virtue or any praise, think on these things."

Prayer.—O Lord, fulfill Thy truth in us. Enable us to feel and say always, "The Lord is here." Open our ears to the gospel. With our desire for the Church, give us thirst for religion, to believe in it, trust in it, and rejoice in it forever. *Amen.*

Christian Orphanage

Dear Friends:

I am happy to call your attention to a letter written by one of the girls who has been one of our children for seventeen years and goes out with a college diploma in her hands. Her letter reads as follows:

"My dear Friends of the Christian Church,—Four years of age and practically alone in the world, I was placed in the Orphanage of the Christian Church. For me, as with every child who enters, the training for a future life of usefulness began immediately. I was given a slight task to perform, in the accomplishment of which I could take pride, just as it is in the average American home, for the institution is now on that plan, as nearly as possible. The days were filled with the hours for work, school and play, such as is necessary for rearing of the normal child. As I grew older, my duties were changed to kitchen, sewing-room, house, and dairy, until I became familiar with every phase of household art.

"I graduated from Elon High School in 1925, and through the kindness of a far-seeing board of trustees, I was allowed to remain, working for my board, while I went to college. Now, seventeen years after I came here, I have received my degree from Elon College and am ready to go out into the world. I wish to take this opportunity, which has been offered me, to express my most sincere and heartfelt appreciation to the board of trustees, to the good people of the Christian Church whose generosity has made it possible for me to face life so well prepared, and also to the superintendent and matrons who have come and gone in these seventeen years, and to our beloved Mr. Johnston, the present superintendent, for their help and encouragement.

"May God reward you for the sacrifices you have made in the past and will make in the future to carry on this work. Gratefully yours, (Signed) Hattie McKinney, Elon College, N. C."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 13, 1929.

Brought forward \$8,091.87

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Mt. Bethel\$ 2.24
Hines Chapel 2.12
Berea 10.00
Durham 23.00
Greensboro, First 29.27
Lebanon 2.00

68.63

Eastern N. C. Conference:

Bethel\$ 3.52
United, Raleigh 4.00
Plymouth 4.30
Catawba Springs 9.25

21.07

Western N. C. Conference:

Burlington\$55.86
Ramseur 8.20
High Point 5.83
Liberty 1.97
Pleasant Hill 4.54
Glendon 20.00
Parks Cross Roads 2.07
Biscoe 2.13
Zion 1.84
Smithwood 1.27

103.71

Eastern Virginia Conference:

Franklin\$ 6.10
Oakland 5.00
Dendron, Mar.-June 9.00
First, Norfolk 8.38
Holland 11.00

39.48

Valley Virginia Conference:

Wood's Chapel\$ 1.00
Timber Ridge 1.35
Dry Run 1.80
Linville 7.51

11.66

Alabama Conference:

Pisgah 1.35
Georgia and Alabama Conference:
Hillside\$ 6.00
North Highlands 1.30

7.30

Special Offerings.

Miss Stella Johnson, Garner, N. C. \$ 5.00
Morrison Neese, Greensboro, N. C. 11.00
Hattie McKinney 3.50

19.50

Grand total \$8,364.57

VALLEY LETTER.

On the second Sunday in April I went to Page Valley to begin the revival at Mt. Lebanon. We were there two weeks. Interest and attendance were not so good. All seemed to be looking on to see what the other fellow was going to do. Three girls were received into membership.

We began our revival at East Liberty on the night of April 29th. Interest and attendance increased. We had a good revival there. Twenty-nine were added to the Church membership. I had my first experience of baptizing in the Shenandoah River on the afternoon of May 12th. Rev. W. S. Ran, pastor of the United Brethren organization, at St. Peter's, and I began our revival at that place on May 12th. Services were encouraging from the beginning. The house was crowded throughout the two weeks. Much praying and work were evident. The climax was reached on the night of May 25th, when seventeen presented themselves for Church membership. A total of twenty-two were added to the Christian Church membership. The U. B. Church received six members. It was my privilege to baptize last Sunday afternoon both the candidates for the Christian Church and the U. B. Church.

Rev. J. W. Henderson was with me about half the time at Mt. Lebanon and East Liberty. Bro. Ran was not able to attend much, so I had the St. Peter's revival largely to myself. We had good music at all places.

We went back to East Liberty in the afternoon of May 19th and organized a Sunday School. Mrs. R. S. Lucas, Shenandoah, R. F. D., was elected superintendent, and Mrs. Effie May, Shenandoah, was elected secretary of the Sunday School. Shortly after Mrs. C. W. McCoy's death, Mrs. W. A. Hensley, Elkton, Va., was elected secretary of St. Peter's Church.

The three Churches are doing some repair-work. East Liberty is being reroofed and painted outside, with some inside repairs. Mt. Lebanon roof has been painted, and the Church is now being painted outside. St. Peter's is preparing to do some needed work on the grounds and the Church.

JOE FRENCH,
Pastor.

When home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—C. H. Spurgeon.

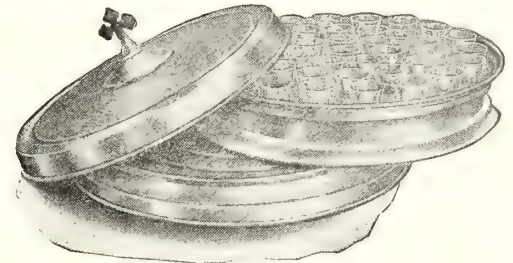
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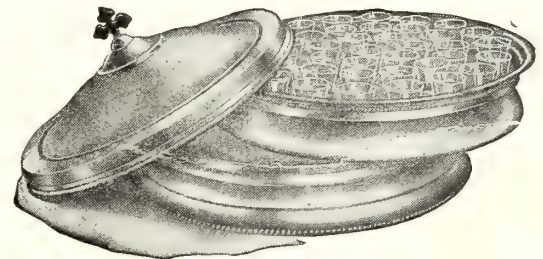
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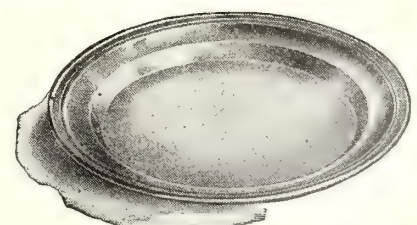
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PROPOSED PLAN OF UNION.

(Continued from Page 7.)

mon year book shall be issued in the immediate future on the general tabular scheme of the Congregational year book, and that in this year book for the time being at least, all Churches be published together for a given State or district, with separate subheadings in each schedule for the Christian and Congregational Churches, or with distinguishing marks as may be determined.

In case the home board, as constituted above, should deem it unwise to administer the Christian Publishing Association Building and printing plant in Dayton, Ohio, the General Convention shall be wholly free to make use of or dispose of this plant as it deems wise.

XVIII. That periodicals be merged as soon as the way is clear and to the extent found desirable. The *Herald of Gospel Liberty* and the *Congregationalist* may well be merged, possibly under a wholly new name. If, however, it should seem better to either group to continue indefinitely both periodicals, this may be done without breach of spirit of unity, financial responsibility being carried by the respective constituencies.

XIX. That the Woman's Mission Board of the General Convention of the Christian Church shall be entirely free to determine its own course of action. The recommendation is strongly made, however, that its activities be applied to the whole program of the Church in co-operation with the woman's organizations in the Congregational Church.

XX. That the appointment of bureaus and commissions be determined with the view of conserving all the recognized activities of both Churches.

XXI. That a similar policy apply to representation in interdenominational and other bodies.

XXII. That in view of the legal requirements, ministerial ordination and standing be continued separately, but with the endeavor to reach common standards as soon as possible.

XXIII. That regional, State and local organizations of each denomination, being wholly self-determining, be free to continue, as at present, with full fellowship in the General Council, but that conference with these bodies be had with a view to unification on lines comparable with the proposals for national union.

That in States or districts where the Churches of one denomination are very few, these might simply unite with the other body, retaining their name locally if desired; likewise that in districts where the number is greater but still relatively quite few these might be united with the other body as a unit, continuing their own name, as for example, the Christian Association of the Massachusetts Congregational Conference, thus retaining their denominational connection while uniting with the Congregationalists but without requiring the organization of a new State body. Likewise, for example, there could be the Congregational Conference in affiliation with the North Carolina Christian Convention or Conference.

Each local Church may continue wholly unchanged in name and in organization. Any changes which seem wise may be made by the Churches themselves, but it is recommended that the two commissions on union be authorized to appoint an advisory commission, representative of the General Convention and the National Council, to assist conferences, associations, conventions and Churches on all matters involved in the readjustment of their organization, legal affairs and programs in line with this plan of union, this commission to be empowered to appoint local

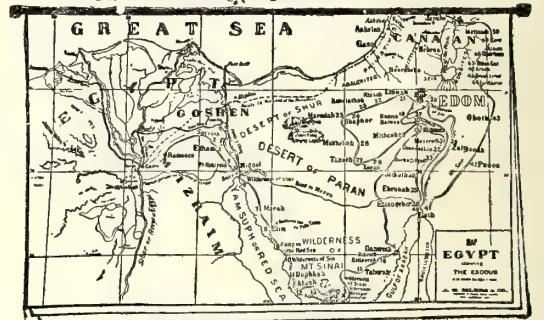
commissions for such adjustments whenever and wherever occasion may cause and such advice be sought.

XXIV. That the General Convention of the Christian Church and the National Council of Congregational Churches be requested to act on the proposals at the earliest possible date; that so soon as these or other plans are approved by the two commissions, constitution and by-laws for the General Council be drawn up, embodying the principles decided upon, these to be offered to the National Council and to the General Convention for consideration.

XXV. In conclusion, these plans and recommendations of necessity deal with legal and technical details, but they have their justification in the spirit of unity which they presuppose and are designed to promote. If a desire for that unity for which the Master once prayed be the actuating motive of all plans and all acts, the way will become clear, as we proceed, where now it may appear filled with uncertainties, hesitation and hindrance. We may be sure that no legal entanglements will be too difficult, no ecclesiastical customs too deeply fixed, no sentiments seem too precious to yield, no ambitions or personal commitments too intense, if the will to achieve be ours and the Spirit of God lead us. Going forward, thus led, we may ourselves secure, and may make plain to others, the road to joyous fellowship and enlarged usefulness.

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ST. MATTHEW 2

The three wise men

carrying away into BABYLON four generations; and from the carrying away into BABYLON unto Christ are fourteen

ing interpreted is, God with us.
24 Then JESUS being raised from sleep did as the angel of the Lord had

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OBITUARIES.

RUSH.

Arnold L. Rush, infant son of Mr. and Mrs. Norman L. Rush, was born March 11, 1929, and died May 6, 1929, aged one month and 25 days. The parents now live near Winchester, but the remains were brought to Palmyra, the former home of the parents, where funeral services were held May 8, 1929.

A. W. ANDES.

JOHNSON.

Mrs. Martha Jane Kibler Johnson, wife of I. N. Johnson, at Timber Ridge, was born March 30, 1847, and died April 29, 1929, at the age of 82 years and 29 days. Sister Johnson was a faithful member of the Timber Ridge Christian Church, and a truly noble Christian character.

For the past nineteen years, Bro. Johnson has been a helpless, suffering invalid, and her faithfulness to him and her pleasant demeanor through it all has often been the subject of comment. Funeral services were held at Timber Ridge, May 1, 1929, and the body laid to rest in the cemetery there.

A. W. ANDES.

BRINKLEY.

Javan Brinkley, son of Jason and Elizabeth Brinkley, was born September 17, 1855, and was called from labor to reward on April 13, 1929, at the age of 73 years, 6 months, and 27 days. On February 27, 1884, he was united in marriage to Ida V. Brinkley, and to this union were born five children. He leaves to mourn his going his wife, Mrs. Ida Brinkley; four sons—Albert S., Larry C., Roy, and Lyman Brinkley; one daughter, Mrs. D. C. Figg, and one brother, Mr. Thomas Brinkley.

Those who knew him best, loved him most. Surely a good man and neighbor, husband and father and faithful Church member has been called from us. Funeral services were conducted at Cypress Chapel Christian Church, where he was a member, by the writer, April 15, 1929, assisted by Dr. W. W. Staley, Rev. J. M. Roberts and Dr. Edward Kirbye. Interment was made in the Church cemetery. May the Lord comfort the broken-hearted.

R. E. BRITTLE.

BECKWITH.

On February 16, 1929, Bro. William Henderson Beckwith was freed by the hand of death from the cares and pains of this world, and, we believe, through faith in Jesus Christ, entered the eternal liberty and joy of heaven.

Bro. Beckwith was sixty-eight years old and was a deacon in New Elam Christian Church. His services to his Church and community bespoke the fact that he was a gentleman and Christian of the highest type. He was ever ready and willing in his quiet way to follow the pathway of righteous duty and service. He was ever loyal to Church, family and friends, and his Christian influence will be greatly missed in his community. He is survived by a wife and eight children who mourn their loss.

The funeral was conducted by the writer from New Elam Christian Church, with interment in the Church cemetery. May the bereaved family and friends find consolation in the fact that through faith in Jesus Christ he was a child of God and has gone ever to be with Him.

J. FULLER JOHNSON.

SMITH.

Mr. David Absolom Smith was born February 22, 1849, and departed this life May 7, 1929, making his age 80 years, 2 months, and 15 days. He was making

his home with Mr. C. F. Smith, one of his sons. He was married to Miss Emily Gordon, and to this union were born nine children, eight of whom survive, as follows: Messrs. J. D., J. A., C. F. Smith, Mrs. H. L. Farmington, Mrs. L. A. Wyrick, Mrs. D. T. Royle, Mrs. J. L. Andrews and Mrs. W. M. Andrews; fifty-one grandchildren, thirteen great-grandchildren, a number of relatives and a host of friends. He made his home in Guilford County all his life, in Hines Chapel community. He was a farmer by trade. He had been in declining health for several months.

"Uncle Ab," as he was familiarly known, professed faith in Christ when a young man, and united with Hines Chapel Church. He loved his Church and attended as long as he was able. He rejoiced in seeing people live and do right.

Mr. Smith was highly respected by his neighbors and friends. The large crowd that attended his funeral was an evidence of his esteem in the mind of the people. The floral offering was beautiful. Services were held from his home Church by the writer in his memory. May the Lord bless and comfort all the loved ones.

L. L. WYRICK.

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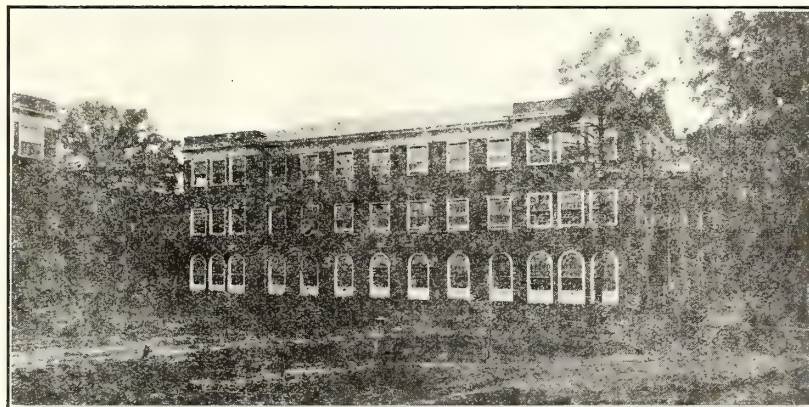
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MARRIAGES

FLEMING—STRADER.

Howard C. Fleming, of Walkertown, N. C., and Miss Clara Strader, of Belew Creek, were quietly and solemnly united in marriage at the home of the bride's father, Mr. J. W. Strader, Belew Creek Township, in Forsyth County, N. C., at 10 o'clock A. M., July 4th, in the presence of only a few relatives and friends, by the writer.

The bride is the third attractive daughter of Mr. and Mrs. J. W. Strader, a member of the Belew Creek Christian Church, and a faithful worker. She recently passed the North Carolina State Board of Nursing, having received her training at the City Memorial Hospital, Winston-Salem, N. C. The groom is prominent in the business world in Winston-Salem, and a young man of high character.

Previous to the ceremony, Ethelene

Strader rendered a beautiful solo in keeping with the occasion, accompanied at the piano by Thyra Strader, who also played Mendelssohn's "Wedding March." The couple were preceded to the altar by Miss Doris Strader, who served as maid of honor.

This young couple are very popular

among the younger class in this community. After the ceremony they left for a short bridal tour, after which they will make their home with Mrs. T. J. Preston, Belew Creek, N. C. Their many friends wish for them much joy and happiness.

G. C. CRUTCHFIELD.



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17 ¶ "From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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THE SUN'S OBSERVATORY

Mrs N T Farmer

BY REV. STANLEY C. HARRELL.

BAPTIST MISSIONS IN INDIA.—

There are now more self-supporting Baptist Churches in Burma than in any State in the American Union. They number 954 out of a total of 1,298 Churches on the field of the mission that Adoniram Judson founded. In the very interesting report of the survey committee on this historic mission, the most significant fact is the rapid advance of the Burman Christians toward complete independence. They gave, in the last year covered by the report, \$255,033 for Church extension in their own country and Haren preachers, worthy successors to Ko Tha Byu, are today at work in every part of Burma. The Burman Church membership is given as 103,346. Baptists have a complete educational system in Burma, from kindergarten to college, and most of this educational work has now become self-supporting. There are 900 women teachers in the Baptist schools besides many others in government schools who were trained in Baptist institutions.—*M. E. McIntosh, in the Christian Herald.*

VOICES AGAINST UNION.—

It is only to be expected that the gathering tide of sentiment and enthusiasm for the union of Christ's followers should meet with disfavor and opposition. The surprising fact is not that there is opposition, but that there is so well-nigh universal support and enthusiastic willingness. It is not that the Christian forces of our day are launching a mighty enterprise for creating union. It is that we are in this good day discovering how essentially we are one in Christ. We have long ago individually made the discovery that there are all around us individual Christians who have been separated from us by the divisive influence of denominational lines, but whom we find to be one with ourselves in reverence, loyalty, and love for the Christ. They, like we, have had their hearts overwhelmed by Christ's redeeming love; they, too, have pledged themselves to follow where the Christ is leading; and they, too, are seeking to live their lives in accordance with the Christ spirit. Individually, we have long loved and fellowshiped such Christians. Now we are finding that there are other denominational bodies which are but aggregations of individual Christians such as we have known, admired, and loved. Christendom is not seeking to foster a man-made union. It is seeking to eliminate man-made differences and divisions. There have been those who went so far as to claim that our differences and divisions might serve some useful purposes under the present scheme of things. But we have heard from no one who claims that our present denominational divisions are in accordance with the will, the purpose, and the spirit of the Christ.

RUSSIA CHANGES POLICY.—

The fact that the Soviet government has changed its policy can hardly be regarded as news any longer. Russian Communism has been engaged in a desperate struggle to destroy religion. The two arch-hatreds of those who have been directing government policies in Russia have been against capitalism and religion. Religion has been regarded as inseparably linked with a direct support of the capitalistic system. The Communists realized that the spirit of Christianity was unalterably opposed to the ruthless brutality by which the Soviet established and maintained its authority. The popular cry against Christianity found expression in the slogan, "Religion Is Opium." The government resorted to force to crush every manifestation of organized religion. But, as always has been the case, religion flourished under persecution. The new policy that has been announced recognizes the right of the individual to worship according to the dictates of conscience. It provides for the separation of Church and State. And it seeks to separate religion and all educational enterprises. There has been nothing in the official announcements which indicates any change of heart toward religion. It merely provides for a different form of attack against religion.

THE WORLD AN ECONOMIC UNIT.—

The expansion of business and industry is constantly tending to make of the world an economic unit. The time seems to be speedily approaching when we shall be forced to consider not only what effect certain policies will have upon the welfare of our own nation, but what effect they will have upon the entire world. At the present time, our knowledge of world conditions is vague and inaccurate. We hear a great deal about the difference between the wage scale of America and other countries, and of the varying standards of living conditions that prevail here and abroad. The lack of adequate knowledge was recently brought to the attention of the world when Henry Ford sought accurate information as to relative equality of wages in different countries. Mr. Ford is seeking to pay his employees in foreign countries wages which will place them upon the same economic basis enjoyed by the workers in his American plants. Mr. Ford asked the International Labor Office of the League of Nations to furnish him with the information which he desired. He wanted to know the real wages of England, France, Russia, and Germany, in order that he might pay his employees in the four countries named wages that would have the purchasing equivalent of those paid to his workers in United States plants. The International Labor Office was already making a study of relative wages, but such figures as Mr. Ford wanted were not available. And funds sufficient to make such a study were not at the dis-

posal of the labor office. It was estimated that at least \$25,000 would be necessary to finance such a project. Mr. Edward A. Filene, a Massachusetts merchant, realizing the value of such information, guaranteed the sum of \$25,000 to make the research possible.

THE CHURCH AND POLITICS.—

There has been recently considerable discussion as to whether the Church should seek to exert a direct influence in politics. The question is whether the organizations of the Church and the clergy should seek to influence legislation by lobbying; and whether the Church should seek directly to influence the selection of party candidates and to determine party platforms. Most of the discussion has centered around the point as to what is the legitimate function of the Church. There seems to be a majority opinion that the Church is entering upon dangerous grounds when it commits itself to partisan political alignments. It is a well-recognized fact that the Church is a potent factor in directing and shaping public opinion and public conscience. But there is a question as to whether or not it will defeat its own purpose when it enters the arena of politics.

There is also the question as to what may be done to the Church should it become a dominant and successful factor in political life. Granting that the Church may be successful in securing legislation that will be socially and morally beneficial to the masses, what effective means has the Church to safeguard its portals against the entrance of selfish and unscrupulous individuals who might seek to align themselves with the Church in order to profit by the political prestige of the Church. The Church owes its present influence and power as a social organization to the fact that in the past it has been actuated only by the desire to promote righteousness, morality, and justice. Men and women, not directly a part of the Church, have listened to the voice of the Church because they believed it to be an unselfish voice. Once the Church has been suspected of the taint of partisan politics, its voice will no longer challenge the respect and attention which has been accorded it in the past. It has happened within the past twelve months that ministers who were actuated solely by the love for righteousness and justice have had their utterances suspiciously watched by those who were seeking for an evidence of political bias and the furtherance of partisan political ambitions. There are those who see a glory in the fact that when Christ was reviled, He reviled not again. Such men and women would like to see the Church maintain its position of refusing to resort to the methods of those who are opposing its ideals and objectives, holding that it were better to suffer a temporary defeat than to relinquish its faith in spiritual powers.

NOTES-PERSONALS

From Reidsville, Rev. J. H. Dollar, the pastor, writes: "We had in our Sunday School an average attendance of 335 for May. Last Sunday we had present 408. We are trying to reach 425 for next Sunday." This is certainly exceedingly encouraging.

The annual Sunday School picnic of the First Christian Church, Richmond, Va., will be held at Buckroe Beach on Friday, June 28th. Other schools are participating, and our orchestra will render a concert during the afternoon. The train leaves from Main Street Station, on Chesapeake and Ohio Railroad, at 8:15 A. M.

Rev. M. F. Allen, pastor, Newport News, is very much interested in increasing the circulation of THE CHRISTIAN SUN in his Church. He has the Ladies' Aid Society at work on the matter, and they are canvassing the entire membership. Is this not an excellent plan? The Church in Newport News seems to be going forward and in a satisfactory manner.

It will be learned with appreciation and approval throughout the Church that President Alfred W. Hurst, of Palmer College, has accepted the call of the Elon College Church to become its pastor, succeeding Dr. W. S. Alexander, resigned, September 1st, this year. Bro. Hurst produced a profound impression by his baccalaureate sermon here at commencement. CHRISTIAN SUN readers will recall the note in this column in regard to his great message, and also the editorial account of the commencement, which made special reference to him and the occasion. Bro. Hurst is not only well equipped intellectually, but his experience is rooted and grounded in Christ, whom he makes central in his whole thought and life. This is the primary need of Christian education today. We rejoice that Elon has been able to secure as pastor this devoted preacher and devout scholar.

Mr. C. M. Cannon writes: "The Elon College faculty has begun to scatter for the summer. Many of them are going to universities for graduate and research work, as is their custom. President and Mrs. W. A. Harper and Dean and Mrs. A. L. Hook left today for Chicago, where President Harper and Dean Hook will engage in research work in college administration, religious education, and counseling in the University of Chicago. Mrs. Harper is to carry forward her duties in music in the American Conservatory of Music and will have as her special instructor Carleton Hackett, head of the voice department there. Other members of the faculty studying in Chicago this summer are Prof. S. A. Bennett, Prof. A. R. Van Cleave, Prof. Ross Ensminger, and Dr. Alfred W. Hurst, pastor-elect. At the University of North Carolina, Dr. W. M. Jay and Prof. T. E. White will be engaged in graduate work. At Duke University, Prof. T. E. Powell and Prof. M. W. Hook will study. At the University of Virginia, Prof. J. W. Barney and Lean Louise Savage will study. Dean C. James Velie is to be in Chicago, with the Chicago Musical College or in Northwestern University, Evanston, Ill. Prof. O. W. Johnson will return to Vanderbilt University again this summer to continue his studies there. Visits have recently been paid the college by Dr. J. A. Clarke, professor of Latin and German, and Dr. J. Allen Hunter, professor of French, and they have outlined their work for the positions that they take with the college this fall."

HOPEWELL, VA.

The special revival meetings at the Hopewell Christian Church closed on May 19th, after two weeks of splendid co-operation with the other denominations of the city. Good audiences listened to the Rev. T. N. Lowe, of Portsmouth, Va., as he brought simple gospel messages from God's word. Christians of all denominations reconsecrated their lives to a greater work for the Master. Many knelt at the altar, seeking salvation. Ten new members were added to the Church roll.

On Wednesday night, May 29th, by special invitation, our pastor, the Rev. J. W. Barrett, preached at the First Baptist Church to a good audience of the members of the two Churches. After the service he administered the ordinance of baptism by immersion to seven candidates.

We soon enter upon our second year of worship in our new Church building. God has richly blessed us in the year just closing, and we pray that the coming year may be used to His glory in the salvation of souls and a deeper consecration of the members of the Church. We covet an interest in your prayers to this end. R. H. W.

MISSIONARY RALLY.

The missionary rally of the Rockingham County, Va., District met at Bethlehem Church, June 12, 1929, at 10:30 A. M. The meeting was called to order by the president, Mrs. A. S. Turner. The societies represented were Bethlehem, 19; Mayland, 4; Bethel, 2; Antioch, 10; Linville, 4; Mt. Olivet, 2; New Hope, none; Concord, none.

Including our Mission Secretary, Dr. J. O. Atkinson, the following ministers were present: Rev. W. B. Fuller, Rev. Joe French, Rev. A. W. Andes, and Rev. B. J. Earp. A delegation from Winchester and other visitors were present. Mrs. B. R. Richards, of Winchester, gave a monolog, "Angelina's Opportunity." Dr. J. O. Atkinson delivered an address, "A Constraining Love."

The following committees were appointed: Resolutions—Miss Laura Henseley, Miss Ora Scott; nominating—Miss Ella Pickering, Miss Vertie Showalter, Miss Katherine Lohr.

The report of the resolutions committee is as follows: (I) Resolved, That we make these standards and try to attain them: (1) Be willing to sacrifice more time for the work in missions; (2) organize a society in every Church of the Rockingham District; (3) increase our financial goal. (II) That we express our appreciation to Dr. Atkinson and Rev. Joe French for their inspiring addresses, and to Mrs. Richards for such an appropriate monolog. (III) That a vote of thanks be given to the Bethlehem ladies for their splendid hospitality. (Signed) Annie Laurie Henseley, Ora Scott.

The report of the nominating committee is as follows: We, your committee on nominations, recommend that we retain our present officers for the coming year. (Signed) Ella Pickering, Vertie Showalter, Katherine Lohr.

It was voted that the reports be adopted. Rev. Joe French delivered an address. Mrs. R. C. Myers gave a talk on the "Work and the Workers in Japan." Mrs. A. W. Andes gave a talk on "Our Mountain Work and Workers." A duet, "Dear to the Heart of the Shepherds," was rendered by Miss Annie Laurie Henseley and Mrs. Charles Whitmore.

It was voted that the place of meeting of our next year's rally be left to the Woman's Mission Board. The missionary offering was \$15.25. A bountiful lunch was served by the Bethlehem society and friends, and the day was most agreeably and profitably spent. After benediction by Rev. W. B. Fuller, the rally, at 4:15 P. M., adjourned.

MRS. A. S. TURNER, *President*.
ADA E. COMBS, *Secretary*.

DENDRON, VA.

We are told that we are living in a "new age." Yes, the age of materialism! It is a time when the tide of change, of insidious and seductive error, of worldliness and spiritual declension is rising high and beating fearfully against the old foundations of vital faith and spirituality and a godly life. Many of the fundamental doctrines of God's blessed Word are being thrown to the winds by so-called "modern thought," and "new thought" and "new theology" brought in. The spirit of modern thought demands mental and moral freedom. The standard for this freedom is scientific. It has no belief in the supernatural. It reduces everything of a miraculous character in the Word of God down to a mere natural basis. It hangs the monkey on the same family tree with man. In short, the spirit of modern thought stands for the exaltation and deification of the natural man. My personal conviction is that there is grave danger in the rapid advancement of that type of religion which rests upon mere intellectualism, without an inspired and authoritative Bible, without a Divine Christ (the Second Person of the triune Godhead from all eternity), without the vicarious atonement. The modern critics forget that Christianity has in its Founder a supernatural and most glorious personality—Jesus Christ. He taught more truth concerning man and God and life and death than all the philosophers of the world have ever taught.

Christ Jesus, the Lord God, is the substance of predictions, promises, and ordinances of the most ancient times. We are expressly told that "Moses wrote of Him." The prophets, priests and kings of old were types of and emblems of our Lord in His mediatorial offices. Their many sacrifices and offerings prefigured the one great sacrifice which He made of Himself on the cross, by which He "put away sin" and "brought in everlasting righteousness." I am confident modern moral impotence and spiritual barrenness is due to an improper perception of the fact, personality and meaning of Jesus Christ, our only hope of eternal life. No greater guilt rests upon us than the guilt of refusing to fully understand the matchless life and supreme purpose of the Man of Galilee.

The Second Person of the Blessed Trinity was sent into the world to interpret God, the Creator and Upholder of the Universe, to the world. Our Blessed Redeemer came to make plain to all men that our Heavenly Father's fathomless love encompasses us like the atmosphere, and that sacrifice was the prevailing method of manifestation of the love of our Heavenly Father to the world. "God so loved the world that He gave His only begotten Son" to His creatures—to sinners—that they might not eternally perish by His justice. How unparalleled! how inexpressible is this love! It is only by one name we are saved, in one fountain our sins are to be cleansed. Christ is that sacred name. His precious blood is the fountain.

The soul of man can never know genuine happiness until it is brought into loving harmony with Christ, the Rock of Ages, the Redeemer, the imparter of pardon, peace and strength. He can soothe thy sorrows, blot out thy transgressions and make straight paths for thy feet. He alone can satisfy the hunger of the soul. He is the solution of all our political problems, the deliverer from all our social wrongs, the Saviour from all our personal sins and sorrows. Jesus Christ is our only hope in life and death; the only escape from sin and darkness and hell. Give our Lord His perfect way and sway in you, and you will find yourself living in a new environment.

We must re-enthroned Jesus Christ. We must restore to Him the halo of His Deity. He is the King of kings and Lord of lords.

E. B. WHITE, *Pastor*.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

A QUEST FOR THE BEST.

"The kingdom of heaven is like unto a man that is a merchantman, seeking goodly pearls, and having found one pearl of great price, he went and sold all that he had and bought it."
Matt. 13:45-46.

Human nature remains the same throughout all ages. So sure am I of this fact that when I learn what God said to men and women during the days of Christ's ministry on the earth, I know what He has to say to this generation. As one reads those ancient passages, the years slip by into nothingness and the persons of long ago become the people of today. The unchangeable message of Christ is, therefore, designed for an unchangeable human race. Just as God spoke in the long ago through the parables of the Master, so He speaks in the same diadactic fashion to you and to me. Our Heavenly Father has and always will be interested in seeing men and women obtain the best in life. He has filled the world with good things, better things and best things. In the parable of the Pearl of great price, He has set forth a way which, if diligently followed, will enable His children to secure the best. After carefully reading this wonderful little story, one truly realizes that he must go "in quest for the best." He must seek the best. He must obtain the best.

1. The kingdom of heaven is like a man seeking goodly pearls.

When Jesus referred to the kingdom of heaven, He was thinking of the best in life that was obtainable. He saw a universe filled with happiness, love and good will, wherein every man loved God and his neighbor as himself. He saw in practice the Golden Rule, which was the center of his entire ministry and the heart of his teachings. The kingdom of heaven was the best. To obtain entrance into the citizenship of that kingdom was for a man, woman or child to go in quest for the best. Jesus illustrated this quest for the best by relating an incident that perhaps had been an actual experience in His boyhood days. He, no doubt, remembered having seen tradesmen come through the little city of Nazareth with costly goods to display to the local constituency. He remembered how eagerly some of the people awaited the coming of these peddlers. Now, there was a certain man in His mind that sought to buy goodly pearls. It is not evident that this man was in search of these pearls for commercial purposes, for he was a local resident, and simply wanted the best in jewels, because he had a passion and love for things beautiful. He always sought the best. Now, to our mind, diamonds are more costly and in greater demand than pearls; but not so in the day of Jesus. It is said that Cleopatra had in her possession two pearls of great value—each one valued at \$400,000. These jewels were, no doubt, the admiration of all the people, for they were the best pearls known. And there was a certain man in those days who sought the best. He greatly desired such jewels as then adorned the costly garments of the lovely queen. But for a citizen to seek queenly jewels was impossible; nevertheless, this man never failed to remain in quest for the best. Throughout his search for the best, he remained very patient and continued to seek diligently; and, to his great amazement, he was rewarded one day. Commentators tell us that by chance, a man traveling from Persia to India came through the city in which this man lived and displayed a jewel that far surpassed anything this pearl-seeker had ever beheld. It was the best

—the pearl of great price. Indeed, everything worth while comes to those who diligently seek. Jesus said unto them, "Seek and ye shall find." And now the man in the story has found the jewel for which he has long sought. If one continues to seek the best things in life, some day he will find. But he must seek, seek, and seek, for good fortune does not come to those whose fingers are idle.

One of the best quests of life is an education. Its value cannot be estimated in terms of money. And yet the recent statistics compiled by Dr. C. G. Glenn, superintendent of schools of Birmingham, Ala., reveal the money value of an education. From over 7,000 reports he shows that the untrained men, with only an elementary education, goes to work at the age of fourteen. He reaches a maximum income at forty-five, thus earning, on the average, less than \$1,700 per year. His total earnings from fourteen to sixty are about \$64,000. The high school graduate goes to work at eighteen (four years later), and passes the maximum of \$2,800 at fifty years of age. His earnings from eighteen to sixty total \$88,000, or just \$24,000 more than the amount earned by the elementary-trained man. This indicates that each of the four years spent in high school is worth to him in cash about \$6,000. The college graduate goes to work at the age of twenty-two, and by the time he is thirty-one his income equals that of the high school graduate at forty. His income continues to steadily rise. His total earnings from twenty-two to sixty are approximately \$144,000. In other words, the \$56,000 earned by him above the high school graduate figure represents the cash value of a college education, or \$14,000 per year for each year spent in college. And so from a financial point of view, if for no other, it pays to go in quest for the best in education. Go to college.

But there are far more important reasons for the youth of today going to college next fall than that of making money. A well-chosen institution of higher learning imparts the best mental training and develops the character of each individual student, which becomes a most valuable possession. Good character enables him to become an asset to humanity, through the service he learns to render. For no matter what a man's work, he can do it better if he is well informed. Education is the best sort of equipment for efficient service. As a stenographer, one will do better work and have better chances of advancement if familiar with history, literature, the best in art, science and philosophy. As a professional man, either lawyer, doctor, teacher or preacher, your reputation will largely depend upon your general education, rather than your knowledge as a narrow-minded specialist. The best education makes for culture and makes an intellectual background. It means accumulated force behind each stroke. The best in education means that you are capable yourself, but that you know how to absorb and use the capabilities of other persons. You will attain perspective, increased personality and stronger influence because you seek the best in education. Seek the best and you will be kept from settling down to become, as Dr. Frank Crane says, a mere cog in the wheel, a little specialized piece of machinery to do a certain work. You will become somebody, and not just anybody. Many a man has risen high in the business world, only to be humiliated because he failed to seek the best in education, which alone enables men to be on equality with well-informed people.

I know of no man or woman who has neglected to seek the best in education, who does not bitterly regret it later on in life. No living person ever becomes sorry that he or she went in quest for the best in education. There never was a time when it was so true that knowledge means power, and the value of this thought is that every person who reads may have knowledge and power combined. But he must, like the merchantman, seek—seek, seek always the best. The gates of education are unlocked, her doors unlatched, and her road is as free as the State highway. The only things that prevent persons from seeking the best in education are laziness, self-indulgence, weakness and procrastination.

2. "And having found one pearl of great price, he went and sold all that he had and bought it."

It is a great day when one discovers a reward for his efforts. He, like the ancient Archimedes, desires to exclaim, "Eureka! I have found it." He is like the man in the parable who, when he found the pearl of great price, went and sold all that he had and bought it. To him, the opportunity had come. He must not let it pass, for before him lay a chance to obtain the best in jewels. And for it he must pay the price. He sells all he has. Perhaps disposes of his house and lands in order to take advantage of this one great opportunity. Often an opportunity is a gift, as the word implies; but it must be improved, it must be accepted. The fertility of a field is a gift, but the gift must be obtained by the owner's labors. A noble book is a gift. It is an opportunity; but it must be read and studied before the contents become valuable for information and experience. Before we can make the book ours, we must sell other books of less value; and remember that, as Ruskin said, "If I read this book, I cannot read that book." If I give my life to common-place things, I cannot give it to things high. If I seek cheap pearls, I cannot at the same time be in search of goodly pearls. So there comes a time, says Tennyson, in "Guinevere" ("Idylls of the King"), when we should love the highest and best in life.

"It was my duty to have loved the highest;

It surely was my pleasure had I seen;

It would have been my profit had I known—

We needs must love the highest when we see it."

For the best, one must pay the price of sacrifice. He must go and sell all he has and buy it. We remember that the disciples left all and followed eagerly. Paul yielded, without regret, his pride of Pharisaic birth and learning; "But what things were gain to me, said he, these I counted loss for Christ." Augustine parted gladly with his sins, and said, "What I feared to part with became a joy to surrender. Thou didst cast forth my sins, and in their place didst enter in Thyself, sweeter than all pleasure."

A friend of mine told me of a man who was driving alone into a western city during the nighttime. He was a bit uncertain about the road, and, perchance, asked a young man who was walking along the highway, about 3:30 A. M., the direction. He was informed, and told that the distance was about sixty miles to the city limits. Whereupon, the driver and owner of the car asked the young man if he were going that way, and thereupon offered him a ride. The fine-looking young fellow replied that he appreciated the offer to ride, but stated that he was practicing the art of walking all night in order that he be able to stay awake for forty-eight hours. In a few weeks after that incident, Charles Lindberg flew to Paris. He had paid the price by the sacrifice of many sleepless nights as he walked along the highways, stretching his eyelids and fighting all inclinations to sleep. All these men found pearls of great price—disciples, Paul, Augustine, Lindberg. They were willing to obtain them by making great sacrifices.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

VALLEY S. S. & C. E. CONVENTION.

This body met in annual session with Newport Church, Page County, Va., Thursday A. M., June 13th. Roy A. Larrick, Winchester, Va., is president, and this means that a splendid program had been prepared and that the sessions assembled and were called to order promptly and on time. Rev. A. W. Andes conducted the opening devotionals; Bro. T. Z. Alger welcomed the body, and Miss Anna A. Seabright appropriately responded.

A large audience—almost a full house—was present for the opening exercises, and the attendance of delegates and visitors was good throughout. Mrs. R. C. Myers made the report and read a timely paper as the cradle roll secretary of the Convention. Rev. W. B. Fuller, Linville, having been elected for the purpose a year ago, delivered the annual address.

J. O. Atkinson, Mission Secretary, delivered an address just before noon of the first day on "Missions and the Sunday School." What a bountiful lunch was spread on a long, wide table on the lawn, and Virginia hospitality, with its abundance and variety, greeted the eye and gladdened the heart of the happy assembly.

In the afternoon, Rev. B. J. Earp led the devotionals, and Mrs. K. H. Sale presented the report on the organized class. Then followed an appropriate and lovely Christian Endeavor program, many of the young Endeavorers taking part. Christian Endeavor is a live topic and organization in this body, and was well represented. Rev. Joe French led the Convention to think seriously on "Leadership Training" in a well-prepared address on that important topic.

One of the features of the Convention was an address by Rev. F. C. Lester, chairman of the Board of Religious Education, on the great need for Christian education in every Church and community, and how his board was trying to supply that need.

At the night session, Rev. R. L. Williamson, Winchester, Va., preached a helpful and edifying sermon on "The Life More Abundant."

Friday morning, Rev. Joe French opened the Convention with a solemn and reverential devotional service, and Miss Pattie Coghill, secretary of the Board of Religious Education, spoke, to the delight of all, about the growing need for more Bible study on the part of the young people.

Miss Verdie Showalter, secretary of missions for the Convention, presented the report on missions, showing that nineteen out of twenty-six schools of the Convention took the monthly offering for missions, and urged that all schools take the offering and teach missions in the Sunday School.

J. O. Atkinson, Mission Secretary, undertook to explain to the Convention the difference between "Missions in the Sunday School and the Sunday School in Missions," urging superintendents, teachers, pastors and leaders to put their Sunday School in missions.

In the closing session of the Convention, Friday P. M., all committees reported that, on nominations, recommending the same officers as this year be elected for next year; that on place of meeting recommending Linville Church as place of the next annual meeting. Rev. R. A. Whitten, representing Elon College, made the final address of the day and delighted the audience with the timeliness and appropriateness of his remarks.

The officers of the Convention are, besides President Larrick, J. E. Foster, vice-president; R. Roy Hosaflook, secretary; R. C. Deavers, treasurer—all capable, competent, efficient. The Convention voted \$100 to the Board of Religious Education, and two offerings for missions, amounting to \$19.65.

The Convention was royally entertained, and the hospitality of the Newport people was unbounded. J. O. A.

ENFORCEMENT COMMISSION BEGINS TASK.

The whole country applauds, or should applaud, the President of the United States for naming a commission of eminent, impartial and well-qualified statesmen to make a thorough study of and report on law enforcement, especially that part of the law that pertains to national prohibition. National prohibition is the declared law of the land. This being so, it behooves law-abiding citizens everywhere to co-operate in its enforcement. One of the strange phenomena of our time is that there is a large contingency of newspapers, the city dailies in particular, that lose no opportunity to flaunt the law, to cast aspersions upon the eighteenth amendment and the Volstead act, and use their news and editorial columns in behalf of lawless wet propaganda. We are astounded at the attitude many of these dailies and the wet press generally take toward a law which has been enacted and is on the statute books and reinforced by repeated vote and affirmation of the American people. These papers, many of them, hold up the law to ridicule and seem to seek every opportunity of pointing out with pride and pleasure every breach of the law and every effort on the part of the lawless and the bootlegger to make the law of non-effect. So far as we know, no other law or amendment to our Constitution is held up to such ridicule and to such treatment, and is treated with such injustice and open rebellion as is national prohibition. The amendment to the Constitution and the law are there, and they are there by the most nearly unanimous vote and decision of the American people that was ever given to any amendment or act. Why not give this law an opportunity, and fall in behind it and do everything to give it a fair trial? This we would do but for the wet propagandists who, in defiance of the law, want to profit by the weakness and the

appetite of mankind, and thus help to debauch and tear down the moral standards of the people rather than to defend and elevate them.

On May 28th, President Hoover called the National Commission to the White House and delivered a charge as he sent them forth upon the great task before them. The President's brief address in charging the commission was as follows:

"I propose no extensive address in inducting this commission formally into its duties. Its members have large understanding and long service in the field whose problems it is assembled to study and consider. I have already expressed my views publicly upon its purpose and its necessity.

"The American people are deeply concerned over the alarming disobedience of law, the abuses in law enforcement and the growth of organized crime, which has spread in every field of evil-doing and in every part of our country.

"A nation does not fail from its growth of wealth or power. But no nation can for long survive the failure of its citizens to respect and obey the laws which they themselves make. Nor can it survive a decadence of the moral and spiritual concepts that are the basis of respect for law, nor from neglect to organize itself to defeat crime and the corruption that flows from it. Nor is this a problem confined to the enforcement and obedience of one law, or the laws of the Federal or State governments separately. The problem is partly the attitude toward all law.

"It is my hope that the commission shall secure an accurate determination of fact and cause, following them with constructive, courageous conclusions which will bring public understanding and command public support of its solutions. The general public approval of the necessity for the creation of this commission and the extraordinary universality of approval of its membership are in themselves evidences of the responsibility that lies upon you and of the great public concern in your task and of the hope that you may succeed.

"I do pray for the success of your endeavors, for by such success you will have performed one of the greatest services to our generation."

J. O. A.

THE COUNTRY CHURCH.

This country was settled mainly by people on farms. To clear a place in the forest, build a log house near a spring, and start a little home was the way this great nation began. To till the few acres thus cleared, to raise a few cows and horses, occupied the thought and energy of men and women who laid the foundation for what we now enjoy. The little Church sprang up in the little country neighborhoods that clung close together for protection and social life. It was simple and hard, but it had faith and was willing to work. The little Church was the center of the community—the meeting-house, as it was called; the place where they worshiped in sincerity and in truth. Formality was as absent from the Church as it was from their homes. Simplicity, sincerity, and solemnity marked the house of prayer. The preaching was plain, biblical, heart-searching, and produced results. Religion was more of the heart than of the head. In the home the parlor was unknown, but the home had a welcome that rivaled modern farms. The farms were small, the neighborhood was compact, neighbors were close, and the Church was dear to their hearts.

Modern civilization has changed conditions and raised new questions in rural life. Towns and cities have grown up and attracted people away from the country into these centers of population and new problems. Men and corporations have come in possession of large tracts of land, placed tenants on them, and made the cultivation of the soil a money venture. This has interrupt-

ed the natural and normal development of the country. Agriculture and rural life were never intended as a money-making enterprise. Big farms separate farmers; little farms hold them together in small neighborhoods. The tenant system removes those personal contacts that make neighbors and build good country Churches. What this nation needs is small farms, cultivated by the owners, who try to build farms and homes and country Churches. Nothing is sweeter and richer than a neighborhood of small farms, cultivated by the owners, and worshipping God in the country Church on Sunday. The fact is that many of the city Churches get their best members from the country Churches. Such a community can stand the strain of a panic or the danger of worldliness better than the richest and most cultured city.

The old-fashioned country Church was the most spiritual center this country has ever known, and it contains the elements of faith and strength at the present time that nourish the great religious centers. When the richest and most cultured people of the cities want to have the best time, they go to the country. W. W. S.

AN INSPIRING CONFESSION.

For many years I have been an ardent admirer of that brilliant but erratic leader of youth, Stanley High. Recently, in a great men's meeting, my admiration was deepened. And thereby hangs a tale.

Some three years ago, Stanley High began a journey around the world. He planned to visit mission fields in all lands and at first hand know the facts relative to missions and the non-Christian religions.

He had, however, come to a very definite conclusion, and his facts he felt sure would support his conclusion. He was convinced no religion could meet the needs of mankind alone; that what is needed is a synthetic religion, taking the best out of each and compounding religion, universally meeting the needs of the human heart.

So sure was Stanley High of the certainty of his conclusion that he signed a contract with a leading American magazine to write for it upon his return a series of articles on "The Synthetic Religion." The fee was ample to care for all expenses of the trip, and then some.

Upon his return, the contract was broken and the articles not written. The world traveler paid his own bills. Stanley High thereupon became the editor of the *Christian Herald*, that major bulwark of the Christian faith in the field of religious journalism.

Speaking before the great men's meeting to which I have referred, Editor High made a great confession. He said, "I started around the world to prove my matured conviction that what the world needed was a synthetic religion. I have changed my mind. There is but one hope for mankind, the message of the gospel of Jesus Christ. For it I stand."

His confession was elective, inspiring, prophetic because Stanley High is one of the great minds of our day. W. A. H.

A JUDGE SPEAKS HIS MIND.

A few weeks ago one of Chicago's most noted gangsters and gamblers went to Philadelphia "on business for his brotherhood of thugs, assassins and outlaws." Al. Capone is his name; he who had many crimes to his credit and who had boasted that he never had been punished. He was very prominent in business and social circles in Chicago, and the officers there had never been able to get him convicted. He had not been many hours in Philadelphia, however, before he, with his chief lieutenant and bodyguard in bootlegging,

had been arrested on a minor charge of carrying a deadly weapon. Hailed before the court in the Quaker City, the judge, in passing sentence, is reported to have said: "Authorities in some cities, including the District of Columbia, are afraid of you. But Philadelphia is not afraid of you, Mr. Al. Capone, and I am not afraid of you. I do not know your companion, but I take it he is quite in your class. I order you both held in \$35,000 bail for court. My only regret is that you are not before me on charges which would justify me ridding the United States of you both forever." They were both then sent to jail for one year—the maximum punishment for the crime of which they were accused.

With Al. Capone spending a year behind the prison bars in Philadelphia, and Mr. Sinclair, the millionaire oil magnate, serving sentence in the District of Columbia prison, the country breathes a little more freely in the thought that neither money nor social prestige and power can defy the law and get by with it continuously. Money is powerful and social prestige has might, but when some of our courts get hold of the offending, the high and the low are treated alike. For which we should take courage and thank God. J. O. A.

SOB BROTHERS.

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A sure method of dodging any serious problem these days is solemnly to remark that it is very complicated. By shrugging one's shoulders and referring to the many-sidedness of the question, it is easy to pass the buck. A problem may be complicated, but some one must face it for all that. This applies in a peculiar sense to the issue of law enforcement. The overwhelming majority of those who read these words, and of people in general, cannot establish an alibi because the criminologists have failed as yet to dig out all the roots of crime. Complicated as crime is, there is nothing especially intricate or involved in the simple fact that your duty and ours is to uphold the law.

Nor is this any empty generality. We are talking about a very specific thing, namely: the prevailing mushy-headedness and spinelessness, but not necessarily of the female portion of the population. Frankly, the country suffers from too many sob brothers; it has too many softies. A number of weeks have elapsed since President Hoover made his incisive address on law enforcement before the Associated Press, but his ringing words must long remain an inspiration to those who are not too flabby to meet the crisis. For the moment we confine our remarks to one sentence in the President's speech: "The sympathetic mind of the American people in its overconcern about those who are in difficulties has swung too far from the family of the murdered to the family of the murderer."

One way to stop crime is to stop hampering the police in the pursuit of duty. This is not the only step to be taken, but it is the first one. The President spoke of how the pendulum has swung in favor of the prisoner and far away from the protection of society. "Every student of law-enforcement machinery knows full well that its procedure unduly favors the criminal." It is heartening to decent men to have the President say these words. Crime will continue to increase until justice becomes more swift and sure. The first step to make it so is to give the police a real chance to batter down the enemies of society.

In saying this we hold no special brief for the police. No doubt, many brutal and untruthful men find their way into police forces; a little authority puffs up small men and leads them into

excess. But, after all, they are the sole protection that lies between society and its foes. You may not like the looks or roughness of the log-cabin wall, but if it is all that lies between you and ravening wolves or hostile Indians, how foolish to break down its timbers! You may not like the complexion of your health officer, but until you find a better do not hamper him in fighting bubonic plague or yellow fever.

The police themselves are shot down in cold blood by criminals time and again, and we hear no loud protests from the sob brothers. When policemen are killed in cold blood by bandits, how many high-priced criminal lawyers express the fervent hope that the district attorney will be able to convict? Criminals daily employ smoke-screens, machine guns and other instruments of warfare without causing any particular comment. But if a policeman in a rare instance shoots, except in cases of actual self-defense where he must shoot it out or die, he is loudly condemned. Bandits and bootleggers refuse to stop when challenged, use smoke-screens, drive at excessive speeds and defy the law at every point. Yet if one is shot in the attempt to apprehend him, a great outcry is heard.

Anything like real vigor or astuteness on the part of the police seems to be regarded as "unfair" by the mushy-headed or selfish elements of the population. There is even objection at times to the use of plainclothes traffic police. This is said to be "unfair." Just what adjective should be applied to a motorist who through recklessness kills another motorist or pedestrian seems to interest no one. But, coming back to the criminal aspects of the subject, there is constant criticism of the use of "under cover" methods by police and enforcement officers, although the most underhanded efforts of authorities to apprehend criminals cannot possibly equal the clandestine and underground methods of the offenders themselves.

The President suggests that officers of the law should be invested with some of the romance and glamour which now go to the criminal. We think those who take a sentimental attitude toward the criminal are themselves close to degeneracy. Perhaps your bank bandit or rum runner did not get enough Grade A milk when he was a baby. Very well, let's try to furnish the present generation of babies with good milk. But as for the criminal, he is nothing but a dose of bubonic plague or yellow fever, and needs to be held at bay just as the health officer seeks to curb the plague.

Every citizen, the President insists, has a personal duty in law enforcement. He does not do enough when he hires a policeman to enforce the law for him. But we think the situation is worse than mere inactivity. The citizen hires a policeman and then complains if the officer shows any energy. No society has the saving cement of self-preservation if its members are milksops. We need some of the iron of our forefathers. If we can produce it again, the foundations of our institutions will be found to be sound. But if we remain chronically afraid of a little firmness we might as well count the days before self-government feebly gives way to some form of absolutism.

Bro. J. T. Cross has discovered at the home of his sister, Mrs. N. C. Rountree, Gates, N. C., a copy of THE CHRISTIAN SUN dated September 5, 1879. It is possible that in the homes of readers of THE SUN there are many old copies of the paper. The Elon College library had a complete file of THE CHRISTIAN SUN, but it was burned in the fire of 1923. If friends who have these copies would be willing to send them to THE CHRISTIAN SUN, or to the Elon College library, they would be preserved. These old papers are priceless history of the Christian Church, and, if possible, they should be preserved.

CONTRIBUTIONS

SUFFOLK LETTER.

I delivered an address before the students of Elon College in 1896 in which I said: "I favor good roads and good schools; and, if I had my choice, I would have good roads before good schools." I had seen the good roads in northern Italy, the finest I have ever seen—a good road for vehicles and a narrow side road for bicycles. That sight so impressed me that I have never forgotten it. The reason I gave for preferring good roads before good schools was that, seeing the world and coming in contact with people is a large part of all education. Good roads open the door of opportunity to all ages and all conditions. Moreover, good roads will produce good schools. The schools in this country have improved more rapidly since the construction of good roads. Schools open the door for improvement to the young; good roads open the door to the old as well as the young. They work together as all good agencies do. Railroads co-operate, manufacturers co-operate, Churches co-operate. The consolidated school is the product of good roads. In countries where there are no roads, the people have almost no contact with one another, little sympathy for each other, practically no business, no increase in wealth, no progress, no real civilization, only the most primitive conditions. Nothing has so developed the United States as the railroads; and the Seaboard Air Line, running from Portsmouth, Va., to Raleigh, N. C., is the oldest railroad in the world that reached a hundred miles in length. It would be impossible to supply the cities on the Atlantic coast with coal without railroad freight trains. The Pullman cars are finer than coal cars, but the coal cars do more for mankind. The big folks in the world shine more, but the working people of the world do more for the world.

Good roads came just at the right time for automobiles that could not serve mankind on bad roads. "The 'straight and narrow way'" may have suggested good roads. It seems providential that good roads and automobiles should have come on together.

Good Churches are more important than good roads and good schools; and Churches have not kept pace with roads and schools. The Church made the civilization that builds the good roads and good schools, and the abuse of these two great agencies for progress may turn the tide backward in time to come if they are not used for the support and progress of the Church. Education that puts what is called learning before the Bible and religion, and good roads that carry people away from the Church instead of to the Church could wreck civilization. All wrong is the abuse of good!

W. W. STALEY.

ELON LETTER.

PRESIDENT'S REPORT.

May, 1929.

When this commencement has closed, I will have rounded out twenty-four years of service at Elon—six as professor and eighteen as president. Only one college president in the State has served more years than I have—President Few, of Duke—and his administration has been without financial worries. For eighteen years every session at Elon has been marked by feverish efforts to raise money, and the major task is yet before us. When this major task is performed, all will be quiet and orderly along our financial "Potomac."

In 1911, when I met for the first time with our faculty, as president, in the enthusiasm of youth and the assurance of inexperience, I outlined three objectives for the new administration. They were:

1. An adequate physical plant for the college. We have it.
2. Membership in the Southern Association of Colleges and Secondary Schools. We have achieved it.
3. An endowment of \$1,000,000 and all indebtedness paid. This is the major task, to which reference has already been made. The raising of \$1,000,000 in money, which is contemplated, will achieve this objective, too.

During these eighteen years, the college has grown in public esteem as well as in academic prestige. We have now a national reputation for our sensing of the duty of the denominational college to give primary emphasis to religious education, with Christian character as its goal, and for our provision for it in the Christian Education Building, which graces our campus. I think I may truthfully say that the college internally, as an educational institution, has undergone growth and development commensurate with its achievement in the three objectives originally outlined for the present administration.

Financial Campaign.

I recommend that the financial campaign for one million dollars to pay off the bonded indebtedness assumed by the Southern Christian Convention and add \$600,000 to the permanent funds of the college be undertaken jointly in January, 1930, and that you appoint a committee of five, with the Convention President as a member ex-officio, to have general oversight of its set-up and conduct. This committee should have full authority to add to its membership and to manage the campaign.

The General Education Board has, since your February session, sent a visiting committee to the college. We have no decision from them as yet, though we are hopeful that they will join us in the endowment feature of our campaign. They have retired, however, from the college endowment field as a policy, and their assistance to us would come as a special concession—a fact which we would all the more appreciate.

The Carnegie Corporation has also been approached with the request that assistance be granted us in our campaign. Whatever it gives, however, will be with special reference to the library.

The Atlanta Theological Seminary.

Shortly after your February meeting, President Keller, of the Atlanta Theological Seminary; Dr. F. P. Ensminger, Dr. Luman H. Royce, and Dr. J. Edward Kirby came to the college, and we frankly faced all the issues involved in the removal of the seminary to Elon.

After full discussion, I withdrew from the conference, and these Congregational leaders drew up the following basis of agreement, which I promised to submit to you for approval at this session.

Basis of Agreement Between Elon College and Atlanta Theological Seminary:

"The Atlanta Theological Seminary votes to establish itself at Elon College as the Atlanta Theological Seminary Foundation, under the control of its board of trustees and executive committee.

"This foundation shall employ professors (with the approval of the faculty committee and trustees of Elon College), whose work will be integrated with the curriculum of the School of

Christian Education of Elon College. Additional professors and courses may be added as funds and endowments are secured, and when courses meet the requirements of a graduate school, Elon College agrees to co-operate toward this end. The ultimate aim is the development of a graduate school by the increase of the theological curriculum and the building of an adequate endowment, and to this aim both institutions are pledged.

"Elon College shall agree to furnish class-rooms and offices in its Christian Education Building to the Atlanta Theological Seminary Foundation professors and officers without cost, and to co-operate in every way in making its work efficient.

"The foundation shall not confer degrees until it has met the academic requirements of a graduate school. All students shall be enrolled according to the standards operative in Elon College and the A. B. degree will be granted to all ministerial students who meet academic requirements."

It became evident, however, just before the Congregational brethren took their departure that President Keller was quite lukewarm on the proposition.

In March, President Keller came to Elon to see me again. Dr. Ensminger was also present. They drew up a document for me to sign, setting forth that it was advantageous for the seminary to locate at Vanderbilt as a foundation, overtures having been made to them for that purpose. I had no authority to sign such a paper, and declined.

The seminary, however, goes to Vanderbilt as a foundation, using the basis originally drawn up by the Congregational leaders, for its location here as a foundation.

I have felt that you should know the full facts of the situation. I am convinced that it would have been a great mistake to allow the Atlanta Theological Seminary to come to Elon as a degree-conferring institution, when as a matter of fact it is only a Christian training school. It should be said also that the overtures to locate here came from the seminary, and not from Elon.

All that has been done has been in fine Christian spirit, and I feel confident we have the respect and good will of the Congregational friends, and that their co-operation with Elon as an undergraduate college will be genuine and sincere.

Special Items.

Our thanks are due Trustee P. J. Carlton for donating to the college the Barney property adjoining the president's home. This property is valued at \$6,000. I suggest that it be added to the endowment fund and that the rent from it be credited to the endowment income.

I recommend that the committee on social clubs of the faculty be authorized to proceed to institute a chapter of Pi Gamma Mu here. This is the national social science honor fraternity now in American colleges and universities.

I recommend that a committee be appointed to prepare resolutions on the death of Mrs. P. H. Fleming, who has passed to her reward since your February session.

I request Dr. W. H. Boone to outline his proposed plan of scholarship aid to worthy students. It appeals to me as an excellent plan.

Report of Officers and Departments.

The full reports of the administrative committee, of the librarian, of the secretary of the faculty, of the deans, of the registrar, of the business manager, and of the several departments of the college make it unnecessary that I report to you further.

May 28th.

W. A. HARPER,
President.

Some people spend so much time and energy in condemning evil that they have no time or energy left for the business of overcoming it with good.

THE PLACE OF CHRISTIAN EDUCATION.

BY HON. C. C. HOWELL.

(The alumni address delivered at Elon College, May 27th, by Hon. C. C. Howell, attorney, Jacksonville, Fla.)

You have been told that I come from Florida—that land that lies in the summer sun today as long ago at the beginning of its romantic history it lay at the heart of the hopes and dreams of the Spanish conquistadores. Had some power given me the gift to take something of the golden glow of its sunlit days, of the silver sheen of its moonlit nights, odorous with the dreaming fragrance that sleeps at the hearts of its white magnolias and in the pearly petals of its orange blossoms; could I have caught something of the alluring beauty of its dimple-bosomed lakes, its deep, quiet-rolling rivers, its gushing, laughing, silvery springs, its broad beaches caressed by the eager, dancing waves that renew again and again their wooing of its curving shores, or the stately majesty of its moss-draped oaks and murmuring pines that march solemnly and eternally down from the interior highlands across the dim defiles of its mysterious swamps to the places where the pleasant land halts in awe at the grandeur of the rolling Gulf and the tossing Atlantic; could I have captured and kept something of the beauty and magic and wonder and delight of this land that seems hallowed by a charm from the skies—I would have brewed it in the alembic of a devoted son's adoration for a noble mother, and tonight I would have anointed the feet of alma mater with precious spikenard. But a man's reach has exceeded his grasp again, and in the place of perfumed ointment I bring only rosemary, for remembrance, and pansies for thoughts—remembrance of the debt of gratitude and love that you and I owe to Elon, and thoughts of the beacon rays of truth and light and life and freedom that she today throws across the tossing waters of spiritual unrest and indecision, through the swirling storm of materialism that beats and rages in the stricken night against the Light of the world that is typified by the light that is here set upon this hill.

And so, if it so be that you and I may somewhat tune our thoughts together at this hour, let us think for a while of that idealism—yes, of that "practical" idealism, if you will—that now seems committed wholly to the trust of Elon and the other few institutions of learning like her which still believe and teach and know that man still does not live by the bread of materialism alone.

I have not journeyed here to "view with alarm," nor to prefer any indictment, nor to file charges or accusations. But as a humble but free citizen of the domain of liberty that has been opened to her sons and daughters by the truth that is taught at Elon, as an heir to the patrimony of high ideals and worthy ambitions and laudable aspirations that she has transmitted to us, I do follow, in the best of my own way, that call and leadership of those stable souls of this generation who steadily decline, and, if the necessity arise, stanchly refuse, to be shaken loose from the essentials of life by any of the marvelous, materialistic achievements of these stupendous days in which we are living. It still remains that life is more than raiment, and that the abundance of a man's life consists not in the things which he possesses.

Grateful beyond all expression, and awed beyond the ability of any expression, are all right-thinking men and women at the wonders and marvels of these latter years that have been unfolded before our astonished eyes by the researches and investigations that have been made, and by the results that have been reached in mechanics and science, in medicine and sociology, by the biologist and by the scholars of psychology. But these right-thinking men and women, to whom without

pretence of self-importance you and I may, I think, assume that we belong, do not and will not believe with some of these student investigators that they have unlocked all the storehouses of knowledge nor drunk from all the Pierian springs of wisdom. We believe that there are frontiers of fact across which they have not trod; we believe that there are domains of truth and knowledge and power whose language even is wholly unknown to him who stakes his soul as well as his life upon the ultimateness of materialism and behaviorism; and we know that in our inmost being there is an overwhelming need that cannot be even sensed, much less satisfied, by anything yet or hereafter to be offered by any scientist, nor by any biologist, nor by any psychologist, nor yet by any pure philosopher. And so in the midst—yea, at the very heart—of our realization and appreciation of the enormous and unpayable debt that we owe to science in its many branches, and to philosophy with its many schools, we feel the beat of our hearts keeping time, for the once, with the poetic pulse of the pathetic Poe as he mourned the science of his day that had taken "the Naiad from her waterfall, the elfin from the green grass, and from me the summer dream beneath the tamarind tree."

The man or woman that dwells behind the curtain of your personality and mine is a citizen of the invisible kingdom, temporarily become flesh and living among us; and day by day we are returning to the imperial palace whence we came. We are subjects, therefore, of the King of the spirit land, and the fundamental rules that govern and regulate our well-being here are prescribed by His laws—not only those that have been studied and, to a marvelous extent, grasped by the men of biology, geology, psychology, astronomy and philosophy, but also, and more especially and most important, those that regulate and govern the spiritual man, and that govern and regulate him here and now as well as yonder and after a while.

It is only for the sake of convenience and in a finite attempt to understand an infinite being that we speak of the physical man and of the mental man and of the spiritual man. We know all the while that each of these is only a particular manifestation of a being that must be infinite because somehow he is made in the image of an infinite Creator. And by the same token, for the same convenience, and out of the same inescapable necessity, we give to the divine spark within us that sometimes only flickers and again flashes and brilliantly burns, the name of mind, or soul, or spirit, and apply to the something that this concept stands for such attempted analytical characterizations as goodness, truth, beauty, or intellect, feeling, will. In all the realms of all knowledge there is no such thing as a purely intellectual man—a man who is emotional only, or one who is motivated only by his will. What we call an intellectual man or a forceful man is, instead, one of the immortals expressing his being through the intellectual or volitional side of his consciousness; and in like manner does this son of eternity give evidence of his emotional life, or of the beauty, truth, or goodness that may dwell within him.

In striving after a realization of his highest good, struggling to reach his ultimate goal, where shall such a being set the limits of his destiny? Shall he attend exclusively to his intellect? If he does, he is foredoomed to failure and despair and misery; and back down the dim corridors of history he beholds the intellectually gigantic Socrates, the master-mind of the ancient intellectual world, and hears him as, condemned to the hemlock cup for corrupting the youth of Athens, he sentences the judges who have sentenced him, with the despairing statement, "You go out to live, and I to die—which is best, only God knows."

Shall a man set up his will as an idol and burn all the incense of his devotion before it? Let him

consider the end of the once indomitable Napoleon, sitting bound in the castle of Giant Despair more certainly and irretrievably than he is confined to the bleak boundaries of rock-bound St. Helena by the sentinel who passes and repasses before him with the mournful monotony of the waves that beat upon the stony shore of his prison; or let him think of the youthful Alexander, finding an unparalleled place in the Oriental sun and then sinking at thirty years of age into the abysmal shadows of a mind clouded by disappointment and despair and finally insanity.

Shall this paragon of nature determine that the perfection of his emotional life is the journey's end set before him, and say with old Omar:

"Come, fill the cup, and in the fire of spring
Your winter garment of repentance fling;
The bird of time has but a little way
To flutter—and lo, the bird is on the wing!"

Foolish philosophy, when all along the shores of time, from the dim glimpse we get of it on the first barely legible pages of recorded history to the startling stories appearing on the pages written yesterday of the licentiousness and debauchery of the sensual-worshiping ones in this year 1929, there lie, as thick as the leaves in fabled Vallambrosa, the wasted wrecks of lives whose crafts have gone to destruction and ruin and death on the rocks of selfishness and physical pleasure.

What then? Shall we combine all these possibilities of man's consciousness and seek their joint fruition in the realm of philosophy? If this is to be the hypothesis by which alone the course of life is to be conducted, hear the profoundest pure philosopher of them all, the wise Hebrew king, after he had been endowed with and had experienced every conceivable physical, material, intellectual and emotional blessing; hear him as he proclaims from the Holy City: "I looked on all the words that my hands had wrought and on the labor that I had labored to do, and behold! all was vanity and a striving after wind, and there was no profit under the sun."

None under the sun! No, but what of the spirit land that lies beyond the sun, and the moon and the stars? That land that shall be after the planets have gone to their graves, and the Milky Way is wrapped in the winding sheet of eternity? Is there profit, or peace, or satisfaction there?

In considering this question, we know that it is not to be answered by the intellect, the feeling, nor the will, nor by all of them together; but, if at all, by the spirit. How, then, shall we approach it? Even men whose minds are molded in merely materialistic moods understand that no lawyer undertakes his work with the physician's vocabulary; they know that the words of the longshoremen, or the bricklayer, or the carpenter cannot express the principles of banking; they realize that there is no voice or language to express a mother's love for her children, or a good man's love for the mother of his own children; they, as well as we, can sense the mystery and marvel of the radio that delivers the pregnant atmosphere around us of the living sounds trembling in it, and of television that flashes through space and through night and light alike, the living features of a subject whose physical presence is a thousand miles away. The most familiar phenomena in all the world, known to all men everywhere during all time, are the two common, ordinary ones of time and space. Of their nature, origin, characteristics, and destiny, the veriest fool knows as much as the wisest man—neither of them knows, nor can know, where, nor how, nor when they were born, where they came from, their beginning, nor their end. The only new thought expressed of them in thousands of years is the hypothesis of Einstein that both space and time are relative, that no particular point and no par-

(Continued on Page 14.)

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

WORSHIP FOR YOUNG PEOPLE.

Too much emphasis cannot be placed on the need for real worship. We are apt to get so busy doing things that we quite overlook the motive power back of our activity. If young people's interest in missions is to be real, vital, and lasting, it must root deep. It is easy to get a group absorbed in projects or even in discussion of the principles of Jesus applied in our relationships. It is a more difficult and more subtle process to imbue them with the spirit of Jesus. A right conception of God as a divine Father of all mankind, not as an intellectual concept but as a personal experience, and a purposeful spirit of love and allegiance to Him and His purpose for the world lie at the root of all missionary attitudes and service. The realization of God and the dedication of His purpose come primarily through worship.

"Worship involves knowledge of the character of God, response to the love of God, and willingness to co-operate with the plans of God. It includes meditation, prayer, music, reading of the Scriptures, observance of the sacraments, and participation in the devotional services of the Church. And yet it is not dependent upon any external observance, outward symbol, or hallowed spot. It is an intimate, personal relation between the individual and God, and is conditional on the human side upon the character and attitude of the worshiper."

Yet worship may be something more than a personal relationship with God. Group worship is valuable because "each one is more when with others than when alone. Social forces are at work. A group is, as a group, seeking larger and richer life. Here, in such processes, is the clew to the ordering of the services of worship. It must be thought out in terms of effect, stimulus, and growth in the lives of the worshipers . . . Worship is an educational process—because it has to do with a social group seeking growth—and its conduct is an educational problem."

The aims of worship have been stated:

To bring the worshiper into conscious fellowship with God, to make him real and present and approachable.

To develop and express social attitudes and aspirations to the end that the individual's will may be conformed to the will of God.

To lead the individual into such a consciousness of his relations with God as will center his ideals and aspirations in the desire to follow the Christ-way of life and invoke a full and free dedication of the entire being to God, which involves making habitual one's Christian purposes in worthy daily purposeful conduct.

To stimulate the Christian growth of the individual by consciously sharing with others (in group worship) the purposes of God.

The value of worship to character is largely conditioned by the concept of God. The incomplete realization of God, an inadequate conception of God, leaves the worshiper with a dedication to something less than the highest. As religious education, to be complete, must be missionary, so worship, to be adequate, must recognize God as the Father of all mankind, must see His purpose as that of abundant life for all His children, and a dedication to His purpose must be a dedication to the cause of His kingdom every where.

Putting the missionary spirit into worship is in no sense the dragging in of a missionary illustration, tagging on a missionary application, or the singing of a missionary hymn. It is only

bringing into worship that which will bring the worshipers to an adequate conception of God, His purpose for the world, and the attitudes and obligations which bring us into harmony with that purpose.

These ends may be accomplished through the use of hymns, prayers, and Bible readings which give an adequate conception of God. There is no lack of material. While distinctly missionary hymns are scarce—at least those whose theology is not out of date—there are many which are based on the universal Fatherhood of God that are not thought of as missionary hymns, yet are missionary in spirit. It is equally true of Scripture lessons. We do not need to limit ourselves to the Book of Acts for material. When the leader once gets away from the idea that to be missionary, material must make specific reference to the carrying of the gospel to other parts of the world, a wealth of worship material will be found at hand.

Instead of setting aside one Sunday each month for a missionary worship program, it will be found much more effective if the missionary theme is fitted into a regular series or a whole series of related missionary themes used. When the young people are accustomed to a theme for each month they accept the missionary theme as much as a matter of course as they would the theme of "loyalty" or "gratitude." This helps to make the attitude of friendship and helpful sharing with the rest of the world seem as normal a part of one's Christian life as is the attitude of faith or loyalty.—From "Training for World Service," by Brown.

MISSIONARY OFFERINGS. WEEK ENDING JUNE 15, 1929.

Sunday Schools.

Previously acknowledged	\$3,580.80
First Christian, Winchester, Va.	7.00
Apple's Chapel, Brown Summit, N. C.	1.80
Vanceville, Tifton, Ga.	1.35
Webster, Havre de Grace, Md.	14.00
Liberty (Vance), Henderson, N. C.	4.48
Suffolk, Va.	25.00
Linnville, Va.	8.03
Mayland, Broadway, Va.	1.02
Third Avenue, Danville, Va.	5.38
Wadley, Ala.	1.69
Bethlehem, Altamahaw, N. C.	2.96
Pleasant Ridge, Ramseur, N. C.	2.72

Total \$3,656.23

Individual and Church Collections.

Previously acknowledged	\$7,335.14
Smithwood, Liberty, N. C.	2.00
Union Grove, Asheboro, N. C. (add'l)	3.00
Miss Essie M. Truitt, Summerfield, N. C.	.50
Mrs. H. Lee Truitt, Summerfield, N. C.	.50
Mrs. W. L. Cummings, Stokesdale, N. C.	1.00
Dr. C. M. Walters, Burlington, N. C.	5.00

Total \$7,347.14

Mountain Work.

Previously acknowledged	\$ 374.40
Liberty (Vance), C. E., Henderson, N. C.	5.00

Total \$ 379.40

Specials.

Previously acknowledged	\$8,700.22
Mebane Sunday School, Mebane, N. C.	2.00
Miss Russell McKinney, Brown Summit.	5.00

Total \$8,707.22

Previously acknowledged	\$30,597.48
Sunday Schools, regular	75.43
Individual and Church collections	12.00
Mountain work, June 15, 1929	5.00
Specials	7.00

Total collected to date..... \$30,696.91

J. O. ATKINSON, Sec'y.

A CALL TO OUR SUNDAY SCHOOLS.

One thing is apparent to every one acquainted with missions and the spirit of missions in the Church, and that is that we are not going to be missionary in spirit, activity and giving until our children and young people have learned the missionary motive and are taught to be missionary in their spirit and activity. The reason why we Christians give so little to missions, build up our mission work so slowly at home, and send out and support so few missionaries abroad is because we have not taught our children missions in the Sunday School and in the Christian Endeavor Society. We older ones in the Christian Church were not taught missions and have not the missionary vision and spirit, and, as evidenced from the giving to missions during the present year, we will never become missionary. The hope of the Church for growth at home and abroad is in the Sunday School and the Young People's Societies. The once-a-month offering to missions in the Sunday School is doing something to help. However, many schools are just taking the offering without telling the motive back of the offering, of the work to be accomplished by it. And then one of the strangest things, and that which we cannot understand, is that there are yet some of our otherwise active schools, few in number but regrettable even then, who do not take the once-a-month offering, and so never give their children and young people the opportunity of making a contribution to missions. On the 31st of May we crossed the thirty-thousand-dollar mark in trying to raise \$45,000 this year for missions. We would never have done this but for the work in our Sunday Schools, and we are not going to reach the \$45,000 goal unless our Sunday Schools shall carry the missionary message and the missionary need to the youths and to all who gather from Sabbath to Sabbath to study and discuss and learn of the Word of God and the way of righteousness in the Sunday School and Christian Endeavor.

The records show that those Churches most easily and readily give a worthwhile missionary offering whose Sunday Schools take a liberal monthly offering for missions. Those Churches whose Sunday Schools do not take an offering have sent in very little, indeed, for missions, and it is not safe to say that any of them will reach their quota. The only hope, we repeat, of the Christian Church becoming missionary in spirit, in giving and in activity is in the Sunday School and Christian Endeavor. Here we must teach the missionary motive, that motive being nothing less than the love of our Lord that constrains us, for it is in His name and for His sake, and that only, that we give to missions and do for missions.

In all other enterprises and institutions we may think of and put the human element first; but in missions we put the divine element first, because it is our Lord's life and love and message that we are trying to make known to the world through missions. We do not give to missions out of love for our fellow-men, because our gifts to missions, as a rule, go to help that part of our fellow-men who do not know and so cannot love. But our Lord knows and loves them, and so we give for His sake and in His name, that His love and life may express themselves and reach and redeem those in sin for whom His infinite heart longs and yearns.

J. O. A.

HELPING THE WETS.

The wet forces, in view of the commitments of the present administration, are making heroic attempts to discredit every effort at law enforcement. The argument so long offered against the eighteenth amendment that it was not being enforced and that it could not be enforced has suddenly changed to protests against overseverity in the administration of the law. They urge the tyranny of "pint and prison laws," and charge the error or severity of any law enforcement officer against the law itself. Moreover, by direct exaggeration or skillful interpretation, they attempt to create sympathy for violators and prejudice against officers.

The *Washington Star* makes report of a case in point. On one night an officer, Rinke by name, chased an automobile suspected of conveying liquor. He was fired upon by occupants of the car. He did not return the fire. Being hotly pursued, the car was abandoned in an alley and was found to contain liquor. The following night four different cars evaded six officers of the law by speed and the use of smoke-screens. None of the pursuing officers fired a shot, though they chased the cars until blinded by ammonia fumes used in the smoke screen for that purpose. Another officer faithful in doing his duty was subjected to the same smoke-screen treatment. In order to stop them he tried to shoot the rubber tires of the car of the fleeing criminals. Probably the bullet glanced after hitting the ground and killed the driver. A blast of criticism, promoted by the wets, arose against the officer. Newspapers spread it all over the country. He was immediately suspended without pay, placed under bond, and held to the grand jury. Where is there justice in this, and how can law ever be enforced if officers are to suffer from such public attitude for faithfulness in duty? An automobile of sufficient speed and a smoke-screen will guarantee immunity to criminals.

Led by a notoriously wet Chicago daily, the "atrocious" DeKing slaying at Aurora has been publicized to the limit to weaken prohibition enforcement. Paul Hutchinson has made a complete investigation of this case for the *Christian Century*, which is fully reported in the issue of May 15th. By it a much different light is thrown on the whole case. The facts are, it seems, that Joseph DeKing, who has an ample court record, had been implicated when a raid had been made at a gas station adjoining his home three months earlier. When an automobile load of liquor was found, he had tried to buy off the deputies. Based upon a known sale of liquor by DeKing, a search warrant was issued on his residence and placed in the hands of three deputies. One of the deputies found liquor in the cellar. DeKing came downstairs with a revolver in each hand, vowing that he would kill them if they attempted to remove the liquor from his premises, at the same time firing into the air to enforce his threat. Desiring to avoid violence, the deputies sent for a brother of DeKing's in an attempt to get him to submit to arrest peaceably. When this method failed, three additional deputies were secured to assist. Realizing how dangerous was the criminal with whom they were to deal, they went well armed. Upon arrival, three of the deputies went to a side door. As they were about to enter, DeKing grabbed two pistols and, leveling them at the deputies, threatened to kill the first one who entered. At this juncture, Smith, another deputy, entered behind DeKing from the front door of the house. Seeing his fellow-deputies in peril and not wishing to shoot DeKing, yet determined to make the arrest, he struck him over the head with his weapon. DeKing fell unconscious, dropping the two pistols. Mrs. DeKing rushed to the side of her prostrate husband and grabbed one of the re-

volvers. Smith, seeing her murderous intent, attempted to shoot her through the hand which held the weapon, because he could not reach her in time to wrest it from her. His aim was not perfect. She staggered outside and died before she could reach the hospital. Smith, surprised at the woman's unexpected appearance and murderous effort, and not knowing how many other desperate characters might be hidden in the adjoining rooms, was backing toward the door by which he had entered when his foot was caught by a rug and he fell. Immediately the twelve-year-old son of DeKing darted out from some hidden corner, seized one of the revolvers dropped by his father, and shot twice at Smith. One of the bullets shattered the deputy's knee; the other cartridge failed to explode.

The grand jury of the county was asked to indict Smith, but after hearing all of the testimony which wet sympathizers could assemble against him, refused to do so. The Kane County ministers adopted resolutions concerning the misinterpreted incident, an extract from which reads:

"In view of the fact that DeKing had a court record as a bootlegger and has served time; that he resisted the efforts of the officers of the law to serve the search warrant, and threatened the lives of the officers, discharging a gun as a warning, and that Roy Smith, the officer who is said to have shot Mrs. DeKing, acted because he believed his life was threatened; and that newspapers have willfully distorted the facts."

Wet papers all over the country voiced a cry against shooting "defenseless women," "cold-blooded murder" in law enforcement, et cetera. Most editors made editorials out of the incident, distorting the whole thing into influence against prohibition. Some dry folks swallowed the wet story and voiced criticisms—the very thing aimed at in the propaganda.

The unending effort of wet newspapers to create sentiment against law enforcement officers is constantly apparent. The purpose of this is to break down prohibition in any and every way possible. It is regrettable that by this method they are duping some good people into becoming assistants to bootleggers. Let every churchman who joins in these criticisms against law and law enforcement catalog himself truthfully as an assistant bootlegger. "Wisdom is justified of her children."—*Herald of Gospel Liberty*.

The tithe is an acknowledgment that all I have belongs to God. I am His debtor. The tithe is not a free-will offering. It is a debt to God for His work. To withhold it is to rob God. By

carefully observing stewardship in financial matters, I become a faithful steward of God's property. Stewardship includes the use of all talents for God.

The youth who is easily led is never likely to be a leader.

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NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

Elon College, N. C.

THE MISSION BOARD, INC.,
J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson XIII—June 30, 1929.

THE CHRISTIAN AND HIS BIBLE.

GOLDEN TEXT: "Thy word have I hid in my heart, that I might not sin against Thee."—Psa. 119:11.

LESSON: John 5:36-47.

DEVOTIONAL READING: Psa. 119:33-40.

There is a strange inconsistency and paradox in the matter of a Christian and his Bible. Suggest to the average Christian that the Bible is not an inspired Book, not the Word of God, not all that it is reputed to be, and you will "strike fire" at once. The average Christian will not allow any aspersions against the Bible. He resents even the slightest suggestion that questions its authenticity or its authority. He rushes zealously to its defense when it is attacked. He feels that it is a "life and death" matter when its integrity is challenged. If you want to "strike fire" in the average Christian, attack the Bible.

Or again, if you talk with the average Christian about the superlative qualities of the Bible, about its incomparable style and its beautiful literary form, about its idealism and its lofty tone, about its moral precepts and its spiritual principles, about its revelation of the character and purpose of God, he will readily assent to all that you say, and he will glow with joy and with pride over the excellency and the grandeur of the Book. There is no denying the fact that the average Christian thinks very highly of the Word of God.

But if you ask this same average Christian who is so zealous to defend the Bible and so quick to appreciate the value of the Bible, if he reads the Bible regularly and frequently, he will, if he is honest, say "No." It is more than probable that at least 75 per cent of the average Christians in the average Church do not read the Bible in any regular or definite way. And many of those who read the Bible do not read it in any vital way. It is a paradox of life, and a sad commentary on Christians, but it is a fact nevertheless. Christians do not read the Bible. We would probably be appalled if we knew just how few Christians read their Bibles in any regular and definite and frequent and intelligent way. This is not written in any pessimistic or in any critical sense; it is simply a statement of the facts as the writer sees them.

Another interesting sidelight on the matter of a Christian and his Bible is the excuse that is so often given in accounting for the failure to read the Bible. People say they do not read the Bible because they do not have time. Think of it! Here is a Book that, above all other books, is indispensable to the Christian life. Here is a Book that tells a man all that he needs to know about God, and all that he needs to know about God's dealings with men. Here is a Book that contains, in dignified and beautiful form, the spiritual truths by which men live. Here is a Book that supplies truth for the mind, and life for the spirit. And yet it is so often neglected, and all because other things are allowed to crowd it out of one's life. These things ought not so to be. Bible reading is a duty, but it is more than a duty; it is a means to a richer, fuller life.

In the light of these facts, the writer submits herewith a few suggestions which, if adopted,

will bear a rich fruitage in the life of the one who adopts them.

1. Form an indiscourageable resolution to read the Bible, frequently and regularly.
2. Have a definite time, if possible, for Bible reading.
3. Have a definite place, if possible a secluded place, for Bible reading.
4. Do not read under pressure; that is, do not feel that you must read so much in such-and-such a time.
5. Read the Bible by books, or by large sections, or as a whole from time to time. It helps from time to time to read an entire book at one sitting, but this is, of course, impossible as a matter of daily reading.
6. Read the Bible itself, rather than books about the Bible; that is, when reading the Bible in a devotional sense.
7. Read the Bible with an open mind.
8. Read the Bible with a prayerful and obedient spirit.
9. Read a while and then meditate a while over what you have read.
10. Read the Bible, primarily not simply to gain a knowledge of the Bible, but to the end that you might be a better man or woman.

CHRISTIAN ENDEAVOR.

Sunday, June 30, 1929.

TOPICS "Heroes for Christ."—Isa. 6:1-8; Matt. 11:7-12; John 18:1-9.

Some Bible Hints.

Christ's heroes have always been men of vision. Only as we see God can we be brave and strong (Isa. 6:1-8).

It takes a great man to stand aside and let Christ have the first place. John the Baptist did that—not an easy thing after his popularity. It is hard even for us to put Christ first (Matt. 11:7-12).

Heroism shows in different ways. It calls for martyrs, but it also calls for humble service. We need heroes of service today (Matt. 11:7-12).

Christ Himself was the supreme hero. His spirit never quailed before any trial. He faced both life and death calmly, trusting God. What an example! (John 18:1-9.)

Suggestive Thoughts.

It is great to be a hero of the air, to open new paths, like Lindbergh, but it is even greater to be a hero of the spirit, to open up new life to man. There is room for all of this field.

There are girls giving their lives heroically for parents, brothers, husbands, who do not deserve their devotion. The day of sacrifice is not past.

The youth who fights the demon of selfishness or passion or avarice in his own soul and conquers is a real hero. The greatest struggles are the internal and unseen.

The hero is the man who has one supreme purpose and bends every energy towards realizing it. The world may never hear of him, but heaven knows and praises him.

A Few Illustrations.

The mission field offers countless examples of heroism, not only heroic dying, but the giving of life-long service under conditions of self-denial we cannot understand. Livingstone, for example.

Barnardo, who picked thousands of waifs and orphans from the slums and gave them an educa-

tion, was surely a hero, for a hero is a man who does great deeds.

One of Canada's great orators had to overcome a defect of speech in the beginning. People laughed at him, but he would not be discouraged. He won, and used his power for Christ.

Paul will stand forth as the Church's greatest hero. He did more with smaller means at hand than any one else ever did. Read in 2 Cor. 11 the story of his heroism.

To Think About.

Who are the heroes of today?

What makes a person a hero?

What big tasks would Jesus have us do?

MINISTERS' AND LAYMEN'S ASSOCIATION OF ALABAMA CHRISTIAN CONFERENCE WILL MEET AT PISGAH CHRISTIAN CHURCH, PISGAH, ALA., JUNE 29-30, 1929.

First Day—Evening Session.

- 2:00. Devotional Service—Rev. G. H. Veazey.
- 2:10. Welcome Address—W. C. Mann.
- 2:20. Response—J. S. Sledge.
- 2:30. The Greatest Need of the Rural Church—Rev. W. T. Meacham.
- 2:45. Organizing the Men of the Church—V. E. Kitchens.
- 3:00. The Possibilities of an Organized Effort—J. W. Payne.
- 3:15. Combining all our Forces for the Kingdom—J. J. Carter.
- 3:30. Volunteer Talks.
- 3:45. Miscellaneous Business.
- 4:00. Adjourned.
- 7:30. Song Service.
- 8:00. Sermon. (Preacher to be supplied.)

Second Day—Morning Session.

- 9:00. Sunday School.
- 10:00. A Well-Organized Sunday School—W. H. Stevens.
- 10:15. Women and the Kingdom—Miss Ethel Kitchens.
- 10:25. Missions in the Sunday School—Miss Tiny Mae Hunt.
- 10:35. Missions in Christian Endeavor—Miss Eunice Stevens.
- 10:45. A Live Young People's Missionary Society in Every Local Church—Miss Margaret Hood.
- 10:55. Special Music.
- 11:00. A Missionary Sermon—Rev. G. D. Hunt.
- 12:00. Lunch.

Evening Session.

- 1:30. Devotional—Rev. J. H. Hughes.
- 1:40. Preparation for a Life of Service—Prof. W. C. Edge.
- 1:55. A New Day for the Christian Church—Rev. G. S. Hunt.
- 2:10. Supporting Our Own Institutions—Dr. S. L. Beougher.
- 2:30. The Christian Church a Pioneer—Rev. C. W. Carter.
- 2:50. General Discussions.
- 3:30. Adjourned.
- 7:00. Christian Endeavor—Local Society.
- 8:00. Sermon. (Preacher to be supplied.)

G. H. VEAZEY,

Chairman of Program Committee.

CHRISTIAN CHURCH IN ACTION.

The Pre-Convention Committees.

Their work is very important. The time is very short. The reports must needs be in the hands of the Convention Secretary, to be printed and mailed at one time to all delegates, so that they may have time to study them before the Convention opens. Each committee is to select its secretary, who shall read the report. The reader should

be one who reads well, so that all may hear. A good report is poor if it cannot be heard distinctly. The chairman of the committee will speak on the report, not to exceed twenty minutes. Then it will be discussed from the floor and voted upon. Excuses for late reports will not need to be offered. These reports should cover their field and be thorough. They will, in the main, be the pronouncement of the Christian Church to the world on the subjects treated. Each committee has an opportunity to render a real service.

Making Your Canvass in June.

If you are seeking your every-member enlistment this month, you can ill afford to do it half-heartedly and with little or no preparation. It is one of the greatest spiritual events in a Church's program. It may be as valuable as a revival meeting. Indeed, a rightly conducted every-member canvass will be a revival in itself. Every makeshift for the every-member canvass is but a makeshift. Prepare for it thoroughly. Train for it. Do not neglect it. This great agency embodies the basic principles of enlistment. Have you read Agar's book, "Enlisting Laymen"? It is worth while and very suggestive.

The Convention Program.

The program committee will meet on June 20th to complete the Convention program. This will, in all probability, be a noteworthy Convention. Each Conference should see to it that its delegation is complete and that its delegates are thoroughly representative. Most important questions will come before the Convention, and the delegates should be persons whose faith, wisdom, information, sacrifices make them capable of considering the important matters in the highest interests of the kingdom. It is no time for personal or selfish interests. All delegates should plan to stay the full eight days, for each day will be crowned with important items.

At the Congregationalist Meeting.

Exactly our full delegation of twenty-five was present. Probably none was there all the time. Our representatives came from twelve States. Many courtesies were extended to our brethren. They were made associate members of the council. The moderator and his co-workers gave a banquet in our delegation's honor. Their Convention seemed very similar to our own in many respects. They have the same problems, and are seeking as earnestly as we are to help build the kingdom of God. It was a great Convention, and they are a great people.

All Officials.

The General Board has asked all its members, all Conference officials, all members of official boards in the local Churches to read at least a few of the latest stewardship books carefully before October. Have you read any? How many and which ones this year of 1929? Your Stewardship Secretary would urge you to read "Jesus' Teaching on the Use of Money," by Brown; C. P. A., cloth, \$1.00; paper, 50c.

Our Jubilee Year.

Do you want it to mean something really worth while to your own life? Do you really want your life deepened and enriched? Do you actually wish the kingdom to be extended? One of the very best ways is to make a sacrificial subscription to the work. Such a subscription came today, with one-half of the amount inclosed, the balance to be paid in six months. It is used and divided according to the Convention budget percentages. If a thousand of our people would send in sacrificial subscriptions, every phase of our work could be extended and every life would be deepened and enriched. Christ's last year was one of sacrifice. All we are is due to His sacrificial giving for us. Write this office about a gift such as you feel would be one of sacrifice for you.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter \$1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
4. Little Bible Lesson Pictures, per quarter.. .05

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter07
3. Group Lesson Pictures, per quarter..... .04

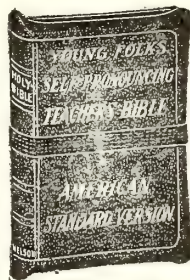
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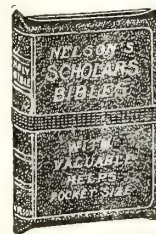
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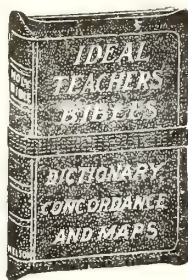
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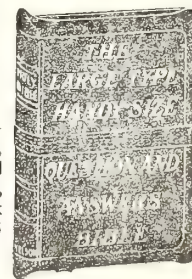
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FAMILY ALTAR

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One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

WHERE WRONGS OF IMPATIENCE FALL.

"Pray for them that despitefully use you."—Matt. 5:44.

"Bless them that persecute you. Bless, and curse not."—Rom. 12:14.

We are naturally shut in with our dear ones more than all others. This close contact furnishes opportunities for the trial of patience not found in outside relationships. The trials of a wife and mother are ordinarily ten to one to all outside trials in her own home. Who has ever been able to compute the real cost of raising even one human child? God alone can fully apprehend it, and He has provided wonderful stores of grace for mothers. Much is said and written of the impatience of mothers, but God sees they are the most patient class of children He has, taking in their exposures as compared with others. But this does not change the truth that the evils of our impatience largely strike those who are dearest to us. Much of this is true in its application to husband and wife. There are husbands who frown more frequently on their wives in a single week than on all the other ladies of the whole country in a year! Hence, there may be wives who say more hateful things to their husbands than to all the other men in the community!

Please keep in mind that the evil harvests to be reaped from your impatient sowing are largely to be gathered by your best friends.

Prayer.—Dear Lord, we confess that we are miserably poor in righteousness and holiness, but we believe that we may be rich in Jesus. O come into our souls and fill us with Thy Spirit. Thou dost understand our frailties; oh, help Thou our faults. We come to Thee in Thy word; O put Thy garments of righteousness on us. *Amen.*

TUESDAY.

MR. AND MRS. LOT.

"He pitched his tent toward Sodom."—Gen. 13:12.

This happened when Abram and Lot had a falling out and separated. Lot was a good man in many respects. He and his friends often talked of God and often pledged their faith to God. But Lot craved wealth and honor and society. He got it. He got riches, distinction, political standing. His family got in society and cut a swell. His daughters fell in love with two young Sodomites and expected great things. But Mr. and Mrs. Lot had done one thing that spelled ruin—they had separated from God. The fire-side no longer had time for prayer and meditation. Social demands kept them away from Church. Their company were not the Abram kind. Spiritual influences were entirely lacking. On the day he separated from Abram he spelled his doom, not that his choices were bad, but that he sacrificed the higher for the lower and grew from bad to worse until he and his family were ruined.

Loss of good companions, loss of spiritual influences, loss of enduring friendships, loss of the presence of God in his doings—he finally lost all.

Prayer.—O Father, forbid that we shall stray from Thee, but every day to partake of the body and blood of Jesus, that He may abide in us. *Amen.*

WEDNESDAY.

THE UNPARDONABLE SIN.

"Blasphemy against the Holy Spirit shall not be forgiven."—Matt. 12:31.

"Whoever shall blaspheme against the Holy Spirit hath never forgiveness."—Mark 3:29.

Interpreters say that blasphemy is to speak evil of God (Rom. 2:24; Titus 2:5); to rise against and deny the work of the Holy Spirit out of malice.

The text is occasioned by the charge that He had an evil spirit—that is, the power that made Him do good was the devil. They felt His power; they knew His works were good, and rather than acknowledge this, they chose to say, "This is the devil," involving a complete upset of all moral values. This is well-nigh unpardonable.

But let us look deeper. "Hath not forgiveness" is said to mean "hath not forgiveness unto the age," or "in this present world," according to Mark. Matthew adds, "Nor in that to come."

But our Saviour prefaced this by a blanket proclamation. "All sins shall be forgiven the sons of men." "The blood of Jesus Christ cleanseth from all sin." There is no short cut in the bestowal of divine mercy. Not one sin shall be put down as unforgivable. The vilest thief of thieves on the cross may be pardoned. The exception seems to lie in the sin that is beyond the pale of redemption, unpardonable because unreachable. We would say that when a sinner cannot repent, he has gotten beyond the reach and the grace of God and is spiritually dead, and therefore he cannot be forgiven. We can lie upon a bed until we cannot get up. One's heart can be hardened against God until the capacity to feel is lost.

God has warned all against this in the following words:

"Grieve not the Holy Spirit."

"Resist not the Holy Spirit."

"Quench not the Holy Spirit."

We might say, then, that the unpardonable sin is a conscious stubborn unwillingness to believe in God and to fulfill the conditions of pardon. How can one be pardoned in such a state? It is not that God is unwilling, but that the individual petrifies in his unwillingness and is unreachable.

It is pathetic to see a gallant ship wrecked. It is an awful moment when one is so far gone that he can't stop; when he would do his will and his habits mock him.

Prayer.—Dear Father, be Thou near us and speak to our souls every hour the sweet pleadings of Thy love and keep the fires of Thy spirit ever burning in our lives. *Amen.*

THURSDAY.

NEGLECT AND ESCAPE.

"How shall we escape if we neglect . . . ?"—Heb. 2:2.

This is really a startling question. If a man is on deck of a sinking steamer and neglects the last lifeboat? If a man is in a burning building and neglects the last escape? If a man is drifting in Niagara and neglects the lifeline thrown to him? If a man is dying and neglects the remedy to restore to life?

One doesn't have to be a bad man to be lost. Only neglect—and the consequence is the same. One doesn't have to refuse God—inly neglect, and the consequence is the same. The fact is, we may conjecture that, of all those who have filled

Christless graves, the most of them are Christless not because they were bad but because they just drifted along in neglect. Therefore, neglect is damning more people than anything else.

Then, we wonder, how will we escape the torments of our own conscience for our sins—or for our sinful neglect! It is bound to come. The whole matter resolves itself into this: If we go on neglecting, it sums itself up in deliberate rejection. If we despise not the Lord, neglect results in the same. One day we will reap; there is no escape.

Prayer.—Dear Father, by Thy grace we believe, we are healed and we may grow. Give us that grace, that we may have personal Christian power and that we may see the perils of life to avoid them always. *Amen.*

FRIDAY.

CONSECRATED WEAKNESS.

"Bring them to me."—Matt. 14:18.

This multitude consisted of men and women and children who had been up since early morning and had had nothing to eat, and the long fast had left them faint. Excitement had strained their nerves. Wonder had succeeded wonder, and every recurring moment had brought fresh droughts upon physical reserves.

There were among them those who had been healed, and they were rejoicing to the boisterous overflow. There were some so happy that they scarcely knew whether they were in the flesh or no.

The disciples saw the multitude, knew that they were unable to feed them and provide for their comfort, so they prayed the Lord to send the folks away, that they might have their bite. But Jesus, who always was alert to teach the glory of God, now showed that "man's extremity is God's opportunity." The multitude was called together, prayers were said. The power of God was called down and the five loaves and the two fishes were a plenty for all.

What did the disciples lack on this occasion? Not sympathy—they saw and realized the needs of the people. Not a sense of their own poverty—they knew their lunch was only enough for themselves. The lack was: they did not reckon with the Lord. It is all right to realize our weakness, but it is better to turn to the Lord with it and connect up with Him. After all, weakness, frailty, faults and terrible lackings are about all we have for the Lord, anyway.

He would not have us lie down in helpless complacency. What we need is more consecrated weakness. Whatever our weakness be, He says, "bring them to me." However poor we be, He says, "bring it to me." If we can do that, He will turn into adequate supply both us and the multitude.

Prayer.—Our Father, our days are weakness and nothing. This day we offer to Thee and all. Open our eyes to the bounties of God for us. Dedicate our lives to that bounty and give us grace forever. *Amen.*

SATURDAY.

MODERN PROPHETS.

"Would that all of the Lord's people were prophets."—Num. 11:29.

Prophets of old were those specially selected, consecrated, and endowed as specially fit to go before God for a message and then to go before the people with that message. So much did true religion become an individual experience that it came to mean, and does today, God's way with a soul; and the call of religion is that every one may so know God that he can go to God and that

(Continued on Page 15.)

Christian Orphanage

Dear Friends:

The Christian Orphanage wants to have a "Home-Coming Day" some time in the month of August. We want every child that has gone out from the Orphanage to come back home on that day, which will be announced a little later. We will have a picnic dinner, with ice cream, lemonade and watermelons to make the occasion one of joy and pleasure.

We want to ask any boy or girl who has had a home in the Christian Orphanage to write us a letter, giving us their correct address, so we can keep you informed as to the date, plans, etc. We are anxious to make this a happy occasion, and every one who has had a home in the Christian Orphanage is cordially invited to come back home for the occasion. "Children," please let us have a letter from you and give us the name and address of any in your community, so we can get in touch with them, too.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 20, 1929.

Brought forward \$8,364.57

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Apple's Chapel	\$ 1.91
Danville, Third Ave.	5.39
Greensboro, Palm Street	4.28
Happy Home	1.36
Liberty	2.38
Howard's Chapel	5.00
Bethlehem	3.24
	23.56

Eastern N. C. Conference:

Bethel, Wake	\$ 1.76
Piney Plains	5.00
Wake Chapel	7.34
Sanford	2.24
Popes Chapel	1.00
Wentworth	10.11
	27.45

Western N. C. Conference:

Hanks Chapel	\$ 3.65
Union Grove	3.00
Zion	1.40
Shady Grove	.50
Pleasant Ridge	2.42
	10.97

Eastern Virginia Conference:

Rosemont	\$16.38
Suffolk	30.00
	46.38

Valley Virginia Conference:

Bethlehem	3.10
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Alabama Conference:

Mt. Zion	\$ 2.15
Roanoke	4.51
Wadley	.91
Forest Home	7.65
	15.22

Georgia and Alabama Conference:

Vanceville	\$ 1.35
Richland	1.00
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Special Offerings.

E. M. Davenport, support children.	\$10.00
C. M. Horner, support children....	50.00
E. B. Horner, support children....	50.00
Sale of calves	35.00
	145.00

Grand total \$8,638.60

SUNDAY SCHOOL CONVENTION.

The Sunday School and Christian Endeavor Convention of the Alabama Conference met with Christian Church at Wadley, Ala., June 9th, at 10 A. M. The Conference was called to order and the following officers were elected: President, Rev. G. Staley Hunt; vice-president, Rev. C. Carl Dollar; secretary and treasurer, Addie Belle Sledge. The welcome address was given by J. J. Carter, followed by response by Rev. G. Staley Hunt.

The program consisted mostly of discussions of the young people in the different phases of life and their relations to the Church. An address, "How Can We Make Our Sunday Schools More Interesting to Our Young People?" was rendered by Klein Hood. An essay, "Christian Endeavor as a Means of Expression," was read by Addie Belle Sledge. "The Importance of Christian Leadership" was discussed by W. C. Edge. The three main points brought out in this talk were the home, the Church, and the school, showing the necessity of Christian leadership in each, with special emphasis on the school. Rev. G. Staley Hunt delivered a very impressive discourse, his text being taken from Heb. 11:10, "For he looked for a city which hath foundations, whose builder and maker is God." We then adjourned for lunch.

A bountiful dinner was served by the ladies of that community, and I think I can speak in behalf of all present that it was certainly enjoyed. After this gracious hospitality, every one was then ready for the afternoon session.

"Missions" was the main subject under discussion, the first address being "Our Young People and Missions from the Standpoint of the Sunday School," by Rev. C. Carl Dollar. W. H. Stevens discussed "Our Young People and Missions from the Standpoint of Christian Endeavor." Others commented on all the subjects.

The next item of importance was the round-table discussion, led by Prof. W. C. Edge, president of the Summer School of Christian Education, which proved to be most helpful and inspiring. Not only was the summer school discussed, but also the college. Some of the alumni of Piedmont Junior expressed their personal opinions of the college, which were indeed worth while.

The following Churches sending representatives and contributions from Sunday School were Antioch, \$1.07; Beulah, \$1; Mt. Zion, \$1.25; New Hope, \$1.35, and Wadley, \$2.75. Roanoke sent \$1.50 from Sunday School; also \$1.50 from Christian Endeavor. Pisgah sent only a report. Two other Churches sent representatives—Cragford and Spring Hill. The total amount of dues collected was \$10.42, while \$2.44 was paid for programs and postage, with \$6.09 brought forward from last year, making a total of \$14.07 in treasury at date. A few others promised contributions, but no amount has yet been received.

The place for the meeting of the Convention for next year is to be decided on later. Adjourned.

REV. G. STALEY HUNT, *Pres.*
ADDIE BELLE SLEDGE, *Sec.-Treas.*

THE SUN LETTER.

We are expecting a number of clubs of five new subscribers for \$7.50 during the month of June—two more weeks to rush them in. We wish every Church would send at least one club before July 1st. Our first year as circulation manager expires on that date, and we are some distance from our goal set the first of our year. Work fast and send us a club from your Church.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

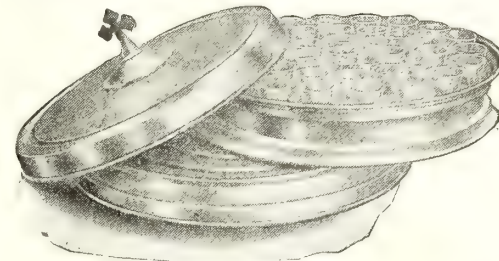
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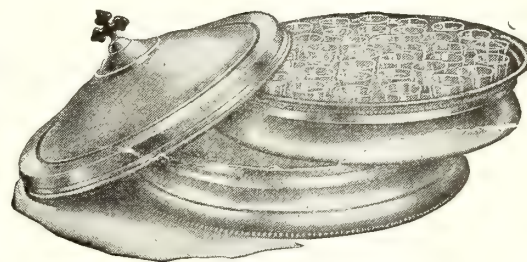
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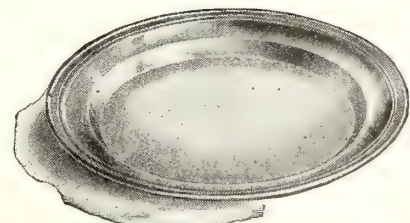
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PLACE OF CHRISTIAN EDUCATION.

(Continued from Page 7.)

tiacular amount is absolute, and that, so far as the conception is intellectually conceivable, time and space are each curved; that is to say, without beginning or end, hence infinite. Does not this remind us of the shadowy conception we have of the idea of eternity? At any rate, we glimpse a new significance in the sacred language: "That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun."

I submit, therefore, that you and I who have in days now gone been nurtured upon the idealism and spirituality in education that distinguishes Elon from the colleges and universities of mechanism, behaviorism, and atheism can stand squarely and fearlessly on two propositions: first, that an educated spiritual man or woman is not a peculiar specimen of a unique species different from other college men and women, but only a man or woman who, while acquiring as much as may be of the intellectual, scientific food that is served at the banquet board, is still attended by the vision splendid that was born in trailing clouds of glory; and, secondly, that this spiritual side of life, the last and best for which the first was made, is spiritually discerned, and is to be understood and lived, not by any legalistic formulas or rituals that are found in textbooks, but by the principles revealed in the Book of Life and in the lives of men and women who have learned that it is the unseen things that shape and determine our destiny, and most perfectly of all in the life of Him who came that we might have life most abundantly.

Nor, I think, need we despair, nor even feel out of date, or, rather, out of fashion, at the tumultuous clamor to the contrary of those about us who be-

lieve, or at any rate appear to believe, that the here and the now furnish the summit of heart's desire. Much learning has, in the opinion of some of us, made some of them mad. Your and my desire is not for the knowledge that proudly knows so much, but for something of the wisdom that humbly realizes that it knows so little. Under various titles and in varying language, we are recently instructed why we behave like human beings; and yet the authors make no attempt to explain such a simple, ordinary, universal thing as sleep, but admit with, for the once, refreshing frankness, that they do not know. The great physician and surgeon Mayo, at his post of mercy on the plains of Minnesota, tells his professional brethren that in all his marvelous ministrations to suffering humanity he has found no place in the human body where an immortal soul might dwell. Neither, he might have said, has he been able to find there, or elsewhere, the abiding place of faith, hope, charity, love, sympathy or pity, or any of the sensibilities of the spirit that make us men and women instead of brutes and beasts.

And here comes one, Dr. Barnes by name, from Smith College as his habitation, who solemnly and apparently seriously—at least, with the evident expectation or hope of being taken seriously—informs an anxious, expectant world that the new "cosmic perspective" (whatever that may mean) requires a new and a scientific conception of God. But he is no apostle of a new thought. His agnostic ancestors are legion, and there lie asleep in the silent dust of utter forgetfulness a great and unremembered atheistic host who have expressed the same thought in much more felicitous language. The new paganism is no different from the old; the sort of men who today worship the laws of chemistry and biology, protoplasmic cells and cosmic ether, are the same sort of men

who in the gray, trembling dawn of history bowed down to the sun and moon, or fell flat on their fear-stricken faces before images graven with their own weak hands. The worship of Aphrodite is no new thing; the temples of today dedicated to Venus, and books and pictures produced by her high priests and devotees who are our contemporaries, each had their prototypes thousands of years ago. The suggestive music of the sensuous jazz of this day, with its syncopated variations built upon themes born in the untamed breasts of semi-barbarous, half-naked savages on the coasts of New Guinea and Senegambia, are but echoes sounding in the twentieth century from the wailing pipes of the great god Pan as he played himself and his hearers into frenzy at the bacchannalian feasts six thousand years ago.

Is there in all this anything of what the literal-minded man of the street, who prides himself first of all upon being practical, would call practicality? I remind you that the man who until the 4th of last March was the President of these United States stood one day by the Unknown Soldier's Tomb and reminded all his countrymen that what this great land of ours needs is not more material progress, but more spiritual progress; and then I call two witnesses and leave the verdict to you—the one the warden of Sing Sing Prison, and the other the district attorney of the United States for the Southern District of New York. Warden Lawes deduces from his observation and study of thousands of criminals of all classes that there is no necessary correspondence between education, so-called, and righteousness; that skillful training along literary, or scientific, or professional lines by no means inevitably equips a man or woman for the duties or the privileges of good citizenship; and that as between an illiterate knave and an educated rascal, the hope for reformation is vastly in favor of the former. And the warden's submission to the American people is that along with knowledge of the things that are seen there must go at least some acquaintance with the things that are unseen.

District Attorney Tuttle pleads for the development of a public attitude of mind toward the rules regulating civil conduct that we call law that shall be akin to religious reverence; he asks for a spiritual change in the thoughts and in the habits of thought of this generation; quoting freely from the first and greatest law book of all, he urges a return to its elementary concepts of right and wrong, and assigns five causes as responsible for the defiant disrespect, not only for law, but for all authority, that is prevalent among us now: unruly emotions, self-gratification, evil environment, evil companionship, and, most responsible of all, moral illiteracy. Check these over in your mind and observe that each and all of them stand in a darkness into which penetrates no ray from the dim rush-lights of behavioristic psychology and mechanistic philosophy. Something more is needed, something more ideal if you please, for every action is originally and fundamentally based upon an ideal we have been taught. It is still true that as a man thinketh—not in his mind, but in his heart—so is he. And it must likewise still be true that where there is no vision of the spiritual things of life the people perish, individually as well as collectively, and in all the fine, high, noble, eternal things of our every-day earthly living, as well as in the eternal welfare of the spirit.

To my mind, it is a wise and gracious Providence that has called us from the East and the West and the North and the South, and caused us to sit down here together tonight once again at Elon. As we go back over the paths that brought us here from our homes, my hope for each of us is that we may carry the thought that the sage of Concord has taught us that a farmer is not a different type of man from us, but a gentleman and

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Specimen of Type
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carrying away into Babylone fourteengenerations; and from the carrying away into Babylone unto Christ are fourteen

ing interpreted is, God with us. 24 Then Je'seph being raised from sleep did as the angel of the Lord had

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a scholar on the farm, so a spiritually minded man is not a preacher or a missionary necessarily, but a lawyer, merchant, farmer, doctor, mechanic, or what not, who realizes that he is the child of a King, and in the proud realization and consciousness of that knowledge, lives with his head among the stars and his thoughts above them, though his feet may stand in the dust. And if it so be, as in all likelihood it will be, that you and I shall no more spend such an hour as this together here, let us now not say Good-night, but hope in some fairer elime to say Good morning.

FAMILY ALTAR.

(Continued from Page 12.)

he may walk before the people a living message of God to them.

Prayer.—Dear Father, our God, in Jesus we have our hope. By His death and life our debt has been wiped out. By His price, our righteousness is made right. His love and His life is our gospel. We pray for Thy power to make us consecrated and living witnesses of His love and salvation. Amen.

SUNDAY.

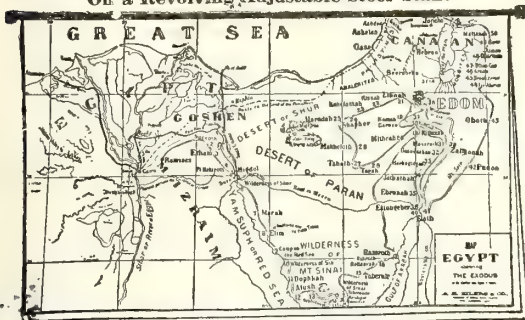
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kind, God has placed his fort for glory, and we all must defend it. Sin in mankind is destructive. Folks, we've got to redeem it. God has called us His light, His salt, His witnesses, His preachers, His messengers, His life, His children. Salt never did any good yet, so long as it is stored in warehouses. Light is useless under a bushel. A dumb witness is a poor sort. We've got to wake up. If we can't throw our weight in in His force, we are a hindrance to the cause. Cowper said:

"Some folks owe all their weight,

Like loaded dice, to lead;

His wits invite you by His looks to come,

But when you knock it never is at home."

So many who are called to be witnesses for

God. One balky horse can block the traffic. Our relation is not "where we stand," but "how are we moving." Inertia in the presence of spiritual realities is sure sign of decay. Grass does not care where the water comes from, so it gets it. What are we doing about it? Remember what Christ said about the unprofitable servant.

Prayer.—O Father, we thank Thee that Thou hast taken us into Thy Church. We pray to be with Jesus all the way and to be known of Him as His true, faithful and shining children. Amen.

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OBITUARIES.

ANDREWS.

On Saturday P. M., May 25th, the body of little Marie Andrews was laid to rest in Hanks Chapel Cemetery. She was the sweet little daughter of Bro. and Sister Benton Andrews, who, with another little sister and brother, survive her. Her stay on earth was short, being only five years, but God knew best and "He doeth all things well."

May the comfort and consolation of our Heavenly Father be abundantly given to the bereaved ones, and may they, through faith in Jesus Christ, meet their loved one amid the golden splendor of life's sunset, where death and separation are not known.

J. FULLER JOHNSON.

WILLIAMS.

On the fourth day of May, Sister Mammie Farrell Williams, wife of Bro. O. H. Williams, of Bynum, N. C., was called from the cares of this life to the eternal joy of the life beyond.

Sister Williams was the daughter of Pro. I. W. Farrell, and was married to O. H. Williams on April 4, 1903. To this

union were born two children, Ruth and Karr, who, with the husband, survive her.

She was a Christian of the highest type, having become a member of Hanks Chapel when she was a little girl, and remained even unto the moment of death a loyal, unselfish Christian. Although fully aware of the nearness of death, she was calm and happy, which expressed that deep peace of her soul that can only be had

through an abiding faith in Jesus Christ. She was a loyal Christian, a devoted mother, and a true and loving wife. The funeral services were conducted from the Church by the writer, assisted by Rev. Mr. Gordon, of the Baptist Church, and her body was laid to rest beneath a bank of flowers in the cemetery of the Church she loved so well and where she had worshipped from her childhood.

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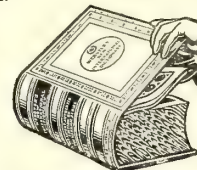
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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, JUNE 27, 1929.

NUMBER 26.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

CONCERNING FUNDAMENTALISTS.—

In a quotation from a sermon by Dr. W. Russell Bowie, pastor of Grace Episcopal Church, New York, we recently discovered what appears to be not only an appropriate criticism of fundamentalists, but of most of those who claim to be modernists. Dr. Bowie's criticism of the fundamentalists was, "not that they are fundamentalists, but that they are not fundamental enough. They have built on the dust and drifts of those unworthy dogmas beneath which men have buried the truth, and have not gone down to the foundation of the living rock—the real Christ as he was known to the disciples when they first rallied round Jesus and found in him the Lord of life."

If there is any occasion for the average Christian to fear for the future of any particular doctrines or tenets of faith which may be held dear, it can be found only in the fact that they are not sufficiently founded upon Christ. How much Christ is there in our preaching, is the final test of the worth of our sermons. There can be no real occasion for fear to the individual who is founded upon the truth as it is in Christ Jesus. It would seem that there have been times, and this may be such, when teachers are so busy refuting false teaching that there is not left sufficient time to adequately impart the teachings of the Christ. The truth is the best refutation the world has ever discovered for a falsehood.

THE PASSING OF GENERAL BOOTH.—

General Bramwell Booth died at his home in Hadley Wood, England, on June 16th. He was in his 74th year of age. For 54 years he had served the world and his God as a member of the Salvation Army. For sixteen of these years he had occupied the position of commander-in-chief of the army. He held this position until early in this present year, when he was removed from office by the vote of the high council, which adjudged him unfit to continue in office on account of his physical condition. General Booth had opposed the action to remove him and had instituted proceedings through the courts to maintain control of army affairs.

It is to be regretted that the last days of the life of so notable a religious leader should have been beclouded by such a controversy. The issue might not have been precipitated but for the fact that General Booth contended that the control of the army should remain in the hands of some member of the Booth family. Those who did not agree with his contention for Booth family control and those who most regretted the resort to legal authority to maintain his position will doubtless be among the first to proclaim their

admiration for the life and the service which General Booth rendered for so many years. His was a life of consecration and service. Even though his judgment may have been at fault, it was his love which led him astray. His long and notable services and the accomplishments which he had wrought were not impaired by later developments. The workers pass; but the work goes on.

DEPARTMENTALIZED LIVING.—

There are few more deplorable tendencies in these modern times than that which would split up our living and thinking into departments; and separate society into groups and classes which tend to think of themselves as having corporate existence and individual interests. It is most difficult to tell just where and how this fissiparous movement began and it is certainly impossible to tell where it will end. It is unmistakably leading us into some dangerous situations. It has reached the point where in our eagerness to conserve the interests of special groups, we are losing sight of the common interests which effect the truly corporate entities.

This tendency has long manifested itself in the industrial world, where we have capital and labor organized against each other, and looking with suspicion upon any movement which may be inaugurated by what is regarded as enemy opposition. Within recent years there has been a split within the social ranks that has given us what is called a youth movement; in which we have those who think of themselves as the "young folks" thinking and talking as if they had a separate corporate existence from the rest of the social order. If we should accept what is being said at its face value, we should be forced to the conclusion that many of the young folks think of those who are removed from them by only a few brief years, as being organized against them to maintain opposing and even hostile interests. Recently an outstanding denomination met for its national representative gathering. The proceedings and deliberations were reported by one of the leading religious periodicals of the country, by one who was a member of this great representative gathering. One of the issues that was up for consideration and action was the union with another religious organization. This proposed union was given a unanimous vote of approval. But judging from the account of this particular report, the most notable impression received from this convention was the restlessness and impatience of the younger ministers with the setreotyped methods of the older heads who were directing affairs.

The world has always been made up of young folks and old folks. There have always been conservatives and liberals as far back as man

has left any record of his thinking. Sometimes the conservatives have become reactionary; sometimes the liberals have become radicals. There have been times when the liberals have blazed the way to greater progress. There have been other times when the disregard of conservative opinions has led to almost wholesale destruction and loss. And generally the conservatives and the liberals have been seeking the same ultimate objective. But in the eagerness to justify their individual positions each has come to think of the other as trying to defeat the ultimate aim.

There is at the present time a most commendable movement toward union which is manifesting itself in denominational circles. But we need a union movement that will go much deeper than denominational boundaries and divisions. There must be found some way to stop this narrow, individualistic, and anti-social mode of thinking, teaching and living. It is disrupting family life: separating husband and wife; and antagonizing parents and children. Family life is never going to be secure again until every member of the family is led to see that there are family interests which transcend individual desires. It is pitiable when any member of the family is denied companionship and association with those of similar age and interests outside the family group; but when such associations crowd out the contact with the other members of the family to such an extent that the common ties and interests are no longer binding, then the situation becomes fraught with deadly peril.

The same dangerous tendency is manifesting itself in religious organizations and activities. There are to be found in many churches individuals who are recognizing and working for no other enterprise of the church except the Sunday School. When the Sunday School is over, the church has ceased to function until the next Sunday morning. The time has actually come when some people are thinking that the different enterprises of the church are inimical the one to the other. I heard not long ago of the woman who had her hair cut off because she feared its luxuriant growth was weakening the keenness of her vision. But surely the day has passed when Christians would cut off one arm of the church lest the strength of the other should be impaired.

The perennial appeal of the teachings of the Christ lies in the fact that he could see life in its entirety. He steadily refused to let any appeal or interest turn him away from the main current of life's interests. The day has come when the Christian must read the Gospels to the end that one may lay hold of the message they contain as to the essential unity of life. And the Christian having learned, let him teach men so.

Mrs. N. T. Farmer

NOTES-PERSONALS

Rev. L. E. Smith, D. D., pastor Christian Temple, Norfolk, Va., was a visitor to the city the first of this week. We were pleased to have him call and converse with us for a while. He is a busy workman.

Dr. and Mrs. W. A. Harper are located for the summer at 5817 Blockstone Avenue, Chicago, Ill. Dr. Harper is taking special work in college administration in the summer course of Chicago University, and Mrs. Harper is studying voice with Carleton Hackett, a noted teacher.

Next in order is the Eastern North Carolina Sunday School and Christian Endeavor Convention at Pleasant Union Church, near Lillington, N. C., July 16-17, Prof. L. L. Vaughan, Raleigh, N. C., president. We presume program announcement will be made in THE SUN next week, and that all schools and Endeavor Societies in the Conference are electing their delegates and planning to be represented.

La Grange Church is active in good works under the leadership of Rev. C. W. Hanson. The Christian and Congregational Churches have united their forces. The interest and congregations are large in both groups. Miss Lorena Primm, a summer student, will assist Mr. Hanson this summer in directing the young people and children of the parish. From La Grange, Miss Primm will go to assist Rev. A. C. Nelson, of Clanton, Ala. Her time will be divided between both Churches.—*Congregationalist*.

Rev. R. A. Whitten, Elon College, N. C., who for the past year has represented the college in field work, finishes his engagement with the college on July 1st and will do evangelistic work during the summer. Several Churches have already engaged his services, but there are some open dates, and he will be glad to correspond with any pastor desiring assistance of a pastoral evangelist. Bro. Whitten will be available for a field of labor as pastor beginning with the coming Conference year.

The following has been gratefully received and will be of interest to many SUN readers: "Mrs. Walter Phalti Lawrence, Elon College, N. C., announces the marriage of her daughter, Mary Graham, to Mr. Thomas Harold Mackintosh, on Tuesday, June 18, 1929, New York City." Our best wishes to Mrs. Mackintosh, who, as Mary Graham Lawrence, was valedictorian of her class at Elon College, and after a brilliant career in the New England Conservatory, from which she graduated with distinction, she has been a successful teacher of music at Sanford, N. C. Our heartiest congratulations to Mr. Mackintosh, who resides in New York.

Rev. G. D. Underhill, who, immediately after graduating from Elon College at the recent commencement, went with his mother to Albany, N. Y., where he was to receive ordination for the Christian ministry. It is learned with deep regret that his mother was struck by an automobile and seriously injured, on which account his ordination had to be postponed. We are unable to advise as to the condition of the injured one, but at last reports it was quite serious. Brother Underhill was to return after his ordination to take charge of religious education work in the St. Paul's Methodist Episcopal Church, South, of Goldsboro, N. C. Surely, man proposes, but God

disposes, and we know neither the day nor the hour when incident or accident will lay our plans low or hold us in abeyance till God wills.

In a recent personal letter to the editor, Rev. E. W. Butler, treasurer of the Alabama Congregational Conference and Thorsby Institute, these words are found: "I rejoice in the prospect that the Christian and the Congregational Churches are to become one. God speed the day! and may we speed it! We Alabama Congregationalists need it sorely." THE SUN's editor was in the Alabama Christian Conference two years ago when the matter of union was discussed by that Conference, and there was unanimous and most hearty approval by our Alabama Christians. Both in our Alabama and Georgia and Alabama Conferences we found the desire for union quite eager and, so far as we heard and learned, unanimous.

One of our good, faithful women, a widow, always seeking to do something for missions and the advancement of the kingdom of her Lord, in a personal letter, says: "It seems that so many members of the Christian Church are not interested in carrying out our Lord's last command. It seems to me that there is need of a great awakening. With the hope and prayer that the goal of \$45,000 for missions may be reached this year, yours in service." We are only playing at the matter of missions, since we have not yet arrived at even a \$1.50 per member per year in our giving to missions. In some Churches the gift for missions runs as high as ten to twelve dollars per member per year. Like our sister says, while a few are interested, there is really a need of a great awakening, for there are those in the Christian Church who have not caught a vision, either of the opportunity of their Church or of the great commission of our Lord.

His great host of friends and loved ones in the Lord throughout the Church will learn with genuine sorrow of the critical illness of our beloved brother, Rev. P. T. Klapp, Elon College, N. C. A stroke of paralysis a few days since rendered him helpless, and at this writing he is speechless, though his mind seems to be clear and he recognizes friends who visit him. His good wife has been afflicted for some time and confined to her bed. Theirs is a home of affliction at present. We are sure the sympathy of our readers will go out for them and prayers will be offered for their recovery. Bro. Klapp, though advanced in years, has been so active and, up till within the past few weeks, so vigorous and full of energy that none of us regarded him as a man burdened with years. Though his body carries about fourscore years, he was young and vigorous in mind and spirit. His has certainly been a life of service and great zeal and consecration in the kingdom of his Lord, and now a faithful servant of God awaits, with resignation, the will of his Father.

We are not so sure that all our readers will give ready assent to what our fine young friend, C. J. Strickland, writes elsewhere in THE SUN this week under the caption, "It's a Sin to Rob, but What Will Women Do Next"? But it must be borne in mind that Bro. Strickland knows his point of view, since he is a successful young man of business, with headquarters at Charlotte, N. C., who travels from Connecticut to Texas, and some weeks ago, SUN readers may recall, sent \$100 to THE CHRISTIAN SUN to be used in giving the paper a year to fifty people of the Church not able to pay for it, the number to be chosen by Bro. C. D. Johnston, manager, with two others. Bro. Strickland is a successful publisher, his articles being accepted in current business magazines. He is a product of one of our rural Churches, and, though of wide experience and of

much travel and large business, clings to "the old home Church" and the faith of the fathers, and evidently has the genius of putting on paper plainly, if bluntly, just what he wants to say. His article will be read with interest and, we imagine, with profit, even by those who do not agree with his point of view.

The following is taken from the Reidsville paper: "The two weeks' revival service at First Christian Church, which resulted in a great ingathering of new members—seventy-three in all—giving their names for enrollment in the Church register. Rev. O. D. Poythress did the preaching, and his sermons were delivered in a practical way and they reached the hearts of his hearers, giving renewed zeal and energy not only to members of the Church, but caused those not members to make the start for a higher and better life. The Christian Church has apparently taken a decided step forward. At a recent meeting of the officials, it was recommended that the W. R. Brown property, which joins the Church lot, be purchased, the building moved and a modern structure suitable for Sunday School work be erected on the lot. Rev. J. H. Dollar, the pastor, has called a meeting of the members to be held at the Church at 8 o'clock Monday night, June 10th, for the purpose of considering the recommendation that has been submitted to the Church for its approval. It is requested that a full attendance of members be present. Montgomery Street Church has a substantial membership, and it is a source of pleasure to know they are planning to enlarge their plant and increase the facilities for carrying the Church work."

SUNDAY SCHOOL CONVENTION.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will meet with the Pleasant Union Church, Harnett County, near Lillington, on July 16th and 17th. I trust that all Sunday School superintendents and Christian Endeavor presidents will see that their school and society is represented at the convention.

Should any visitor or delegate go to the convention by train or bus, please notify Mr. A. M. Long, Lillington, and he will arrange to meet you.

Be sure and comply with the request of the executive secretary and return your report to him prior to July 10th if you wish to have your school and society on the honor roll.

L. L. VAUGHAN, Pres.

NOTICE.

Will all superintendents of Sunday Schools of the Eastern North Carolina Conference please report to me at once about their Intermediate Department work, as I am anxious to make out my report to the Convention about this work in each school of the conference. Thank you.

(MISS) MYRTLE BRIDGES,
Intermediate Department Superintendent.
Youngville, N. C.

NOTICE.

All persons expecting to attend the Eastern Virginia Sunday School and Christian Endeavor Convention to be held at Liberty Spring Christian Church, Nansemond County, Virginia, on July 23d and 24th, who wish entertainment over night, will please notify I. T. Byrd, Holland, Virginia, R. F. D. No. 2. Also anyone wishing to be met at train please notify Mr. Byrd, as otherwise no trains will be met.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIN, *Preacher.*

WHAT IS MY LIFE?

BY DR. WILLIAM P. MERRILL. . .

"For me to live is" — (?) — Phil. 1:21.

That is a solemn question. It takes hold of us with peculiar force at this season of the year. This is the time of endings and beginnings. We call it the "commencement" season—a sure proof, that word "commencement," of the incorrigible hopefulness of the human heart. To end something is really to begin something. The boy comes to the close of a year of school work; the youth ends his years of study and social fellowship in high school; the senior leaves college behind him; in many professions and lines of business work slows up, and vacation draws near. Young people instinctively choose June as the best time for moving out of "single blessedness" into the double blessedness of wedded life. It is a time of beginnings and endings—a "commencement season."

It is a good time for taking stock of our moral and spiritual equipment. What does it all mean? What is it all for? What is my life, anyhow? Life is a strange, varied experience. We find ourselves here, living along day after day, until our time is spent. What does it all mean? What is the good of it?

Mark Twain, in his autobiography, tells how his little daughter Susy one day asked her mother, with painful earnestness, "Mother, what is it all for? People are born, and live, and marry, and work, and die. And then more people are born and live and die. What is it all for?" That question kept hounding the great humorist all his life long.

A flippant remark common enough a few years ago has a deep philosophical meaning, as such remarks are apt to have: "We don't know where we're going, but we're on the way." Doesn't that describe life as many people live it? We are on the way; we can't stop. Whither? What is the goal? Have we a goal? Or are we always just "on the way," without knowing "where we're going"?

It is a good thing for each of us to make the question very personal. What is my life? What is it for? Here I am getting up every morning, going to my studies or my work, meeting people, coming home, sleeping, getting up again—

"Forenoon and afternoon and night,
The empty round repeats itself."

What is it all for?

Many years ago a very great man, the greatest man of his time, some of us think the greatest man since the coming of Christ set the world to reckoning its years anew, put the meaning on his life in a small and simple, but tremendously significant phase. He said, "To me to live is Christ." What would you say that life means to you? "To me to live is"—what?

Be sure of this—to live means to you what you make it mean. God leaves you to decide that greatest of all personal questions. Let no one fool you into the idea that your life will be, and you will be, what heredity, or environment, or some force aside from your own soul, decides that you shall be. It is a specious idea, and many there be that preach it, that each of us is just a sort of glorified mechanism, working out a predetermined fate. But it is a false idea. Our whole organized life is built on the conviction that man is responsible for what he is and does. When we find some one who actually follows his impulses blindly, caught helpless in the grip of uncontroll-

able forces, we put him in jail or in an asylum. The best-known, surest fact in all the world is the fact of our moral responsibility for what we do and are.

Sit down, then, at this commencement season, and make yourself face yourself, and ask, "What is my life? What is it to me to live?"

Suppose you were back in the primitive days when it was easy to see the unseen; and that you saw a great angel standing in the room with you, who should tell you that God had sent him to judge you; and then, quite in modern fashion, he should set before you a slip, as if it were an examination paper, on which were the words, "To me to live is —," the blank to be filled in by you with the correct word. What would you insert?

It is not so fantastic a notion as it might appear. Our sophisticated souls dismiss angels as unreal. But call it angel, call it conscience, call it God, call it what you will, there is that which summons us to judgment, and demands that we fill in the blank, "To me to live is —."

What will you write there, if you are honest?

Some would write "business" or "work." "To me to live is business." That is a good, honest word. There are worse things, very much worse, than so to live that "work" becomes the word to put in that blank.

But is that enough to make life happy and worthy? Does one really "enter into life" (what a great phrase Jesus gives us there!) by making life synonymous with business? Watch the men who live in that way, getting day by day more into the clutches of daily toil, narrowing their interests down more and more to the things that make for success in business. Watch such men when energy slows down, and the machinery wears out, and they must give up their business; what is their life now? They have succeeded, they have made money. But, as has been pungently said, "While they have a fortune to retire on, they have nothing to retire to." What a significant question is the common query, at the end of a man's life, "How much did he leave?" It is a terrible thing to live so that at last one must leave all that has meant life to him.

Some, if they would be honest, would be compelled to fill the blank with the word "pleasure." That is not an unworthy avowal. Set the ideal of pleasure high enough, and it becomes a right good end. The word "recreation" is a noble and beautiful word. I pity any one who has no avocation to which he turns eagerly when work is laid aside, saying to himself, "This is life; this is the real thing." Recently some friends met for an evening of amateur music. When they finished playing a lovely string quartet, one of them said, "What a pity it is that we have to put so much time into business that we haven't time for really important things, like music."

Yet, thanking God and life as we do for play and pleasure, we know in our hearts that it is not enough; that the one who fills that blank with the word "pleasure" is writing down his life a failure. Terrible as it is to define life in terms of drudgery, it is as bad, or worse, to define it in terms of self-indulgence. Pleasure is purest and most satisfying when it comes as a gracious accompaniment to a really worthy and noble end and motive for living.

What is my life? What does it amount to? Am I just slipping through it? Am I making something of it? "To me to live is"—what?

"Upon the hour when I was born
God said, 'another man shall be';
And the Great Maker did not scorn
Out of Himself to fashion me.
He sunned me with His ripening locks,
And heaven's rich instincts in me grew
As effortless as woodland nooks
Send violets up, and paint them blue.

"Yes, I who now, with angry tears,
Am exiled back to brutish clod,
Have born unquenched, for fourscore years,
A spark of the eternal God!
And to what end? How yield I back
The trust for such high uses given?
Heaven's light hath but revealed a track
Whereby to crawl away from heaven."

Nothing brighter or nobler can come to a life than to be able to say with Paul, in utter reality, "To me to live is Christ." It is not easy to say that honestly and unreservedly. But it is the greatest thing any one can say about his life. Christ, the Guide, who shows me where to go, and what to do; Christ the Saviour, who lives in me, enabling me to live as He lived; Christ the Master, whose I am and whom I serve; Christ the Friend, who will not let me go, in life or death—if I have Him, then I know what it really means to live; then I live, as Robert Browning says we should live, "at the top of the wave." And, if I have truly learned to say, "To me to live is Christ," I can go on and say also with Paul, "to die is gain."

Not long ago I was sitting alone with one of the best men in this city—a lawyer of high standing, well on in years. Suddenly he began to tell me about himself, as men sometimes will. He said, "I am giving up one after another the positions I have held, dropping bits of my work as I grow older and have less strength. But," he said with intense feeling, "I am holding on to the last to what I am doing for Christ and the Church. Looking back over my long life," he went on, "I can see a good deal I might just as well, or better, have left out. But the one part of my life I would never leave out is what I have done for and with Christ." When I heard of that man's death, some months later, I was very sure that, for him, to die was gain.

You are interested in business and pleasure and many things. That is well. Thank God for all the good things of life, and for our freedom to use them! But what is your life? You are putting some of your earnings away into good safe investments. That is wise. But are you investing any real and considerable part of your life in the things that last? Are you "laying up a good foundation for life to come"? What are you living for? What are you living in? Every day the grooves are being set and deepened along which this life of yours is to run. What will you say when called to fill in that blank space, "To me to live is —"?

You are safest, surest, happiest, when, with assurance and joy and sincerity, you can write down, "To me to live is Christ." That makes life out of an uncertainty into a glory now and for all time to come.

THE SUN LETTER.

We are expecting a number of clubs of five new subscribers for \$7.50 during the month of June—one more week to rush them in. We wish every Church would send at least one club before July 1st. Our first year as circulation manager expires on that date, and we are some distance from our goal set the first of our year. Work fast and send us a club from your Church.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE NORTH CAROLINA AND VIRGINIA S. S. AND C. E. CONVENTION.

By the grace of God, and the effectual, zealous service of its most capable and worthy president, W. B. Truitt, this Sunday School and Christian Endeavor Convention had a real program and a real session at Happy Home Church, Rockingham County, North Carolina, on Thursday and Friday of last week. This writer has often said, that which he now repeats, that whenever the right person arrives on the scene of action the problem in hand is solved. This far-reaching, philosophic truth has a glorious illustration in the personality and presence of W. B. Truitt.

Here was a whole convention, covering a constituency of thirty-six Sunday Schools, with an enrolled membership of forty-five hundred pupils and teachers, to say nothing of numerous Christian Endeavor Societies, that was simply marking time, and its annual meetings hardly creating a ripple, until the right man arrived, in the person of W. B. Truitt. Within the brief space of two years, this man of zeal and vision has really dynamited the whole sleeping body and shaken it into tremulous and tremendous activity. Miss Pattie Coghill, Field Secretary of the Board of Religious Education, said near the close of the program of the Happy Home meeting, that this was about as near her ideal of a program, and its presentation, as she had been able to discover anywhere. And the rest of us felt the same way about it. The fact is, W. B. Truitt was the program. He decided that a convention in the North Carolina and Virginia Conference of Sunday Schools and Christian Endeavor Societies could be held, and by the grace and favor of God, should be held. And then through the weeks before the convention met, he put his great energy and organic mind behind, or rather in front of,

the measure, and it began to move. The results surprised him and everybody else.

Held at about the busiest time of the year, and in a farming community, the ample house of worship, Happy Home Church, was well filled, sometimes to capacity, through the three sessions of the Convention—Thursday during the day, Thursday evening, and Friday through the day. It does not make so much difference as to who spoke, or as to how well they spoke. The work went on. The delegates from the Sunday Schools and Endeavor Societies were there, and they were there to get that which was offered, and the offering was weighty and worth while. If there was a vacant place on the program, by the absence of a speaker, nobody discovered it, for someone was willing, and already appointed, to take the place, and to deliver a real message on the subject assigned. There was not a dull moment of the two days' session, and there was real discussion throughout of those problems that confront the Sunday School superintendent, the officers, teachers and pupils in the Sunday School, and they were discussions that were enlightening, helpful, informing. We do not recall being in a body in which both hearers and speakers seemed more deeply interested in all the vital problems that were brought to the fore for discussion and consideration.

To begin with, Rev. J. H. Dollar, of our Reidsville Church, had his quartette and choir present, and it is needless to say, the convention was time and again lifted out of itself under the inspiration and melody of great and good gospel singing. The pastor of the church, Rev. M. T. Sorrell, made everybody welcome by his cordial words of greeting; and Rev. J. F. Apple, Elon College, N. C., vice-president of the body, told the people in fitting terms how happy we all were to be there. Brother Apple makes a real vice-president, in that he was close to the chair, and that he carried the work on his mind and in hand, and was immediately available to the president for presiding and carrying on the program, if the president had to be out of the chair on any occasion.

On roll-call it was found that nearly every school and society of the convention was represented, and well represented, some having large delegations present.

The president delivered a most fitting message on "Power" and then proceeded to demonstrate throughout the sessions that if a religious body, or a religious person, is to carry on with success and sufficiency, they must have power from an unseen Source, for the source of power is unseen, and the greatest power in this world is spiritual power. The Mission Secretary was permitted to speak on "Training Our Youth for World Friendship," in which was brought out and emphasized the truth that a Sunday School may be selfish, and a Sunday School is selfish, if it centers its thought, its activity, and its giving, on itself and for itself. God in His wisdom and goodness has, through the ages, delivered many messages, and He is delivering many messages to His called and chosen ones; but invariably those messages to the chosen ones are messages about and for others, whom He would choose, and many of whom He does choose, when they get that message from the chosen one to whom it was delivered. While God spoke to Paul on the Damascus road, another intervened, a man of God, by the name of Ananias, before Paul's eyes were opened, and the message to Ananias, already saved, was not for Ananias, nor about Ananias, but it was to Ananias about Paul and for Paul. Then, when Paul got the message, ever after that, the message to him was not about himself, except to tell him what he could do for others, or should do for others, in making known to them the way and the

will of his Lord. World friendship, if it ever is an accomplished fact, will be the result of the activity of those to whom God has spoken, who, redeemed by His love, shall take seriously the message from Him and carry it, or send it, to others.

Rev. Stanley C. Harrell, Durham, N. C., on the first day afternoon kept the convention awake. He presented most vividly, "The Sunday School, an Evangelizing Force." Brother Harrell taught the convention that salvation consisted of three steps or movements: 1st—Something done for one; 2nd—Something done in one; 3rd—Something done through one. A man is only partly saved when he receives pardon and forgiveness from God for past sins. Salvation is not an insurance policy guaranteeing security after death. Salvation, if it means anything, is transforming one so that one may be used of God to carry the message of love and of redeeming life to others. Unless we are a channel of communication and power for God in reaching others, there is not much salvation there, and the object of the Sunday School is not to be an end in itself but a means and a school of instruction to reach and to help others. The Sunday School is a recruiting station from which recruits are trained and sent out.

Rev. F. C. Lester, of Waverly, Va., the chairman of the Board of Religious Education, told of the work of his board and of the vision that he has of the task before the board, and the wonderful opportunities that await the board, if there were means available for putting into practice the program of Christian Education in the church,

At the evening session there was a packed house, and under the leadership and training of Miss Graham Rowland, of the First Church of Greensboro and the young people of that church, a most thrilling and telling pageant, "The Color Line," was put on to the delight of the great audience and to the edification of all. This is certainly a splendid missionary play and tells in pageantry a story of real conditions and of real service in trying to reach for Christ the yellow man of China, as well as men and women, boys and girls, of color throughout the world.

Rev. T. Fred Wright, Paces, Va., opened the services of the second day with appropriate devotionals, and immediately followed the busiest and possibly the most practical and powerful session of the convention, that devoted to the departmental reports and discussions.

Mrs. Grace Stewart, First Church, Greensboro, reported for the children's division; Mr. W. T. Dunn, Lynchburg, Va., for adult division; Rev. T. Fred Wright, Paces, Va., for the administrative division; Rev. H. G. Robertson, Richmond, Va., for the Christian Endeavor; Miss Graham Rowland, Greensboro, for the division of missions and Bro. C. D. Johnston, superintendent of the Elon Orphanage for the orphanage division; Rev. W. S. Alexander, D. D., for the college division. These reports were something more than formal presentation of great themes. They were real discussions of practical problems in these various divisions, and no part of the convention was more thoroughly enjoyed, for much helpful information was given bearing on the problems treated.

Rev. G. C. Crutchfield, Lynchburg, Va., delivered an interesting address during the morning session on "The Contribution of the Christian Endeavor to the Church." Brother Crutchfield has through the years been a zealous advocate of Endeavor work, and he carried the spirit of his enthusiasm to the whole convention through his message.

The grand climax of the morning session, if not of the convention, was reached just before the

closing hour by a program put on by the children of the Christian Orphanage under the splendid training and leadership of Mrs. Chas. D. Johnston. The program consisted of recitations and songs, and the whole convention discovered, if it did not already know, that we have children in the orphanage who can face an audience and recite and sing in an even steady tone and with composure and do honor to any institution or enterprise. It was a most timely program, and we only wish all the conventions could have this feature.

In the closing session were heard addresses by Rev. C. E. Newman on Missions in the Sunday School and Christian Endeavor," in which the speaker showed that for a Sunday School or a Christian Endeavor to be efficient and worthy, it must be missionary; on "Christian Education in Our Colleges," by Dr. W. S. Alexander, who spoke of the great place that Elon College is filling in the church and how well it was doing it; and by Dr. C. H. Rowland of Greensboro, in a great address bringing the convention to a climax in discussing "Church Auxiliaries as Aids to the Pastor." Dr. Rowland contended that if the auxiliaries did not aid the pastor, it was the pastor's fault. The pastor can get the aid of his auxiliaries if he gives these auxiliaries the proper attention, and if he does not, he is the loser as well as the church.

The next session is to be held at Pleasant Ridge Church, Guilford County, North Carolina, on Thursday after the third Sunday in June, and President Truitt is already at work on the program. He will not let up, if the dear Lord lets him live, till the next session is carried to a great and successful conclusion.

A dozen pastors were present and took part, all the pastors in the conference, we believe, with possibly three exceptions. One of the moving incidents of the convention was when the president asked the preachers to take charge for a brief prayer and devotional service for one of their own number, Rev. P. T. Klapp, now stricken. The pastors were called to the front, and side by side lifted their hearts to God in prayer. They closed their part of the program with a song, "Blest be the Tie That Binds," in which the whole audience joined. An offering was taken for Brother Klapp and the family, amounting to \$20.20.

The Happy Home people simply out-did themselves in hospitality, providing every possible necessity and comfort for all who came.

It is safe to say that not a delegate attended the convention that did not have something to carry back to the local school or church, something that was worthwhile and something that will tell for good in the local Sunday School and Christian Endeavor Society. J. O. A.

HARD TIMES.

Material prosperity makes what people call good times; material adversity makes what they call hard times. People forget that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Permanent prosperity would mean the ruin of mankind. It is want, in body or goods, that binds the human race together with sympathetic bonds. No sickness, no want, no loss of time or means, would spell independence that forgets others and cultivates selfishness of the worst kind. A sense of dependence upon God leads to prayer, and a sense of dependence upon these leads to a friendly consideration of their interests. Hard times makes people think, humbles them, and causes them to consider the need for co-operation in all lines of life and work. When labor walks the streets of cities without work, and farmers have

no market for their goods, stores suffer, and homes live on less. Hard times is largely a state of mind, as people seem to go and spend for luxuries as if times were good. This nation does not know what hard times are. It is reported that fifteen million of people are starving in China. People have never starved in America. Business has been dull—it is now—but it revives again, and when it does men go wild in business, strive to get rich. Corporations want greater profit, labor wants higher wages, producers want more for their goods, men want bigger salaries, and it takes a slump to bring people to their senses and dependence upon one another as well as upon God.

The nation needs a revival of religion more than it needs a revival of business. If religion prospered more, there would be such a Christian spirit of co-operation between capital and labor, between cities and county, between rich and poor, that hard times would be unknown. There is no escape from the ups and downs in human society. Winter does not seem as prosperous as summer, but all summer would ruin the world. Nature pauses and then revives. Business does the same. Even death is a part of the divine plan, and it is the scattered ones to gether in sympathy with the funeral that awakes the family love and brings flowers. Unbroken prosperity, the absence of sickness and death would make a cold world in which to live. Universal prosperity in continuous time would destroy the neighborly feeling and the sweet "good morning" to friends. It takes the cross to save the world, and the tomb to furnish the risen Lord. It would be a heartless world if there were no deaths and no graves. Monuments are built to the dead, not to the living. The monuments of the world tell of hard times—wars and struggles that spill human blood. W. W. S.

DEPENDENCE.

Occasionally one runs across a person who evidences but little or no desire to take an active interest in the hustling world of affairs, but rather is apparently content languidly, and with minimum energy, to go through life in a desultory manner, quite satisfied to let others bear the burdens and take the initiative in the ordinary functions of daily experience.

Dependence upon others is surely not a desirable status with which any man or woman should be satisfied unless, of course, the dependent one is physically handicapped or has reached the age where he or she can conscientiously take their hands from the plow, as it were, and enjoy well-earned rest.

It was no doubt intended by the Creator that every one should work out his or her own salvation in this life; that they should perform certain duties imposed equally upon all people; that by diligence and labor alone could they merit the possession of the luxuries of life.

If a man or woman, being possessed of sound health and endowed with average intelligence, fails to do his or her own work, then it logically follows that this same work will have to be performed by others; these others assuming added burdens thereby. It is only necessary to glance at the pages of history to determine the inevitable result—aggravated conditions superinduced by the idleness and wastefulness of those of great wealth, as opposed to the rightful indignation of the half-starved, overworked masses who owe their pitiable state of lack to the excesses that were crowding the foolish lives of the aristocrats.

It is amusing and instructive to conduct our investigation further, even into the lower forms of life. For instance, let us visit an apiary and learn the lesson taught by the highly energetic little bees. Here we see industry—a combination of scientific skill and manual labor. The provi-

dent insects have no use for a drone, the idler being killed with dispatch, as he is considered an impediment to be removed, at the earliest possible moment, for the common good of the workers.

The drone, the man who habitually accepts charity, whining at "misfortunes" that his own idleness has brought about, indeed merits little sympathy. If he were candid, he would say to himself, "I am a liability. The world is progressing despite my inertia. I am content to let others feed and clothe me. However, beneath the fancied happiness of my inactivity there lies a sinister gloom. I am consuming what I have not produced. By sheer laziness, chicanery and perhaps open dishonesty, I glean from the fields where other men have sown."

On the other hand, the active, honest and energetic man can say with equal and more justifiable candor, "I am an asset in this world—a needed and appreciated member of society. By doing my share, I am contributing to the advancing prosperity and general progress of my city, State and nation. I am benefiting humanity. I earn my living honestly and am looked upon by my fellows with confidence and trust." The latter is indeed the happy man. He is so interested in his work, so gratified at the progress he has made, so absorbed in making himself a better citizen, a better husband, a better employee, that his mind is stimulated and his every activity becomes a joy—life proves a great, fascinating experience.—Sel.

ANNIVERSARY CELEBRATION.

Friedens Lutheran Church, located two miles north of Gibsonville, N. C., celebrated its 158th anniversary on Sunday, June 2nd, with notable exercises, attended by hundreds of visitors from a wide area. Dr. Jacob L. Morgan, president of the North Carolina Synod, preached the sermon; Dr. W. S. Alexander, of the Elon College Church, spoke on the significance of memorial occasions and their value, and Dr. W. T. Whitsett, of Whitsett, made the historical address.

While this Church was formally organized in 1771, still there were services held on the grounds for many years previous to this time. The original settlers to this community came as early as 1750, and for the following years held their first meetings here. Later the State of North Carolina made a special grant of land to the Church, a building was erected, and from 1771 down to this time regular worship has continued. In 1871, just a century after the organization, the present handsome brick building was dedicated, and within the past two years an addition of eight rooms has been completed to the original building.

In the ancient cemetery, nearly five thousand graves make it one of the largest and most interesting cemeteries in central Carolina. Here rest the founders of many well-known families, among them being the Scherers, the Summers, the Wagners and others. Many of the older graves are marked by stones with inscriptions in the German language, which was used by the congregation in worship down to 1830.

Practically all the original settlers in this section were from the Palatinate region of the Rhine River, and almost without exception they were active in the struggle for freedom during the War of the Revolution. They were engaged at the battle of Alamance, May 16, 1771, and at the Guilford Courthouse battlefield on March 15, 1781, where the power of Lord Cornwallis in the South was broken by the stubborn fight made by General Nathaniel Greene and his followers. It was Guilford Courthouse that made possible the victory at Yorktown, October 15, 1781, when Cornwallis laid down arms and the War of the Revolution came to a close with victory for the colonists.

CONTRIBUTIONS

SUFFOLK LETTER.

On Friday, June 14th, Drs. I. W. Johnson, N. G. Newman, and I were guests of Mr. T. A. Jones, of Bennett's Creek, and his son, Ralph, of Norfolk, on a fishing trip in his complete yacht. We left the wharf at 7:30 A. M., passed down Bennett's Creek to the Nansemond River, out into Hampton Roads, then by Old Point, the Ripraps, and out into the Chesapeake Bay. We stopped at intervals to fish. Fishing was not good that day, but we kept trying in river, roads and bay. Dr. Johnson landed twelve, Dr. Newman five, and I six, making twenty-three in all. Mr. Jones was a hospitable host, Ralph was a fine engineer, and we were enthusiastic in our appreciation of the hospitality that lasted all day. The day was perfect in air, sunshine, and breeze, and no other three preachers ever had a better time.

When the time for lunch arrived, Wilbur Ridick, the colored man, was ready with biscuits, butter, fried chicken, pickles, hot coffee and iced tea. Food never tastes as well as it does on a picnic, and especially on the water of the Bay, with sea breezes giving greater comfort than electric fans. The lashing of the waves, the absence of responsibility, the appetizing food, all add to the enjoyment of a good meal. The cook seemed to enjoy waiting upon us as well as we enjoyed the food; and it is always true that what one does for others makes a larger return of satisfaction than what others receive. Service is a part of religion. "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4:10). The luncheon over, we resumed fishing, Ralph moving the yacht from place to place to find the fish, but only a few could be found.

While anchored in the Bay, Ralph saw a signal that meant a call for help. He lifted the anchor, moved quickly in that direction to find six young men who had ventured too far out and the wind and waves seemed to make it impossible for them to row their boat to shore. Wilbur threw out a rope, which they fastened to their boat, and our yacht towed their boat near to Willoughby Spit. They looked as if they were college young men, out on a vacation for enjoyment on the Bay; but Latin, Greek, history and economics will not take a boat through the waves to land. It requires experience with oars and experienced arms.

Then we moved again out of the Bay, by Old Point, through the Roads, by Hampton, Newport News, through the mouth of the James, and back into the Nansemond. At Hampton, Mr. Jones bought some fresh trout from a vessel which had just come in with a big haul. We had caught only croakers. Again and again we dropped the anchor, but they would not bite. Up the Nansemond, under the Town Point Bridge, opposite the Lee Wharf, anchor was lowered again, and Wilbur began making toast, frying big trout, and preparing hot coffee. In the cool breeze of that afternoon, five men enjoyed a fish supper as much as they had capacity to enjoy it. A great day, a great host, a fine son, and a good cook! If Mr. Jones ever invites you to go on his yacht, don't decline the invitation.

W. W. Staley.

ELON LETTER.

It is exceedingly interesting to attend lectures given by equally competent thinkers and workers in the field of education and to have them express views diametrically opposed to each other. I have had this interesting experience more than once, but today, in particular, I was impressed with the

involvements in two attitudes toward the fundamental philosophy of education.

The first lecturer quoted the president-elect of the University of Chicago in his recently enunciated definition of the university. President-elect Hutchins is quoted as saying: "The university is not a group of buildings, nor yet a group of students, but a company of scholars. Buildings contribute to the convenience, and students may come if they like, but the university exists primarily for scholars who have the right to fix the terms upon which students should come and when they come, students must accommodate themselves to the prescribed conditions."

The second doctrine of education was enunciated by a lineal descendant of the great Jonathan Edwards, Dr. Richard H. Edwards, who said: "The basic assumption in higher education today is the primacy of the individual student in the educative process. Buildings, professors, endowments, executives and administrators all exist for the student. They are all under obligation to help him develop in the midst of his own life-situations his own powers on his own highest levels. Education today is focussed not on knowledge, nor on research, nor on institutionalism, nor on general truth, nor on the organization of persons into groups, nor with the intent of winning persons to organizations, nor on recruiting, but on the individual student, the individual student as an end and not as a means. All who have part professionally in the educative process are under obligation to understand all the interests and problems of the individual student, to share in his adventure for self-realization, and when any one of them ceases at any time to function in accordance with this fundamental purpose, he has ceased to have the right to call himself an educator."

I pass these two mutually exclusive views on to the readers of the *Elon Letter* for their consideration. Evidently we do not know where we are nor in what direction we are headed in higher education.

W. A. HARPER.

FRANKLIN LETTER.

On Sunday night, June 6th, Dr. Charles Shelton, pastor of the First Congregational Church of Portsmouth, Va., and Rev. J. W. Fix exchanged pulpits. This interchange was a most delightful experience for both ministers and helped to create a finer spirit of fellowship between the two Church bodies that are contemplating union.

The Churches of Franklin have completed one of the finest D. V. B. S. ever held in the city. This is the first union school; hence, the best teachers and helpers from all the Churches were available. There was a large enrollment of boys and girls and teachers from the Methodist, Baptist, Episcopal, Friends and Christian Churches participated.

Rev. Dale Sanders, a recent graduate of *Elon College* and student at *Yale Divinity School*, filled the pulpit of the *Franklin Christian Church* Sunday morning at the 11 o'clock hour. It was a pleasure for our people to hear this promising young minister. Bro. Sanders has a great and promising future, and after completing his B. D. work will be well equipped to carry on the work of one of our large Churches.

J. W. FIX.

IT'S A SIN TO ROB—BUT WHAT WILL WOMEN DO NEXT?

A few years ago the "street walker" who sold her virtue for a living, bobbed her hair so she might be known. It wasn't long before women in

general did the same. Then she started painting herself up, like a clown, so she would be different; and in a short time other women followed her example, and today even our "best women" use so much paint and lip-stick that they look even more like a clown than did the "street walker." No one seems to know the reason why they do it—unless, indeed, it be for lack of good, common sense.

When I was a "kid," my daddy had an old "one-hoss" wagon which he had painted with the same color of paint women use today, and off at a distance it looked like new, but when you got up near it you could tell that it was the same old wagon, just painted up. In this case, though, the paint was a help to the wagon, as it kept the wooden parts from decaying and the metal parts from rusting, but the wagon didn't run any better with paint than it did without it. The woman who paints up is neither preventing wood from decaying nor metal from rusting. She is neither deceiving her friends nor the public. She paints because some other woman paints; and thereby merely shows her sense—or the lack of it.

After the "street walker" was robbed of her distinctive painting habit, she took up smoking; but she did not have this to herself long before she was forced to share it with "popular society girls," who have now passed it along to women in all classes of life. I am wondering what the "street walker" is going to do next, and I am also wondering what she can find that women in general will not rob her of!

Yes, I know that there are still a few left who neither paint nor smoke, but what about the millions of absent-minded, sillified, frivolous women who ruin their looks and injure their health just because some other woman does it?

Recently I sat in a room where one young so-called lady smoked sixteen cigarettes in three hours' time, and made the statement, with whiskey on her breath, that when she got married there would be no drinking, no smoking, and no fussing around her home. No doubt, there are thousands and thousands of others saying the same thing. But I would like to ask, "When does the rehearsing for married life begin?" The woman mentioned above is now about twenty-two years of age, and is already such a nervous wreck that she is unable to work. Does smoking hurt? Does whiskey hurt?

Why does a woman drink? And why does a woman smoke? For the same reason a man does—just for lack of common sense! We may trim a mule up the nicest way possible, rub him until the curry-comb wears out and tie ribbons on his ears, but the first time he takes a notion he opens his mouth and brays, and shows his breed. There is nothing to prevent it. It's natural. He's a mule, and we can make nothing else out of him.

The story is told of a woman who was being "kept up" by a man who had plenty of money. During a trial in which she was a witness, she was being questioned by a lawyer, who asked her how much this man gave her. She answered and told him the amount. He then asked, "What else has he given you?" She told him "lots of clothes." And the lawyer asked, "What else?" She answered, "An automobile." The lawyer asked, "what kind?" She answered, "A Rolls-Royce." And the lawyer came back with the question, "Do you mean to say that he gave you a Rolls-Royce?" and she answered, "Do you expect a fellow to go to hell in a wheelbarrow?" She had the right idea about wanting to ride in the best-riding car made, rather than a wheelbarrow, but I am wondering how many of us men and women are going to hell without even a wheelbarrow!

No, this is not being written by an old bald-headed man because his flapper daughter paints and smokes. It is written by a man still under twenty-five.

C. J. STRICKLAND.

THE CHURCH SCHOOL AND MISSIONS.

BY REV. W. B. FULLER.

(Annual address before the Valley of Virginia Sunday School and Christian Endeavor Convention, at Newport Church, Page County, Va., Thursday, June 13th, by Rev. W. B. Fuller, the same being based on "The Desire of All Nations," by Dr. Egbert Smith.)

Said a Sunday School superintendent: "This school's business is to teach the Bible, not missions." To compress into ten words a denser ignorance of the Bible or a heresy more fatal to the progress of Christ's kingdom would be a difficult feat. That missions form the central current of Scripture, we must admit. The New Testament, the crown and climax of divine revelation—by whom was it written? By missionaries. For whom was it written? For mission converts and mission Churches. It is not primarily a system of doctrine, or a collection of proof-texts, or a miscellany of lessons. It is the history of a campaign, beginning from Jerusalem and aiming at the uttermost parts of the earth.

Its main sections are two. The first four books contain the life of Christ, whose last command was "Go, and lo! I am with you." The rest are the history and results of the going. The first four, "Christ in Palestine"; the other twenty-three, "With Christ on the mission field." The gospels close with the Saviour risen and pointing outward. The next book is "The Acts of the Missionaries," the word apostle being but the Greek spelling of the word missionary. Then follow the epistles, written to strengthen the hearts and guide the life and thinking of the missionary converts and Churches.

If the New Testament were taught in every Sunday School as primarily a missionary book, beginning with the life of the Great Missionary, then the acts of the missionaries, then the letters of the missionaries from this, that, and the other point of the far-flung battle line—the Church of tomorrow would be far nearer what our Lord intended His Church to be, and the kingdom would go forward with a mighty stride.

Why Teaching is a Live Business.

The object of Sunday School teaching; is it simply to impart knowledge? An experienced schoolmaster was asked, "Do you not get weary of going over the same old subjects, with class after class, year after year? How do you live through the sameness and grind?" "You forget one thing," was the reply. "You forget that I am not really teaching that old subject matter at all. I am teaching living boys and girls! The matter I teach may become familiar and lose the thrill of novelty. But the boys and girls are always near; their hearts and minds are always fresh and inviting; their lives are always open to new impressions, and their feet ready to be turned in new directions."

Just so Sunday School superintendents and teachers that know their business are not teaching the Bible, save as a means to an end. Bible knowledge is not the true objective. But they are seeking, through the Bible, to train every member of the school to be a missionary-hearted Christian, because the spirit of missions is the spirit of Christ, expressing itself in loving service in the home, the school, the community, and unto the uttermost parts of the earth.

How far the average Sunday School fails of imparting the missionary passion, we all know. Multitudes carry away from their years of attendance on it no world vision of Christian service, no consciousness of missionary obligation, scarcely a county-wide conception of the kingdom. Passing strange this is when we remember that Christianity is a missionary religion and that the Church's supreme business, for which the Sunday School is the appointed training department, is the establishing of Christ's kingdom throughout all the world.

The Sunday School of Tomorrow.

But the Church is awaking to its duty. Superintendents and teachers are getting a new view of their objective. With the future members of the Church at their most plastic age in their hands, they are realizing afresh how incalculably great is their responsibility and their opportunity. And the day, we believe, is hastening on when the Sunday School will become a veritable training camp for world Christians, whose arrival on the scene of action will mean such an access of world-conquering enthusiasm as the Church has never yet known.

The way to this radiant goal is clear. What is it that God has given to youth, to the spring-time of life, to be its distinctive glory, the source and secret of its boundless promise? He has given it the spirit of adventure, of aspiration, of passion for the heroic, because of the old self-love He has brought, flooding in, a new and thrilling sense of the worth and beauty of self-sacrifice and self-devotion. Out of it all is born the passionate longing for big tasks, big achievements, to do something worth while for the world, no matter what the cost. It is the birth-time of character-forming ideas and ideals, the moment of supreme meaning for the Church and the kingdom. In a word, it is life seeking a noble pattern. Hence its hunger for the daring, the heroic, the truly great in aim and service.

To this God-implanted yearning of youth, God Himself has given the full answer and satisfaction in the missionary program of His Son. The bringing of all human races and relationships under the sway of His kingdom of love and truth is at once the greatest, the purest, the most heroic, the most self-forgetting and yet self-ennobling aim and task ever known on earth. The imparting to all its members of the world vision, and their whole-hearted commitment to this aim and task, must be the supreme aim of the Sunday School, as it was the very heart of what we learned at our mothers' knees: "Our Father, which art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done in earth as it is in heaven."

Few can Go; All can Help.

This supreme aim of the Church, of the Sunday School, and of the individual Christian does not mean that every one should go to the foreign field. Comparatively few are of the right age, and providentially free to go, and able also to meet the exacting requirements for the foreign service. Moreover, the senders are as necessary as the goers, and must be vastly more numerous. But it does mean that every true disciple is, and every boy and girl should be trained to be a missionary at heart, a devoted helper in the work of making Christ known and obeyed the world over.

But how shall we make our pupils missionary-hearted? How shall we, under God, mold their characters to the Christ-like missionary ideal? "A growing personality feeds upon personality." Here lies our clue. Next to nourishing them on the supremely winning and radiant personality of the Master Himself and on His word, comes the feeding of their souls on the marvelous reproductions of the Master's brave and loving spirit in the lives of those who have left home and friends and country to represent Him in the dark places of the earth.

Effect of Biography.

On the extraordinary power of biography to develop unselfishness and expand the heart and mind, educational authorities are agreed. "This is because," says Dr. Charles A. McMurray, recognized expert on elementary education, "it takes the child out of himself and loses him in the life and experience of another. The more biographies of the right sort a child studies appreciatively, the

more his own life is expanded to encompass and identify itself with the lives of others."

Sophia Lyon Fahs, an authority on young people's literature, finds that the most successful literature of this type is (1) almost always in narrative form, (2) of sufficient length to make a permanent impression, (3) saturated with concrete and picturesque detail, (4) radiant with the personal element, (5) filled with brave adventure among primitive peoples or where civilization is simple. As meeting all these requirements, she cites John G. Paton's autobiography, as edited for young people.

"It is teeming with thrilling adventures, the most marked courage, and 'love and devotion under trying circumstances.' Little wonder is it that in city public libraries the boys and girls are constantly calling for Mr. Paton's book. What more effective commentary than the story of his life could be found on Jesus' promise, 'Lo, I am with you always, even unto the end of the world'? Or how better could we make real to a boy the meaning of the Christ-like life of self-forgetting service? Who would dare to say that three months consumed by a Sunday School class in studying merely the autobiography of this one man had been misspent if either one of these great Christian truths were made to live for the children? Such examples might be multiplied. Since the very spread of Christianity itself has furnished us with great heroes of faith, why should we grudge the use even of months of Sunday School time in studying their lives? Through such instruction, in very truth, one is teaching the life of Christ."

S. S. Value of Missionary Biography.

R. E. Diffendorfer, another specialist, urges the use of missionary biography in Sunday Schools as a potent means of developing missionary character.

1. "It is the chief source of material from which the pupil may create for himself a personal missionary ideal.

2. "It presents an example of the highest type of Christian living, because the principle on which the true missionary orders his life is that of service.

3. "The missionary's own record of facing and meeting the great problems of human need incites others to help to meet these needs. All Christendom was stirred by David Livingstone's own heart cry in the presence of 'the open sore of the world.'

4. "The missionary's life differs from that of other Christians, in that, as a rule, it is spent among more or less primitive races. This fact gives to missionary biography two very significant educational values.

"First, the effects of the missionary's life and preaching among primitive peoples are in terms of the simpler phases of the Christian life which children and young people can easily understand. The meaning of belief in God, in sin, salvation, and righteousness, and the value of Bible study, prayer, and the sacraments are not clouded in a maze philosophical terminology. They are simple, concrete and practical.

"In the second place, the missionary's life and work among primitive peoples, and the effects of the gospel upon heathen hearts are in sharp contrast with non-Christian religions. This bold belief forms the charm and interest of missionary biography for boys and girls. It also adds to the effectiveness of its use in the development of Christian character. There was no hair-splitting as to what Christianity meant in the New Hebrides when John G. Paton ruled that a Christian home should be recognized when it had regular family worship of the Christian's God. A boy cannot fail to recognize the difference between the Christian's God and that taught by the Arab

(Continued on page 9.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE BIBLE AND MISSIONS.

Bible students, if asked where believers had their first organization, will at once answer, "In the family of Abraham." Its rite of admission was circumcision, and its charter was a grant of blessing to all mankind. To Abraham, God said, "In thee shall all the families of the earth be blessed." To Isaac, the charter was reaffirmed, "In thy seed shall all the nations of the earth be blessed." To Jacob, it was repeated again, "In thee and in thy seed shall all the families of the earth be blessed." The world-relationship of believers is no after-thought. It was in God's plan from the beginning. At their first organization, God gave His servants a world charter and set before them a world goal.

And this note He rings through all the Bible. To Moses He says, "As truly as I live, all the earth shall be filled with the glory of the Lord." The psalms take up the strain, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The major prophets add their voices, "Look unto me and be ye saved all the ends of the earth." The minor prophets join in, "Behold, thy King cometh unto thee, having salvation; lowly, and riding upon an ass; He shall speak peace to the nations, and His dominion shall be unto the ends of the earth." And so the mighty melody comes rolling down from Genesis to Isaiah, from Isaiah to Malachi, until it blends with the angel anthem sung above sleeping Bethlehem:

"And heaven drew nearer earth that night,
Flung wide its pearly portals,
Sent forth from all its realms of light
Its radiant immortals.
They hovered in the golden air,
Their golden censers swinging,
And woke the drowsy shepherds there
With their seraphic singing."

And the angels' announcement of the birth of Christ was keyed to the same note that Abraham heard. "Behold, I bring you good tidings of great joy which shall be to all people." By the Holy Spirit, aged Simeon welcomes Him as the "light to lighten the nations." Come to years, the Saviour Himself takes up the strain. "The field is the world." "I am the light of the world." "The bread that I shall give is my flesh which I shall give for the life of the world." "My house shall be called a house of prayer for all the nations."

Between His resurrection and ascension, He appeared to the apostles by the space of forty days, speaking the things concerning the kingdom of God. Of these things, only one has been recorded, and that one by all four evangelists. Few things are recorded by all the four. We have not a fourfold record of the birth of Christ, or of His baptism, or of His temptation, or of His transfiguration, or of His institution of the Supper, or of His ascension to glory. We have not a fourfold record of a single one of His discourses or parables or prayers. But all four give us His death, His resurrection, and, in some form, His great commission to go into all the world and preach the gospel to every creature.

Of the great commission, we have yet a fifth record in the first of Acts: "'Ye shall be my witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.' And when he had said these things, as they were looking, he was taken up; and a cloud received Him out of their sight." Thus the very last words spoken by our Saviour before returning to His Father—words which being last should

ring forever loudest in our ears, and lie forever closest on our hearts—were these, "Unto the uttermost part of the earth."

Ten days later comes the Pentecostal outpouring of the Spirit, whose mission, the Saviour tells us, is to "glorify me." And of His coming, the first effect is obedience to the great commission. Straightway Spirit-filled men and women, speaking foreign languages, witness of Christ to multitudes "from every nation under heaven."

The rest of the Bible is but the continued carrying out of the great commission: first, the record in Acts of ever-widening missionary travels; second, the twenty-one epistles to ever-multiplying missionary Churches and converts; and third, the prophetic picture in the Revelation of the world-wide success of missionary effort, "a great multitude which no man could number of all nations and kindreds and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes and palms in their hands."

Thus the Bible, from start to finish, is inspired with a world vision, is energized with a world purpose, and marches to a world goal.—*From Desire of all Nations, by Smith.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 22, 1929.

Sunday Schools.

Previously acknowledged	\$3,656.23
Antioch, Harrisonburg, Va.	6.97
Berea (Nansemond), Driver, Va.	7.45
Durham, N. C.	18.86
Biscoe, N. C.	2.61
Pleasant Ridge, Guilford College, N. C. ..	1.01
United Christian, Lynchburg, Va.	3.69
Newport News, Va.	14.00
Graham, N. C.	1.19
Leaksville, Luray, Va.	1.44
Holy Neck, Holland, Va.	8.00
Pleasant Hill, Liberty, N. C.	4.00
Wood's Chapel, New Market, Va.	1.00
First Christian, Greensboro, N. C.	17.32
Wake Chapel, Fuquay Springs, N. C.	5.00
Randleman, N. C.	2.00
Total	\$3,750.77

Individual and Church Collections.

Previously acknowledged	\$7,347.14
Mrs. A. S. Turner, Elkton, Va. (Mt. Olivet) ..	5.00
Mrs. J. A. Kagey, Mt. Jackson, Va. (Wood's Chapel)	2.00
J. A. Kagey, Mt. Jackson, Va. (Wood's Chapel)	10.00
Mrs. W. Y. Petty, Shenandoah, Va.	1.00
Isaac N. Comer, Shenandoah, Va. (Mt. Lebanon)	1.00
Christian Chapel, Harrisonburg, Va. (add.) ..	2.41
High Point, Harrisonburg, Va. (add.) ...	50
Wood's Chapel, Harrisonburg, Va. (add.) ..	.45
Miss Bettie Stephenson, Atlanta, Ga.	5.00
Biscoe, N. C.	5.00
New Hope, Youngsville, N. C.	4.14
Dr. J. T. Stewart, Summerfield, N. C. (Mt. Bethel, add.)	10.00
G. W. Hugh, Ruffin, N. C. (Happy Home, add.)	5.00
New Hope, Stokesdale, N. C.	1.25
Mrs. H. E. Pearce and daughter, Franklinton, N. C.	5.00
Ladies' Aid Society, Franklinton, N. C. ..	5.00
Total	\$7,410.89

Specials.

Previously acknowledged	\$8,707.22
Sunday School and Christian Endeavor Convention, Linville, Va.	7.50
Christian Endeavor of the S. S. and C. E. Convention, Linville, Va.	12.15
Mebane, N. C.	10.00
Miss Lillie D. Fowler, Mebane, N. C. (Mebane Church)	5.00
Rev. E. W. Butler, Thorsby, Ala.	7.00
Sunday School and Christian Endeavor Convention of the N. C. and Va. Conference, Durham, N. C.	13.25
Total	\$8,762.12

SUMMARY.

Previously acknowledged	\$30,696.91
Sunday Schools, regular, June 22d	94.54
Individual and Church Collections	63.75
Specials	54.90
Total collected to date	\$30,910.10

J. O. ATKINSON,
Mission Secretary.

THE BIBLE A MISSIONARY BOOK.

Dr. William Adams Brown, in a recent copy of the *Missionary Review of the World*, says:

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle written to a Church in the New Testament was written to a Church that was established by a foreign missionary.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionaries.
5. The great book of prophecy in the New Testament was written to seven foreign missionary Churches of Asia.
6. The only authoritative history of the early Church is a foreign missionary account.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is in the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, all save one became a foreign missionary.
11. The only man among the twelve apostles who did not become a foreign missionary became a traitor.
12. Only a foreign missionary could write an everlasting gospel, and, according to the apostles, missionary service is the highest expression of Christian life.

HOLD ON!

Take comfort in thinking of what you people in the United States have done about prohibition. You can't say these things so easily yourselves, I suppose. But I would like to say that in the world where I live, millions of good people, the world over, are grateful; that whether you succeed or not, or have succeeded, the idealism of this country and the Christianity of the country were associated, and in spite of the entrenched power of the saloon, in spite of the entrenched power of an old appetite, in spite of everything, that you did rise up and have sacrificed and have done everything in your power and will do it, we believe, to see to it that this great thing shall be conserved to the succeeding generations. And if you will hold on long enough, it will kill the drinking business in Great Britain and in Canada and to the ends of the earth. There isn't any doubt of it.—*Dr. James Endicott, of Canada.*

THE CHURCH SCHOOL AND MISSIONS.

(Continued from page 7.)

Mohammedans after reading the appeals of Alexander Mackay before King Mutesa, in Uganda."

What a gap in religious education such biography would fill! Who can justify a system that leaves our people totally ignorant of the growth of the kingdom from the end of Bible times to the present day? Having gotten Paul to Rome and John to Patmos, it complacently turns back again to the account of the world's creation. Though Christianity has grown through the centuries to be the strongest moral force and the most uplifting spiritual influence in the world today, yet far too many Sunday Schools know nothing of how it came about. Not a glimpse is given them of the inspiring march of our holy religion from tribe to tribe, from land to land, from nation to nation, during the last nineteen centuries.

Our Forefathers Heathen.

How many of our pupils realize that our forefathers, centuries back, were as completely heathen as any in darkest Africa, often with wives in common, and addicted to cannibalism and human sacrifices? How many of them know that the name of each day of the week is a finger pointing straight back to our heathen origin?

How many have heard of the foreign missionaries Augustine, Paulinus, Patrick, Columba, Boniface, Anegar, who lifted our forefathers out of this pit of heathenism?

What a beautiful incident was that of Paulinus! It was near old York, in England, after which our New York is named. A great company was gathered in a great hall. A stranger came and asked to speak to them. Men said, "Shall he speak?" And an old Thane said, "What is this life we are living? Where did we come from? Where are we going? We do not know. It is as though a little sparrow flew into our banquet hall on a cold winter night out of the dark, circled around, and then flew out again. That is our life. We do not know where we came from. We stay here for a little while, and then out into the dark we go. If this stranger can tell us anything, let him be heard." And then Paulinus told them what he knew, and how life lighted up into meaning and hope and joy in the presence of Jesus. Thus Christianity came to our ancestors. And thus we ourselves are the children of the converts of foreign missionaries.

Such teaching the Scripture itself anticipates and encourages. Luke begins his "Acts of the Missionaries" by reminding his readers that in his "former treatise"—the gospel of Luke—he had told what "Jesus began both to do and to teach until the day He was received up," the clear inference being that in this second book he will tell what Jesus continued to do and teach through His Holy Spirit. Since Jesus is still continuing, the "Acts" are still going on, as fresh chapters are being added by the Holy Ghost for our study and inspiration in Asia, Africa, Latin-America, and the islands of the sea. The whole structure and contents of the book show that, after its 28th chapter and 30th verse, the Holy Ghost intends us to read the words, "to be continued." The Bishop of Ripon had the mind of the spirit when, upon hearing the amazing account of John Williams' gospel triumphs in the South Seas, he exclaimed, "We are listening to the 29th chapter of the Acts of the Apostles."

Such missionary education will visualize religion to our young people, not merely as it was two thousand years ago, but as a living enterprise inviting them to high spiritual adventure here and now. It will help them to see Christ, not as a book figure centuries back, but as a living leader, just ahead, still beckoning, saying, "Follow me."

In a Y. M. C. A. "service of worship for boys," the covenant of loyalty to be memorized and re-

peated in unison begins, "We believe that the best and happiest life is the one spent, not for self, but for others." What greater service can we render our young people than to prove to them that "the best" is, in very deed and truth, "the happiest"; to make clear to them that the Master's words may be accepted as literal fact, when, after impressing on His disciples the lesson of unselfish service, He said, "If ye know these things, happy are you if ye do them"—to convince them that life's deepest satisfactions are found only in the path of Him who came not to be ministered unto but to minister?

"Hands that open but to receive,
Empty close; they only live
Richly who can richly give.

"He that, giving, does not crave,
Likest is to Him who gave
Life itself the life to save."

This supreme lesson that the Christ-like life of self-forgetting service is the richest, the most satisfying, the most blessed in retrospect—when can we find this lesson taught so convincingly, so interestingly, so simply and vividly, as in the lives of the missionaries.

Said James B. Angell, ex-president of the University of Michigan and formerly United States minister to China and Turkey: "I have had the good fortune to be in the homes of princes and the palaces of the rich in many lands, but I am speaking the simple truth when I say that I have never been anywhere in the world in homes which impressed me so with the happiness of the dwellers as the humble homes of our hard-working missionaries on the foreign field. It was not the happiness of pomp, but it was that highest of all earthly happiness, which God grants to every man and every woman who makes the supreme end and desire of life to do the work of the Master, regardless of personal comfort."

"Exposed to robbers by night and invaders by day," wrote Ann Haseltine Judson, in her journal, at Rangoon, Burma, "we both unite in saying that we never were happier."

After nearly fifty years of ceaseless toil and self-sacrifice in India, where for many years, as he himself said, he was tolerated like a toad and then hunted like a beast, William Carey left it as his dying testimony that the work of a missionary "is the most blessed service in which any human being can be employed in this world."

Remarkably Happy.

"You can hardly conceive how I feel," wrote Mary Moffat, "when I sit in the house of God, surrounded by Christian natives. Though my situation may be despicable and mean in the eyes of the world, I feel that an honor has been con-

ferred upon me which all the kings of the earth could not have done me. I am happy, remarkably happy, though my habitation is a single room with a mud wall and a mud floor."

Robert Moffat declared that if he had a thousand Christ to those who had never heard the joyful

(Continued on page 14.)

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson I—July 7, 1929.

THE STORY OF EZEKIEL.

GOLDEN TEXT: "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."—Ezek. 33:11.

LESSON: Ezek. 1:1-3, 2:1-3-27, 8:1-4, 11:22-25, 24:15-24, 33:30-33.

DEVOTIONAL READING: Psal. 121.

The Background of Ezekiel's Work.

A part of the Jews had been carried away into captivity in Babylon in 597 B. C. They had been located between the Tigris and the Euphrates Rivers, by a river named Chebar. It appears that they had a certain amount of freedom, although they were captives in another sense. Many of them became so well situated and so permanently located that when the opportunity came later to go back to Palestine, they refused to go. Those who have studied the lessons for the past few weeks will recall that conditions in Judah were going from bad to worse at the time of Ezekiel's first work as a prophet. They will also recall that Jerusalem fell and Judah was carried away into captivity in 586 B. C. It is well enough to keep these facts—the situation and the condition of the captives in Babylon, and the conditions in Judea—in mind as a background of Ezekiel's life and work.

The Man Himself.

Ezekiel's name means "God strengthens." Its meaning was certainly fulfilled in the life of the prophet, for it was only through the strength which came from God that he was able to do what he did. Ezekiel was a priest, and hence a member of the "aristocracy" of his people. He was perhaps a comparatively young man when he was carried away into captivity. He was a man of undaunted courage, abiding convictions, keen insight, vision, and high moral and spiritual quality of life. He was unselfish and embodied in his life and expressed in his ministry the pastoral spirit.

Ezekiel's Call.

Ezekiel received a very definite call from God, although it came in what to us is a very strange way. It appears that while he was among the captives by the River Chebar, he had a strange vision. There came out of the north a whirlwind bearing a very strange phenomenon which Ezekiel describes in the first chapter of the book which bears his name. Back of all the symbolism of the thing, one thing stood out clearly for the prophet—it was the glory of the Lord which had appeared unto him, and it was the Lord Himself who spoke to him. The Lord handed unto Ezekiel a little book which he was commanded to eat and thoroughly to digest. Then he was commanded to speak unto the children of Israel, no matter what might be their response to his words. There was, of course, a very vital significance attached to this feature of the vision. The word of God was to come from Ezekiel with authority and with power. As a matter of fact, this is the only way in which a minister or a Sunday School teacher can speak with authority or with power. We must first make the message our own before we can move others.

In connection with Ezekiel's call and commission, there was the assurance of God's help. Here, as always, God gives the strength to do the things He asks us to do.

Ezekiel's Mission and Message.

Ezekiel's mission was in the restricted sense to the captives in Babylon, but as a matter of fact his work was gone throughout and unto the ends of the world. The first part of his book is devoted to condemnation and threats. He was compelled to arraign sin as he saw it, and to denounce it, and to predict its ultimate penalty. The latter part of his book, however, is devoted to comfort and encouragement. Down to the time when Jerusalem fell, Ezekiel declared that the apostasy of the Jews had been too great for God to overlook. When the blow had fallen, Ezekiel gave himself to a ministry of comfort and encouragement and hope, but only on the basis of a change in the heart of the people.

One of the important contributions which Ezekiel made to his time and to his people was the enlarged conception of the presence and the activity of God. The average Jew associated the presence of Jehovah with the temple, and he felt that the fate of the individual was bound up with the nation. But when the Babylonians laid waste the temple and carried the nation into captivity, there had to be a reconstruction in the thinking of the Jews. It was, as a matter of fact, a critical time. In setting forth the enlarged sphere of Jehovah's interest and activity, and in following Jeremiah in emphasizing the place and importance of the individual, Ezekiel made a supreme contribution to his own people and to the religious thought of mankind.

Ezekiel's Work and Influence.

Ezekiel was in a sense the "father of Judaism." In spite of the fact that he was a prophet, he still had the priestly element in him, and it was he, more than any other, who gave the impulse to what is known as Judaism. In his vision of the restored Israel, the temple and its ritual had the commanding place. But as has already been suggested, Ezekiel emphasized the importance of the individual.

For those who would teach this lesson, it might be said that it will be necessary to read carefully the text as outlined by the lesson committee in order to get at the heart of the teaching truths. In this particular instance, the writer of these notes has confined himself with giving the more general view of the life and work of Ezekiel. But there are truths, vital, inspiring and practical truths, in the verses involved in today's lesson. Search these scriptures, and in them you will find these truths.

CHRISTIAN ENDEAVOR.

Sunday, July 7, 1929.

TOPIC: "What has Made Our Nation what it Is?"—Deut. 8:1-14, 17, 18. (Consecration meeting.)

Some Bible Hints.

The providence of God has made us what we are. Without His guidance we should have been godless and faithless (v. 3).

Suffering and struggle have developed great qualities in America. Poverty and privation have values (v. 3).

Our danger is that we forget not only our history, but God who made it. Prosperity and pride may undo us (v. 17).

The way of safety is to remember God, own Him as the giver of all our good, and cleave to His commands (v. 18).

America got a good start. Compare South America, whose conquerors looked only for gold, while the Pilgrims came seeking freedom and God.

Behind all America's history you will find the Bible. Leaders were imperfect enough, but they believed the Book, and followed what light they had. Civilization is founded on the Bible.

Unlimited natural resources, wealth in hill and valley, waiting to be taken up, are the material foundations of America's prosperity. Had our country been a desert only, it never would have had a history.

Men with high ideals came to the front as leaders of the nation. At the proper moment appeared a Washington and a Lincoln. No nation rises above its leaders.

A Few Illustrations.

Ideals of justice have helped America. It is true that there is much injustice; we fail to live up to our ideals. But the ideals are not quite lost sight of.

Immigration has helped America. Europe has made a remarkable contribution to our life. We have its labor, its art, its learning. America is not original except in the ways in which it uses the gifts of others.

Wherever the pioneer went, the Church followed. Without the Church, America would have degenerated into a savage land. The message of Christ transformed wild communities.

Law has made America great. This is a government of law, and not of men. The supreme thing is law, not the will of the individual. That is a heritage from old England.

To Think About.

Is our nation the best possible? Why?
How can we make our nation better?
What does our nation most need today?

MY IMPRESSIONS OF OUR CONVENTION.

Our North Carolina and Virginia S. S. Convention was remarkably successful. The Happy Home Church proved worthy of its name by the gracious treatment accorded. We would have been happy to have made it our home, did not needy service call us elsewhere.

We will mention other outstanding features which made this a great convention.

First credit belongs to our consecrated and efficient president, Bro. J. B. Truitt. His time and energy have been unsparingly invested. He and his worthy vice-president, Rev. J. F. Apple, presided over the meeting in such a humble, dignified, business-like way that every moment of time was made to yield the most in fruitage for interests served.

Music in song made a wonderful contribution through the inspiring leadership of Rev. J. D. Dollar.

A splendid representation was there, from the cradle roll to some many years young. A most helpful program covering the entire range of Sunday School and Christian Endeavor interests had been arranged. Wisdom had been exercised in widely distributing program responsibility. All participants took their assignments seriously. Vital problems were courageously attacked and much light was thrown upon them. Discussions from the floor were entered into most heartily. Helpful experiences were shared. Consecrated pastors, auxiliary officers, and members, spiritually filled and guided, expressed personal convictions resulting from honest attempts to promote the work through these auxiliaries.

The large number who entered into the discussions so enthusiastically was the most promising

feature of the convention. Where the Spirit of the Lord is there is liberty.

Much momentum has been gathered for what we trust will prove to be an ever increasingly helpful convention work. The president has the right idea. Next year's convention program will be centered about reports of departmental accomplishments during the year. May those entrusted with responsibility trade actively with talents possessed that much progress may be made in the work of the Lord.

W. S. ALEXANDER.

LIFE'S RAILROAD.

If you want to take a journey, you first decide to go. You make ready, go to the station, buy your ticket in time for the train you are to go on. Do you ask, "Is this train able to make the journey to the next station"? Do you ask if the track is laid all the way, or is it strong enough to carry its heavy burdens as the train goes over such rough and dangerous places on the way? No, you feel sure and safe that both train and track are not to be doubted, for the railroad company has both train and track in its own care and keeps both in good repair. Engineers, firemen, conductors and others are all on duty. As you go on, at each station some will be getting on and some will be getting off. Each station has its name where it can be plainly seen, and passengers are allowed to get on and off at will. If you are left behind it will be your fault. If you wish to make the journey safely, you must stay on the train.

Now, let us see how this will compare with our spiritual life. If we want to walk in the highway of holiness in Christ, we must get on the train at Repentance. We pay the price required, which is repentance and faith. Then you have a right to go and get on the spiritual train. Christ, the Conductor, will take up your ticket and put His stamp upon it and hand it back to you, for God will surely seal His servants in their foreheads.

Now that you are on the train of life, do you begin to doubt if the train is safe or if it is the right train. Do not doubt, for Jesus said, "I am the way, the truth and the life; no man cometh to the Father but by me." Jesus has come and prepared this way. Every rail is of heavenly strength. The engine is of higher power, and everything on this heavenly train is furnished from above.

Some passengers get on at Repentance, but get off at the first station, which is Temptation. It matters not how it may come, for Satan is transformed into an angel of light, and he never fails to be awake and on the job. Some leave the train at Doubt, and others get off at Neglect.

You may leave Christ's train of life at any station of sin, be it called by any name you may, but if you will stay on the train He will carry you safely through to your heavenly home. All our needs are supplied by Christ through the Holy Spirit, for He said, "He will guide you into all truth." Our train is well lighted, as he said, "My word is a lamp unto thy pathway." Water is also supplied, as Christ said, "If any man thirst, let him come unto me and drink."

One dangerous station on this road is Criticism. Many people seem to think they must not pass through this station, and yet Jesus said, "Ye shall have all manner of evil said against you falsely for His name's sake, but to rejoice ye in that day for great is your reward in heaven."

The station of Faithfulness is often overlooked, but listen to Him saying, "Be thou faithful unto death and I will give thee a crown of life." Add "he that is faithful in that which is least is faithful also in much." May we be true and faithful, for we will never pass this way but once.

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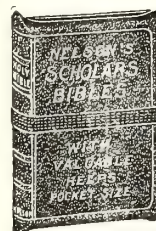
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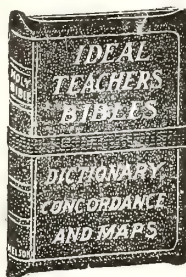
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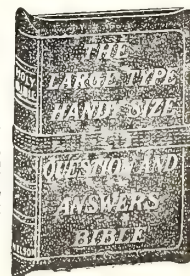
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MONDAY.

IMPATIENCE AND MANHOOD.

"With what measure ye mete, it shall be measured to good again."—Luke 6:38.

Impatience lowers the standard of real manhood. Philosophers of the centuries have held themselves in contempt when betrayed into impatient, foolish utterances. The wisest men in the world, if they speak at all when angry, must say something foolish. If they do anything as the result of that impatient condition, it has to be regretted afterward. Millions of people are insane when angry, as a poor drunkard is insane. Impatience is the base of that condition. All sin is debasing; and it is no wonder that an impatient man cannot lift up his face to God!

Prayer.—Dear Father, we confess our sins. When we would do good, sin is present with us. We would not be in the power of the devil; we pray Thee to give us light to see, and the power to withstand, and the glory of the Christian way. *Amen.*

TUESDAY.

ACTS SPEAK LOUDER THAN WORDS.

"From you sounded out the word of the Lord . . . So that we need not speak anything."—1 Thess. 1:8.

Nothing in the world is unto itself—alone. So is it with humanity. Each one is related to and dependent upon something or some one else. No human being can come into the world with increasing or diminishing the sum total of the world's happiness. One cannot be a Christian and avoid increasing or diminishing the glow of Christianity. The Church is only what its members are. God can be manifested in the Church only as He is in its members a living force. The Bible says that every disciple is "an epistle known and read of all men." The claim of Christianity is to so take God in the life that the quiet trust in Him may breathe a living spirit and that it may be so genuine that, as the disciple put it, "They who see us may know that we live with Jesus." Paul pays the Thessalonians this compliment when he says that they are living the life so truthful that it was not necessary for him to preach.

Prayer.—Alas, dear Lord, how perverted are our natures. In selfishness, in self-righteousness, in pride, in wealth we think a lot of ourselves, and in the search for gratification we lose our way. Forgive us and make us living witnesses of Thy life. *Amen.*

WEDNESDAY.

WHICH DO YOU LOVE MOST?

"Demas hath forsaken me, having loved this present World."—2 Tim. 4:10.

"Ye cannot serve God and mammon."

This was Paul's explanation of Demas forsaking the mission trip of preaching the gospel. It does not necessarily follow that Demas forsook his faith in God. But we do take it that he had espoused the cause with Paul, that a little experi-

ence taught him that the way was not altogether comfortable and glorious, that he might get killed, and that considering the question of sticking, he decided for himself and his own personal comfort, and returned home. Paul went on, with what pain, yet glory, we know. All we know of Demas is that he quit.

The sin of this world lies just in such a choice—self. It expresses lowered and abandoned ideals. Christ said, "He that loveth his life shall lose it." One of the noblest aims ever expressed was when an emperor was informed of a plot to assassinate him, that he had better take precautions, he replied, "I will reign worthily. Though it be but for a half an hour, I will be everywhere an emperor." If we can apply that to our living—what?

Prayer.—Our Father, teach us great faith and trust in Thee. Kindle in us a spiritual awakening all the way, and suffer us never to turn from Thee. *Amen.*

THURSDAY.

CHRISTIANS IN WRONG PLACES.

"What doest thou here, Elijah?"

Elijah was running from his duty. Jacob went to Egypt instead of the promised land, and there he got in trouble. Peter warmed at the enemies' fires. The disciples disputed among themselves as to which of them was greatest. David, from his roof, watched his neighbor's wife at her bath and became a murderer. Solomon, charmed with his many wives, lost his kingdom. There are hundreds of biblical instances in our life. It is a good question to ask ourselves, "What doest thou here?"

Prayer.—O God, our Father, give us true humility, that we may be upright and humble. Give us consecration, that we may spurn wrong living and wrong places. *Amen.*

FRIDAY.

DON'T LET IT HAPPEN.

"Lord, if Thou hadst been here, my brother had not died."—Jno. 11:21.

This is a gospel of the "even now"—that is, in the last extremities, and possibly where one has done his worst and turns to the Lord, he may be saved. There is always chance for true repentance, and a time when it may be said, "Even now it may be."

But that is not the highest type of Christian living. It is not even the highest type of salvation. The highest type is that which prevents a fall, and thereby makes a stronger man. There is a grace that saves from sin.

For instance, two men are in a railroad accident. One escapes without hurt. The other escapes with broken bones and bruises and long nursing in a hospital. Which is the best escape?

"If Thou hadst been with us, our brother had not died." There are many experiences which never would have occurred had we had the Lord with us. Take Jesus with you in all things every day. Let Him guide you, and the consequences of sin will never be.

Prayer.—Here we are, O Lord, calling upon Thee. Stand, Thou, in our midst. May Thy Spirit preach to our souls. May the fountain of Thy grace flow in our lives freely and prevent all fetters of sin. *Amen.*

SATURDAY.

WHAT CHANCE HAS GOD?

"Be still, and know that I am God."—Psa. 46:10.

As he appeared before his class one Sunday

morning, a Sunday School teacher said to his boys, "Boys, I want you to do something for yourselves today which will help you more than I can. Go to your rooms and spend the remainder of the hour thinking. Listen to your own heartbeats for a while—I mean your conscience; no matter what you have been, let each one try to say, 'I am going to be just right!' Now go, and God bless you."

The result of that hour's "think" was the consecration of several of that class who had been hitherto heedless.

We must give God a chance at us as much as we must give our families a chance at us; as much as we would give our occupation a chance at our ability and skill; as much as we would give books a chance at us; as much as we would give our friends a chance at us—and that means get away from everything sometimes and think on God. Be quiet and listen for God's voice to the soul.

Prayer.—Dear Lord, give us desire for right and hate for sin, and teach us how to condemn sin to its place. Teach us to give place daily to devotion and prayer and God. *Amen.*

SUNDAY.

WAYS OF PREVENTION.

"If Thou hadst been here, my brother had not died."—Jno. 11:21.

By cultivating habits of right living, practice the Divine presence always by acknowledging Him in all our ways and to all people. To do this prevents temptations, and also commands respect by definite habits in our religious convictions. Daniel had the habit of praying definitely three times a day, with his face toward an open window which looked out toward God's heaven.

The sweetest side of any fruit is toward the sun. So is the life in relation to God.

Prayer.—Dear Father, take, Thou, away our blindness and our dumbness, that we may see and be wise unto everlasting life. *Amen.*

PREVENTION OF BLINDNESS.

The last year has seen the most widespread campaign for the prevention of blindness in the history of America, it is announced by Lewis H. Carris, managing director of the National Society for the Prevention of Blindness, recently, in making public the society's fourteenth annual report.

The movement for the prevention of blindness now has behind it not only the organizations built up for this particular purpose, but also, the report shows, the medical profession, the field of education, organized labor, the safety movement, the profession of social work, Federal, State and local governmental officers, and many groups of public-spirited private citizens.

Four hundred agencies are co-operating with the Society for the Prevention of Blindness. Among them are the American Medical Association, the American Federation of Labor, the National Education Association, the League of Red Cross Societies, the National Safety Council, the National Organization for Public Health Nursing, the American Social Hygiene Association, the American Association of Industrial Physicians, the American Association of School Physicians, and the State and Provincial Health Authorities of North America.

"Men and women in every walk of life are now participating in the campaign to save the eyes of the nation," Mr. Carris said. "The project which has grown to such proportions in the last score of years began originally as an effort of a New York State committee to cut down the amount of babies' sore eyes at birth; this modest beginning has grown into a national society engaged in combating blindness or impairment of vision of any sort and at every age of life."

Christian Orphanage

Dear Friends:

The following letter is the real heart-felt feelings of the girl who wrote it, and it breathes such a sweet spirit that the superintendent gives his space in THE SUN this week for it to be printed.

CHAS. D. JOHNSTON,
Superintendent.

Dear Sunday School Workers:

Mr. Johnston has asked that I write you a personal letter in regard to my life and my experiences at our Orphanage, and what it has meant to me. This I consider a great privilege.

My home was in Norlina, N. C. I am one of a family of five children. My mother died when I was only five years old, and we were left with father, who is an invalid and cannot walk a step. For over a year I was carried around to first one place and then another. My three older brothers were forced to stop school and go to work, and my baby brother went to the home of my uncle. By someone's love for me and God's love for little children, I was placed here to be cared for by the faithful Christian workers of our Church, who have made it possible for the little unfortunate children who are left homeless, motherless and fatherless, to be given a home and the opportunities of other boys and girls.

In early childhood I was taught by my loving mother to kneel and offer prayer to God for His mercies and lovingkindness shown us in the past and present, and to look forward to future experiences of His love and care. This I have always carried through life.

I entered school here and made my grade each year. I won several prizes and honors, such as scholarships, essay contests and recitation and declamation contests. I finished high school in three years, at the age of seventeen. Then I was, through the love and interest of friends, given the privilege and opportunity of a college education.

I entered Elon College and have been for two years making my grades each term. Last year I received a certificate in Christian Education, and this year I received a diploma in the same course. I am now nineteen years old and have been here for nearly twelve years.

I have attended Sunday School and Church regularly and have tried to take some part each time. I joined the Christian Church in 1924, along with several of the other boys and girls here. I have also had an active part in the Christian Endeavor and Missionary Societies. On Sunday afternoons we have a family worship here, under the leadership of our dear Superintendent, with all the children of the home and the matrons taking part. This means so much for the expansion of our devotional life. It adds a dimension and infuses a social spirit that the more private and restricted worship of the family circle can hardly impart.

Since I have been here I have been taught all the principles of good housekeeping. I was first taught to work in the dining room, waiting on tables, cleaning and setting the table and serving meals. I stayed in this department for four years and enjoyed the work just fine. Then I was carried through the house cleaning: making beds, sweeping, sewing, dusting and caring for smaller children. Next, I was placed in the kitchen. I have been taught to cook nearly every kind of food. I enjoyed this most of all, and I took a special course at the college this year in Home Economics. I am still in this department, and have been working in it for five years to help

pay my school expenses. I have also been in the laundry, washing and ironing. So I feel that I know something of caring for a home.

Mr. Johnston tries to provide all the pleasure and recreation for us that is possible. We have a large swimming pool which we enjoy so much. Most of the children have learned to swim and dive. We also have a park with lots of equipment for the recreation of the children.

Of course we have our problems just as other boys and girls, but as children to a father, we bring to Mr. Johnston our wants and desires, knowing that he will grant them, if he can in keeping with our own best interest and the highest good of our home as a whole.

I want to say that I appreciate every effort that you good people have put forth in giving me a good home and the equal opportunities of other children. And I am sure every child here appreciates the opportunities that have been given them through the love of God and the love and interest of you, our friends, who have made it possible.

In behalf of all our large family here, I want to express our sincere gratitude and appreciation to each and every one of you. We love you, although we have never seen you, and we want each of you to come and visit us some time and see what your Church, and the boys and girls are doing.

A heart full of love and gratitude from each of us to you.

Your sincere friend,
EUGENIA HILLIARD.

REPORT FOR JUNE 27, 1929.

Brought forward \$8,638.60

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Pleasant Ridge\$ 1.63
United, Lynchburg 3.61
Reidsville 10.25
New Lebanon Sunday School 2.00
New Lebanon Baraca Class 2.00
Shallow Ford 5.00

24.49

Eastern N. C. Conference:

Christian Light\$ 3.27
Mt. Auburn 2.10
Oak Level 4.74
Liberty, Vance 5.14
Damascus 1.20

16.45

Western N. C. Conference:

Pleasant Grove (Apr., May, June) . \$ 2.64
Zion 1.95
Randleman 2.40
Pleasant Cross 5.00

11.99

Eastern Virginia Conference:

Holy Neck\$10.00
Berea, Nansemond 10.00

20.00

Virginia Valley Conference:

Leaksville\$ 2.08
Newport 2.50
Antioch 3.90

8.48

Alabama Conference:

Liberty Grove 5.12

Special Offerings.

Refund on Gasoline\$35.05
R. B. Wicker, support of Edna ... 30.00
Rising Star S. S. Class, Urbana, Ill. 5.00

70.05

Total for week \$ 156.58

Grand total \$8,795.18

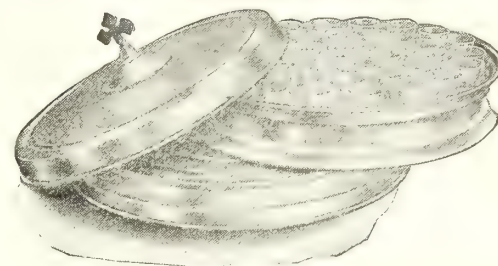
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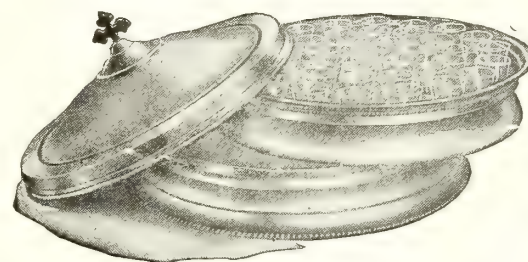
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Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
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Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
Bread Plate No. 2—Broad rim..... 1.60

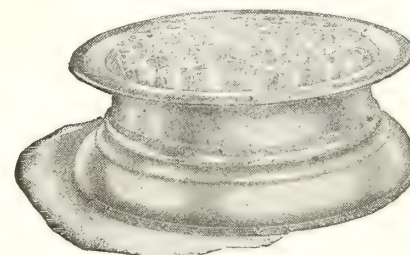


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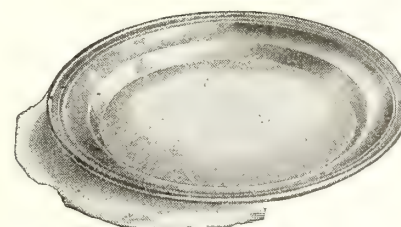
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Tray No. 85—Interlocking only, with 36 glasses.\$22.00
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(For Silver Bread Plates, see under No. 90.)



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THE CHURCH SCHOOL AND MISSIONS.

(Continued from page 9.)

sand lives they should all be devoted to preaching Christ to those who had never heard the joyful sound. When a little girl gave him her album for his autograph, he wrote in it:

"My album is the savage breast,
Where darkness broods and tempests rest,
Without one ray of light.
To write the name of Jesus there,
To point to worlds all bright and fair,
And see the savage bow in prayer
Is my supreme delight."

Unspeakable Mercy.

Livingston reached Linyanti through flooded country, struggling through swamps and water three and four feet deep. His hands were raw and bloody. His knees were through his trousers. He was weak from repeated attacks of fever. Yet he writes, "What an unspeakable mercy it is to be permitted to engage in this most holy and honorable work! What an infinity of lots in the world are poor, miserable, and degraded compared with mine!"

Alexander Duff declared the joy of the missionary's life to be "as rich as heaven, pure as the God-head, and lasting as eternity." To the offer of the most influential position in the home Church, while the press and the world were congratulating him on his "promotion," he sent a positive refusal. "For the sake of the heathen, the people of India, let me cling all my days to the missionary cause."

Wonderful Charm.

James Chalmers, like Paul, preferred not to build on another man's foundation. "Opening up new places has a strangely wonderful charm for me. I dearly love to be the first to preach

Christ in a place." Near the close of his marvelously adventurous and fruitful life, he remarked to a friend, "Do you ever feel old? I don't," and to his supporters he said:

"Recall the twenty-one years—give me back all my experience, give me its shipwrecks, give me its standing in the face of death, give it me surrounded with spears and clubs, give it me back again with spears flying about me, with the club-knocking me to the ground, give it me back—and I will still be your missionary."

Through Faith and Patience.

"And so, Mr. Morrison," was asked of the first Protestant missionary to China, "you really expect to make an impression on the idolatry of the great Chinese empire?" "No," replied Morrison, "but I expect God will." But what faith and patience were often required before results appeared! So immense were the difficulties, so tight-locked the heathen heart, that it was seven years before Morrison saw his first convert, seven years before Judson saw his, seven years before Carey saw his, eleven years before Moffet saw his, twenty years before Gilmour saw his.

Changed Lives.

Inspiring to our young people as are these heroic missionary lives, hardly less so are the proofs of divine power seen in the changed lives of those they labored among. When Mary Moffat was asked by friends at home if she needed anything, with faith undimmed by nine years of seemingly fruitless toil, she replied, "Send us a Communion service; we shall need it some day." Two years later it arrived. It was just in time. The ingathering had at last begun. With broken and contrite hearts, men and women confessed and forsook their sins. They acknowledged Christ as their only Saviour. Dirt and idleness and indecency gave place to cleanliness and industry

and propriety. The natives had been sneeringly saying, "Let us see the first Bechuana that will bow the knee to your King Jesus." The time came when not one but hundreds could be pointed to with lives so changed that they had become living epistles known and read and wondered at by all the heathen around.

Nor were the missionaries' converts fair-weather Christians. In one day, in Mackay's field, thirty-two died for their faith in the flames, all of them making so noble an end that the executioner felt compelled to report to King Mwanga that "he had never killed such brave people before; that they died calling upon God." It would do our young people no harm to know how three native Christian lads, a year before, had won the crown of martyrdom. Bound to a scaffolding, with a fire kindled beneath, they were slowly burned to death. But a yet brighter fire of devotion was burning in their hearts, and so, in the flames, and until their tongues shriveled in the heart, they say their favorite hymn in the Uganda dialect, "Daily, daily, sing His praises."

The True Ideal.

Peculiarly necessary is it in this wealth-worshipping age to hold before our young people the true ideal. The world of business and fashion is perpetually accenting money, money, money, as the prime object of pursuit and the true measure of success in life. To break the spell of these unworthy aims and examples, we must introduce our young people to those noble spirits who valued money solely as a means of service and who sought it or turned their backs on it, according as it would increase or diminish their power of doing good. Of such men and women, missionary records are full.

There was that medical missionary in Persia who refused a palace and a princely income as personal physician to the Shah, saying: "I came to Persia to relieve the distresses of the poor in the name of Jesus." There was that educator in China who declined the high-salaried presidency of an imperial university, giving as his reason, "I want to translate the Bible and to preach the gospel and to train up Christian ministers." "Well, John," said a young man to a college-mate whom he had not seen for many years, "are you making lots of money?" "No," replied the other, a social worker in a large city, "I'm not in that line, but I'm making history in my community."

What finer thing could a teacher do toward giving his boys and girls the true ideal of life than by acquainting them with young William Borden, wealthy in this world's goods, but wealthier far in the spirit of Christ-like service at home and abroad; or with John Coleridge Patteson, who left a home of affluence to give his life, with joy, to the uplift of the South Sea islanders and to die a martyr that they might live; or with young Keith Falconer, brilliant in intellect and scholarship, son of a peer, rich, one of Britain's greatest athletes, Cambridge University reader in Arabic, who laid all his gifts at his Master's feet, and after a noble service at home went joyfully forth to be the pioneer missionary to Arabia.

The Missionary Call.

It was Keith Falconer that said, "A call—what is a call? A call is a need, a need made known, and the power to meet that need." It was he also that said, "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field." The missionary has the joy of knowing that he is placing his life where the need is the greatest and the workers fewest, not where it will be obscured by the brilliance of countless other

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ST. MATTHEW 2 The three wise men carrying away into Babylon four generations; and from the carrying away into Babylon unto Christ are fourteen	<i>The three wise men</i> ing interpreted is, God with us. 24 Then Jesus being raised from sleep did as the angel of the Lord had
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lights, but in the dark places of the earth where it will shine out the brightest and count for the most. He also has the joy of a task not only big enough to command all that he is, but all that Christ can make him. Let superintendents and teachers fire their boys and girls with a holy ambition to invest their lives so as to make them count not simply thirty or sixty, but a hundred-fold, for the coming of the kingdom.

Every Sunday School should keep itself in vital touch with the foreign field by having its own missionary, toward whose support it contributes and whose letters from abroad and visits when on furlough would be living links between the school and the field. In a Scotch Sunday School, the superintendent one Sunday read a letter from a missionary in the Fiji Islands describing how the gospel was changing the hearts of the cannibals. Then he said, "I wonder if there is a boy here who will some day become a missionary of the Lord Jesus and give his life to carrying the gospel to cannibals?" In a class of boys just in front of him sat Jimmie Chalmers, twelve years old. Then and there the seed was planted, the resolve was made. Deep down in his heart, "God helping me, I will," said Jimmie, and became, though some careless years intervened, the apostle of the Papuan Gulf, whom Robert Louis Stevenson loved with a passionate admiration, esteeming him one of the two greatest men of modern times and writing to him, "If I had known

you when I was a boy, how different my life would have been!" Superintendent, why should not your boys know Chalmers, and your school send out another like him?

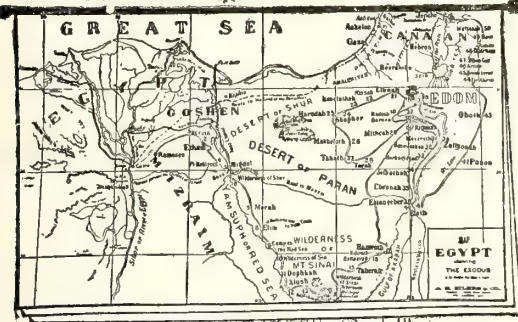
What Young People Can Do.

Boundless are the possibilities of youth, and equally great the incentives to fidelity of those who labor in this the most fertile of all fields. The missionary movement in America, represented today by 13,000 foreign missionaries and an annual contribution of \$38,000,000—by whom was it started? By bishops? By college presidents? By Church assemblies, or great ecclesiastical leaders? No; by the people. Not to the wise, the learned, or the mighty came the vision of America going forth to the spiritual conquest

of the world, but to a few college boys, Samuel J. Mills and his four friends, in that memorable summer of 1806 as they knelt in prayer while the storm raged around their haystack shelter. Offering themselves for the foreign field, and then by faith and zeal stirring the Church to send them, they opened a new and glorious chapter in the history of the kingdom.

Not to the old or the middle-aged, but to the young, is given the divine promise that they "shall see visions." If our young people today are not catching fresh visions, and opening new eras of world conquest for Christ, it is for our Sunday School leaders, on their knees, to inquire, "Search us and our work, O God, and show us the reason why."

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MARRIAGES

TURK—VEAZEY.

A wedding of unusual interest took place at the home of Mr. and Mrs. L. M. Veazey, near Tifton, Ga., on the evening of May 24, 1929, at 8:30 o'clock, when their daughter Marie became the bride of Mr. Arthur L. Turk. The ceremony took place in the flower garden, which was lighted with gas lanterns, just as the pale moon was ascending the eastern horizon. The ring ceremony was used. Rev. G. H. Veazey, Roanoke, Ala., the bride's uncle, officiated.

The bride is a graduate of Piedmont Junior College, Wadley, Ala., and has taught successfully in her home school for two years. She is a member of Vanceville Christian Church. The groom is a clerk in the Hotel Myon, in his home town, Tifton, Ga. He is a member of the Methodist Church.

The appreciation of these two young people was manifested by a great host of friends who were present and presented

many valuable presents. Their many friends wish for them a long, happy life.

G. H. VEAZEY.

RAWLES—NEWMAN.

Mr. Vernon Edward Rawles, Jr., of Suffolk, Va., and Miss Lula Mai Newman, of Henderson, N. C., were united in marriage on June 16, 1929, at the Christian Parsonage, Henderson, N. C.

by the writer. The ring ceremony was used, and there were a few of their relatives and near friends present to witness the very impressive ceremony.

They left immediately after the wedding for Western North Carolina, where they will spend a few days. After wards they will return to make their home in this city. Their many friends wish for them a life of unending happiness.

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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, JULY 4, 1929.

NUMBER 27.

THE SUN'S OBSERVATORY

Mrs. H. D. Lambeth

BY REV. STANLEY C. HARRELL.

RELIGION AND REST.—

One cannot but wonder at times whether or not our religion is bringing to us the rest which the Master intended for us to enjoy. It is surprising how much the Bible has to say about rest. And there is nothing that the people of this modern age so urgently need. One of the first lessons that we need to learn is that cessation of activity does not always mean rest. Rest has more largely to do with the mental and spiritual than it does with the physical. There are times when rest can be found only in activity. There are multitudes of inactive people who would find relief for their weariness should there be opened up for them a channel of activity that promised to change the conditions that have become so wearying to the soul.

It would be most interesting if we might have testimonials from those who attend the worship services of our Churches, as to whether or not they are receiving spiritual refreshing from the program of worship. It might be of interest to know whether those who are making our worship programs are formulating them with the end in view that they may bring rest to tired souls. The sort of rest which is desired can come only with an increasing faith in the goodness, love and power of God. Worship should serve to bring to the soul a consciousness of God's presence, a realization of His willingness to help, and to inspire in the worshiper that faith which will cause a yielding of the self to God's hands.

All that man has learned of the working of the laws of this natural universe has not removed the consciousness of the responsibility which rests upon his shoulders, nor diminished his sense of the need of help in the bearing of his burdens. It is just such a promise of help which religion offers; and it is the province of worship to bring this help to bear upon the human heart. There are times when it may seem that it is the chief work of the Church to bring to the attention of men the work that needs to be done. But of what use is a realization of the work to be done unless there be also a realization of the power by which it is to be accomplished. Rest does not necessarily mean a laying down of the burden. Tired soldiers, on a long, weary march, frequently stop by the roadside and, without unslinging the pack, rest its weight upon some friendly bank, while strength is being renewed to carry it on. Many are the souls who need to hear the Master say: "Come ye apart, and rest awhile."

MODERNISM'S INDICTMENT.—

In a recent sermon, Dr. Bernard Bell made the following criticism of modernism: "Modernism has served its purpose and is no longer modern. It freed us from fustian, but it left us cold." It

was inevitable that there should come such an intellectual movement as we know under the name of modernism. Within the past century there has been brought to light a vast store of information that has a direct bearing upon the interpretation of the Bible. The archeologist has been digging amid the ruins of the ancient world and has discovered many things that have a bearing upon the way we regard the Bible, which was in a sense the product of the age and civilization amid which it was produced. The student of philology has been digging ever deeper into the problems which throw light upon the meaning of the Book. The modern development of scientific knowledge, and the scientific attitude toward the problems of life made it absolutely impossible to ignore their relationship to the religious questions of life. The development of mediums of communication that has brought the isolated community of the past into acute consciousness of its relationship to the rest of the world has made imperative a reevaluation of the questions of ethics. All these things made it impossible to go on in the old way. It was as necessary that there be a restatement of religious convictions in the light of modern thought, as it was for Christ to reinterpret the morality of the Mosaic dispensation.

But as Dr. Bell says, the trouble with it is that it has left us cold. This does not mean that the intellectual attitude was wrong. It means that, in the zeal for things intellectual, those things which kindle the heart with love and fire the soul with moral enthusiasm have been lost sight of. There have been, and are, individuals who manifest the keenest intellectual acumen and profound religious emotion and zeal. Philosophic insight and boundless love are by no means antagonistic. If, however, the development of the mind has run ahead of the development of the heart, then it is in order to give one's self to a more intensive cultivation of the affairs of the heart.

There is already evidence that religious leaders are turning their thought to the things which stir the hearts of men and women and presenting that which will awaken a sense of devotion in the soul. It is not only those who write the books who have been aiming too largely at the heads of those whom they would influence. Much that goes into the average program of worship is directed at the head rather than at the heart. And the same is true many times of the work of the Sunday School. Perhaps the teacher is more tempted than any one else to aim at the head. But it is not simply the head, but the whole man that we are trying to reach and win for the Christ.

LIMITATIONS OF CHURCH UNION.—

The religious atmosphere is becoming electric with enthusiasm for Church union. In the light of present conditions, such a movement offers possibilities of untold development. One cannot but

wonder from whence has come this remarkable change in the attitude of the different denominational connections toward each other. The desire for a wider union has been long recognized from the theoretical side; but the present wholesale consideration of the question has doubtless been born through the contact established in the various interdenominational and international conventions and councils that have been held in recent years. As representatives from the various religious bodies have met together, there has come that broad understanding and sympathy, such as comes to the world traveler. If Church union becomes effective on a wide scale there will doubtless arise such an enthusiasm and such a vision of the possibilities of the kingdom as have as yet been vouchsafed to a few rare souls.

But we need to remind ourselves that, as important as union is, it is but means to an end. Should all the denominations be willing to surrender their denominational peculiarities and contentions; should they develop a wide tolerance for the beliefs and convictions of others; and should they unite upon a broad basis of fellowship and co-operation, the big task would still lie ahead. I believe a united Protestantism could achieve such victories as would now seem to us to be beyond our fondest dreams. Should Church union, as it is now contemplated, become an established fact, it is going to demand a faith, a love, and a spirit of self-sacrifice such as has not yet been manifested. To a united Christendom, tremendous tasks will become not only a possibility but an imperative.

When the allies surrendered their distrusts and their jealousies and united the forces under one supreme command, it did not mean that danger, difficulty and sacrifice were at an end. It meant rather that battles were to be launched on a scale that dwarfed former operations, and called for a daring and courage that would stop at no sacrifice, however great. Unless the Christian world is prepared to hold a more sublime faith, to cherish a deeper loyalty, and to manifest a nobler self-sacrifice, it would better renounce forever all thought and talk of union. At the present time we are finding a comfortable refuge behind the smallness of our numbers. We are finding great comfort in the comparison of what our denomination is doing with achievements of some other denomination. But should the Christian world ever become united, there will then be no excuse whatever for our bungling inefficiency nor for the meagerness of our undertakings. We must then either take the world for our Christ or confess our unworthiness of the trust which He has imposed in us. There is need not only that we pray for the union of Christ's followers, but that we pray that when union shall come that we be found worthy of our opportunity.

NOTES-PERSONALS

One often wonders why there is so much suffering and tribulation in the world, and yet the inspired writer of Acts 15:22 said: "We must, through much tribulation, enter into the kingdom of God."

A correspondent writes: "We have had the gospel, but it seems that we have not fully accepted it, or we would do something for those who have it not." Judged by that standard, we wonder if there are not a few of us who have not accepted the gospel in its fullness, since we make little, if any, effort to share its blessings and benefits with others.

Mrs. J. W. Patton and Mrs. W. M. Jay were at Berea Church (Alamance) Sunday, June 23rd, and organized a Woman's Missionary Society. The officers are Mrs. J. T. Shepherd, R. 1, Elon College, president; Mrs. Margaret Pritchette, vice-president; Mrs. Lynn Kernodle, secretary-treasurer. Here is wishing the newly elected organization a long, happy and successful career.

From the Greensboro Daily News, June 27th: "Sanford—Announcement is made that on Sunday, June 30th, home-coming day will be observed at Shallow Well Christian Church, four miles east of Sanford. An all-day service, with an interesting program, has been arranged. At the noon hour a dinner will be served on the grounds. Shallow Well Church is one of the most prominent Churches in the Christian denomination in this section of the State."

Rev. Albert Godley, superintendent of the International Purity Association, calls attention to a very helpful booklet, "When Character is Lost, All is Lost," written by the late Rev. J. F. Burnett, D. D. Bro. Godley has arranged that any pastor or individual so desiring may secure twenty-four of these booklets, postpaid, for \$1.00. The booklet is a talk to young men by the late Dr. J. F. Burnett of beloved memory. In our columns elsewhere we are printing the story from Dr. Burnett, which forms the first part and the foundation of his booklet.

Deacon Jesse Langston, well past his fourscore years and ten, passed from labor to reward from his home at Auburn, N. C., Wednesday P. M., June 26th. Funeral services were held, both from his own Church at Auburn and the Church of his young manhood, Catawba Springs, in whose cemetery his body was interred Friday, June 28th, services being conducted by Rev. J. E. Franks and J. O. Atkinson, assisted by Revs. J. A. Denton and D. M. Spence. Large audiences gathered to pay tribute of respect to the going away of this true and faithful soldier of the cross. An appropriate sketch will appear in next week's SUN.

The following item of interest is taken from the Greensboro Daily News, June 27th: "Fall River, Mass.—Rev. H. Russell Clem, pastor of the First Christian Church of this city and formally pastor of the Christian Church at Greensboro, N. C., has resigned his pastorate here, effective October 1st. Rev. Mr. Clem, who came here six years ago from Greensboro, is president of the Rhode Island and Massachusetts Christian Conference, pastor of the North Portsmouth, R. I., Christian Church, hospital chaplain for the Protestant Church here, and a member of the executive board of the conference's summer school

at Craigville, Mass. No announcement is made of his future plans."

Rev. W. P. Minton, D. D., writes in the *Herald of Gospel Liberty* this item of interest for SUN readers: "Dr. Fry plans to sail from Seattle September 4th on the 'Mishima Maru,' and will reach Yokohama September 20th. Miss Crew is to leave San Francisco August 28th on the 'Siberia Maru,' and will reach Yokohama September 13th. Those wishing to send steamer letters to either of these missionaries can do so by addressing them as follows: Rev. E. C. Fry, D. D., care N. Y. K. S. S. 'Mishima Maru,' sailing September 4th, Seattle, Wash.; Miss Angie Crew, care N. Y. K. S. S. 'Siberia Maru,' sailing August 28th, San Francisco, Calif. We are happy that it is possible to return these workers to their fields of service, for they are badly needed. We have not been able to reduce our deficit as much as we should, but we feel that in spite of it we must get these missionaries back to their tasks."

LANETT, ALA.

On the fourth Sunday in May, we had our dedicatory service, and it was a great day with us here at Lanett Church. We had with us on that occasion Rev. G. D. Hunt, who preached the dedicatory sermon and delighted a large congregation of people with a great message. Rev. H. W. Elder, a former pastor and the one who organized the Church many years ago, led the opening prayer. The pastor read the dedicatory formula, and Rev. H. M. Gray, a former pastor, led the dedicatory prayer.

At the evening service, we began our revival meeting, with Bro. Gray doing the preaching and Bro. J. O. Bolt, the chorister of our Church, directing the music. The congregations were large and the interest good to begin with, and they held up all through the two weeks of meetings. Both the preacher and the singer inspired their hearers with their messages in song and service. And many of our people, we feel, were helped to renew their covenant with God and with the Church. We had seven additions to the Church—five by letter or transfer, and two on profession of faith. May the Lord be praised for all the good done. Pray for us.

J. D. DOLLAR,
Pastor.

PERSONAL REMINISCENCES.

Editor of THE CHRISTIAN SUN:

Dear Brother,—Please send me a copy of THE CHRISTIAN SUN. It has been years since I have read the paper. I had the privilege a few days ago of passing through Elon College. When my eyes beheld the institution, which is the foundation of the Christian Church, my mind went back to bygone days when I was happy in the service of the Lord, preaching the gospel of Jesus Christ to the best of my ability. And I began to ponder in my mind over some of our great men, such as Revs. L. E. Smith, D. D., G. O. Lankford, D. D., E. M. Carter, and Calvin Collie (who died at Elon more than twenty years ago). I am thinking this morning of the pleasant association that I once enjoyed with Dr. Atkinson, the editor of THE SUN at that time, and Bro. Foster, the superintendent of the Christian Orphanage, and Rev. G. D. Hunt, of Alabama, who licensed and ordained me to the ministry, and of other great men of the Christian Church who are too numerous to mention in this short letter.

I would be pleased to receive a letter from any of my brethren of former years in the ministry and to be remembered in their prayers. I hope while on my way back South I may be able to spend a few hours at Elon College.

Marion, Ind.

J. H. MILAN.

THE SUN LETTER.

This letter closes my first year as circulation manager of THE CHRISTIAN SUN. I have done my best to increase the circulation of the paper and get it in more homes—the very thing our Church people ought to have and read, in order to keep in closer touch with the different departments of our denomination. While we have been able to place quite a number of new names on our list, we had to drop off quite a few, and we have not been able to accomplish what we had hoped to do in our first year's work.

We want to thank those who have been so kind to us and stood shoulder to shoulder with us during the year. We hope many more will join THE SUN family of readers during the coming year and help us reach more families in our Church. We again thank you.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

It is not so difficult a task to plant new truths as to root out old errors, for there is this paradox in men: they run after that which is new, but are prejudiced in favor of that which is old.

NOTICE.

Will all superintendents of Sunday Schools of the Eastern North Carolina Conference please report to me at once about their adult department work? I have but a short time to make out my report to the Convention about this work in each school of the Conference. Please be prompt. Thank you.

O. W. MANN,
Adult Dep't Superintendent.
Apex, N. C., R. R. 2.

SUNDAY SCHOOL CONVENTION.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will meet with the Pleasant Union Church, Harnett County, near Lillington, on July 16th and 17th. I trust that all Sunday School superintendents and Christian Endeavor presidents will see that their school and society is represented at the convention.

Should any visitor or delegate go to the convention by train or bus, please notify Mr. A. M. Long, Lillington, and he will arrange to meet you.

Be sure and comply with the request of the executive secretary and return your report to him prior to July 10th if you wish to have your school and society on the honor roll.

L. L. VAUGHAN, Pres.

NOTICE.

Will all superintendents of Sunday Schools of the Eastern North Carolina Conference please report to me at once about their Intermediate Department work, as I am anxious to make out my report to the Convention about this work in each school of the conference. Thank you.

(MISS) MYRTLE BRIDGES,
Intermediate Department Superintendent.
Youngsville, N. C.

NOTICE.

All persons expecting to attend the Eastern Virginia Sunday School and Christian Endeavor Convention to be held at Liberty Spring Christian Church, Nansemond County, Virginia, on July 23d and 24th, who wish entertainment over night, will please notify I. T. Byrd, Holland, Virginia, R. F. D. No. 2. Also anyone wishing to be met at train please notify Mr. Byrd, as otherwise no trains will be met.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

THE BEST OFFERING.

"I will not offer burnt offerings unto the Lord my God of that which cost me nothing."

There swept over a certain Southern State, several years ago, a blizzard, such as had never visited that section before. It caused great distress and famine wherever it touched, and in some places completely demolished homes and schools. In one such town, a mass-meeting was called of the citizens to discuss measures for relief to the suffering. While various citizens were busy discussing what ought to be done, one fellow, a merchant, arose and said, "Mr. Chairman, this is not the time to talk; I move that a committee be appointed to receive and distribute provisions to the poor and unfortunate in our town. I will give one hundred bags of flour." And so an organization was started and the city hall was to be used as a central point for the reception and distribution of provisions.

Returning to his store and giving orders to his drayman to take the flour to the stated place, this man, who was a very public-spirited man, continued to do his best in leading others to fall in line and relieve all who were in need.

Going through the grocery department of his store soon afterwards, he noticed one of his draymen loading some inferior flour upon his wagon. "Where are you going to take that flour?" asked the merchant. "To the city hall," replied the drayman, "for since it is going to be given away, I thought any kind would do." "No, you are not," replied the merchant; "take it off and put the best flour in the store on your dray and take it to the city hall. When I give, I give the best I have."

When God gave, He gave the best He had. Men should give no less. Unto David, the author of our text, He gave His best. David was endowed with a goodly heritage, with wealth, and, most of all, the ever-presence of God. To him He was like a Good Shepherd, making him to lie down in green pastures, leading him beside the still waters, restoring his soul, and ever leading him in the paths of righteousness. He ever led him through the dark valley of shadow of death and was to him as a rod and staff to lean upon during times of human weakness. For his physical welfare and comfort, He had prepared a table before him, with cups filled and running over, and David had the blessed assurance that we may have—that the Great Shepherd will lead us all the days of life and finally we shall dwell in His house forever.

So good was God unto David that when he was offered an opportunity, by Araunah, to make an offering unto the Lord of things which were given him and easily obtained, he declared in the words of our text: "I will not offer burnt offerings unto the Lord my God of that which cost me nothing."

David was insulted when this worthy king insisted that he give God the offerings that were easily obtained. And David said, I will not, but I will buy offerings of thee at a price, for I will not offer burnt offerings or anything else unto my God that cost me nothing. "So David bought the threshing flour and the oxen for fifty shekels of silver and built an altar there unto the Lord and offered burnt offerings and peace offerings . . . so that the Lord was entreated and removed the plague forever from the land." The Lord was willing to this and more for the king who openly offered to Him the best. God will do as much for us as He did for David.

My mother use to tell me about the pride my grandfather use to take in giving the governor of the State the best watermelon of the patch. Last year, a Virginia farmer sent the President of the United States the best turkey on the farm for his Christmas dinner. If, then, we give our best oftentimes to great men, how much more ought we to give our best to God. Too often we make offerings unto Him that cost us nothing. We are very far remote from Him because we do not follow His plan of giving the best. The ancient Jew used to give the first fruits to God as his best offering. We give the left-overs.

We give the smallest coins to the Lord and use the largest ones for self. We give a few minutes to Him and use the hours for selfish gain. In brief, we do not offer unto God offerings that cost. I recall a family who came to me, their pastor, and said, "We have an old cook stove and kitchen cabinet in our barn that came out of our house when we bought new ones. If you want these for the Church, send up and get them." Was that an offering unto the Lord that cost? Far from it—it was the left-over, and was good enough for God's house, even though it was not an offering good enough for any of the neighbors.

David was willing to offer unto the Lord the best of his ability and talent. He, therefore, became a great musician. He played for King Saul. He wrote beautiful psalms of praise. These abilities he acquired because he was willing to offer unto God the best of his talents. From Him he withheld nothing. God gave man every talent he possesses. If he does not develop them, it is because he does not offer God a chance to use them. The parable of the talents illustrates this principle very clearly. There are few people in the world who ever consecrate their talents in full to God. To do so would be an offering that would cost sacrifice and effort. Paul said, "Whatever you do, do all to the glory of God."

There are some Christian men who display remarkable ability and excellent judgment in their own business affairs, but in the Church they allow some very foolish transactions to take place. They allow the Church to be run on a very unbusiness-like plan, all because they are not willing to make offerings of time and talent to God that costs them nothing. The unused and second-grade talents of the Church are the glory of the devil and the grief of God. There is something for every one to do in God's great kingdom. Regardless of how limited one's talents may be, there is a place for an offering of the best of them unto the Lord.

I gave my life for thee, my precious blood I shed,
That thou might ransom me, and quickened
from the dead.

I gave, I gave, my life for thee; what hast thou
given for me.

I've suffered much for thee—more than thy tongue
can tell;

Of bitterest agony, to rescue thee from hell.

I've borne, I've borne it all for thee; what hast
thou borne for me?

And I have brought to thee, down from my home
above,

Salvation full and free, my pardon and my love.
I bring, I bring rich gifts to thee; what hast thou
brought to me?

Each one of us ought to make a self-analysis
of our lives and endeavor to discover what we are

keeping back from God in the way of an offering that costs. Let us ask, what am I doing that is valueless? What am I doing that does not contribute to the progress of the kingdom? In what do I engage that lessens my power of influence? Do I deprive God of the use of my purse, my talents, my time, or my life? If so, won't you say with David that from this time onward "I will not make an offering unto the Lord my God of that which cost me nothing."

I will offer unto Him an offering of the best of my time; I will not say, I do not have time. There are numerous professing Christians who tell their pastors they do not have time to attend Church conferences, teachers' councils, etc., and then go straight and attend a movie show or bridge party the same night. These haven't given God their best offering of time. They are unable to give more time to Him than they should, because they have not planned a schedule of daily duties. We always find time to do the things we want to do, and we do them. Christians must learn the fine art of spending less time on minor and insignificant matters and more time on things worth while. Time to pray is time well spent. Time spent in communion with God is an offering that costs. Let us pay the price and give God first place on our schedule. One of the most sincere Christian men Elon ever produced is a man who learned to give God an offering of his best time each day. He arose an hour each morning before the other men in our dormitory, and for sixty minutes communed with God.

Think of us saying as we do by our actions:

"No time to pray.

Yet who is so fraught with earthly care
As not to give an humble prayer
Some part of the day.

"No time to pray

'Mid each day's dangers, what a retreat
More needful than that at the mercy seat?
All of us need to take time to pray.

"No time to pray.

Must care and business urgent call
So press us as to take it all?
Each passing day.

"What thought is more drear

Than that our Lord His face should hide
And say, through all of life's swelling tide,
I had no time to hear?"

Indeed God has a claim on man's time and the wasting of it is one of the most prevalent and deepest of sins. The devil always finds some mischief for idle hands to do. If all the wasted time were placed before us, we would be startled. Let us, therefore, resolve to give God the best of our offerings of time by offering unto Him time that really costs.

"Give of your best to the Master: give Him first
place in your heart;

Give Him first place in your service, consecrate
every part.

Give, and to you shall be given; God His beloved
Son gave.

Gratefully seeking to serve Him, give Him the
best that you have.

"Give of your best to the Master: naught else is
worthy His love.

He gave Himself for your ransom, gave up His
glory above;

Laid down Himself without murmur, you from
sin's ruin to save.

Give Him your heart's adoration, give Him the
best that you have."

Franklin, Va.

E-D-I-T-O-R-I-A-L

EDITOR

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CAP FITS OTHERS.

It is a widely known fact that our Presbyterian brethren have been having their "wrangles" between "fundamentalists" and "modernists." The Princeton Theological Seminary has been the hotbed of the controversy, and no little feeling has been developed there between the so-called modernists and fundamentalists. Dr. W. C. Thompson, president-emeritus of Ohio State University, was chairman of a committee to study the matter at Princeton and elsewhere. In presenting his report to the Presbyterian General Assembly, Dr. Thompson told of hearing a wrangle of alumni lasting into the night at Princeton over the seminary controversy, and then declared his parting injunction to the group was "What is needed here at this seminary more than anything else is an old-fashion prayer meeting."

Somewhat, one feels that Dr. Thompson was speaking for the Church at large as well as of a need at a specific seminary. The balance wheel of the Church is a good, spiritual prayer meeting. The great difficulty, however, is not in recognizing the need, but in supplying that need and having "a good, old-fashioned prayer meeting." We need the prayer meeting, and we need it very seriously, but with our modern methods of seeking "immediate results and greatest efficiency," we find it growing increasingly difficult to maintain a genuine and real old-fashioned prayer meeting. On this account, we should redouble our efforts to have and maintain it.

Commenting on the trouble pointed out by Dr. Thompson, the *Christian-Evangelist* gets at the heart of the matter when it says: "One trouble today is that we are trying to run the Church by committees and 'business methods.' Worldly wisdom of that kind falls short unless it is illumined by the divine light which comes through prayer." Then the same authority ventures to say: "That one genuine prayer meeting in a

Church or convention will bring more progress than many sets of resolutions and meetings of committees."

We may think that a good prayer meeting is a slow, powerless, inefficient, worn-out sort of a thing, but nothing could be farther of the mark. The simple truth is that the wrangles, the debates, the discussions going on today in the Church, to the hurt and the humiliation of the Church, could be settled, and settled right, by resorting to prayer—a real, genuine, spiritual prayer meeting. If your Church and the brethren and sisters are divided, and there is unholy and acrimonious debate and controversy, we advise a resort to the good, old-fashioned prayer meeting. Surely the cap that Dr. Thompson offers to the controversialists at Princeton fits many another situation throughout the Church today. Let the Church labor with diligence to maintain a steady, constant, genuine, spiritual prayer meeting. It will save many a heartache and prevent many a silly and senseless wrangle.

J. O. A.

WOMAN'S MISSIONARY BOARD IN SESSION.

The women of the Mission Board of the Southern Christian Convention met in regular annual session at Franklin, Va., Wednesday, June 26th. The members of the Board are Mrs. J. A. Williams, president, Franklin, Va.; Mrs. C. H. Rowland, vice-president, Greensboro, N. C.; Mrs. H. S. Hardcastle, treasurer, Suffolk, Va.; Miss Margaret Alston, recording secretary, Henderson, N. C.; Mrs. E. L. Beale, corresponding secretary, Franklin, Va.; Mrs. R. T. Bradford, superintendent young people and Willing Workers, Suffolk, Va., R. 5; Mrs. I. W. Johnson, superintendent cradle roll, Suffolk, Va.; Mrs. H. C. Caviness, superintendent of literature, Portsmouth, Va.; Mrs. W. M. Jay, editor, Elon College, N. C.; Mrs. M. J. W. White, superintendent of life memberships and memorials, Norfolk, Va.

All members of the Board were present except Mrs. Rowland and Mrs. Jay. By request of the Board, the following presidents of the woman's conferences were also present: Mrs. M. L. Bryant, of the Eastern Virginia Woman's Conference; Mrs. W. M. Melton, of the Alabama Woman's Conference; Mrs. J. T. Roquemore, of the Georgia and Alabama Woman's Conference; also Dr. L. E. Smith, President of the Southern Christian Convention, and J. O. Atkinson, Mission Secretary.

The reports from the various officers of the Board were practical and provoked discussion as to the duties and work of the various departments. The officers of this Board are finding their way, by study and experience, to the handling and the solution of the problems that confront them in their common task. There are five women's conferences in all, and three of these were represented by their presidents, who not only brought reports from the work of their several conferences but were seeking information to carry back to their conferences. The day, for the most part, was spent in a free, frank and open discussion of the task before them, and the best means and methods of carrying forward the work entrusted to them. The report of the treasurer is given elsewhere, and shows that, including a balance of something over \$600 brought over from last June, there had been collected something over \$13,000. This shows a healthy and steady growth on the part of the women and manifests an increasing interest in the missionary enterprise.

Their money is divided about equally between home work and foreign work, the women themselves saying to what purposes their funds shall go. For the past five years, the major portion of their home mission special went to Richmond, but the period for which this pledge was made now being fulfilled, it was voted by the Board to await

investigation and recommendation for the major portion of this special the coming year. It was voted, if certain conditions are fulfilled, to make an annual contribution for the home mission special of \$2,500 per year to the United Church, of Raleigh, one condition being that cash and bankable pledges are on hand before this appropriation begins, showing that the entire indebtedness of the United States will be discharged in the period mentioned. The women voted to continue their assistance in the work in Carroll County, Va., and if a new point is found at which to begin work, after proper investigation and recommendation by the General Board, special help will be given such a point. Foreign mission specials and foreign mission contributions are to continue as for the past year.

It was decided to furnish a program for women's societies and young people's societies through THE CHRISTIAN SUN each month, and the president already has the promise that such a program will be presented. A committee was created whose business it will be to try to inform the societies when they are doing missionary work and when they are contributing missionary money, and, on the other hand, when they are doing charity and benevolent work and contributing to local needs and purposes which, while good in themselves, are not missionary.

Plans were discussed and adopted looking to a more inclusive missionary work among the young people. It is difficult to keep young people's missionary societies alive and active because the membership is transient, many members going off to school or to teach school, or absenting themselves for months from their home base. Then, in some Churches, it is impossible to find a leader to take the work who is permanent and will keep up the permanent propaganda. It was, therefore, decided by the Board to try to secure in each Sunday School or Christian Endeavor Society or some group of young people meetings and programs periodically which are missionary both in study and in giving. When there is in a Sunday School a class of young people with no young people's missionary society in their Church, the plan looks to securing the consent of such a class to put on a missionary program at least once a month as a part of the study and work of the class.

It was brought out that all the conferences last year reached their goals except the North Carolina Conference, which lacked only a few dollars. The conference presidents pledged their efforts to do all in their power this year to get all the conferences to reach the full quota and achieve their goals.

To the regret of all, Mrs. J. A. Williams, the president, was too weak from recent illness to preside over the meeting of the body, and at her request, Dr. L. E. Smith presided with that same grace and dignity with which he presides over the Southern Christian Convention, of which he is the worthy and capable President.

It was a great day, and it was felt by all present that, growing out of the discussions and the plans adopted, there will come even a bigger and better program for our women in the marvelous work they are doing.

J. O. A.

WHERE THE SPIRIT OF LIBERTY IS.

One might as well call attention to passing events as they pass, and draw lessons of life and learning from current, as well as from ancient issues. In his "My Impressions of Our Convention," Dr. Alexander gives a quotation from 2 Cor. 3:17: "Where the spirit of the Lord is, there is liberty." If we ever witnessed a demonstration of this, it was during the Convention about which Dr. Alexander writes. It was no accident that Bro. Truitt, the president, delivered his annual message on "Power," reaching his climax, after

showing the origin and source of physical, mental and spiritual power, in the declaration that "the greatest of these is spiritual power." Bro. Truitt spoke out of his heart and out of the experience of close contact with the power he was telling us about. And certainly it was no accident, following that address, that throughout the Convention every speaker seemed to have wonderful liberty of speech. No man could have given to the speakers the power they demonstrated, nor the liberty that was in evidence in their utterances. "Where the spirit of the Lord is, there is liberty." This is true in the home. Wherever in any home one finds the spirit of the Lord, the children are not cramped and frightened. They have liberty and access and gladness, joy of responsibility, the freedom and the power of expression. Wherever there is a Sunday School in which the spirit of the Lord is in evidence, one will find liberty of activity as well as initiative and zeal on the part of teachers and officers. In any school or group where the spirit of the Lord is, there is always an unseen, a mysterious and a mighty power that expresses itself in liberty. It was said by none other than by Bro. Truitt, of the Convention, that sometimes we organize our institutions, schools and Churches to death, and there was little room for individual initiative. Organization takes the place of liberty and the spirit of the Lord is crowded out.

We should bear in mind that the object of every organized effort, group and institution, is to develop and not to suppress personality, and to give play for individual initiative and personal pursuit and approach. Where the spirit of the Lord is, this end is reached, and there is liberty; but when the spirit of the Lord is absent, however effectual the organization is, and however complete the plans, there is not and cannot be liberty. No individual can do his best thinking and put forth his best effort, and come to his highest usefulness and service without liberty, that liberty which is the gift and the price of the presence of the Lord.

J. O. A.

PROHIBITION AND THE STOCK MARKET.

The writer has for many years been an ardent admirer of Bishop James Cannon, Jr. As a native Virginian, my heart rejoiced in his leadership in that State for prohibition. Those who criticised the Bishop for entering into politics at that time were unwise in the writer's judgment, because prohibition was not a partisan issue then. It was championed by able men and women in both parties. It was a moral issue, to be achieved only by political measures. The bishop's efforts were Herculean in that critical moment in the life of the State of Virginia, and we all honor him for it.

The writer could not agree with the bishop last year when he undertook to throw the influence of the Church into a partisan prohibition fight. He certainly cannot agree with him now, when he undertakes to prolong that fight through a political campaign which can only end in bitterness and animosity. He is making an attack upon a political party, an act which is partisan. A moral issue is more than a moral issue when it becomes partisan.

But the writer regrets most of all that Bishop Cannon has gone into the stock market. It is a pity when a prelate of the Church allows the prestige of his great office to be connected with such practices in the financial world; practices which not a few high-minded laymen refuse to have part in. It is true that it is not illegal to play the stock market, but it does seem to be a direct violation of a generally accepted economic principle—that men should be paid according to their services, and not according to their luck. It is a species of gambling, and as such it is a pity that Bishop Cannon has taken part in it.

W. A. H.

MINISTERIAL EDUCATION.

Paul did little in Athens; much more in Corinth. The gospel takes root in a commercial city better than a classic city. Skepticism thrives more in universities than in factories. "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). The hope of the world is not in higher learning, but in the faith of the heart. Ministerial education is not only scholastic, but personal obedience to God. Jesus did not say, "go to the great schools," but "learn of me." The whole scheme of Revelation is a personal relation—a personal God, and personal men and women. The New Testament question is not "have you had scholastic training? have you read many books? are you expert in dialectics"? but "have you received the Holy Ghost"? Jesus said in the synagogue in Nazareth: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19). Spurgeon raises this question: "Has the gospel been spread to any great extent by men of high literary power?" The learned men of Jerusalem could not understand the results of the early preaching as the preachers were unlearned men. Paul says that he did not preach in the wisdom of words, but in demonstration of the Spirit and of power.

The same spirit that qualifies men to preach, inclines them to the ministry. This is not intended to undervalue learning, but to place the emphasis of ministerial education where it rightly belongs—upon the Holy Spirit and the Word of God. Consider four points in ministerial education:

1. Spiritual education. Regeneration, divine call, and self-surrender. Paul was first converted, then called, and then sent. The apostles had this same spiritual initiation into the ministry. Personal contact with Jesus Christ, whether by a miraculous change, as Paul, or a simple, follow me, as in the case of Matthew, must bring the man into spiritual fellowship with the Saviour of men. The call is an inward conviction, and full surrender is essential.

2. Personal education. Character, fitness, surrender enter into personal education. Character is like a fortune—it must be built. The minister needs to do constructive work in personal character-building. Fitness embraces capacity to handle the word of God and the people. If such gifts are not inherent, they must be cultivated. Absolute surrender to the work is one of the most difficult lessons to learn.

3. Mental education. Academic education should be erected upon a good spiritual and personal foundation. The mind is easily diverted from God and the gospel. The ministerial relation is like the material relation, without preferences, or prejudices, with bigger heart than head. The least and the greatest, the most ignorant and the wisest, the poorest and the richest, the youngest and the oldest, should share alike in his sympathy and service. He must not expect too much from others. He should be debtor to all men and not to some men.

4. Practical education. Organic, heroic, stay-at-it. There is more to be done than preaching. The congregation should be organized into active groups in such a way that they will do the work themselves. Tactful organization puts the work on a sound and permanent basis. The hero remains in the story all the way through. The minister must not let discouragement rob him of his faith in God, the gospel, and the people.

W. W. S.

PIEDMONT JUNIOR SCHOOL OF METHODS.

The School of Christian Education for Piedmont Junior College will begin Sunday evening, July 7th, at 8 o'clock, with a sermon by Dr. Neil McQuarrie, and will continue through the following week. A splendid program has been arranged by Mr. Lester and Miss Coghill which bids fair to be the best yet. At the close of the splendid session last year, one left declaring that they had been wonderfully blessed and had gained much ability and enthusiasm to go back to their Churches to do more and better work. To those of you who were present at the last session, we hope that you have not forgotten the praise you gave the school and your determination to bring some one with you to the next session. We shall be very much disappointed if you fail to come and to help to get others to come, for there is much in store for you in the splendid program that has been arranged, and your presence will be so much missed.

Knowing the great need of such school in our midst, and realizing the benefit that it has been already to us, makes it hard to find expression sufficient to let the board know our appreciation for the sacrifice it is making to give this school to us each year. The instruction is of the highest type and from some of the best people to be found, and we do not need to pass it up as something that does not demand the fullest interest of all the ministers and their Churches in our section. Opportunities of this kind do not come our way often and we are seriously detaining the progress of our Churches when we fail to be represented. When you read this, it will be almost time for the school to begin, and if we have not already done so, let us become vitally concerned about our Master's business and make plans to be present at some of these meetings if it is not possible to be present at all of them.

The committee on entertainment has agreed to ask the Churches to make such contribution as they can and offer two delegates from each Church free board for the week. Board for others has been placed at the small sum of \$4.00 for the week, and the registration fee is \$1.00, making a total cost of only \$5.00. Let me urge that you take \$5.00 and go to Piedmont Junior College and get a real profitable, soul-stirring vacation that you will always be glad you have had. We are expecting to meet you there. Please do not disappoint us.

W. C. EDGE,
President.

WADLEY, ALA.

Dear Editor:

Please say to your readers in Georgia and Alabama that we are expecting to see them at Wadley on July 7th in attendance upon the summer school at Piedmont Junior College. We are expecting a representation from every Church and Sunday School in the two Conferences. We mean to make this the best summer school ever held here, and we especially invite our Congregational friends to be with us. We are to have two teachers from that Church. Entertainment will be as last year. Matriculation fee will be \$1.00 per scholar, and each Church is asked to send \$1.00 to aid in securing labor to assist in cooking and other work, and each Church or community will be called upon to give vegetables and such other foods as they can spare to help in providing food for the group. We are not asking the good women of Wadley to do it all.

Now, we want you to meet us at the summer school. Come, please, and be sure to send your pastor. He needs the inspiration, he needs the information. Just a little effort from all interested parties will carry the program over the top.

We are depending on you.

G. D. HUNT.

CONTRIBUTIONS

SUFFOLK LETTER.

Much is written in these days about the city and the country, and usually it gives more importance to the city than the country. Both are necessary in the progress of civilization, but they are interdependent and deserve equal rating. If either could exist without the other, it would be the country. The country is more independent than the city. The city could not exist without the country, though the country could exist without the city. The city's three meals a day are produced in the country. The coal that furnishes heat comes from the country. The electricity that lights the city is produced by the water power in the country. Most of the goods in the city stores were shipped in from the country. The bricks, wood, and stone in the buildings came from the country. Most of the wealth of the cities was produced in the country.

What is true of material products is true of men. A large part of city population was born in the country. It is estimated that city population fades out in six generations. The country is the place for babies and the place that produces men. Men are produced in the country and move to the city. The country is the place to bring up men, and the city is the place to market them. The country is the place to produce, and the city is the place to market all products; and that is as true of men as it is of farm products. Many, if not most, of the great men in the cities were born in the country, and most of the rich men of the cities long for a country home. This is seen in the increase of suburban homes. The country is the natural habitation of man; the city is his artificial home. It is unfortunate that city residents and country residents are both responsible for the feeling that country people are lower in grade than city people. It takes both to complete society, and equal respect should bind them together.

The city has more conveniences, more luxuries, more opportunities for evil as well as good; but the country has more reality, more time for thought and more aspiration than the city. There is more future to the country children than to the city-born. Those brought up in the city see everything and have everything from childhood; those brought up in the country have something to look forward to all the way up from the cradle to Congress. It is that hunger for the new, the unattained that keeps the imagination active and the effort on the upgrade. The lesson has the more energy is displayed in striving after the positions that demand men. When great business wants new help they get it from the country. Good roads and schools, automobiles and machinery have removed, in some measure, the differences that once existed between city and country people. These new conditions have robbed the country of the home as it once existed. It might be said the country is being cityfied, but that does not mean that home life has improved. Country people and city people are more on equality than ever before.

W. W. STALEY.

ELON LETTER.

Colleges have undergone development and differentiations of function in keeping with the ideals of democracy. The modern college is a far different institution from the original Harvard of 1636. John Harvard would not recognize the institution which bears his name should he return to the campus at Cambridge at this time.

This is no criticism of the college, but rather the highest praise that can be bestowed upon it. It signifies that the college is responsive to the enlarging demands of life. In the midst of the changes that have come to the American college, I think we may, with confidence, assume that there has also been progress.

This is not the place to enter into any detailed discussion of the characteristics of American democracy. It may be safely said, however, that one element of the American way of doing things is to organize. Whenever any piece of work needs to be accomplished, the American immediately thinks of an organization to give effectiveness and to yield efficiency.

Accordingly, we find Prof. Maverick, of Harvard, saying: "Organization is necessary, as the instructors are to discharge this duty (of counseling) most effectively." And, likewise, we find the personnel department of Northwestern University saying: "Personnel work is organization work."

H. J. Doermann, in "The Orientation of College Freshman," showing the inadequacy and inefficiency of the current methods of personnel work in college, raises this question: Can there be effective guidance without organizing a personnel service? And answers it as follows:

"The answer is that there cannot be. Uncoordinated guidance is neither adequate nor effective. The student's problems are many; they are readily classifiable, but they are not capable of standardized solutions. Each individual problem must be seen, both by the student and by the counselor, in perspective. A thorough knowledge of the student must be taken into account in meeting every situation; if the advisory system is uncoordinated, vital considerations will frequently be overlooked. It must be the business of some one in the college to see that the student is adequately known and understood. This does not mean that teachers and other officers have less responsibility for becoming better acquainted with their students, nor does it mean that they should discontinue giving advice when it is sought; but it does mean that there must be some agency in the college where as nearly a complete picture as it is possible to obtain is available for the purpose of guidance. Moreover, an adequate and truthful mental and emotional photograph at one time may be a caricature at a later date. Sensitiveness and alertness to this ever-changing complexion of the most vital element—the student—in personnel work cannot be left to a system lacking in unity. The orientation of the college student, in spite of its complexity, is a coherent undertaking; it cannot be left to incoherent direction."

In the original American college, with its few students, the three departments which are now generally recognized as necessary for the proper conduct of higher education had not been differentiated. The president of such an institution was not only responsible administratively for finance, instruction, and student welfare, but personally as well. The rapid growth in attendance on American colleges and universities has made it necessary that these functions be differentiated and departmentally organized, though responsible to the president as the chief executive officer, or to one of his staff officers, or to some department.

This, however, must not be taken as meaning that the organization in each of these three departments should be of the same type. Three types of organizations are recognized in the field of personnel administration. Scott and Clothier, in their book entitled "Personnel Management,"

discuss these types of organization at length. They say: "Personnel administration is not and cannot be a departmentalized function. . . . The personnel department is essentially a line-and-staff department."

"In the straight-line organization, authority flows from the president or head of the concern through his lieutenants, departmentally, to the department heads, group heads, foreman, and lastly to the rank and file workers. . . ."

"In the straight-staff organization, on the other hand, authority flows from the president, functionally, to the department heads. . . ."

"The third type, the line-and-staff organization, contains the principles of each of these and enjoys certain of the advantages of both. It has as a skeleton the straight-line organization, but expert staff officers exist to give the line executives specialized advice and assistance in the performance of those duties outside their own fields for which they are not especially fitted."

There can be no question that personnel work is to be organized after some fashion in American colleges in the future.

W. A. HARPER.

DANVILLE, VA.

The second quarterly meeting of the membership of the Third Avenue Christian Church was held recently at the Church, with a large attendance. Among the business taken up at the meeting was the annual election of officers of the Sunday School. Ellis Jones was named superintendent; P. H. Ricketts, mission superintendent; Miss Wirtle Herndon, secretary; A. W. Haraway, treasurer; J. W. Dixon, choir leader, and Mrs. Gladys Barker, organist.

The reports of the committees of the Church were read, and showed that the Church is in good financial condition. At the meeting, the Ladies' Aid Society presented a large bulletin-board to the Church, and the brotherhood, the men's organization of the Church, gave to the Church a new set of electric lighting fixtures. A motion was made and adopted to pay the pastor, Rev. M. T. Sorrell, an extra \$50 on account of his excellent work with the Church.

The Church has shown a constant growth under the pastorate of Rev. Mr. Sorrell. He came to the Church about two and a half years ago, when the Church had a membership of 125. At present, there are over 250 members in the Church. The Sunday School has also shown constant growth, increasing from about 125 members to over 350 at present. A new Sunday School building of the Church was dedicated on the first Sunday in April, and now the Church has almost outgrown its new quarters, it was reported.

Revival services at the Church will begin at the 11 o'clock service today, with J. C. Cowell, Fayetteville, N. C., evangelist, conducting the meetings. The services will be conducted each afternoon and night for two weeks. Mr. Cowell will make his first appearance at the morning service today, and will also speak at the evening service.

Saith the Pew to the Pulpit: "Speak to me of things eternal. Things temporal I know well enough; but strike thou for me the note of the eternal. Warn me of the temptations which shall assail me, and do not hesitate to pronounce the divine judgments upon sin. Tell me of Him whose death on a cross makes atonement for sin. Open for me the window into heaven and let me behold the land that is very far off. Speak thus to me, and I shall not have listened in vain."—*The Presbyterian, of Philadelphia.*

The Church is not an end in itself, but a means to an end, and that end is the service of mankind.

UNION PROPOSALS AND BOARD WORK.

BY DR. C. E. BURTON.

Naturally there are many ramifications of the proposal for union with the Christians. One of the important aspects is its bearing upon the work in the homeland. Just how are the Christian Churches organized for work in America and what are they doing? The first question can best be answered by giving a list of their organizations.

1. The Board of Missions is responsible for all mission work, home and foreign. Its department of home missions has general management of the home mission and Church extension program.

2. The Board of Christian Education has charge of all interests connected with Christian education, including the direction of a full program of Christian education and training for Christian life and service, reaching from the home through the Churches, communities, schools and colleges, with fraternal co-operation with other denominations. There are certain equities in Christian institutions vested in this board.

3. Board of Publications has general management of the publishing interests of the denomination.

4. The Board of Evangelism and Life Service. With us, this would have been called a commission and corresponds very closely with our commission on evangelism and the devotional life.

5. Board of Finance. This also would be called a commission with us, and has general management of the financial program of the denomination.

6. General Board. This board combines the functions of the commission on missions and the executive committee of the national council.

7. The board of control of Franklinton Christian College. This college or high school for colored people is maintained by the Convention with the co-operation of the Afro-Christian Convention.

8. The regional Conventions and local Conferences conduct some missionary and extension work, including aid on Church buildings and ministerial relief, for which there is no national organization.

9. Woman's Board of Missions. This board confines itself quite largely to promoting income which is administered by the various boards.

The Work.

It will be seen that the range of the work covered is similar to that of the Congregational boards. As to the extent of the work, it is not a little smaller, even in proportion to the size of the two denominations; for example, comparatively few of the pastors receive missionary aid as contrasted with approximately twenty-five per cent of Congregational pastors. There is but one school for the colored people in comparison with the extensive work of the American Missionary Association. There is work in Porto Rico, which is under the foreign department with the Christian Churches, which under merger would be associated with the work of the American Missionary Association. In the field of publishing, the Christian Church owns and operates a printing plant housed in a five-story building belonging to the denomination. There is a weekly periodical, the monthly number of which is a missionary magazine. There are also periodicals for the work of the Church schools and the usual helps are published.

The Proposal.

It is proposed that this work and the Congregational work shall all be administered by the same board of directors; that there be chosen from the Christian constituency one-tenth of the membership of the board; and that similar provision be made on the administrative committees of the

boards, this plan to be superseded if and when actual corporate merger is found possible and wise.

It is proposed that the present plan under which the Afro-Christian Convention is responsible for its own missionary and extension work among the colored Churches shall continue.

The plan contains the principle proposed by representatives of both groups that the work of neither constituency should be a charge against the resources of the other. Since the expense would be borne by the Christian constituency, the proposal leaves to the General Convention of the Christian Church the determination of what paid officials should be continued in the joint endeavor, the expectation being that for the present those who are administering the work of the Christian Churches would become a part of the common staff. It is proposed that nothing should be done which would in anywise divert permanent funds from their legitimate service as indicated in the terms of gifts.

With reference to ministerial relief and pensions for ministers, the proposal is that an endeavor be made by the Christian Churches to provide benefits comparable with those now provided by the Congregationalists. This representatives of the Christian Churches think can be done without difficulty.

In the matter of publications, the proposal is that combinations be made where both groups are agreeable and that each group be free to continue in any field in which there seems to be reason for doing so. This would mean that if there seemed to be need of the *Congregationalist* and the *Herald of Gospel Liberty*, both should be published, each at the expense of its own constituency. The same would hold with reference to all other publications, but the expectation and hope would be that much advantage would be gained by feasible combinations.

It is provided also that in case the home board as a whole did not think it wise to continue the ownership of the Christian Publishing Association building and the maintenance of the printing plant, the question of its continuance or disposal would be left entirely to the Christian Convention.

What Would Happen?

Exact prophecy under such circumstances is always hazardous. It could be expected that many things would be done and many plans evolved which would be of real advantage to the entire constituency. Probably in the near future, all Church school helps would be identical. It is likely that the two periodicals would become one, under name and terms agreeable to both groups. Some of the practices of Congregationalists would prove helpful to the present Christian group, and vice versa. There has been some fear that additional responsibilities would have to be borne by our home societies. By definite assertion in the proposals, this is declared against, and the control of the question is decisively in the hands of the Congregational constituency, which would supply nine-tenths of the board of directors. If, however, there is any real danger of such assumption of responsibilities, the question for decision revolves around the willingness of the Congregational people to face those possibilities, which seem most remote.

It is not thought that the plans would result in any immediate saving in overhead. It is contemplated, however, that eventually such savings would be realized and that there would also come added impetus in the raising of missionary funds, with consequent double benefits to all concerned.

In this word intended for Congregationalists it may be appropriate to recognize the splendid self-effacing spirit of the officials of the Christian denomination who volunteer to eliminate themselves from the equation as need may appear,

In short, then, the relation of the proposals for merger to the work of the home board is that of actually unifying all the work.—*Congregationalist, Boston, Mass.*

ROSEMONT CHURCH.

Rosemont is enjoying her first daily vacation Bible school this year. Miss Judith Black has charge of the school, and is ably assisted by Mrs. H. E. Roane, Mrs. W. Loyd Neill, Miss Myra Odel, Miss Sallie Weston Morrison, Miss Elizabeth Johnston, Miss Mattie Downing, Miss Rebecca Guynn, and Mrs. J. F. Morgan. The school has been very well attended, and a splendid interest has been evident.

The Rosemont Church was delighted with the series of evangelistic sermons delivered in May by her former pastor, Dr. G. O. Lankford. The attendance during the meeting was good, and we feel that Dr. Lankford's visit resulted in much good to both the Church and community.

The Men's Bible Class recently elected the following officers to serve the next six months, beginning July 1st: president, W. H. Farrow; vice-president, T. M. Rust; secretary, Albert Morrison; assistant secretary, David Dennis; treasurer, B. J. David; teacher, Cecil F. DeLeBarre; assistant teachers, J. B. Warren and H. L. Bondurant; music leader, H. C. Hedly.

Berea Church is making plans for the annual home-coming on September 1st, and the revival meetings for the two weeks following. Rev. O. D. Poythress will assist in the revival meeting. Dr. Charles Eldredge Shelton, pastor Congregational Church, Portsmouth, Va., will be the afternoon speaker at our home-coming service, and it is expected that one of Berea's home boys, Mr. Guy Hall, will be the morning speaker, but that has not been definitely decided yet, as we have not heard finally from Mr. Hall, but we expect to hear from him soon accepting the position.

J. F. MORGAN.

The Higgins sisters, of Guilford County, members of our Pleasant Ridge Church and Sunday School, and who are known in some of our Churches as delightful singers and pianists, have, indeed, come to high honors in State and nation. The past year, the four of them have been attending Shenandoah College in Virginia, two of the number graduating from Bridgewater last spring. The following is from the daily press, under date of June 21st: "Four sisters—Misses Sallie, Katherine, Allie and May Higgins—whose home is near Pleasant Ridge, in Guilford County, were winners in the National Home Group Music contest held recently in connection with the biennial convention of the American Federation of Music Clubs, at Boston. The Higgins sisters, who were entered as the Shenandoah Valley quartet, won the Virginia State contest at Fredericksburg last April, and were sent to Boston under the auspices of the Federal Music Clubs of Virginia. Competition in the nation contest was confined to winners of state contests, so that it is obvious the girls were competing with extraordinary talent. Their achievement is the more outstanding because they won over both vocal and instrumental contestants.

In recognition of their success, a silver trophy bearing their names will be awarded the girls as National Home Group champions for America in 1929. The four sisters expect to continue their musical education at Shenandoah College next year. Two of them were graduated from Bridgewater College in the spring. Their mother, Mrs. C. B. Higgins, is expecting her daughters this week-end, and they are scheduled to appear at a community singing at Pleasant Ridge next Sunday."



MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

WHEN A WOMAN'S MISSIONARY SOCIETY IS NOT MISSIONARY.

Because the spirit of liberality is cultivated in a Woman's Missionary Society, that spirit is very easily diverted from the real purpose of a missionary society to other purposes that are not missionary. Not infrequently pastors and others interested in a local Church, or need, even with the very best of intentions, decide that it is missionary for the women to do something for the local Church, to help pay the pastor's salary, to help buy a piano, to help put a carpet on the floor, to help fix up the pulpit stand, to put a Bible on the pulpit, to help paint the Church. Now, all of these things are good, and they serve a good purpose, but they are not missionary. They are aids, they are benevolences, maybe they are charity, they are wholesome and sacred, but they are not missionary. They violate the very principle, practice and purpose of a missionary society and even of the word "missions." The word "mission" is taken directly from the Latin and means "a sending," "a sending out," "a sending forth"; to send money and persons forth to others to help carry the gospel or build Churches for others who do not have them. Now, to use that money on our own and for ourselves may be something good, but it is not missions. Or, again, the word "apostle," used so often of "the twelve apostles of our Lord," is taken directly from the Greek "apostolus," and means "one sent forth or to send away," or if one wants to divide the word as it is divided in Greek, one may do so as Greek does—apo, "from or away"; stellein, "to send." There is not much sending, and so we violate the very word and the meaning of "missions" when we take our "mission" money and go and buy something for ourselves and our community, which we can see, it matters not how much we need that something, and how much that something will help. This writer often hears one say: "Our own Church is a mission Church, and so we have to keep all that we raise at home in order to keep going." Such a Church may be a very needy one and have the best of intentions, but it is certainly not a mission Church, for it is not sending out "apostles" to others (according to the Greek), nor money to others to carry the message of hope and love and life to others. The writer has before him now, as he writes, the following in a letter from a very faithful pastor and a good brother:

"Our Woman's Missionary Society has done a great part for the Church by putting rubber runners on all the aisles, new rails and curtains for the choir stand, and also bought three nice chairs for the pulpit."

Now, that was a good work on the part of the good women in that Church, but it was not missionary. The good women of the Missionary Society turned aside to that extent from the plan and purpose of its organization to do a good and benevolent thing for their Church, and we are not censuring them. We praise them for their liberality and their willingness to help the local Church. You may just count on the Woman's Missionary Society to help in every time of need; but neither the pastor nor the Church, nor the society itself should think that it is carrying out the purpose of the society, in so far as the purpose and the spirit of that society is missionary, when it does these good things.

A Woman's Missionary Society is organized for the purpose of sending the message of love, of life and of salvation to others, not to themselves, nor to folks of their own local Church, but to others who do not have the blessings and the benefits of

that message, and that love, and that life. This is the real distinction between a Woman's Missionary Society and a Ladies' Aid Society. The Ladies' Aid Society acts by sight, and undertakes to do the things in the Church and for the Church that it sees and knows about, and that will help a local situation. Now and then a Ladies' Aid Society rises to the good heights of sending a missionary contribution to help others than themselves, to aid folks afar off whom they will never see; and when they do this, they are ascending into the realm of missions. Contrariwise, a Woman's Missionary Society may decide to help the local Church, to beautify and to adorn it, and such like, and when it does so, it is not acting by faith but by sight, and is doing the real work of the Ladies' Aid Society, which in itself is good.

It will help, however, if we will keep our thinking straight and make our distinctions clear and lucid, so that the Woman's Society will know and understand when it is fulfilling the functions for which it was organized. A Woman's Missionary Society that confines its activities and giving and work to the local Church is not a Woman's Missionary Society. It is a Ladies' Aid Society, or a society for Church and community betterment. We do not discredit either, nor here undertake to say which is the more important, but there is a distinction between the two, and it will help every enterprise to bear that distinction clearly in mind.

J. O. A.

THE AROUSAL AND THE ROPE-HOLDERS.

It was only after a blank of fourteen months (in which William Carey and his companions seemed to "have disappeared forever") that letters were received in England from the intrepid pioneer missionary. It should never be forgotten that the triumvirate at home—Fuller, Sutcliff and Ryland—as they waited and watched for tidings, stood in a position hardly less responsible, perhaps no less difficult than his own.

The work of organization and maintenance, though less captivating to the imagination than work on the field, is not a whit less essential. The task of these men at home was no light one. In connection with the difficulty of relegating any part of his responsibility to others, Andrew Fuller said:

"Friends talk to me about coadjutors and assistants, but, I know not how it is, I find a difficulty. Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few men deliberating about the importance of penetrating into a deep mine, which had never before been explored. We had no one to guide us, and, while we were thus deliberating, Carey, as it were, said, 'Well, I will go down if you will hold the rope.' But before he went down, he, as it seemed to me, took an oath from each of us at the mouth of the pit to the effect that, while we lived, we should never let go the rope."

An anecdote of interest and significance has come down to us in the quaint phraseology of the eighteenth century.

"On a certain occasion," so the story runs, "Mr. Fuller called on a pious and benevolent nobleman who, though a churchman, was friendly to dissenters and was generous in his charitable contributions. Having laid before him the operations of the mission, his lordship handed him a guinea. Mr. Fuller, observing that it was given with an air of indifference, asked:

"My lord, does this come from the heart?"

"What matter is that?" inquired the nobleman. "Suppose it does not come from the heart; it may answer your purpose as well. If you get the money, why should you care whether it comes from the heart or not?"

"Take it back," said the man of God. "I cannot take it. My Lord and Master requires the heart."

"Well, give it me back," said the nobleman; "it did not come from the heart."

"He took the guinea, then stepped to his desk and drew a check for twenty pounds. Handing this to Mr. Fuller, he said: 'This comes from the heart. I know the principles by which you are governed. I love the Lord Jesus and His cause. I know that no offering is acceptable to Him unless it comes from the heart.'"

These three men—Fuller, Ryland and Sutcliff—who formed the first missionary board in the history of modern missions, were giants in their day, "mighty men of old, men of renown." Of Fuller, untiring in his gratuitous service of continual journeying in Scotland, Ireland, Wales and England, north and south, to arouse interest and collect contributions for "our East Indian mission," it has been said, he "was not only the first of foreign missionary secretaries; he was a model for all." Ryland was the Christian scholar, the profound theologian, spiritual guide rather than executive. Sutcliff's talents have been defined as "more useful than splendid," but his sound judgment and common sense cut many a gordian knot in those early experimental years.

It was on the 29th of July, 1794, that Andrew Fuller, Dr. Ryland, and others were at length rewarded by letters describing Carey's voyage, his first impressions of India and the outlook for his work.

These letters acted upon Christian England like an electric spark. They kindled a fire which, by the grace of God (to use Latimer's words), shall never be put out. Well might Fuller write to Carey as he did not long after.

"The eyes of the religious world are upon you. Your undertaking has provoked many. The spirit of missions has gone forth. I wish it may never stop till the gospel is sent into all the world."—From "Wonders of Missions," Mason.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 29, 1929.

Sunday Schools.

Previously acknowledged	\$3,750.77
First Church, High Point, N. C.	4.87
Happy Home, Ruffin, N. C.	1.61
Pleasant Grove, News Ferry, Va.	10.84
Howard's Chapel, Wentworth, N. C.	2.00
Monticello, Brown Summit, N. C.	8.84
South Norfolk, Va.	8.38
Parks Cross Roads, Ramseur, N. C.	2.09
First Christian, Roanoke, Ala.	3.77
Mt. Olivet (R), Elkton, Va.	2.59
Ether, N. C.	.66
Pleasant Ridge, Ramseur, N. C.	3.54
Mt. Auburn, Manson, N. C.	5.70
Berea (Norfolk), Hickory, Va.	15.00
Dry Run, Seven Fountains, Va.	2.00
United Christian, Raleigh, N. C.	3.40
Bethlehem (Nansemond), Suffolk, Va.	4.00
Mt. Zion, Mebane, N. C.	1.00
North Highlands, Columbus, Ga.	1.71
Ocean View, Va.	11.90
Timber Ridge, High View, W. Va.	2.01
Ramseur, N. C.	5.00
Fuller's Chapel, Henderson, N. C.	4.51
Auburn, N. C.	5.25
Total	\$3,861.44

Individual and Church Collections.

Previously acknowledged	\$7,410.89
Six Forks, Raleigh, N. C.	13.00

Ebenezer, Cary, N. C.....	7.60
C. M. Curling, Hickory, Va.....	10.00
Mrs. C. M. Curling, Hickory, Va.....	10.00
R. W. Fitch, Union Ridge, N. C.....	1.00
J. F. Hilliard, Norlina, N. C.....	5.00
L. H. Huey, Wedowee, Ala.....	1.00
Mrs. G. B. Payne, Wedowee, Ala.....	1.00
Mrs. J. W. Payne, Wedowee, Ala.....	1.00
J. W. Payne, Wedowee, Ala.....	5.00
Miss Stella Sharp, Summerfield, N. C.....	2.00

Total \$7,467.49

Specials.

Previously acknowledged	\$8,762.12
New Center Church, Seagrove, N. C.....	2.28
Burlington S. S., Burlington, N. C.....	66.11

Total \$8,830.51

Summary.

Previously acknowledged	\$30,910.10
Sunday Schools, regular	110.67
Individual and Church collections.....	56.60
Specials	68.39

Total collected to date \$31,145.76

We have crossed the \$31,000 line, but have a long way to go yet to reach our goal of \$45,000. Will not Sunday Schools redouble their efforts to increase their contributions the next two months? and Churches that have not sent in their offering do so? And then there are liberal, loyal souls and true whose individual offering will help so very, very much now. Thanks to all.

J. O. ATKINSON, Sec'y.

ANNUAL REPORT.

Following is the annual report of the treasurer of the Woman's Board of Missions, S. C. C., from June, 1928, to June, 1929:

Receipts.

Balance on hand, 1928.....	\$ 612.75
Received on Convention floor, Richmond..	27.70
Mrs. D. P. Barrett, life membership.....	10.00
Refund on literature, Mrs. C. H. Rowland	6.00
Receipts from Alabama Conference:	
First quarter	\$ 83.87
Second quarter	21.85
Third quarter	339.01
	443.73
Receipts from Eastern Va. Conference:	
First quarter	\$1,241.53
Second quarter	3,611.77
Third quarter	909.11
Fourth quarter	1,415.58
	7,177.99
Receipts from N. C. Conference:	
First quarter	\$1,157.97
Second quarter	1,562.20
Third quarter	774.56
Fourth quarter	1,200.56
	4,695.29
Receipts from Valley of Va. Conference:	
First quarter	\$ 154.30
Second quarter	148.96
Third quarter	141.54
Fourth quarter	64.83
	509.63
Receipts from Georgia-Ala. Conference...	34.38
Total receipts	\$13,518.47

Disbursements.

Telegrams sent during S. C. C. ...	\$ 1.38
Mrs. McD. Howsare, expenses to S. C. C., Richmond.....	45.00
W. C. Wicker, Treas., auto fund.	250.00
Christian Publishing Association	3.40
E. L. Graves, membership-life cer.	24.25
Artercraft Crop., treasurer's reports	10.00
Expenses of board meeting	80.58

W. C. Wicker, Treas.	2,432.37
W. C. Wicker, Treas.	65.65
W. C. Wicker, Treas.	5,221.16
Artercraft Corp., W. M. B. blanks.	93.83
Literature department, W. M. B.	3.63
Christian Publishing Association.	1.60
Christian Publishing Association.	1.25
Mrs. J. A. Williams, expenses...	20.03
A. D. Pate Co., printers.....	10.00
A. D. Pate Co.	12.50
Dr. J. O. Atkinson	1.50
W. C. Wicker, Treas.	2,154.22
Mrs. W. R. Sellars, Treas.	130.00
Mrs. H. S. Hardecastle, Treas....	3.00
West & Withers, bond of Treas...	12.50
Atlantic Coast Printing Corp...	12.00
W. C. Wicker, Treas.	2,650.97
	13,240.82

Balance on hand June 26, 1929..... \$ 277.65

Respectfully submitted,

MRS. H. S. HARDCASTLE,
Treasurer.

NEWS ITEMS.

BY MRS. W. M. JAY.

The Young People's Missionary Society of the Franklin Christian Church, Franklin, Va., has continued to show a very fine spirit of interest and enthusiasm in the work which is set before them. Their monthly meetings have consisted of a short business session, followed by a program based upon the study book, "Youth and the New America." During the first of April, the Young People's Society, in conjunction with the Woman's Missionary Society, observed "Mission Study Day." The study groups were planned for the afternoon and evening. Lunch was served at the Church and the occasion proved to be one of inspiration as well as information.

In endeavoring to meet the apportionment, the Young People's Society has had two delightful teas; it has presented one pageant, a Christmas pageant entitled "Christmas with Christ," and arranged a stereopticon picture of the Easter story. Right now the officers of the society are hard at work collecting back dues and also collecting dues three months in advance; yes, we are finding some people who will advance three months' dues in aiding our Church to reach its quota by making our third quarter the big quarter in sending in money.

They are happy as young people in having a small part of not only studying about missions, but also in giving to missions, that the program of Christian may become fulfilled.

A certain amount of opposition is a great help to a man. Kites rise against, and not with, the wind. Even a head-wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition.—Selected.

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NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

Elon College, N. C.

THE MISSION BOARD, INC.,
J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson II—July 14, 1929.

EZEKIEL TEACHES PERSONAL RESPONSIBILITY.

GOLDEN TEXT: "Each one of us shall give an account of himself to God."—Rom. 14:12.

LESSON: Ezekiel 18:1-32, 33:1-20.

DEVOTIONAL READING: Ps. 125.

A Man's Responsibility for Himself.

"Passing the buck" in the matter of personal responsibility for wrong-doing started a long time ago. Adam blamed his sin on his wife, and she in turn blamed it on the serpent. One is compelled to believe in the theory of inheritance of characteristics when one sees how widespread is this same tendency to pass the buck today. People blame their sins on heredity, environment, companions, the weakness of human nature, and on down a long list of things. Human nature seems to have an aversion to saying what David said: "I have sinned"; or if we admit that we sinned, we try to justify ourselves by placing the blame elsewhere.

It is perhaps too much to say that Ezekiel discovered the principle of personal responsibility. Attention was called in these columns a few weeks ago to the fact that Jeremiah discovered the individual. But even Jeremiah did not originate the principle. He simply discovered and applied it? And Ezekiel made a more exacting application of the principle. He insisted that a man was responsible for his own sins. Other factors might enter in; the sins of the fathers might be visited upon the children, but that meant that the children had to suffer for the sins of the fathers, and not that they had to be responsible for the sins of the fathers. In the final analysis, every one of us must give an account of himself to God. There are many factors that may enter into a man's sin, but the man is responsible or accountable for his sin. I am responsible for what I do. Men and conditions may tempt me, but nothing can make me sin.

There needs to be a new emphasis on this doctrine of the personal responsibility for sin. Society is so complex, there are so many mass-movements, there are so many interesting forces, that people are prone to put the responsibility on impersonal or group factors. We need to be reminded that, in spite of the complexity of life, the individual cannot escape the responsibility for what he does. The "I" cannot transfer its guilt to another.

A Man's Responsibility for Others.

A man is responsible, however, not only for himself, but for others. That may seem like a paradoxical statement in the light of what has just been written in regard to a man's responsibility for himself, but it is a fact nevertheless. It might be put this way: as a part of a man's personal responsibility, there is his responsibility for others. Cain's question, "Am I my brother's keeper?" has an affirmative answer in Ezekiel's figure of the watchman on the tower. Ezekiel was not responsible for the sins of his people, but he was responsible for warning them of their sins and for trying to persuade them to give up their sins. Just so long as he kept silent, he was as guilty as a watchman who saw the enemy approaching, and did not give the alarm. If, on the other hand, Ezekiel warned the people and did all he could to have them change their ways, and still they

persisted in their evil ways, then he was not responsible for their guilt.

This principle, of course, finds its fullest interpretation and application in the teachings of Jesus. By direct statement, as well as by implication, Jesus insisted that we had obligations and responsibilities to others. The growing complexity of life and the mutual dependence of men upon each other, but increases and intensifies this personal responsibility for others. There are those who question in their minds as to what will become of the heathen if we do not send the gospel? The same principle applies to those who are not Christians in our own community. We are not responsible for their becoming Christians, but we are responsible for giving them an opportunity and an urgent invitation to become Christians. This does not mean simply a perfunctory invitation as a means of washing our hands of the entire matter. It means consistent and constant effort to win people to the Christian way of life.

God's Concern for All.

Ezekiel sounded a new note when he proclaimed the fact that God did not take pleasure in the death of the wicked. As a matter of fact, God is actually grieved at the pathos and the plight of the sinner. God loves the sinner. It is sin that God hates. God has gone the limit in showing His love for the sinner and in trying to save him from the penalty and the power and the punishment of sin. The cross of Christ has spoken to us once and for all of the suffering of God for sin and of the extent to which His love will go in an effort to save the sinner. The tragic thing about sin is not simply that it hurts the sinner and that it hurts others, even the innocent, but that it hurts God. God wanted the Jews to know that He had no pleasure in the fact that they had been carried away into captivity, and that it was no caprice of a petulant God that they were suffering what they did, but that it was simply the inevitable results of persistence in a course of transgressing the moral and spiritual principles which were fundamental to wholesome life and to the righteousness which His character embodied and His worship demanded. And God wants us to know that He has no pleasure in the death of the wicked, but that He wants us to turn from our evil and live.

CHRISTIAN ENDEAVOR.

Sunday, July 14, 1929.

TOPIC: "The Christian Sunday—What it is For, and Why."—Luke 4:16-22.

Some Bible Hints.

Sunday is for feeding the spiritual life. We neglect the soul in the rush and whirl of business (v. 16).

Sunday is for giving as well as getting. Jesus took part in the service, gave His best thought to others (v. 16).

Sunday is for preaching the gospel. On most other days people are too engrossed in other interests to listen. It is a pity that commercial interests have invaded the Sabbath and taken away part of our leisure (v. 18).

Sunday is for gracious words. If the day is rightly begun, the spirit will be gentle and kindly, and the ministration of good will be easy (v. 22).

Suggestive Thoughts.

The Christian Sunday, like the Jewish Sabbath, is for spiritual rest and refreshment. We can never get away from the need of this.

"Man shall not live by bread alone." Then, what shall he live by? Not by science, but by the word of God. Sunday reminds us of our spiritual nature.

Why is it better to go to Church on Sunday than to "worship," as people say, in the temple of nature? Because the Church, through its sacred associations, makes it easy for us to touch the divine and get into tune with the Infinite.

Works of mercy and visits of cheer fall naturally on Sunday. It is the only day when we have time for them. Sunday in this regard becomes the acid test of our Christianity.

A Few Illustrations.

Suppose you were asked to suggest a symbol for your Sunday occupation, what would it be? A Church, a Bible, an automobile, a baseball bat, a tennis racket? What story would the symbol tell?

Sunday is for making character, and not for making money. It is the only day in the week in which we get away (if we do get away) from money-making. Why rob ourselves of its blessings and uplift?

What would Jesus do in our modern world or in our town on Sunday? Suggest one or two things. How would He spend Sunday if He were in lodgings?

Sunday is a day for thinking as well as a day for worship. A quiet day, when the soul gathers itself together and tries to put values on life and action.

ELON SUMMER SCHOOL NOTES.

To all Friends of the Church.—You are familiar with the fine type of work being done in religious summer schools and camps all over this country. In 1926 more than 500,000 young people attended these camps. Since that time, the number has increased greatly. In our own Church these summer schools extend all the way from Canada to Alabama. These schools are giving our people renewed consecration and zeal to go back to their Churches and serve in a larger way.

The Elon Summer School of Christian Education comes this time July 27th to August 2nd, opening on Saturday, July 27th, and closing with commencement Friday night, August 2nd. One week of Christian fellowship, instruction and recreation. The program for the 1929 session is one of the strongest we have ever had. It includes International Credit courses in missions, Bible, teaching, story-telling, children's work (junior materials and methods), and young people's work; a lecture each day on missions, a course on life investment for young people; a course on "The Preacher and His Work," for pastors, and a discussion group on "The Educational Task of the Church," for superintendents and other Sunday School workers.

To Pastors.—The International Credit courses include subjects which will be especially helpful to pastors. They cover a wide range this year and include missions, Bible and teaching of a general nature, and methods courses in children's and young people's work.

You will be especially interested in the preachers' conference each morning, led by Dr. N. G. Newman, of Holland, Va., former college pastor at Elon and Defiance Colleges. This period will be yours, and your interests and problems will be discussed.

To Superintendents.—The program committee has tried to plan the program with you and your needs in mind. You will find the general courses in Sunday School work (credit courses), especially helpful. No doubt, one of these courses will be just what you have wanted to study.

There will be a conference each day on "The Educational Task of the Church," which will be given over to the work of Sunday School superintendent and his helpers. This is for you!

To Teachers.—At last the summer school program includes just the course you want. There will be a course for you, no matter what group you teach in the Sunday School. Miss Clara E. Gill, who so successfully taught a course in primary work last year, will teach the course in story-telling. Miss Priscilla Chase, of the Congregational Church, field worker and writer of children's stories, will teach the course in junior department materials and methods. There will be a course in young people's work taught by Miss Lucy Eldredge, secretary of young people's work of the Christian Church, which will be helpful to all who are interested in young people. Rev. Stanley C. Harrell, of Durham, N. C., will teach a course in Bible; Rev. Joseph E. McCauley, of Norfolk, Va., will teach a course in teaching, and Rev. Edwin E. White, of Pleasant Hill, Tenn., will teach a course in missions. These courses have been planned with the teacher in mind. Any one of the courses listed above will give one unit toward the diploma given by the International Council of Religious Education.

To Mission Workers.—Mrs. J. A. Williams, president of the Woman's Mission Work in the Southern Christian Convention, is urging the women of the North Carolina and Virginia Conferences to come to Elon this year and avail themselves of the opportunity of mission study in the summer school. Rev. Edwin E. White, author of "The Story of Missions," one of the finest mission books published recently, will be present and teach a course. Mr. White has had wide experience in mission work, having been secretary of missionary education for the Presbyterian Church, and at one time secretary of missions for the Missionary Education Movement. He attended our Bethlehem Summer School last year and did a fine piece of work.

There will be a lecture on missions by Dr. J. O. Atkinson each morning of the conference. These lectures and courses lead us to believe that Elon will be a real mission conference.

To Young People.—We want every one of the 100 young people who attended last year back again. We are expecting many more. Rev. Edwin E. White, who understands and appreciates young people, will conduct a class in life investment each morning of the conference. If you are a young person and interested in the meaning of life and in living the richest life possible, you will not want to miss this hour each day.

All of you will be interested in knowing that Miss Lucy Eldredge will be with us again. Let's meet her there. You will be interested in the courses in missions, Bible, teaching, story-telling, children and young people's work which will be offered for international credit. Many of you have already earned units toward your diploma and will surely want to add another unit from the above list.

Group leaders will include Mrs. C. H. Rowland, Mrs. Ethel Chapman, Mrs. Stanley Harrell, Miss Graham Rowland, Miss Bernice Loehr, Rev. O. D. Poythress, Rev. H. S. Hardcastle and others. These groups will have charge of recreation and compete with each other for honors in class attendance, stunts, and so forth.

Expenses.—Rooms in the dormitory, with lights and water, will be furnished free of charge by the college. Elon College, with its beautiful campus and buildings, is a fine meeting-place. Board will cost \$8.00, and registration \$2.00, making a total of \$10.00 for the week. Each person will need to buy one textbook which will cost around \$1.00. The classes will be held in Mooney Christian Education Building and the evening program in Whitley Memorial Auditorium. It will help us greatly if you will let us know if you are coming. Write for room reservation today.

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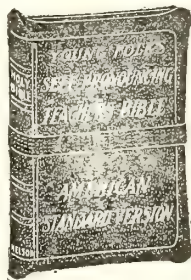
In making order, be explicit and name the quarter for which supplies are wanted, thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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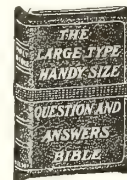
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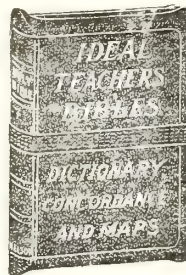
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One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

IMPATIENCE A SELF-FEEDER.

"Does Thou well to be angry?"—Jonah 4:4.

Any sin committed paves the way for its repetition. It is an old saying, inspired by Satan, "That if anger burns within, you had better ventilate than suppress it." Like all his inspirations, this is full of falsehood. Impatience indulged infallibly paves the way for more impatience. The most patient soul may become the slave of impatience by simply yielding to it when tempted. (See Rom. 6:12-16.) As well tell a lie, with the hope of it making you truthful, as to expect patience to come as the fruit of indulging impatience. An impatient spirit always thrives by exercise.

Prayer.—O precious Lord Jesus, Thy name be praised forevermore. May this praise never die away. Be in us a spirit of love and patience, and may our lives glorify Thee. *Amen.*

TUESDAY.

THE FRUIT OF INDECISION.

"Night cometh."—John 9:4.

"As thy servant was busy here and there, he was gone."—1 Kings 20:40.

There comes a time to every one of us when we do things the last time, and, like as unto the biblical rich man, at a time when least expected. How much do we put off doing things we really intend to do? And how often have we been reminded that it is too late?

Our texts refer to instances when one was so absorbed in affairs he let life slip. So it often slips and thousands fill Christ-less graves.

The soul is a capacity for God. With Him, it is enlarged to bigness of humanity. Without Him it dries up.

Once an old man said, "Here am I with hair as white as snow, and ice in my soul, waiting for the stroke that will cut me down! Oh, for the sensibilities I had when every sermon seemed a sword thrust, and every appeal rang in my soul like a thunderclap!"

"Of all sad words of tongue or pen,
The saddest are these:
It might have been."

We must face God, and it may come very unexpectedly. Let us face Him with our present lives, and then we will have no worries.

Prayer.—O Christ, who didst die for us, impart Thy merit to our every-day life; seal our forgiveness with Thy pardon forever; cleans us by Thy Spirit, and prepare us to meet Thee. *Amen.*

WEDNESDAY.

WHILE LINGERING.

"While he lingered."—Gen. 19:16.

Lot lingered. What for? Apparently to think over a matter about which there was no question. Suppose one is drowning, and a lifeline is thrown him and he hesitates and temporizes about it—foolish! That is the way Lot did things. Lot had ability, he was energetic, he was resourceful,

he possessed an unusual amount of moral virtue and piety—he is spoken of as "righteous Lot"—he had courage, but all of these failed him in the habit of indecision. And the result was a lapse into parting from his friends, a tendency toward evil, then dishonor, and finally he became positively identified with evil and lost his soul.

This is an exact picture of many we know. Shall we ourselves travel that road?

Prayer.—O Lord God, cause to be born in our souls the incorruptible seed of Thy Word, and impel us to hear and obey Thy admonitions. *Amen.*

THURSDAY.

THE FIRST DUTY OF LIFE.

"They first gave their own selves."—2 Cor. 8:5.

This seems to have been the gospel of Paul and the first art of early Christians.

We have but one life; dare we lay our own hands on it and abuse it from God's eternal destiny?

There was an hour of crises in a young man's life. He was bright, winsome, gifted, pure, lofty ideals, and he stood at the parting of the ways. He decided for God.

Three short years after that, his friends stood by his coffin and looked upon his palid face rigid in death. As they contemplated this servant of the Lord—his power of prayer, his influence among college men, and the closing climax of his ministry at Northfield, where hundreds of cultured men and women sat with the power of his teachings—they realized what a calamity it would have been had this young life, but the span of three years before, been given to the world instead of God.

Prayer.—Dear Lord, what yet clings to us of the world we beg of Thee to lay it aside and impel us to employ diligence and zeal in Christian service, or we know the true life will die in us. So may Thy spirit save us. *Amen.*

FRIDAY.

A WONDERFUL BLESSING.

"I will pour out my spirit upon my servants."—Acts 2:17, 18.

Two men were walking by the seashore. One said, "The world had got to see what God can do with one man wholly dedicated to Him." The other said, "Say that again." It was repeated; the other lifted his hands in the twilight and said, "By the grace of God, I will be that man." That man was D. L. Moody.

As the mountains pour out their cooling streams; as the heavens pour out their rains; as the organ pours forth its melody—so God poured out His Spirit upon Moody, and so He promises to pour out upon His servants. Have we missed it?

Prayer.—Dear Lord Jesus, sanctify us with Thy strength.—*Amen.*

SATURDAY.

IS CHRIST REAL?

"He that keepeth my commandments, I will manifest myself to him."—Jno. 14:21.

Suppose we say a man is seeking a job. He seats himself on the curbing opposite the place of business and there he waits until the day is far spent when he approaches the superintendent and complains that he has not been shown a job. The superintendent answers by saying, "As soon as you offer yourself, your time and your skill, I will show you what to do."

Is not this an open secret of the failure of many of us to realize God the Father and the Christ in

our lives? "If any man wills to do, he shall know," saith Christ.

Prayer.—Dear Father, create within our hearts a hungering and thirsting after God, an impelling desire for Thy Word, and for Thyself, and satisfy us early from Thy heart. *Amen.*

SUNDAY.

DIVINE DIRECTION.

"Go . . . and there it will be shown you."—Acts 9:5.

Paul: "What art Thou?"

Voice: "I am Jesus."

Paul: "What will Thou have me do?"

Voice: "Go, and I will show you."

The carrying of a dinner-pail to his brothers was an insignificant task to Joseph, but it was the first rung in the ladder to his mission as Saviour of His people.

It may be the burdensome tasks of the day that we have to perform, but many of them are necessary to a personal consciousness of God and a leader to a great service to some one.

It may be at the plow handles one is called to teach a Sunday School class. Go and do, and thou shall be blessed.

Half the world is on the wrong path in pursuit of happiness. They think it consists in getting, and being served. It consists in giving and serving others.

Prayer.—Dear Lord, as we seek to grow in grace and in knowledge of Thee and to acquire happiness, may Thy ever-present spirit teach us the way and forbid that we shall miss it. *Amen.*

POLITICAL PARTIES.

What is the difference between the Republican and the Democratic parties in regard to the national policies for which they stand? Certainly, this question cannot be answered by analyzing the memberships of the two parties. Both have within their ranks prohibitionists and anti-prohibitionists, supporters and opponents of protective tariff, those for and against business monopolies, those who advocate a department of education and those who are opposed to the establishment of such a department, and so on in regard to practically every national question.

The leaders of the two parties, aware of this division of opinion within the ranks, apparently, have learned to steer clear of what are termed controversial matters within the party. In seeking to maintain harmony, they defeat the main purpose of the party—that of an agency through which the people may express their will in government administration—by attempting to ignore national questions that are of vital interest to the public.

A political party has been termed a science of government, but when it no longer sets forth definite issues, is no longer a medium through which the citizens are given a chance to define the policies of their government, then it has outlived its usefulness and becomes only a plaything in the hands of politicians, to a certain group a ticket to the gravy train. Yet, a party that adopts and supports well-defined policies is a necessary element in a representative form of government and is essential to the welfare of that government.

Those who believe in America for Americans, restrictive immigration, public education, and similar policies, or those who take the opposite view, should have the opportunity of electing men to the administrative offices of the government who, they can be assured, will carry out these policies. If parties already in existence do not offer such an opportunity, then they have the recourse of forming a new party. *H.*

Christian Orphanage

Dear Friends:

All the children under the ages of fourteen years—about 65 per cent of them had a real treat last Friday. The Graham Chapter, United Daughters of the Confederacy, invited them to Graham to be entertained from 3 to 4 o'clock in the afternoon. Green & McClure, Mr. Merrett Stewart, and Rich & Thompson furnished trucks to carry them to Graham and return. It was one of the happiest occasions they have had in a long time. The joy of the ride in a truck full of children would have filled their hearts full of joy if nothing else had been in store for them; but that was the first part only. When they reached Graham, they were met by Mrs. W. C. White, Miss Mamie Parker, Mrs. J. J. Henderson, and others, who, with the help of the matrons in charge, looked after them while there.

The D. of C., under direction of their leader, Mrs. W. E. White, served all the children with ice cream; Mr. A. L. Mansfield, owner of the ferris wheel and merry-go-round, gave all the children a free ride on both the ferris wheel and the ponies.

Whoever saw a child that did not like to ride a pony? The little ponies on a merry-go-round are the next best, and the little fellows looked happy and delighted sitting on a pony holding the bridle reins, with their feet in the stirrups—a real thrill to them. And to make it a perfect day, Mr. Cox, the 5 and 10-cent store man, served all the children with cold lemonade and popcorn.

It was a real treat to the children, and they enjoyed every minute of the afternoon and came home singing the praises of the good ladies who invited them to be their guests for the afternoon, and also Mr. Mansfield for his courtesy in giving them free rides, and to Mr. Cox for cold lemonade and popcorn. The superintendent of the Orphanage expresses his appreciation for this kindness of the good people of Graham in giving our little children this outing.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 4, 1929.

Brought forward \$8,795.18
Sunday School Monthly Offerings.

N. C. & Virginia Conference:
Monticello \$ 6.98
Elon College, May & June..... 12.50
Pleasant Grove 8.86

28.34

Eastern N. C. Conference:
United, Raleigh \$ 2.00
Henderson 4.70
Pleasant Hill 1.30
Fuller's Chapel 4.21

12.21

Western N. C. Conference:
Burlington \$55.74
Martha's Chapel 4.62

60.36

Eastern Virginia Conference:
South Norfolk \$ 8.38
Ocean View 11.90
Bethlehem 4.22
Mt. Zion, Apr., May & June..... 4.51

29.01

Valley Virginia Conference:
Linville \$ 7.00
Winchester 6.76
Mayland 2.44

16.20

Alabama Conference:
New Hope 1.53

Special Offerings.

Elon Christian Church	\$100.00
L. W. Wagoner, gas.....	3.00
R. W. Malone, guardian.....	360.00
	463.00
Grand total	\$9,405.83

PROGRAM FOR SUMMER SCHOOL OF CHRISTIAN EDUCATION, PIEDMONT JUNIOR COLLEGE, WADLEY, ALA., TO BE HELD JULY 7-12, 1929.

Daily Schedule.

- 7:30. Breakfast and Morning Worship at Table.
8:30. Training in Worship and the Devotional Life, Mr. Flory.
The New Testament, Mr. Lester.
Missionary Materials and Methods, Miss Coghill.
9:25. Preachers' Conference, Mr. Flory.
Young People's Work, Materials and Methods, Miss Coghill.
10:20. Recreation.
10:35. Training in Worship and the Devotional Life, Mr. Flory.
The New Testament, Mr. Lester.
The Christian Home (2 days); Daily Vacation Bible School (3 days), Miss Elder.
11:30. Chapel Service, Mr. Flory.
12:30. Dinner.
2:00. Discussion Groups:
Monday—Sunday School, Rev. Staley Hunt.
Tuesday—Christian Union, Dr. Ensminger.
Wednesday—Laymen's Meeting.
Thursday—Business Session.
3:00. Recreation, Study, Fellowship.
6:00. Supper.
8:00. Evening Services:
Sunday—Sermon, by Dr. Neil McQuarrie.
Monday—Address, by Dr. F. P. Ensminger.
Tuesday—Sermon, by Rev. G. D. Hunt.
Wednesday—Address, by Rev. E. B. Flory.
Thursday—Program by the Young People.

The Faculty.

Rev. Edwin B. Flory, B. D., pastor of Riverdale Christian Church, Dayton, Ohio; Rev. Fred P. Ensminger, D. D., superintendent of Congregational Churches in North Carolina and South Carolina, Nashville, Tenn.; Rev. Neil P. McQuarrie, D. D., Congregational Extension Board, Atlanta, Ga.; Rev. F. C. Lester, B. D., chairman Board of Christian Education and pastor of the Christian Church, Waverly, Va.; Miss Pattie Lee Coghill, A. B., field secretary of the Board of Christian Education, Waverly, Va.; Miss Susie Elder, A. B., teacher in public schools, Columbus, Ga.; Rev. Staley Hunt, A. B., pastor, Wadley, Ala.

MISSIONARY MEETING.

The Woman's Home and Foreign Missionary Society of Christian Temple, Norfolk, Va., held its last regular meeting for the summer on the first Wednesday afternoon in June. Special effort was made to make this the banner quarter of the year. The largest offering for any one quarter in the history of the organization was the result. The meeting was addressed by the president of the Southern Council of Baptist Women on "Individual Responsibility."

The society is sending a delegate to the Blue Ridge Summer School of Missions.

The Willing Workers gave a pageant entitled "The Awakening," on the evening of June 12th, which was a splendid success. This little organization has done well this year, meeting the fourth Sunday morning in each month during the regular Sunday School hour, and having a live mission program.

MRS. L. W. STAGG.

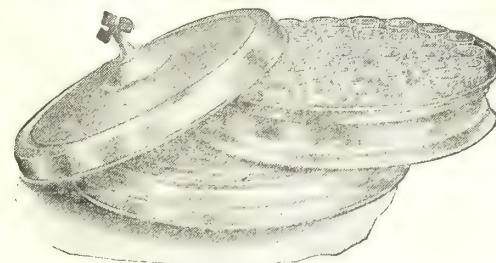
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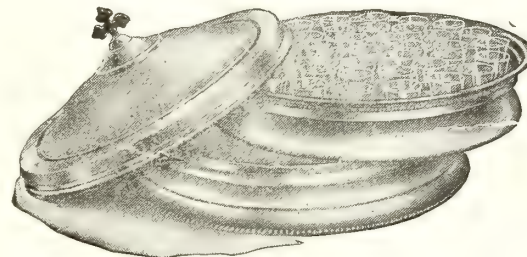
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Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
Bread Plate No. 2—Broad rim..... 1.60

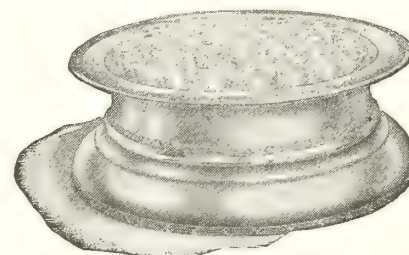


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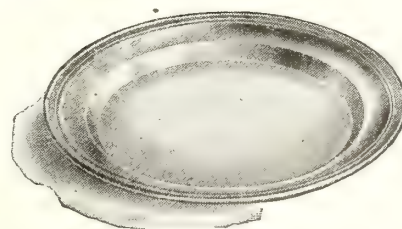
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(For Silver Bread Plates, see under No. 90.)



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Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



- Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

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WHEN CHARACTER IS LOST ALL IS LOST.

A STORY TO YOUNG MEN.

BY REV. J. F. BURNETT, D. D.

Young man, let me tell you a story. I know that young men enjoy a good story, and I flatter myself that the one I wish to tell you is a good one, and, minus the embellishments, has the virtue of being true. It is the story of an old-time country school. There is probably no position more trying than that of a country school teacher, as it was about seventy years ago, and especially so where there were a lot of big boys whose natural bent was to mischief, and whose highest ambition was to "lick" the teacher and turn him outdoors. We do not have such schools in these days, which fact makes my story all the more interesting. In the school to which I refer were a half-dozen or more big boys, who made it a point to see that no teacher remained in the school a full term. Some one of their number would be named to do a mean thing—as we now say, to start something—and get the teacher to whip him, when all the others would jump onto the teacher and throw him outdoors, roll him in the snow, stand him on his head, and pour water down his trouser legs, and do other equally civil things, by which they would convince him that he should resign and go home. After a number of teachers had tried that school and had failed, there came an old man, who said he would try it for a while. He was very gentle in his manners, polite in his habits, and possessed a voice of unusual pathos. He was rough in his appearance, and was clothed in the common blue jeans of the day. It had been good skating for quite a while, and the boys were a little tired of the sport, and as a thaw had set in, they concluded to give the new teacher a week's trial, during which time they would store their

minds with useful knowledge. But a time had been set for the breaking up of the school, and as it had again frozen and the skating was good, it was decided that no delay should occur, but that the school should close and the teacher leave the neighborhood as all his predecessors had done. When the school came to order on that particular morning, in the log schoolhouse, they saw a large streamer on which was printed the words—

"When Money is Lost, Nothing is Lost."

That announcement attracted the attention of the boys, and the first conclusion was that the teacher was a fool, for then, as now, there were those who believed that money was the sum-total of all good. In place of the regular lessons of the morning, that subject was discussed, and when the vote was taken, the whole school was on one side, and the teacher on the other, but the riot had been postponed without action. But a few days sufficed to evaporate the good influence of that half day, and another time was set for the dismissal of the teacher and the closing of the school. On the morning set for the happy event, the school again faced a streamer, on which were the words

"When Reputation is Lost, Something is Lost."

When that announcement was read, the big boys knew that their teacher was a fool, and that it was their manly duty to dismiss him, for, in their minds, it did not matter what one thought of them, they knew what they were, and what cared they for the opinion of the community. Again, as on the morning before, the regular program was displaced by a discussion of the subject, which resulted as it had on that other morning—the school on one side and the teacher on the other—but again the riot was postponed without action. But the boys had no intention of giving up. Their reputation was at stake, and,

even though they had voted that reputation was nothing at all, they were quite anxious to maintain theirs at all cost, and so another day was set and all things made ready for a final culmination and successful overthrow of the school and the removal of the teacher. The morning came, and the school faced another streamer on which were the words—

"When Character is Lost, All is Lost."

On the above announcement there was no discussion. The truth of the statement was self-evident and convincing. The school did not close.

The one thing I wish to say to you, young man, is that "when character is lost, all is lost." But you cannot lose a character until you have it, and you cannot have it until you build it. Every human being is a builder of character, and from the time the child builds with blocks until the last addition is made to human character, every day adds something to that which has been wrought the day before. The word character literally means to cut, to carve, to engrave, to furrow, so that when we speak of a man's character we mean that which has been cut into human life by every passion, thought, deed, word, association, purpose, desire, influence, ambition, and every other thing with which his life had to do through all the years through which it had come. Young man, you are today the sum-total, the complete aggregate of every thought, feeling, word, book, prayer, song, play, and every other thing with which your life has been touched. You should keep in mind, young man, that you do not inherit character—you build it. It is never bestowed, never given—always built. You may inherit a disposition, you may inherit money, or many another thing, but never character—that you build. Every day, everywhere, by every thing, the silent forces that play upon your life are cutting, carving, shaping, and making permanent that which you call yourself. If these forces be good ones, you will be changed into the likeness and stature of the Man of Galilee, but if they be evil ones, then into the likeness, and the spirit of a demon.

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It is of necessity a happy week, then, with such instruction, recreation, and fellowship.

Waverly, Va. LILLY M. SPAIN.

This quotation is worth passing on: "When the scientists of the world turn their laboratories over to the study of God, there will be more progress in one generation than in the past four." Another quotation from the same source: "Spiritual values have been the greatest power in the development of men and history."

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OBITUARIES.

RASCOE.

From the Burlington News, Burlington, N. C., Friday, June 7th:

James Haywood Rascoe, aged 81 years, died yesterday afternoon at 5 o'clock at the home of his son, E. B. Rascoe, Hall Avenue, following illness of heart trouble since last Saturday. He had spent his entire life in this county, coming here a few years ago from Union Ridge to live with his son. He was a loyal member of Union Christian Church for the past 35 years.

The funeral service was held this afternoon at 3 o'clock at the Union Christian Church by Dr. G. O. Lankford, assisted by Dr. J. O. Atkinson, and the body was buried in the Church cemetery.

Surviving are a son and daughter, E. B. Rascoe and Mrs. W. J. Stephens, of Burlington, and two brothers, J. H. and W. L. Rascoe, of Reidsville.

HUDSON.

Allen V. Hudson, son of the late Frank and Bell Hudson, was born in Halifax County, Va., September 27, 1868, and died at his home in Danville, Va., Sunday, June 16th, age 61 years, 8 months and 19 days. He is survived by his wife, who was Miss Aurelia McSherry, and six children, as follows: Mrs. G. H. Arms, of Tennessee; Mrs. O. C. Wells, of Washington, D. C.; Mr. A. S. Hudson, of Texas; Misses Frances and Doris, and Ralph Hudson, of Danville. He is also survived by three brothers—J. H. Hudson, W. T. Hudson, and Walker Henderson (half-brother), and two sisters, Mrs. C. B. Murray and Mrs. Will Hudgins.

Bro. Hudson had been a very successful farmer. Some time ago, when his health began to fail, he retired from active life and settled in Danville, Va. He was known by all his friends as a Christian gentleman, and loved for his honorable, straightforward dealings with his fellow-men. He was a member of Lebanon Christian Church for thirty years.

The funeral was conducted by the writer, assisted by Rev. J. T. Marsh, of the M. E. Church, at Lebanon, on the afternoon of June 17th, and the burial was in the Church cemetery. Seldom is there a larger and more sympathetic crowd of people than were present. The floral tributes were numerous and beautiful. The sympathy of pastor and community is with the sorrowing family. They sorrow not as those who have no hope. Husband and father is awaiting his loved ones in the home beyond.

C. E. NEWMAN.

DEAN.

Madison Calvin Dean was born October, 1832, and died May 25, 1929, age 96 years and 7 months (the exact date not given). An unusual fact about the deceased was he died in the home where he was born and where he spent virtually his entire life. He was a highly respected citizen. He was a man of strong character, of a keen mind, and had a strong body till the weakness of age came upon him. Even to the last few days he was

interested in the affairs of the day. He was married to Miss Faithy Imes, of Davidson County, June 1, 1858. To this union were born eight children, seven of whom survive, and thirty grandchildren and twenty-seven great-grandchildren. At the age of thirty-three years he joined the Confederate forces and fought gallantly through the Civil War in Company F, Sixth North Carolina Regiment, serving under General Hoke, who was one of the bravest young generals of the Southern army.

He joined the Salem Chapel Christian Church soon after the war and remained a member till death. His family was not connected with Salem Chapel, but he told the writer that many long years ago he fell in love with Salem Chapel Christian Church, and though now old and could go only occasionally, he wanted to remain in the Church till death.

An aged citizen has gone, a loyal Church man has passed to his reward, and

at Pine Grove M. P. Church, near Kernersville, N. C., surrounded by many relatives and friends, interment was made in the Church graveyard, where the new-made mound was covered with beautiful flowers. The burial services were conducted by Rev. Cranford, pastor of the above-named Church. Here the mortal will rest in peace till the resurrection morning, and kind hands will, from time to time, place flowers in memory of him, and the immortal will be in the reward of the saints of God.

JAS. L. FOSTER,
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COPELAND.

Mr. C. C. Copeland, son of the late James and Mary Ann Copeland, of Nansemond County, died at his home, Route 2, Holland, Va., June 2, 1929, in the sixty-eighth year of his age. The funeral services were conducted at Somerton Friends Church, near Holland, by the writer, assisted by Dr. I. W. Johnson, of Suffolk.

The deceased leaves a widow, who was Miss Juliette Pearce; four sons—Fitzhugh, of Suffolk; Thurman, Gordon Leigh and Jack, Route 1, Holland; and six daughters—Mrs. Stanley Rogers, of Suffolk; Mrs. E. R. Raiford and Margaret, Route 1, Holland; Vera and Mrs. C. E. Duke, Baltimore, and Sallie Doris, Franklin. Also he leaves a sister, Mrs. James L. Pearce, and two brothers, James H. and John R. Copeland, all of Nansemond County.

Mr. Copeland had been a member of Holy Neck Church since early life. He was devoted to his family, a good provider, a kind and generous neighbor and will be greatly missed. May our Heavenly Father's richest blessings rest upon His loved ones.

N. G. NEWMAN.

DUKE.

Miss Christine Duke, sixteen-year-old daughter of Mr. R. Thomas and Mrs. Susie Hueter Duke, of Newport News, Va., departed this life May 15th. Her last illness was brief, and her death came as a shock to all who knew her.

Christine was a faithful member of the Newport News Christian Church and Sunday School, and active in the work of

other young people's organizations of the Church. She will be long remembered as a sweet and lovable Christian girl. She is survived by her parents, two small brothers, a grandmother and grandfather. Funeral services were conducted from the home by the writer, assisted by the Rev. J. B. Hill, pastor of Orcutt Avenue Baptist Church, May 17, 1929. May the God whom she loved comfort the bereaved.

H. F. ALLEN.



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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, JULY 11, 1929.

NUMBER 28.

THE SUN'S OBSERVATORY

BY REV. STANLEY C. HARRELL.

FACE CREAM FOR MEN.—

Now that the cigarette manufacturers are gleefully chuckling over milady's increasing liking for cigarettes, the cosmetic manufacturers are laying careful plans to make men carry powder and face cream.

SINGING CHRISTIANS.—

Among the many things that are needed in modern Christianity is a rebirth of song. Great religious awakenings and revivals have always been accompanied by waves of singing. In a sense, the singing has been the expression of deepening religious emotions. And the singing has in turn served to awaken and quicken more profound religious feeling. Observation of modern congregations leaves one with the feeling that the majority of those present are not getting that sense of joy which congregational worship is intended to impart. Nor is there anything that engenders a sense of joy like the hearty singing together of God's people.

There are many who do not sing because they do not know how to sing. The old-time singing master taught the people how to sing. Such singing might have been lacking in artistic finish, but it gave expression to some fine religious enthusiasm, and intensified religious emotions. The public schools have sensed the need of instruction in singing, and are setting about to teach the rising generation how to sing. In the meantime, there is a generation with us that knows but little about singing. And something needs to be done in the average congregation that will enable the people to take part in the singing. Only by taking part in the singing can the masses of worshippers get all that they should from the public worship.

THE CHURCH AND INDIVIDUALS.—

The Christian is in danger of disappearing. He has a tendency to vanish in the Church. In many Churches the individual has become invisible. We have been asking, "What is the Church doing?" This is a stupid question. You get nowhere by asking a question like that. The important question is: What is Mr. A doing? He is a prominent man in the Church. What; what is he doing? What is Mr. B doing? He holds a high position in the Church, but what is he doing? What is Mr. C doing? He has belonged to the Church for twenty years. What is he doing? That is the kind of question which is all-important and should be answered. It is the conduct of Mr. A and Mr. B and Mr. C which is the key of the Church problem. You hear men talking about the amount of money which the Church has raised. How much did the Church raise last year? It is a bootless question. The question of

importance is, How much did Mr. D give? and how much Mr. E? and how much Mr. F? What is the ratio between what these men spend on themselves and what they contribute toward the work of making this a better world? That is the question with which God is concerned, and it is not till that question takes the uppermost place in our mind that we shall have the key of the problem of Church finance.—"*Cardinal Ideas of Jeremiah*," by Chas. W. Jefferson.

MISLEADING PUBLICITY.—

Some weeks ago, the public press carried a news item to the effect that the officials of the First Baptist Church of Collingswood, N. J., had refused to permit Rev. Norman Thomas, a Socialist, who had been invited by the Young People's Society, to occupy the pulpit on a Sunday evening. The statement was made that the speaker was barred from the Church because of his socialistic views. It was also stated that the refusal had caused the membership of the Church to be split into two factions. The alleged facts were used as an illustration of the fear which many Churches and Church officials entertain toward freedom of discussing modern ideas, and the disastrous consequences of such fears. The wide publicity given to the incident led the pastor, Rev. William F. Meyer, to issue a public statement setting forth the situation as follows:

"1. The Young People's Society in question was not a society of the Church, for the Church, by the Church. It was an independent group made up mostly of outsiders, meeting once a week in a small room of the Church by courtesy of Church officials.

"2. One or two members of this group, without consultation with pastor or deacons, invited Mr. Thomas to occupy the pulpit of the Church on a certain Sunday night next August. Naturally the members of the Church would not be overridden by two or three young people, regretting, however, that its action involved the dignity of so prominent a person.

"3. This same young people's group, on two recent occasions, had a Socialist speak on the subject of 'Socialism.' The Church was not 'afraid' of another night when socialism would be to the fore, but thought it had enough of the subject for the present.

"4. The Church is not torn, split, or even mildly excited over the matter. The papers have once again put one over on the public."

There was evidently no desire on the part of the press to misrepresent the situation. It was a case of working the event for all its news value. Perhaps the reporter was given an account that was unduly colored. It is a most difficult task to get all the facts of any event, and to get them in their proper order and relationship. And yet

there can be no just and adequate understanding of any event until such complete knowledge is in hand. There is a tremendous responsibility resting upon both press and public to set forth the facts, all the facts, and nothing but the facts.

MEXICO'S RELIGIOUS DIFFICULTIES.—

Negotiations have been completed for the settlement of the difficulties which have existed between the Mexican government and the Roman Catholic Church. All that is now lacking to make the agreement effective is the official sanction of the Pope. The controversy is one of long standing. Back in 1846, when Mexico was at war with the United States, Church property was seized to serve as security for certain loans which the government wished to make. Since that time, the government has several times levied upon Church properties to obtain funds. In 1873 the principles of the religious laws were embodied in the constitution, and when the constitution was revised in 1917 the provisions which made all Church property the possession of the State were included in the revision. By the same act, it was forbidden to teach religion in the schools.

There has existed all along a feeling of intense dissatisfaction on the part of official Catholicism that the Church should thus be restricted by the government. In 1926 the government passed a regulation that at least one priest from every congregation should be required to register with the government, in order that there might be some one who could be held responsible by the government for the care of the Church property, which was government property. The priests were instructed by their superior officers not to register, and when the government took steps to punish those who refused to register, the priests abandoned the Churches. For almost three years the Churches have been closed to the priests. This has occasioned no little dissatisfaction and unrest among the people, caused much trouble for the government, and has been a constant source of potential trouble.

The present agreement is in the nature of a compromise. The government has not receded from any of the main points of its contention. Church property still remains in the control of the State. Education is still held to be distinctly a function of the State, and the Church is not permitted to teach religion in the schools, but religious instruction in the Churches is not to be interfered with. It is perhaps impossible for those accustomed to conditions and sentiment in the United States to appreciate the situation which confronts the Mexican government. It appears that the government, while anxious to remove all difficulties, it is determined to deal with the situation in such a way as to avoid further complications in the future.

NOTES-PERSONALS

According to the reports and statistics just reaching us from Japan, we now have in Japan 1,864 members and a Sunday School enrollment of 1,629 members. The average attendance at Sunday School the past year was 1,055 pupils, with 98 teachers. The money raised for various purposes in our native Japanese congregations was 8,650.31 yen (\$4,325.15).

Rev. W. S. Alexander, the retiring and beloved pastor of Elon College Church, has accepted a call to the Hyde Park Christian Church, Brooklyn, N. Y., and expects to assume his duties there September 1st. While at Elon College, and in the South, the past five years, Dr. Alexander has greatly endeared himself to the hosts of our people with whom he has met and mingled as a faithful yoke-fellow and devoted servant of the Lord. We will miss him and his splendid family from our Elon community and from our many Church gatherings in which he has taken active and helpful part.

On July 10th, the United States government is to issue new paper money, the same being a little different in shape and size from the present paper money. The Methodist Episcopal Church has very wisely and timely suggested that each Church member give the first dollar he or she receives of this new money to missions, and thus help to emphasize stewardship, and also consecrate the same to the service of our Lord in advancing His kingdom in the world. The Federal Council of Churches is sponsoring this movement and is calling upon the pastors in Churches to announce to their congregations on July 7th and 14th the idea of sending in to missions the first new dollar they receive. This, indeed, is a splendid idea and helps to carry out the motto of the United States in stamping our coins, "In God We Trust."

Sunday Schools, missionary societies, Christian Endeavor Societies and Churches included in the list of SUN readers should bear in mind the date of the Elon Summer School of Christian Education—July 27th to August 3rd, inclusive. Rev. F. C. Lester, Waverly, Va., is president of this summer school, and Miss Pattie Coghill, Waverly, Va., is secretary, and they will be glad to send programs, announcements and information to any and every person interested enough to request the same. This should be the greatest session yet held. A great program has been prepared, and those who are fortunate enough to attend may expect great things of the sessions of the school this year. The cost for the entire school, including registration, board and room, will only be \$10.00 for each person. One Church last year paid half the expenses of ten pupils, and plans to send ten this year.

Rev. Eugene H. Rainey has resigned his work as pastor at Atwood, Ill., as the *Herald of Gospel Liberty* says, "after three years of most acceptable service. Brother and Mrs. Rainey have been quite active in the young people's work of the Conference, especially in the promotion of the Merom Summer School, now in session. We hope that their services will be quickly claimed by some needy field." Bro. Rainey is a graduate of Elon College and of Yale Divinity School, and is well remembered in the South, having served temporarily as pastor at Newport News and Ocean View. His wife is from Portsmouth, Va., and is a real helpmeet in efficient service, especially among the

young people. Some of our Southern Churches should avail themselves and bring Bro. and Sister Rainey back to their own where their capable and consecrated services are so much needed.

The influence of missions and missionaries cannot be estimated by the number of members in the Churches in the foreign lands. The following rather amazing facts are related: "Of the ten cabinet ministers who head the department of national government (in China), seven are Christians and two of the seven were former Y. M. C. A. secretaries. One of these two is H. H. Kung, a direct descendant of Confucius, now minister of industry, commerce and labor; the other, C. T. Wang, minister of foreign affairs. In addition, 151 Y. M. C. A. secretaries in China have been called into government offices, national, provincial or local. There are only five universities in Japan, and three of these have Christian presidents. The other two presidents have Christian wives. The minister of education in Japan has issued orders, it is reported, that students wishing to study Christianity must not be interfered with. Thus the heaven works and God moves in majesty and in might to reach, to uplift and to redeem peoples of all nations.

Our good friend and brother, Dr. W. Knighton Bloom, secretary of missions for the Eastern Division, with offices at Washington, D. C., sends the Secretary of Missions of the Southern Christian Convention and editor of THE CHRISTIAN SUN, these two fine and friendly fellowship paragraphs, the spirit of which the editor of THE SUN wishes to share with SUN readers and members of the Christian Church everywhere: "What a time the folks in the editorial, printing and publishing departments of THE CHRISTIAN SUN must have experienced when the copy for the edition of the paper for June 13th was placed in their hands. Editing, typesetting, circulating must have been thrilling. And better still, THE SUN went on shining in its strength and the editor surely felt that he was in a finer climate even than Florida in January. We Congregationalists are all happy over the action taken at Detroit, and we folks in the regions of the territory included in the Southern Christian Convention and the District of the Southeast can demonstrate in this part of the southland what it means for us to face the interests of a united Church program of thinking and doing. As we think and act in harmony with the action taken at Detroit and confidently look forward to Piqua, we can say to each other, 'Yours in friendship and service.'"

What a wonderful work the "Gideons" are doing! We know little about these people, and they seem to keep themselves, as individuals and as an organization, in the background and obscured by the one great single event to which their organization seems to be dedicated. Being unexpectedly in a hotel for a night recently, this writer found on a table in his room a copy of the Holy Bible, "presented by the Gideons." One finds the Bible in hotels throughout this country, north, south, east and west. There must be millions of them, and they have been placed on the tables in the hotels by the Gideons. Encouraged by their success in placing Bibles in the hotels of this country, they decided in 1928 to reach out to other countries and into the Near East. Palestine and Transjordan have twenty-four hotels that cater to tourists and a total of 1,196 rooms. Now Bibles have been placed in each of these rooms, except those used by Jews and Mohammedans only. When the Gideons approached the hotel proprietor in Jerusalem to know if he would allow a copy of the Bible placed in the rooms of his hotel, he re-

marked that he certainly would, since only the day before two of his guests had inquired for Bibles. We applaud the Gideons for the work they are doing in placing a copy of the Bible at the convenience of millions who have only hotel room for their home at night.

NOTICE.

Will all superintendents of Sunday Schools of the Eastern North Carolina Conference please report to me at once about their adult department work? I have but a short time to make out my report to the Convention about this work in each school of the Conference. Please be prompt. Thank you.

O. W. MANN,

Adult Dep't Superintendent.

Apex, N. C., R. R. 2.

SUNDAY SCHOOL CONVENTION.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will meet with the Pleasant Union Church, Harnett County, near Lillington, on July 16th and 17th. I trust that all Sunday School superintendents and Christian Endeavor presidents will see that their school and society is represented at the convention.

Should any visitor or delegate go to the convention by train or bus, please notify Mr. A. M. Long, Lillington, and he will arrange to meet you.

Be sure and comply with the request of the executive secretary and return your report to him prior to July 10th if you wish to have your school and society on the honor roll.

L. L. VAUGHAN, Pres.

NOTICE.

Will all superintendents of Sunday Schools of the Eastern North Carolina Conference please report to me at once about their Intermediate Department work, as I am anxious to make out my report to the Convention about this work in each school of the conference. Thank you.

(MISS) MYRTLE BRIDGES,

Intermediate Department Superintendent.

Youngsville, N. C.

NOTICE.

All persons expecting to attend the Eastern Virginia Sunday School and Christian Endeavor Convention to be held at Liberty Spring Christian Church, Nansemond County, Virginia, on July 23d and 24th, who wish entertainment over night, will please notify I. T. Byrd, Holland, Virginia, R. F. D. No. 2. Also anyone wishing to be met at train please notify Mr. Byrd, as otherwise no trains will be met.

NOTICE.

You read magazines, farm and daily papers. I sell subscriptions to help support my family. I would not ask you to add any periodical just to help us. However, when you renew those you now take, please send, through my agency, the same amount you would send publishers. You can make checks payable to publisher, but send to me. Publishers do not allow any reductions from their offers. However, on all orders received from CHRISTIAN SUN readers at publishers' offers, I will personally donate 10 per cent of total order to any Church, auxiliary or cause they may suggest. This may also apply to many daily papers in Virginia, North Carolina, South Carolina and Georgia. I handle many of the leading dailies in these States. Will be glad to send you catalog and list on request.

Prospect, Va.

J. EDWIN HARRIS.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE BOOK OF UPS AND DOWNS.

"These things have I spoken unto you, that ye may have peace. In the world, ye shall have tribulation; but be of good cheer, for I have overcome the world."—Jno. 16:33.

Some time ago there was a total eclipse of the sun. Years ago, a total eclipse caused great horror, for they thought the end of the world had come. Such a sight is most awesome to those who did not know the cause and did not know that its duration would be very brief. Not long ago a national geographic magazine carried an article which stated that if the total eclipse had lasted for a month, that the darkness would be the means of destroying all of life. Indeed, that is a startling thought—it is all right for a few seconds or minutes, but very dangerous for a space of time. Some people regret that sun eclipse does not last longer than a few minutes at the time; they ought to rejoice that it does not last longer.

Indeed, God has arranged the universe in such a beautiful and wonderful way that after each eclipse the sun shines as never before. After each storm the world seems most peaceful. Indeed, we human beings sometimes get so down in the despondent that we think darkness, trouble, loneliness and tragedy are our lot forever. A lady recently remarked, "I know our family has more trouble than any one else in all the world." But as life moves along we learn that everybody has troubles, and that life is filled with ups and downs, hills and valleys, costs and compensation. Life's contrasts make for variety and happiness.

The Bible is a Book of ups and downs. To some, it is full of the downs. Its pages are permeated with gloom. Jeremiah, the weeping prophet, exposes the immoralities of the day in which he lived, for Jeremiah longed for a quiet place in which to retreat. He complained that he had to behold unwholesome things. At times he cursed the day when he was born and swore that he would quit prophesying. Poor Jeremiah felt that life was so filled with ups and downs that all the ups became downs and none of the downs went up. But there were times when there were ups for him, and many of the most beautiful passages of Bible are in his part of prophesy.

During the past month I have been making a study of the Book of Job, which is the greatest book of gloom in the Bible. This drama is full of an old man's misfortunes, and the book has almost become a synonym for hard luck and suffering, for the whole world seemed to turn against job. He enters a state of terrible despair. His family, friends and all forsake him. His goods were destroyed and he suffers in body, mind and soul. Indeed, there is no more desolate picture in all literature than the Book of Job. But even Job learned that life was not all full of woe—that there were some ups as well as downs in life.

Great lessons can be learned from the experiences of children of Israel in their journey through the wilderness. They started out from their state of bondage, joyfully and full of hope, for they thought they would be led by Moses, their leader, straight and on a triumphant march to a land flowing with milk and honey, but they discovered that the journey was filled with downs as well as ups. The first down came to them when they reached the Red Sea, and there faced difficulties in crossing; but finally the waters opened, and they were not captured by enemies. But a greater down befell them when they came to Marah, for during the three days following the crossing of

the Red Sea, they marched under a scorching sun and upon hot sands of the desert without water to drink. And at last they saw water, and they cried out, "Water! water!" and rushed forth to drink, and with parched, dry lips hurriedly reached forward for cups of cold water; but they found the waters of Marah so bitter they could not drink. It was indeed a sore disappointment to them. But the beautiful thing about every disappointment is the blessing. Every down is followed with an up. The harder a ball is knocked, the farther it goes. The greater the downfall of the ball, the higher it rises upward. God knew the children of Israel could not always dwell at Marah, and He led them to Elim, where there were twelve springs and threescore palm trees. Water that was sweet and pure; trees that were shady and balmy.

One needs only to briefly relate the tragic story of Jesus during His last days to portray the fact that His life was filled with downs largely, instead of ups. A Last Supper with the twelve, a traitor in the midst of them; then a dark garden at Gethsemane, human weakness, a bitter cup, drops of bloody sweat falling from His brow; then a cruel capture, an unfriendly kiss, an insult, a mock trial, hooted and hissed, spat upon, maltreated and made to drag his own cross on which he was to be crucified on a hill as a spectacle for men and beasts to behold; to be between two thieves, crying out in distress, "My God, why hast Thou forsaken me!" But after all those things came the dawn and the Resurrection, the sunlight and white flowers, good cheer and holy laughter, song of birds and even the stars sang together as they had never.

When Jesus related the words in the Scripture lesson, He was thinking of the ups and downs of life; and His last words were full of sentiment, for He portrayed what was to happen when He said, "These things have I spoken unto you, that in me ye might have peace."

1. "These things have I spoken unto you, that in me ye might have peace." He told them all about His persecution, betrayal, denial. He related the downs, the darkness and gloom, before saying anything about the ups. He knew that the downs would produce the ups. These things of gloom, these downs in life, I have spoken to you, that in me you might have peace.

Jesus knew His O. T., and it is most likely that He was thinking of that experience of the children of Israel, who were led to taste bitter water before clear, sweet, fresh water. Too easy a time is never good for one. God did not build the world that way. Strength and self-reliance are produced by hardships. The sparkling beauty of a diamond is developed by the roughness of the diamond cutter's tools. The eagle develops his wings by fighting the storms and great winds. He sharpens his voice by competing with the thunders, and a human life is made nobler and greater by the obstacles it overcomes. The dangers it faces and the hardships it endures. There are great advantages in hard places of life. It is dangerous to have too much ease—too many ups, and no downs—it is smooth ice upon which we slip. The world's greatest men are those who have had their downs as well as their ups.

The story of Lincoln, in Dr. Barton's book, reveals that the emancipator reached his highest (up) because he was willing to pay the price and go down for a while. He tells of three days of depression and sadness that came. During that

time, the army, Senate, and even his own Cabinet and God, seemed to forsake him. But this was all followed by that supreme hour when he came up. He sent word to the Senate, "I am master."

So it is that these things of gloom were spoken unto the disciples, but they would bring peace. Indeed, the downs came to Moses, Jeremiah, Job, Jesus, Lincoln, Wilson, and all. These things come in pestilence, sickness, doubt, defeat, and even death; but all of life is not in the low places. God gave us more singing than weeping, more laughter than crying, more sunshine than gloom, more winter than hot summer, more hope than despair; and the upward swing of the pendulum of life has never stopped. The human race is on the climb toward high peaks, and today is better than yesterday, tomorrow better than today.

These sorrows and downs have I spoken to you, that you might have peace.

2. "In the world, ye shall have tribulation, but be of good cheer." While men live here on the earth, they are destined to have their ups and their downs. They are going to have lots of tribulation, lots of suffering. Especially is this true of the worldly people, to which Jesus referred when He said, "In the world ye shall have tribulation," or those who are worldly—for, to be sure, every one is worldly, more or less. Let us look at the worldly person who has tribulations beyond comprehension. Let us contrast him with the man whom we call spiritual.

The worldly man, who has tribulations, is he who does not live for others, but self. The spiritually minded man lives for others. These two men enter the same office and transact the same business, but one is worldly and the other is a Christian man. They do the same work, use the same material, receive same salary, but one cherishes the world—he enjoys having a good time, he is not interested in things of beauty, not concerned about the poor and needy, he thinks about self—but the other man strives to serve his Creator, he loves children and people, and has a devotion to the Church. The former man has tribulations which the other man does not have. He does not reveal them; he is ashamed. The other man does not reveal his either; but to God he goes, and from Him receives comfort and blessing.

Two mothers live with their children on the same street. Children dress about alike and attend the same school, ride in same kind of car, and play together. One cannot know the two families of children very long before discovering that the children of one home are worldly and that their mother has her heart set on advancement in the world, social prestige, etc. The mother of the other children has her heart set on making her children to be worth while men and women. The latter woman prays continually that her children may live clean, undisturbed and unpolluted lives.

So it is that we are what we are, because we started life in a worldly way or we started the Christian way. We had the world as an end to attain or God. It is not always easy to choose right from wrong, to know worldly things or godly things; but one thing is sure: if Christ is our companion, He will help us decide, for we read in the concluding words of our text that He overcame the world. Therefore, He bids us to be of good cheer.

On the basis of His conquest, He bids us, His followers, take hold and follow Him. He assures us that the conflict will be easier because He has trod the way before and can thus direct us over the tribulations of life without great trouble. His victory has overcome the worldly. Indeed, we have in Him an example of how a life should be spent—a life that overcame the worldly things,

(Continued on Page 11.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY

W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DAILY PRESS AND WET PROPAGANDA.

One of the amazing mysteries of the present time is the continued and persistent effort of a very large per cent of our daily newspapers to break down, and prevent, the enforcement of the eighteenth amendment and our prohibition laws. The *Western Christian Advocate* (Cincinnati) declares editorially a fact which is patent to every one, that "the daily newspapers of the country could be the leading factor in enforcing prohibition inside of six months if they would all join with the Churches in a campaign to that end." When it is recalled that a very large per cent of the readers, subscribers and supporters of these papers favor prohibition and law enforcement, one is ready to join our Western contemporary in the interrogation: "Why should they not do so? This is a mystery to all public-minded citizens who honor the Constitution and desire to see the enforcement of the same." It is a mystery that the men outside of the news and editorial offices of these dailies cannot fathom.

Of course, these papers justify themselves in their news columns by saying, "We print the news," and since violation of law, instead of observing it is "news," it is natural that the infringements of the law should be published. But one of the two strange phenomena of the situation is that even the news story lends its influence, and oftentimes its justification, to the one who has broken the law. Recently, for instance, a woman was killed in her home in Chicago by prohibition enforcement officers. This was heralded to the country by the daily press as an invasion of the sanctity of the home and the murder of an innocent woman. The facts in the case are that the woman's husband was a notorious bootlegger, had previously been under arrest and sentence for violating the law, and was known to be in open rebellion against the law and a constant violator of the same. The officers went to the house where

they knew the bootleg liquor was kept and from whence it was dispensed, and the officer who shot the woman, and the other who witnessed it, testified that the shooting was in self-defense, the woman being the aggressor in defending, not the sanctity of the home, but the house desecrated as the scene of repeated and open violations of the law. One would never have gained these facts from the daily press.

But the second and even deeper mystery about the attitude of the daily press to prohibition enforcement is that the editorial pages, as well as the news columns, literally wreak with wet propaganda. How often must we in our homes who subscribe for and support our daily papers be regaled with editorials belittling prohibition, holding up to ridicule prohibition enforcement officers and prohibition itself? This is all passing strange, since we cannot believe that the wets are using their money effectually with such a large per cent of our daily papers. What a power, indeed, the daily papers would be for law enforcement if they would lend their news columns and their editorial space to upholding and helping to enforce this organic and statute law of the land. If these papers attacked any other constitutional amendment, or any other statute law, as repeatedly and as constantly as they do the prohibition laws, they would be held up to ridicule and scorn. How we wish that they would uphold this as they do other laws and constitutional amendments! It is indeed passing strange they do not. J. O. A.

A CHURCH THAT DRAWS.

Elsewhere in THE SUN this week we print from the pastor, Dr. P. W. Philpot, a sketch of a Church that draws the people and wields a mighty influence—that of the Moody Memorial Church, Chicago. In this sketch of a Church building, with a seating capacity of 4,000 and with an active Church roll numbering 3,750 members, are two outstanding facts that SUN readers would do well to ponder.

First, the pastor says: "Founded on God's Word, the Church, erected as a memorial to D. L. Moody, places the whole emphasis on Bible teaching and preaching and on practical evangelism." Commenting on this fact, the pastor says: "A positive message, the masses crave it. Preachers and laymen alike who believe the Bible as the inspired Word of the living God can speak with divine finality. On the other hand (and reverently), if the Bible is not the Word of God, what authority have we to speak at all?"

This, then, is one feature of this outstanding Church that is worthy of attention: Founded on the Word of God, holding to the Bible as the inspired Book of God, the Church offers a positive message for the salvation of souls through the saving, redeeming power of Jesus Christ. The note of evangelism, positive, definite evangelism, is constantly sounded, the result of which is that every Sunday a member of the great multitude that flock to this Church accept Jesus Christ as their personal Saviour and Redeemer.

The second item that is worth the prayerful consideration of our SUN readers is that it is a missionary Church. Mark these words from the pastor: "With Macedonian urgency, the cry of perishing multitudes has come to eighty-five members of the Moody Church, and in response they have gone gladly to the uttermost parts of the earth with the message. In this group sixty are eligible for support through the Church, and last year the total receipts for missions exceeded \$43,000, the full amount necessary in every case (to support these missionaries), besides generous donations to other missionary enterprises."

What a lesson, indeed, to us Christians—one local Church of 3,750 members sending out and

supporting far more missionaries than the entire Christian denomination, and the gifts of this Church to missions lacking only \$2,000 of being the entire amount called for by missions of the Southern Christian Convention for a Church membership of over 32,000! Verily, we Christians are merely playing at the most serious business that God ever commissioned a Church to undertake or to do, and we have hardly made a beginning of that task which has been assigned us as His professed followers.

When our pulpits everywhere sound out the gospel message in its divine finality from the Book of God, and when we catch the spirit of missions and make missions not secondary but primary in our thinking, giving and activity, a new day will dawn for the people who call themselves Christians and who instead of living up to their call have worn the name lightly, to say the least, or, at best, have done little to enter into that larger fellowship with Him, which is our privilege and our hope.

There are those in the Christian Church who are yet indifferent to missions and will give to any charity, benevolence or enterprise more readily than they will to missions. These excuse themselves on one ground or another, forgetful of the fact that it was none other than the Lord Jesus Christ who instituted missions, who commanded the missionary enterprise, and who is Himself not only the Founder, but the very Spirit of missions. What we give to missions and what we do for missions are solely in His name and for His sake. How readily we lend ourselves to a humanitarian philosophy, a philosophy that forgets God, in thought and consideration for man and the welfare of man, instead of the Christian doctrine of giving His message and making His love and His life known to all the world just for His sake, and for His sake alone. J. O. A.

CONSECRATING THE NEW DOLLAR.

The United States government, beginning with July 10th, will issue a new paper money. One can easily tell the new money, because it is much smaller in size than the old money. A suggestion comes from the Federal Council of Churches of Christ that the first bill of this new money received by any and every Church member be given of God: "Consecrating the first fruits to the service of the Lord." There certainly is no surer nor safer way to consecrate this money than that of giving it to missions, for that which we give to missions is given solely for the sake of our Lord to kingdom enlargement, thus consecrated to the service of God as a missionary offering.

How fine a thing indeed it would be if all members of the Christian Church would send the first new dollar, or new five or ten-dollar bill they get to missions. This, indeed, would help reach our missionary quota of the year and would send a thrill of joy and gladness throughout the Church. Moreover, it would be in keeping with the teaching of the Word of God and the Spirit of the Son to make known His love, His life, and His message to people whom we may never see and may not know and may not love. But He loves them and cares for them, and so in giving to missions we make the most Christ-like and unselfish offering, an offering of faith and devotion, that we will ever make in this world, because it is done solely in His name and for His sake.

Let SUN readers accede to the behest of the Federal Council and send, as an offering to missions, the first new money received, and thus help to baptize, in a sacred stream, this currency that is to flow out from our national Capitol, to be either a bane or a blessing to our country and to the world. J. O. A.

BOOKS AND STUDY.

"Of making many books, there is no end; and much study is a weariness of the flesh" (Eccl. 12:12). This Scripture would apply to this present age, and this shows the Bible is a book that contains truth that covers all time. It is the most up-to-date book, written ages ago. It was not written for one generation, but for all generations; not for one race, but for all races; not for one civilization, but for all civilizations. It is plain enough for the illiterate and deep enough for the most learned. It is the only book that meets all conditions and all needs of mankind. It has been printed in more languages, distributed in larger numbers, and read by more people than any other book. The effort that was made to destroy this Book finally increased its production, its circulation, and its usefulness. It is now printed in more than seven hundred languages and dialects.

But this age is the age of books. The improved printing presses and type machines add to the rapidity of issuing books, and authors multiply as rapidly as the means of printing. It is nothing for one man to write fifty books. Even in schools, students carry so many books, study so many subjects, and read so many other books on the subject of the lesson that the matter is endless as to cost and study. Publishing books is now a commercial business; but most of the books are short-lived, and that makes room for more books. The newest book, the latest book, the lightest book passes over the counter or through the mail with the greatest success. A real book is considered dry and dull.

As civilization advances, great books and great scholars decrease. Almost every subject has been exhausted, the results published, and study is a weariness of the flesh. There is little need for real study—to commit to memory what has been written is the chief work in school and private study. Very little original work is done even in writing books. The author reads other books, paraphrases items from other books, attaches his name to it, and has it printed as his production; and it is. Like all other products of modern times, the chief result is reaching a larger number of people. As railroads, steamships, automobiles, and airplanes increase travel and human contact, and thereby increase knowledge, so the making of many books increases the number of scholars and decreases the importance of learned men. Christian civilization reduces men and women more and more to a common level. Aristocracy and autocracy are doomed. Democracy in thought, in religion, in government, in society, is gaining all the time. Paul's statement, "every one members one of another" (Rom. 12:5), was a great truth that is being realized more and more among Churches and among nations. The Book teaches it, and many books help to realize it.

W. W. S.

FIRST CHURCH, PORTSMOUTH, VA.

One of the recent delightful social events of the First Christian Church, Portsmouth, Va., was the surprise reception tendered the pastor and his wife, Rev. and Mrs. H. C. Caviness, on Friday night, June 27th, in honor of the twenty-fifth anniversary of their marriage. The Addie Holland Circle of the Ladies' Aid Society arranged for the reception, with the members of the other circles and a few additional members as their guests.

Rev. and Mrs. Caviness were invited to the home of Mr. and Mrs. J. F. Brothers, ostensibly to a birthday party for a member of the Church. They were not apprised of the real nature of the occasion until time for the presentation of gifts, when they were asked to take their place in the center of the room. While the opening strains of Lohengrin's "Wedding March" were being play-

ed little Miss Mary Floyd presented Mrs. Caviness with a bouquet of gladioli, in the center of which was a note of congratulations, after which the numerous gifts of silver and linen were presented. The silver-decorated wedding cake was cut by Mrs. Caviness, and refreshments of ice cream and cake were served.

Despite a severe storm early in the evening, there were about twenty-five guests present to wish Rev. and Mrs. Caviness many future years of wedded happiness.

One of the outstanding sermons delivered by Rev. H. C. Caviness, pastor of First Christian Church, Portsmouth, Va., was that at the morning service, June 30th. The subject was one which is of vital importance not only to a community, but to the nation. Using as his subject, "The Lord's Day," and taking his text from the words of Jesus, "Lovest Thou Me," Mr. Caviness said, in part: "This (the Sabbath) is a day of hallowed memories, celebrating the most stupendous event in all the history of the eternities of God—the resurrection of Christ from the grave; a day of holiness and worship; a day which God has decreed to be kept without work; a day of rest; and death was His decree for disobedience in its observance (Ex. 35:2). Sabbath observance is a prime requisite in every avenue of life, and he who fails in this must reap the results of its desecration. There are those who mock the observance; some who pollute and profane the holy day of the Lord, seeking to profit in material ways; there are others who are wearied by its usages, saying 'When will the Sabbath be gone, that we may set forth meat, making the ephah small and the shekel great' (Amos 8:5). Yet, we believe that those who prefer market days to Sabbath days are enemies, both of God and humanity; they put aside equity and practice dishonesty, thereby constituting a civic cancer and spiritual liability which, today, seriously threatens the prestige, power and primacy of the United States. The desecration of this day of rest in Israel wrested from this great people their position and place of world-wide leadership, in part, and occasioned national tragedy. There are many who use this day as a time of pleasure, a time of idleness, a time of recreation. An idle Sabbath is the Sabbath of the animal; a sporting Sabbath is one of the golden calf, when the people sat down to feast and rose up to play; and a Sabbath profaned and debauched is the devil's Sabbath. Yet, there are thousands who celebrate the Lord's Day as a time of worship; a day when the Scriptures are read privately and preached publicly; when deeds of mercy and merit are performed, and God is honored, and homes and hearts made happy because of obedience to His divine plan; a day when many find Christ as their Saviour, and His followers enter into that rest which remaineth for the children of God (Heb. 4:9). But, of course, the real and profound significance of the Sabbath of God is that this day speaks of Christ; centers in Him and concerns Him, and, therefore, its desecration is an attack, not of an institution or a day, a State law or a city ordinance, but against Him—Jesus Christ. May God save this city from such a crime, and our country from the epitome of anarchy. 'Lovest thou me?' is the eternal question of Christ, and its answer is found in our obedience to His will, for He said, 'If ye love me, keep my commandments,' and 'If a man love me he will keep my words.' May our love for Christ be evidenced by our obedience to His word, which forbids desecration of the Sabbath."

Mr. Caviness, with the loyal support of the membership, has accomplished a wonderful work in Portsmouth during the three years of his pastorate. The activities of the local Church have attracted attention and occasioned more favor-

able comment than at any time in the history of the Church. Great progress is to be noticed, not only numerically, but in every branch of the work. The spiritual activities, through the medium of evangelistic campaigns, especially the house-to-house canvassing, have accomplished inexpressible good. Our prayer to God is that the future may have in store for us greater activities in His name and for His glory.

MRS. J. C. ELLIS.

A REUNION.

On Sunday, June 23rd, the family of the deceased Benjamin Eaves held a reunion at the home of Mrs. R. G. Ayscue, better known as "Aunt Stella." There were four families to attend this reunion; that of Mrs. Lucy Eaves Edwards, deceased; Mrs. R. G. Ayscue, Miss Laura Eaves, and R. P. Eaves (the writer's father). The fourth generation was here represented. In fact, four was the outstanding number of the occasion. There were four birthday cakes on the table, one for "Aunt Stella," carrying 71 candles; one for father, with 75 candles; one for "Aunt Laura," with 77, and one for George Edwards (son of Aunt Lucy), with 56. All their birthdays come between June 16th and 26th. B. R. Eaves was born in 1854, married in 1884, and has been married 44 years; has four sons, four daughters living and four children dead. He, with his wife, while in feeble health, still are able to see 44 descendants come back to the old home. In grandfather's family there are four deacons and one real, old-time preacher.

After service at the different Churches, we all went to "Aunt Stella's," and out in the beautiful oak grove we found a long table ready to receive our baskets of food. On this table was placed almost every good thing eatable until the big table seemed overburdened with its heavy load. Our preacher, Rev. Frank Edwards, read a few verses from John 14, with appropriate comments; then our pastor, Rev. H. E. Crutchfield, offered a timely prayer for this large family.

During the afternoon, lemonade was served in abundance, giving refreshment through the warm hours. Our hearts were sad that, for various reasons, many of the family could not attend. However, quite a number stayed on till late afternoon, enjoying a good day together. Then we all left with best wishes to Aunt Stella and Aunt Laura (who is very feeble), trusting that they may be permitted to enjoy many more happy birthdays.

Henderson, N. C. MRS. R. J. NEWTON.

THE LOOMS OF GOD.

The years of man are the looms of God,

Let down from the place of the sun,

On which he is ever weaving,

Till the mystic web is done;

Weaving blindly, but weaving surely,

Each for himself his fate.

He may not see how the pattern looks,

He can only weave and wait;

But looking above for the pattern,

No weaver hath need to fear:

Only let him look clear into heaven—

The perfect pattern is there.

And if he keeps the face of the Saviour

Forever and always in sight,

The work will be sweeter than honey,

The weaving is sure to be right.

And when the work is ended

And the web is turned and shown,

He shall hear the voice of the Master;

It shall say to him, "Well done."

And the white-robed angels of heaven

To bear him hence shall come down,

And God shall give for his hire,

Not golden pence, but a crown.

—Selected.

CONTRIBUTIONS

SUFFOLK LETTER.

This July 4, 1929, is celebrated as the one hundred and fifty-fourth anniversary of the Declaration of Independence of the United States of America, July 4, 1776. No nation in the course of human history has made such progress in such a short period as this nation. Its increase in population, education, wealth, and religion has been marvelous. Less of the war spirit enters into its observance on this day than any day of the past. Peace seems to be in the air and in the mind of the nation. Business closes in honor of the day; banks close and the post-office observes Sunday hours. There is a civic respect for the day and a thankful pride for the principles and achievements of this government within a century and a half. It is the "Glorious Fourth," without which the nation would not exist and could not survive. The reunion of families, the fellowship of friends, the patriotic evidences of loyalty, the enthusiastic enjoyment in a social way, all betoken peace and prosperity of life as well as of material wealth.

The birth of this great nation suggests the birth of Christianity, when Jesus was born in Bethlehem nineteen hundred and twenty-nine years ago. Christmas, among Christians, celebrates that day as faithfully as July the Fourth is celebrated by American citizens; and it is even more important, as nations like our own would not exist but for the birth of Jesus Christ. Added to His birth is His resurrection, kept alive by the celebration of Easter. Christianity is seventeen hundred and seventy-five years older than the United States of America; and it is vastly more important. The Sabbath, what is now called Sunday, is the Christian Sabbath. The observance of the Lord's Day is all-important in the preservation of the Church, as the Fourth of July is in the preservation of the Union. These sacred days are more important, and their observance of more value, than people sometimes imagine. One of the greatest elements in the Church and in the State is the celebration and observance of these days that mark the origin of the Church and the nation.

Without the Fourth of July, history would be forgotten and the nation would perish; without Christmas, A. D., the Church would lose her history, her faith, and her hope of salvation. A. D. has written its importance into the calendar of Christian civilization; and B. C. and A. D. unite in the calendar of time. If the atheistic scholars were consistent, they would not use A. D. in their letters and legal documents. They would not even know when they were born. Christ has written His history into the literature of the world, the business of the world, and the nations of the world. The United States has inscribed upon its coins, "In God We Trust." No man that does not believe in God can do business without this coin, for all paper money is based upon gold. Jesus Christ is all, and in all. "In Him we live and move and have our being, and from Him we receive every good and perfect gift." Blot out the Fourth and Christmas and the tide of human progress would turn backward; keep them alive, and the world will move forward.

W. W. STALEY.

ELON LETTER.

The basic assumption underlying all personnel work in modern colleges is the primacy of the individual student. All the resources which the institution may command, whether in the real of finance, equipment, or faculty, must find their

highest service in the aid they can render the individual student. President-elect Hutchins of the University of Chicago, previously referred to in an Elon Letter, in his recent convocation address, is quoted as having said, in substance, that a university is a company of scholars. Students are welcomed, he said, to such an institution, provided they are willing to meet the conditions which the scholars lay down for their membership in the institution. Manifestly, this view of education appears to be a direct challenge to the counseling plea, that the individual student is basic and fundamental in the educative process. Elon agrees with the counseling plea. We need more money to carry it out. We can never realize our purpose as a Christian college till we do carry through such a program.

Dean Ryamond Walters, of Swathmore, differentiates two objectives in American education—the democratic and the Greek. The first of these finds its expression in what is known as the activities of the campus. The second he finds in the distinctively intellectual interests of the modern college. He thinks that counseling should harmonize and conserve the essential good and permanent value of both of these objectives.

A seminar conducted in the University of Chicago in 1928 came to the conclusion that there are two practical objectives in counseling. The harmonious adjustment of the individual student to the college environment and the establishment of friendly relations with the individual student on the part of the college.

The tendency in modern colleges is to place the emphasis not on subject matter, but on the individual student. To be more nearly exact, the tendency is that we should construct an experience-centered or experiential curriculum. This curriculum, however, must not only include the personal experience of the individual student, but must orientate the student in reference to the racial experience, yet always in terms of the interests of the individual. The fundamental aim of education is the discovery of meanings for life. No institution has been able as yet to construct such a curriculum, though noteworthy experiments are being conducted in various centers. Notable among these experiments may be cited Antioch College, the Meiklejohn Experimental College, Reed College, Rollins College, the Harvard Tutorial System, the Princeton Preceptorial System, and the International or Constructive Curriculum now being worked out in the department of religious education of the Divinity School of the University of Chicago.

A word of caution should be spoken, or perhaps it would be better to say, a word of response to the criticism that has been brought against personnel work to the effect that guidance is paternalism, and therefore violates the very basic assumption upon which counseling depends, and the individual student should be free to make his choices. Guidance, however, is not paternalistic. It is not a form of external control. It works from within. It is a type of initiative shared both by the teacher and the learner, and secures its ends through understanding, through the sharing of experiences and purposes, and through friendly counseling. It is co-operative control. It is a method of bringing the racial experience to bear upon the particular life-situation. Manifestly, this is something far different from paternalism.

W. A. HARPER.

FRANKLIN LETTER.

Every Church, be it great or small, feels the effect of summer and vacation months. As a preventive and suggestion that the members of our Church consider the importance of regular attendance, even during the hot months, the following letter was mailed to a great number of our people. All of us need to check up on our attitude toward God's house and reverently ask ourselves, "Are we putting first things first?" The letter, which follows, was to arouse the interest of many who had seemingly failed to put first things first and had not attended the services with regularity:

"Dear Friend,—At a meeting of the board of deacons of the Franklin Christian Church last night, it was decided that a letter be written to you in behalf of the Church of which you are a member. It was felt that such a message might stimulate your thoughts, renew your interest and help you become more active and regular in your attendance at the services of your Church.

"We want you to know that whenever you are absent from any of the several public services that you are greatly missed. Your pastor and friends wonder where you are and why you are not in your pew. Surely God must feel slighted when any of His children fail to attend His beautiful house of worship.

"Has it not been some time since you attended Church regularly? If so, let's forget the past, think of the future, and plan to be present more often. Remember that there is nothing in all of life so vital and far-reaching as religion. No one knows us so well as God our Father; no one loves us like His beloved Son; no book is so valuable as the Bible; no fellowship so friendly as Christian; and no house so inviting as the Church.

"During the month of July, the evening services are to be graced with beautiful showings of colored lantern-slides. These stereopticon views are sermon messages from the Bible and will not only entertain you but will strengthen and sustain your moral and spiritual life. The morning services are at 11 o'clock. Come, hear a sermon from God's Word and enjoy the young people's choir and worship God in the beauty of His holiness. May we depend on you?"

It was discovered that on the first Sunday after this letter went forth on Thursday that an increase was shown in the Church attendance. A number of people who had not been to services for two or three months responded to the suggestion of the letter.

JOSEPH W. FIX.

THE PENTECOSTAL FIRE.

The fire is not a shapeless flame. It is not Abram's lamp, nor the pillar of the desert, nor the coal of Isaiah, nor the infolding flame of Ezekiel. It is a tongue; yea, cloven tongues. On each brow glows a sheet of flame, parted into many tongues. Here was the symbol of the new dispensation. Christianity was to be a tongue of fire. It was a symbol of their "power"; the power whereby the new kingdom was to be built up; the power for which they had so long to tarry, and so eagerly to pray, when all other things were prepared; for which the whole arrangement for the world's conversion was commanded to stand still. The appearance of this one symbol was the signal that former ones had waxed old, and were ready to vanish away. Altar and cherubim, sacrifice and incense, ephod and breastplate, urim and thummim—their work was done. Even of the most sacred emblem of all, that which was the "pattern of things in the heavens," the ark itself, it had been foretold: "They shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it;

neither shall they visit it; neither shall it be magnified any more." Of the temple itself, the Master has said that not one stone should be left upon another.

All the emblems of the old dispensation were now forever suspended. In their room the Lord has appointed only two; and they chosen with a singular aptness at once to suggest ideas and avoid image representation: the water, wherein the mind could see a symbol of the cleansing Spirit, but the eye no attempted likeness; the bread and wine, wherein the body and the blood are forcibly brought to mind, but no personal similitude set before the eye. These two only were the unartistic emblems which Christ had ordained for His Church. His was to be a religion of the understanding and the heart, wholly resting on the convictions and the principles, building nothing on sense, and permitting nothing to fancy.

In strict keeping with this spiritual stamp of Christianity was the symbol which, once for all, announced to the Church the advent of her conquering power; the power by which she was to stand before kings, to confound synagogues, to silence councils, to still mobs, to confront the learned, to illuminate the senseless, and to inflame the cold; the power by which, beginning at Jerusalem, where the name of Jesus was a byword, she was to proclaim His glory through all Judea, throughout Samaria, and throughout the uttermost parts of the earth. The symbol is a tongue, the only instrument of the grandest war ever waged: a tongue—man's speech to his fellow-man; a message in human words to human faculties, from the understanding to the understanding, from the heart to the heart. A tongue of fire—man's voice, God's truth; man's speech, the Holy Spirit's inspiration; a human organ, a superhuman power. Not one tongue, but cloven tongues. As the speech of men is various, here we see the Creator taking to Himself the language of every man's mother; so that in the very words wherein he heard her say, "I love thee," he might also hear the Father of all say, "I love thee."—*The Tongue of Fire.*

THE MORNING WATCH.

One morning as I sat at rest after getting my family off to their various occupations for the day, I was listening to a program of sacred songs that my neighbor was playing on her Victrola. No other music or sound of any kind was on the air at the time, and the sacred melodies filled the air with their sweetness. They were inspiring, and just what I needed to start the day. As I listened to the song, "Saviour, Lead Me, Lest I Stray," a woman came walking slowly down the street—a stranger to me, yet in a house-dress. No doubt, she had gotten her family off to their labors for the day also, and possibly came from another block, lured by the sacred melodies. She walked more and more slowly, seemingly listening to the music, and as the song ended she passed out of my view. Almost immediately the noise of traffic and other phonographs tuned in with their jazz, and the harmony of the music was broken and spoiled.

As I took up my Bible to read the morning chapter, I could not help but think how much we need to be "in tune with the Infinite" at the beginning of the day, to have the air free from all that disturbs and breaks the harmony. All too soon the "busy-ness" of the day causes static, yet through it all we may hear the sweet songs of the Spirit which we caught in the early morning hour. All mornings are not so leisurely, and in the rush to get the necessary tasks accomplished, we feel that we cannot take time for our morning devotions, yet those mornings are the very time

when we need the upward look to keep our bodies under; yes—

"Under the blood, the precious blood,
Under the cleansing, healing flood;
Keep me, Saviour, from day to day,
Under the precious blood."

And even though the day be filled with busy tasks for our hands, yet we may keep the sweet fellowship of the early morning; and the Holy Spirit will teach us and show us the will of the Father and what He would have us to do, opening doors of service where we may do a special work for Him.

Remember that He never asks us to do anything that we cannot do, for "He remembers our frame, He knoweth that we are dust," and He knows just how much we are surrendered to Him and just how much He can use us. The more we do, as He asks, the more completely surrendered our lives will be to Him and to His service. The words of Elizabeth Prentice might well be pondered upon at the beginning of the day:

"Hast Thou, my Master, aught for me to do to honor Thee today?

Hast Thou a word of love to some poor soul that I may say?

For see! this world that Thou hast made so fair, within its heart is sad:

Thousands are lonely, thousands sigh and weep, but few are glad."

Also, written anonymously:

"Comforters are needed much,
Of Christ-like touch."

W.

SKETCH OF UNITED CHURCH, LYNCHBURG.

In the spring of 1924, a community missionary effort was undertaken in the neighborhood of Fort Hill, extension, Lynchburg, under the leadership of Rev. M. F. Allen. The first public service was held in the store building which was being reconditioned for Harvey Bros. A large crowd was present. For lack of a better meeting place, the minister and his friends decided to build a bush arbor, and to worship beneath it during the summer of 1924.

A Young People's League was organized and officers elected. A Sunday School was also organized and Mr. Edward Vasburgh was elected as superintendent. With the coming of fall, it was necessary to move from the bush arbor. Mrs. Lawrence offered a place to worship, which was accepted; and from thence to Mrs. C. A. Moore's store building, which she gave free of rent for this cause.

The congregations continued to be large and enthusiastic. The pastor realized that for the good of the future of the organization they should form some connection with an organized Church. The work started under the name of "The Community Mission," but shortly before the death of Mr. E. W. Harvey, Sr., he suggested to the pastor that "Christian" should be a sufficient name for the Church. The congregation voted unanimously to name the congregation "The United Christian Church."

In January, 1925, Rev. J. O. Atkinson came to Lynchburg and assisted in effecting the organization of the Church. Forty-one persons were charter members of the new Church, which was erected at a cost of about \$7,000. The following elections were made: pastor, Rev. M. F. Allen; deacons—Messrs. E. W. Harvey, Jr., W. T. Tolley, Sr., W. P. Lawrence, W. T. Dunn and Marshall Dowdy; trustees—Messrs. Edward Vasburgh, O. F. Tolley, W. C. Harvey, F. H. Dunn, Marshall Dowdy; advisers—Messrs. Jos. Lawrence, Sr., J. E. Daniel, and A. S. Dunn; secretary, Mr. F. H. Dunn.

The Christian Endeavor was organized and the Sunday School reorganized with Mr. W. T. Dunn

as superintendent. Mr. Dunn has served in the office since this date, and he has been an enthusiastic and efficient leader of the young people. The first service was held in the new Church on Thanksgiving Day, November 27, 1924, but the congregation did not move into the new building until February 8, 1925.

During the pastorate of Rev. M. F. Allen, eighty-seven members were received into the Church. Mr. Allen accepted a call to another Church November, 1926, and Rev. H. G. Robertson was extended a call to the Lynchburg Church. During Mr. Robertson's stay, twenty-three members were added. In November, 1928, Rev. G. C. Crutchfield accepted a call from the Church, and since that time eight members have been received, making a total membership of 107 to date.

ETTIE K. HARVEY.

LYNCHBURG CHURCH DEDICATED.

Sunday, June 30th, was a great and a good day for the faithful ones, including the pastor, Rev. G. C. Crutchfield, of our United Christian Church, Lynchburg, Va. It was the day of the dedication of the Church, to which they had been looking and for which they had been sacrificing and planning for months. Since arriving on the field last December, the pastor has labored assiduously, and with surprising results, in securing the funds to pay off the Church indebtedness and thus get to work on a firm and sure foundation. The pastor and the people were very happy in not having to solicit or to make a plea for funds to pay off the Church debt on the day of dedication. The Church is suburban, but is located in a growing, flourishing community on the highway entering the city from the South. The building was erected of stucco, has inclined floor and a basement already fitted for service and in use as Sunday School rooms, at a cost of something over \$7,000. Elsewhere is presented a historical sketch of the Church, read on the day of dedication by Miss Ettie K. Harvey, who graduated from Elon College at the recent commencement. (Already this congregation has furnished two graduates and other students to Elon College.) The Mission Secretary, J. O. Atkinson, preached the dedicatory sermon, being assisted in the service by Rev. T. Fred Wright, Paces, Va.; the pastor, Rev. G. C. Crutchfield; Dr. C. H. Rowland, Greensboro, N. C. Just before the reading of the dedicatory formula, Bro. W. T. Dunn, on behalf of the Church, presented, in very appropriate terms, the Church for dedication, and the same was accepted by Dr. C. H. Rowland, president of the North Carolina and Virginia Christian Conference.

A bountiful luncheon was served in the basement of the Church, and all enjoyed the royal hospitality and sweet fellowship of the hour.

In the afternoon, Dr. C. H. Rowland had charge of the service and preached, to the delight and edification of all, a sermon on "The Principles of the Christian Church," taking for his text, "And the disciples were called Christians first at Antioch." The sermon was very convincing and, we are sure, met the approval, the satisfaction and the high expectation of all present, whether of the Christian or of any other communion.

Bro. W. T. Dunn is superintendent of the Sunday School, and made the day and the occasion quite happy by conducting a model Sunday School before the preaching and dedicatory service began. He is deeply interested in Sunday School and Christian Endeavor work, and, with others, carries the burden and blessing of this good work upon his heart.

Sunday was an epochal day in the history of the United Christian Church at Lynchburg, and we rejoice with all who rejoiced at the achievements and the glory of the day. J. O. A.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CHARITY BEGINS AT HOME.

We often hear that quotation from those who are opposed to foreign missions. These opponents argue that it is a great mistake to use time and means to try to save the people in foreign lands, while there is so much to be done at our doors. There are many people of prominence and good standing who say these things.

In many cases, this is a bluff on the part of those who use this excuse and the ones who so loudly preach "Charity begins at home" are not doing as much for those at their own doors as the advocates of foreign missions. If we watch, we will see that the ones who are doing the most for those at home are usually the ones who have the missionary passion to save the whole world, including the ones in pagan darkness. It is generally the case that when the pastor wants anything done for the forces at home, he must go to some believer in foreign missions and not to those advocates of "charity begins at home." These are too busy with their own selfish affairs to do much for others, whether they are at home or abroad.

But this quotation, as beautiful as it sounds, is misleading. Charity was and is a foreign missionary movement. It started in heaven, far away from the plains of sin. It began in the heart of God and culminated on Calvary when Jesus died for all men because "God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life." This charity was the greatest foreign missionary movement ever known, when Jesus came from heaven on His mission to save the world. If this doctrine, "charity begins at home," had prevailed in heaven, Jesus would not have come down here to us, and we would have no provision for salvation.

When charity settles down at home, she dies with starvation and stagnation. The only way charity can live and serve at home is to get out and take exercise by serving others away from home. Thank God, charity did not stay at home when God proposed to save the world.

Charity took another long journey when missionaries came from the Holy Land to preach Jesus to our fathers in Europe. Thank God, charity did not hold to this doctrine of staying home then. If she had, all of us would now be pagans without God and hope in the world. If we discount foreign missions, we are discounting the very force that saved and civilized our race.

Charity took another long, unpromising and dangerous journey when she came across the seas to this American wilderness. There were no Churches and no gospel here until these foreign missionaries came. Every Church in these United States is the result of a foreign missionary movement. Thank God, charity did not stay at home then.

The man who repudiates foreign missions, knocks from under him the very foundation upon which he stands and denounces the very thing that has kept him from being a heathen. Charity never stays at home. She was born in heaven, packed her grip and has never stopped traveling. —*Richmond Christian Advocate.*

THE STORY OF DANIEL.

The *Missionary Review of the World*, July, 1927, contains the following story which neatly illustrates the Daniel spirit in modern days.

"The following story has been told by Sadhu

Sundar Singh, to illustrate 'the difference between knowing about Jesus and knowing Him': About three years ago a little girl thirteen years of age was going from her village to another when she was met by a Lama who said to her, 'Your father has become a Christian, and that is, I suppose, why you are a Christian, too.' She replied, 'A Christian Sadhu came to our village to tell of Christ. My family has become Christian. I am a Christian because I know from my own experience that Christ is my Saviour.' The Lama seized her and shut her up in a dark room with the door locked for twenty-four hours, without food or water. At the end of the twenty-four hours, the Lama thought she would ask to be freed. To his great amazement, he found her singing. He shut her up for three days more without food or water. When he opened the door this time, he didn't find her singing, but she was on her knees in a corner of the room talking to some one. He could see her lips moving but her eyes were shut. He began to listen to what she was saying: 'Lord, I thank Thee for the honor of suffering for Thee. Lord, forgive that Lama. Open his eyes that he may see Thy glory.' The Lama burst into tears, and taking off his turban he laid it at her feet and said, 'I am like your grandfather in age today, but you have become my guru (religious mother).'"

A CHURCH THAT DRAWS THE MASSES.

Into the business office of a public stenographer, a consecrated Christian woman, there came from time to time a keen-minded young mechanic. He never went to Church. His interest in "religion" was nil. But tactful conversation was not fruitless. One Monday morning he made this surprising remark, "Well, I went to Church last night."

The young woman was delighted and frankly said so. Quickly he interrupted, with grim determination and bitterness in his voice as he declared, "But I shall never go again!"

Pressed for the reason, he gave this explanation: "For years I have been antagonistic toward the Church. But lately I have wondered if, perhaps, I was not missing something because of my hostile attitude. I talked it over with my wife, and we decided to bury the old resentment, take our child, and go to Church."

"Last night we went with open minds to Dr. Blank's Church (naming one of the most popular in the city). We enjoyed the music. We were prepared to hear an authoritative voice. But what do you suppose that preacher did? He spent his time trying to prove to us that about half the Bible is not true. I tell you, we working people have no appetite for that kind of negative stuff! If a man does not believe his own Book, why should we waste time listening to him?"

A positive message! The masses crave it. Preachers and laymen alike who believe the Bible as the inspired Word of the Living God can speak with Divine finality. On the other hand (and reverently), if the Bible is not the Word of God, what authority have we to speak at all? The only message that will grip individual hearts, that will carry with it evangelizing power for the masses, must find its keynote in "thus saith the Lord."

During more than forty-three years of public work—years spent in large measure in ministry for God among the poor and the degraded—it has been my experience that the gospel, wherever be-

lieved in entirety and presented in simplicity, is, as always, "the power of God unto salvation."

Commercially and industrially, Chicago a-throb with life and energy, has arisen to the command of one of the nation's most strategic centers. In this environment and to cope with this opportunity, the Moody Memorial Church has been erected. The masses find the Church easily accessible, located just north of the main business section, near which thousands of wage-earners have rooms. The active roll includes 3,750 members. Founded on God's Word, the Church, erected as a memorial to D. L. Moody, places the whole emphasis on Bible teaching and preaching and on practical evangelism. The primary aim, whether in services of public worship or meetings of separate organizations, is the salvation of souls. No week passes without fruitage in the conversion of those who have been brought to a saving knowledge of the truth in Christ. Does this program attract the masses?

A visitor to any Sunday service would undoubtedly testify that it does. In the main auditorium, 4,040 seats accommodate the people, and rarely is there a Sunday when the building is not well filled. Magnetically drawn by the lure of the city, they come, weary, discouraged, and lonely. Some of them pause falteringly just to drink of the comfort of which the Church motto speaks: "Ever welcome to this house of God are strangers and the poor." They come—as other thousands from Moody's day to ours have come—because they desire sane, sweet, scriptural teaching that exalts the cross of Christ and emphasizes its practical value in every-day life.

While the morning service is usually for the instruction and edification of Christians, not infrequently an appeal is made to the unsaved or the indifferent. The Sunday evening meeting is purely evangelistic, with an hour of music in which the chorus choir of nearly two hundred voices and the congregation are led in the singing of gospel hymns. Visiting ministers are also asked to adjust themselves to the evangelistic program so that there is never a Sunday evening when opportunity is not given to choose Christ as Saviour. Often, without undue urging, as many as twenty respond. In the inquiry room, trained personal workers deal individually with inquirers, and later, brief instruction is given to the group as a whole regarding the importance of prayer, Bible study, etc. A card is signed, giving the name, address, and Church preference of the inquirer, and a gospel of John is given to each. During the week, each inquirer is personally visited, encouraged, and invited to become an active Church member.

The work of the usher band is of inestimable value. Prepared by united, believing prayer, each usher has in his charge a certain section of seats in the auditorium. When the invitation is given to accept Christ, the ushers standing at their assigned posts are able to locate the persons whose hands are raised for prayer and are ready to invite them courteously to the inquiry room, and to accompany them there if they wish.

A number of young people's organizations meet each Sunday afternoon. While an invitation is not given at each one, the entire plan of service points toward the individual acceptance of Christ. Each week at the Young Men's Club and the Business Grills' Council meetings, at which approximately 300 are regularly present, young men and women take Christ as their Saviour. At banquets and social gatherings of the Church and Sunday School, the evangelistic aim predominates. The advantages of an evangelistic ministry are manifold.

In the first place, it amalgamates. It brings unity among believers as nothing else can. No better solvent can there be for differences of race,

social standing, and denominational peculiarity than the earnest, persistent effort to bring men and women to a saving knowledge of the Lord Jesus Christ. Faced with an open Bible and a seeking soul, no sincere Christian can successfully harbor bitterness or long-engendered strife.

Furthermore, it stimulates. Soul winning, as a common ambition, will exalt to its rightful place in the program of the Church the art of intercession. And prayer will inevitably lead to mutual understanding and sympathy. It will gild with heavenly glory the task of bearing one another's burdens.

Heartbroken parents come to the pastor with this plea: "I have a son, a dear boy. He has left home and I cannot find him. Some day you, or one of your workers, may meet my boy. Tell him, won't you, that his mother believes in him, that she never ceases to pray for him and for his return to God and to his loved ones."

Prayer requests are sent every Sunday morning to the platform, and a congregation of several thousand people engages in united prayer for that specific need. Again, at the Wednesday evening fellowship meeting, devoted entirely to prayer and testimony and attended regularly by 600 to 800 people, it is the staggering sense of obligation for the lost that makes petition fervent and witnessing effective.

How do we raise the money for the maintenance of so great a work? The answer is simple. We do not raise it; we give it. The stimulus for giving is found in the evangelistic aim of the Church. Over \$1,000 is needed each week for general expenses. Interest is also required on a bond issue floated to finance the building project. From givers who would be classified by most judges as poor people, these amounts have been regularly forthcoming.

How wholesomely effective is evangelism! It places individual witnessing for Christ on a plane with the most enviable achievements. It enables young people and mature Christians, zealous and warm-hearted, to speak for the Master in homes and business houses where they are employed, and in jails, hospitals and the open air where their unwearying love for the lost makes weekly visits profitable. Through this medium, in connection with this one Church, scores are won for Christ each week.

Echoing through the years with holy solemnity are the words of the Shepherd King: "Other sheep have I . . . them also I must bring." The poignancy of their appeal is sensed most keenly by the individual and the Church whose whole viewpoint is evangelistic. With Macedonian urgency, the cry of perishing multitudes has come to eighty-five members of the Moody Church, and in response they have gone gladly to the uttermost parts of the earth with the message. In this group sixty are eligible and available for support through the Moody Church, and last year, when the total receipts for missions exceeded \$43,000, this support in the full amount necessary was supplied in every case, besides generous donations to other missionary enterprises.

Most congregations, afflicted with such ailments as stunted spiritual growth and general weakness, will respond quickly and encouragingly to emphasized evangelism.—*Missionary Review of the World.*

MISSIONARY OFFERINGS.

WEEK ENDING JULY 6, 1929.

Sunday Schools.

Previously acknowledged	\$3,861.44
Long's Chapel, Mebane, N. C.	1.04
Palm Street, Greensboro, N. C.	4.80

Ingram, Va.	3.00
Holland, Va.	10.00
Elm Avenue, Portsmouth, Va.	19.26
Mt. Carmel, Zuni, Va.	10.83
Suffolk, Va.	25.00
Shiloh, Kemp's Mill, N. C.	1.12
First Christian, Norfolk, Va.	10.63
Henderson, N. C.	6.52
Franklin, Va.	8.79
Lebanon, Semora, N. C.	2.52
Wakefield, Va.	6.66
Piney Plains, Cary, N. C.	1.00

Total \$3,968.61

Individual and Church Collections.

Previously acknowledged	\$7,467.49
Mrs. Sallie S. McCauley, Chapel Hill.	1.00
First Christian, Norfolk (add'l)	39.36
Egbert Truitt, Glen Raven, N. C.	25.00
Durham, N. C. (add'l)	225.00

Total \$7,757.85

Specials.

Previously acknowledged	\$8,830.51
P. J. Carlton, Richmond, Va.	2,500.00
Dr. J. O. Atkinson, Elon College, N. C.	10.00
Miss Mettie Sutton, Burlington, N. C.	25.00

Total \$11,365.51

Summary.

Previously acknowledged	\$31,145.76
Sunday Schools	107.17
Individual and Church collections.	290.36
Specials	2,535.00

Total collected to date..... \$34,078.29

J. O. ATKINSON, Sec'y.

It will be of interest to our readers to receive the following information concerning the religions of the world. These statistics were recently released from the Stuttgart Statistical Bureau. There are 534,940,000 Christians; Confucianists, 300,000,000; Brahmanists, 214,000,000; Mohammedans, 175,200,000; Buddhists, 121,000,000; Jews, 10,860,000. The followers of Jesus Christ are now in the lead. Their number is growing because they are manifesting, and have been for some time, a great mission urge which seems determined not to spend itself until all the peoples of the earth hear the name of Jesus of Nazareth and come to recognize Him as the Saviour and Lord. Another observation to be made of these figures is that all of these religions came out of the East.—*Ex.*

At least 1,500 boys and half as many girls begin the use of a cigarette every day in America at the average age of eleven years. Who makes it possible for these boys and girls to begin this health-destroying habit? Do you want to know? Look at the billboards advertising cigarettes.

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NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

Elon College, N. C.

THE MISSION BOARD, INC.,
J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson III—July 21, 1929.

EZEKIEL'S VISION OF HOPE.

GOLDEN TEXT: "Of the increase of his government and of peace, there shall be no end."—Isa. 9:7.

LESSON: Ezek. 47:1-12.

DEVOTIONAL READING: Psa. 100.

"And he brought me back unto the door of the house; and, behold! waters issued out from under the threshold of the house." We sing, "Praise God, from whom all blessings flow," and in those few words we sum up a profound philosophy of life. In like manner, Ezekiel, in his inspired and prophetic vision, saw that the life-giving waters came from the temple, from under the altar, which was a symbol of Jehovah's very presence. Here, in pictorial imagery, there is a profound truth. There is significance in the fact that Ezekiel used water as a symbol of the truth he wanted to teach. To those of us who have all the water we want for practically all purposes, it may not mean so much, but for the inhabitants of Jerusalem, who had to resort to every expedient to have water even for the necessities of life, and to the inhabitants of Judah, a great part of which was barren and blasted, the figure conveyed a world of meaning and of hope. From the temple, from the house of God, there was to flow out into the new order which Ezekiel firmly believed would come, a life-giving stream of moral and spiritual power. Just as water quickens the physical life, just so would the spirit of God quicken the spiritual life of the nation and of the individual.

"When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters—waters that were to the ankles . . . waters that were to the knees . . . waters that were to the loins . . . waters to swim in; a river that could not be passed through." What a poetic expression of a great truth which found practical fulfillment in history. At first, the stream of water was not very deep or very great in volume, but as it went it gathered both depth and volume until it was indeed a great river of tremendous power and possibilities. In like manner is the Church. Starting as a mere group of a few disciples, almost as simply another Jewish sect, it gathered both numbers and scope until today it is like unto a mighty river, or a great sea, the influence and the power of which cannot be reckoned. The Church has grown not only in numbers; it has grown in purpose and in scope. Its spirit is pervading all of life, and it claims for its domain every sphere of life that touches the life that now is as well as that which is to come. It would help the average Church member if he would take time occasionally to consider the scope of the Church's activities and its effect upon and contribution to human life.

"And into the sea shall the waters go which were made to issue forth; and the waters shall be healed. And it shall come to pass that every living creature which swarmeth, in every place whither the rivers come, shall live; . . . and the waters of the sea shall be healed, and everything shall live whitherso the river cometh." It is a bold figure. It has reference to the Dead Sea, which lay thirteen hundred feet below the level of the sea, and which was utterly barren of life

because of the nature of its water. The region of the Dead Sea is one of the most desolate spots on the face of the earth. And yet to the prophet, with his spirit of hope, there came the picture of the transformation that was to take place in that desolate and forbidding graveyard of nature. Of course, it was not to be taken literally. But back of the figure there was the truth of transforming power of God when applied to even the most unlikely places in life. When the prophet portrayed the transformation of the Dead Sea by the waters of the river, he was simply saying what is said in another place in the Bible, "Wherefore he is able to save unto the uttermost them that come unto God by him." The gospel never fails. The trouble always is that the gospel is not given a fair chance.

"And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine." There will be plenty, and there will be a constant supply. And the trees and the fruit thereof shall be for the food and for the healing of the nations. Blessed is the man that walketh not in the counsel of the ungodly . . . he shall be like a tree planted by the rivers of water. The life rooted and grounded in God shall flower and bring forth fruits that will feed the hungry world and be as medicine for the healing of human woes.

CHRISTIAN ENDEAVOR.

Sunday, July 21, 1929.

TOPIC: "Every-Day Citizenship."—Rom. 13:3, 7-10; Psa. 15:1-5.

Some Bible Hints.

Good citizenship recognizes "the power." No man can successfully buck society (v. 3).

"Due" and duty go together. If we live in an organized society, it is our duty to support it. Play the game fairly, and obey the laws (v. 7).

When we act on the Christian principle of love, we instantly become good citizens, for we shall want not only to do right, but to be generous in doing it, and give good measure (v. 8).

The gossip and backbiter are not good citizens. They are disruptive, anger-making and not a constructive force (Psa. 15:1-5).

Suggestive Thoughts.

To live a quiet and peaceable life is to be a good citizen. Society life is made up of the numberless helpful acts of all the people. It is the harmful act that makes a bad citizen.

Coral reefs are formed by the bodies of insects that do their work and die. States and nations are formed by individuals in the same way. A good citizen need not be brilliant. It is enough if he is good.

A good citizen keeps the laws. We are disrupters of society when we break them or disregard them. The buyer of bootleg booze is a dangerous citizen.

The good citizen votes. Bad people will vote for officials who will wink at evil. If Church people stay at home on election day, the other will not, and evil men will rule us.

A Few Illustrations.

Good citizens are those that have the spirit of fairness, justice, and good will, who will support

what is right as far as they know it. Play the game.

A girl is a good citizen when she cooks a meal and helps her mother. That is solid gold. A girl is very attractive when she has her sleeves rolled up.

Good citizens think of the health of the community. Every town should have its lectures on health and sanitation. State departments of health will tell how to organize such meetings.

A good citizen will not violate the automobile laws. Apply the Golden Rule. Remember you are in a fast-running vehicle, and the foot-passenger does not move as quickly as you do.

To Think About.

How learn the duties of citizenship?

How does the Church help to make good citizens?

Can we be bad citizens and good Christians? Why not?

ELON SUMMER SCHOOL NOTES.

The Summer School of Christian Education at Elon College, N. C., will begin Saturday, July 27th, and continue through Friday night, August 2nd. Programs are being mailed this week to pastors, Sunday School superintendents, and those who were there last year. If others who do not receive programs and who wish them will send a note to this writer he will be glad to forward program to them.

Those who have attended heretofore are enthusiastic about the school. Here is a note from one of them: "The best recommendation I could give the Elon Summer School would be to say that once you have been, you are sorry when it is over and always want to go back. The time is well spent, because you meet new friends and renew old friendships; and in an atmosphere conducive to study you get the best of training for Christian service. The recreational program added to this makes it wholly a delightful ten days of work, study and play." Others have written more at length, and one of the papers is to be found below.

It is expected that this year will be equally as successful as any previous years, and those who do not attend will miss something of great value. Remember the date and get ready to go to Elon July 27, 1929. F. C. LESTER, *Chairman*.

CALVARY AND PENTECOST.

Calvary and Pentecost are inseparable in the plan of God; these twin powers are indispensable for the achievement of the object of grace. Without Christ as Saviour, the Christian life has not begun. Without the Holy Spirit infilling the believer, the Christian life must fail; and "a powerless Christian is a misnomer." The presence of the Holy Spirit in the life of the redeemed man, as the practical Worker-out of the principles of God, is conditioned by a yieldedness of will. The power, which He alone can impart for character and service, is confirmed in its constancy and effectiveness through obedience to every divine dictate. Through that presence and power alone can the spirit of holiness become manifest, and success in work be assured. "The weakest living creature," wrote Carlyle, "by concentrating his power on a single object, can accomplish something."

Center the power of mind, the gifts of intellect, the desires of the heart, and the opportunities of each hour on Christ, His work and purposes, and there will be no failure. Life glows with splendid possibilities, when the Holy Spirit is in full command of it.

Jesus Christ is winsome and wonderful! He is everything. He has everything. He offers us everything.—Gordon B. Watt, in *The Christian*, London.

ECHOES FROM ELON SUMMER SCHOOL.

As I think of the 1928 session of the Summer Training School at Elon College, I want to say with the poet, "I would that my tongue could utter the thoughts that arise in me."

So many things stand out in my memory that I feel as if I would like to write at length concerning them, but of course that is quite impossible. I think first of all of my arrival there around 6 o'clock on a Saturday evening in June, after having ridden since eight that morning. Have not yet decided whether it was fatigue or the strangeness of the place that made me want to turn right around and retrace my steps home. Any way, all of the forces of the universe seemed to be pulling me in that direction even before the session began. Sunday wasn't much better, so toward evening, within my room, I tried to find out why I felt thus. Immediately the question arose, Have you entered whole-heartedly? I had not. From that moment on, things took on a different aspect, and I was truly regretful when the time came to return to our homes.

Of the many things which impressed me, probably the most impressing was the sweet spirit of consecrated fellowship. This spirit seemed to permeate every contact which we had with each other. It was as if every one there had met the Master face to face and had caught the same vision from the meeting. This same spirit was especially noticeable in the various contests, stunts and so forth, when a competitive element entered in. Those who lost seemed to realize that "It is good to fail—battles are lost in the same spirit in which they are won."

I am more than sure that the forces of the universe will tug without avail when I reach Elon this summer, for I'm looking forward to the time of convening with vital enthusiasm.

Suffolk, Va.

MRS. ETHEL CHAPMAN.

THE SUN LETTER.

We never give up. If we do not at first succeed, we will try again. Our first year as circulation manager of THE CHRISTIAN SUN ended on July 1st. We did not get THE SUN in as many new homes as we had wished to at the first of our year. Neither did we collect as many renewals as we wanted to, and the total amount collected was not as large as we had hoped for, but we are going on our second year with renewed energy and zeal, and pray that we may accomplish more this year. We want everybody to help us. Let us all do our best to put THE SUN in new homes.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

THE BOOK OF UPS AND DOWNS.

(Continued from Page 3.)

the temptations of Satan, the hunger for food, etc. This He did by resisting those things, with the power of God in His own life.

The fact that the world is full of tribulation does not seem so bad when we know that Jesus stood them all and came out victorious. He knew that He would, and so before His death on the cross He tells us to be of good cheer. I have overcome the world. His message had been planted, even at the cost of His life.

While there is tribulation in the world, we should be of good cheer, because there are compensations. Back in the Book of Exodus, we read of the children of Israel led to the bitter springs of water, and how, after they could not drink, they were led to Elim, there to drink from sweet and refreshing waters. This truth suggests that God does not permit His children to stay down very long, to suffer hardship, for they did not stay long at the spring of bitter waters.

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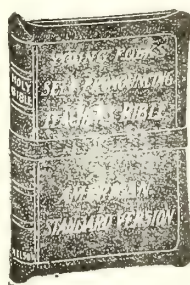
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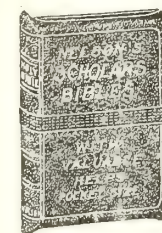
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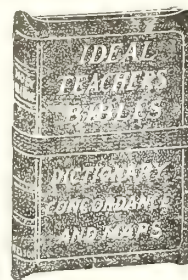
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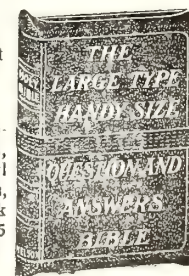
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

IMPATIENCE IS AN INTOLERANT SPIRIT.

"He whose spirit is without restraint is like a city that is broken down."—Prov. 25:28.

Patience and impatience are spirits, as love and hatred are spirits, and when impatience takes the throne it must have its own way. In the breast of a child, its way is the only way, and the whole house must come to its terms. Peace is impossible till its terms are accepted, or its fires are to burn. No matter how wise, or good, or kind, the party against whom its fires are kindled is now all wrong and cannot be tolerated!

Prayer.—Dear Lord Jesus, Grant unto us peace and patience and love, and show forth Thy spirit in all things. *Amen.*

TUESDAY.

THE SURRENDERED LIFE.

"Yield yourselves to God."—Rom. 6:13.

Clay cannot be molded unless it is in a yielding condition. Dough cannot be made into biscuits until it is in a yielding condition.

The whole secret of a believer's life being in tune with God, walking in His light, acting upon His judgment, doing His will, having His power, knowing His peace, possessing His Spirit, and being of service in this world, is a full surrender to Him.

Some folk love ragtime music; but when the ear is trained to a high grade of music it will not listen to ragtime.

Christ says, "Walk in the spirit and ye shall not fulfill the lusts of the flesh."

Prayer.—Dear Father, the Giver of all graces, so give unto us a surrender of our lives to Thee that we may be molded according to Thy will and may be stronger and stronger in the fight against evil. *Amen.*

WEDNESDAY.

THE GLORY OF TEMPTATION.

"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. 13:3.

Climbing a mountain is healthful. It calls forth increased action of all the organs of the body, its exercise induces sleep and rest, and at its top is success. A thousand temptations come swaggering up to us, but our very best soul-health is in their possession. We cannot get it except by wrestling from them. To overcome these temptations sometimes seems as impossible as the climbing rugged mountains, but to defy them, to resist them, has our spiritual health. Dr. Jowett said, to get it takes, like climbing the mountain, a lot of "hand and knee work." Let us ask ourselves what we would have been today if we had not resisted temptation. Let us also look at those incidents in life wherein we have suffered because we yielded the temptation.

Prayer.—O Lord, we pray to taste and see that the Lord is good. We pray to partake of Thee and that we may have Thy strength, to Him the crown of glory in Christian character. *Amen.*

THURSDAY.

THE FINAL RETROSPECT.

We are told of an old lighthouse-keeper who was passing away. For years it had been his duty to keep the lamps in the high tower burning; now the fires of his own life were burning low as he shipped upon the sea of another world.

He raises up in his bed and asked, "Is the lamp burning in the tower? You know we must not let it go out tonight. Some one will be watching for it."

His wife replied, "Yes, dear, the lamp is all right." He fell back on his bed, and as he breathed his last, said, "Then I can rest."

Have we been faithful?

Prayer.—Dear Lord, bring to us the light of Thy love, that we may be faithful and leave a light behind us by which others may see the way and that we may have eternal peace. *Amen.*

FRIDAY.

DOES THE LORD NEED ME?

"The Lord hath need of him."—Luke 19:34.

A man was visiting a chapel in Europe once and saw a noted painting. It was one of Jesus on the cross. The crown of thorns pricked His brow and the blood trickled down His face. From the sword-thrust, blood and water was running down His side. At the bottom of the picture was inscribed, "All this I did for thee. What hast thou done for me?"

Has Christ's sufferings invaded our hearts? Has His cause seemed to need us? Trade calls for our toil and skill. Society calls for our talent and beauty. Profession calls for ability and ambition. God calls for our hearts to save the world from its perils and sin. It matters not how humble one may be, God needs us as the vine needs the branch, and we need Him as the branch needs the vine, and He has chosen us to bear His fruit. He might have chosen a chariot instead of the colt, but it is in the humbler things of life we find the confounding of the mighty, and God can do more with consecrated nothing than He can with a self-conceited, self-sufficient, self-dependent proud soul.

Prayer.—Speak to us, dear Lord, and let our souls absorb Thy word and keep it. May we ponder it and take it into our hearts and make it a part of our lives and conversation. Enable us to give our lives to Thee to make the world better. *Amen.*

SATURDAY.

FILL THE HAND.

"If the Son shall set you free, ye shall be free indeed."—John 8:36.

We are told of an old slave being sold as chattel property. After he had been bought, his master said to him: "Old fellow, I have bought you now." "Yessa, Massa," he replied. "I paid a big price for you," said he. The old slave, with tears trickling down his cheeks, nodded assent. The owner then said, "Well, I have bought you in order to set you free. You can go where you wish. You are a free man." Falling at his master's feet, he cried, "Oh, Massa, I'm your slave forever."

This is a vivid picture of absolute loving submission to a superior love and a type of our submission to God. God is waiting for us, and waiting for the world to fall at His feet like the old servant. The word consecrate meant originally "to fill the hand." As to life: fill the life with Him.

Prayer.—Lord, may there be no lack of consecration in our lives, and no lack of inspiration in His graciousness in the inner man. *Amen.*

SUNDAY.

A THRESHOLD GOD DOES NOT CROSS.

"How often would I have gathered Thy children together even as a hen gathereth her own brood under her wings, and ye would not."—Luke 13:34.

There is a threshold God does not cross. Like a lover, He woos; like a father, He is proud of the faithful child or He mourns His prodigality. His Spirit pleads and invites, saying, "Come"; or it mourns, and says, "How oft would I—but ye would not." It is ours to bow in loving obedience or to say no and suffer consequences. What fragrance is to the rose, what color is to the sunset, what spotlessness is to the snow—voluntariness is to the surrendered life.

Prayer.—O Lord, we acknowledge that Thou art the way, the spirit and the power. Forbid that we shall delay Thy cause in our lives not another day, not another hour. It is now we come, for Thou art near. *Amen.*

WOULD ASBURY BE AT HOME?

Our greatest missionary was Francis Asbury. If he should revisit the earth would he feel at home? Asbury started out in his episcopal career wearing a gown and bands. The elders followed in his example. The preachers were exceedingly critical. Evidently Jesse Lee, the democrat of democrats in the early Church, disapproved. Doubtless, Lee's merry laugh helped to cure the bishop of his folly. When Asbury was cured he was cured. The bishops brought in the suggestion that in addressing letters to their fellow-ministers that they use, instead of "reverend," the title of either "bishop" or "elder" or "deacon." The preachers did not fancy this. I can hear Jesse's merry laughter again. Lee was Asbury's corrective.

With our anthems and our processions and our songs over scant collections, would Francis feel at home. When he abandoned the gown, he left it behind. There was one thing that he never abandoned, and that was his quest for souls. Those early preachers forced him away from his English ritualistic ideas. Ritualism and evangelism are deadly enemies. Asbury saw it and discarded the millinery. Asbury was not overly stubborn for an Englishman. He was no Bourbon. He could forget some things and learn others.—*Richmond Christian Advocate.*

CONVINCED BY A PENNY GOSPEL.

A pastor, at the close of his sermon one Sunday morning, was told by a man, "If you can prove to me that what you preach is true, I'll become a Christian." After further conversation, the man added, "If you have a book on Christian evidences that you can let me have, I'll read it carefully, and if it proves its claims, I'll be glad to believe."

That afternoon the pastor took one of his little gospels of John, carefully marked several passages, and wrote a personal letter to this man, saying, "If you read this book carefully, with a heart open to God's Spirit, I believe you will be willing to place your eternal hope on chapter 3, verse 16."

Before the following Sunday, the minister called at this man's home. The man stated that when the gospel of John came, he was much disappointed, for he had expected some profound treatise on the Christian faith. But he read the gospel, read it several times, and at last discovered that his doubts had vanished; he believed, he accepted Christ, and was saved. Nor had he stopped there. He had led his wife to the same step. The next Sunday the entire family openly confessed Christ as their Saviour, and united with the Church.—*Bible Society Record.*

Christian Orphanage

Dear Friends:

Twenty years ago, when the Christian Orphanage had one building and forty children, many of our Sunday Schools contributed from one to two dollars per month toward the support of the Orphanage. I notice from our record some of the same Sunday Schools contribute about the same amount today. I wonder if these same Sunday Schools have not grown any in all these years and are no stronger now than twenty years ago, and are no more able to give now than twenty years ago! Or do they not realize that the Christian Orphanage has grown from a one-building institution, with forty children, to an institution of three beautiful brick buildings with 120 children in its care. It is today doing a service three times as large as twenty years ago. More boys and girls are being reached and helped than ever before. The calls to some is far greater than in the history of our institution. So many needy children who need help and are worthy of help and sympathy. The Christian Orphanage can yet do a larger service for helpless humanity if it had funds with which to bear the expense.

We are wondering if our Sunday Schools would not be willing to increase their monthly offerings to help its Orphanage in its great work of love and charity. We sometimes wonder when we put a nickel in the collection plate for the Orphanage if we have made any sacrifice at all. Have we denied ourselves of anything to give this amount? We wonder if we could not give a quarter or a dollar or more for such a worthy cause, even if we have to deny ourselves of something to make the contribution and then get more real joy out of the giving. "The widow cast in all she had." In our giving, do we ever do this.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 11, 1929.

Brought forward \$9,405.83

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Ingram 3.00
Eastern N. C. Conference:

New Elam\$ 2.84
Wake Chapel 5.32
Chapel Hill 7.00
Morrisville 2.00
Auburn 4.50

21.66

Western N. C. Conference:
Graham\$ 2.33
Smithwood 1.30

3.63

Eastern Virginia Conference:
Wakefield\$ 1.06
Cypress Chapel, May & June..... 10.74
Mt. Carmel 6.33
Elm Avenue 5.00
Holland 10.00
Spring Hill 1.00
Suffolk 30.00
Newport News 20.82
First, Norfolk 7.62

92.57

Special Offerings.

R. J. Miller, for children.....\$50.00
Mrs. Pearl Martin, Burlington..... 10.00
Mrs. Lizzie Brown, Elon College.... 1.50
Mrs. Lena Jarrett, Elon College... 3.00
W. A. Lee, support of children..... 10.00

C. A. Penn, Reidsville..... 50.00
124.50

Grand total \$9,651.19

LIFE MEMBERSHIPS AND MEMORIALS.

The object of life membership is to give the individual the privilege of a vote in any of the woman's missionary meetings of the Southern Christian Convention.

The object of the memorial, although they have finished their earthly work, there is a fund still working for the great cause of missions in their honor.

The fee of \$10 for each membership is for the purpose of raising money for the establishment of an endowment fund to assist in taking care of disabled and retired missionaries. This is a most worthy object and should appeal to every one.

Will you make a plea to every society in your Conference? Urge upon them the great need of a fund of this kind. This is not an entirely new plan, but a branch of our work that has recently been reorganized. If every society in your Conference will make the effort, there should be at least two memberships taken out each year in them.

The society can take out a life membership for their president or any other member they wish to honor. The individual may pay for a membership and so contribute to this fund.

The society or individual that wishes to pay tribute to their dead can express in no finer way than to send to the family of the deceased a missionary memorial certificate, assuring them that though their loved ones have passed on, their memory still lives and is working for the missionaries of the cross who have sacrificed so much for the spread of the gospel.

Have some one in each society in your Conference who will present this particular branch of our work in such a way as to gain memberships. Ask her to report all memberships to you, sending in correct names and addresses, which Church and what society; also which certificates are desired.

Upon receiving these names, the certificates will be mailed direct to the individuals as indicated. These certificates will be signed by the president of the Southern Christian Convention Woman's Board, Mrs. J. A. Williams; also by the superintendent of life and memorial membership, Mrs. M. J. W. White.

The money raised for this purpose should be sent through your local treasurer, with instructions as to what it is for. The life and memorial membership fee is over and above the regular apportionments.

MRS. M. J. W. WHITE.

MISTAKES IN LIFE.

A man is working on an entrance to a cathedral. He dare not make a mistake. This wonderful building, when completed, will be a great edifice where thousands will pass daily. Any mistake made by this workman cannot be changed. It will be there for people to see for a thousand years. Some people think they can make mistakes in their lives and nobody will know about it, and so a mistake will do no harm. Perhaps your life will not be observed by as many people as the entrance to this great cathedral, but it will be seen. We are all bound to make some mistakes, but we must pay for them. Life has a way of collecting for every mistake we make. A mistake in your life is more important than one made in this granite. If we could only understand how permanent our mistakes are, perhaps we would make fewer. It only requires more careful watch of the detail of our lives.—Selected.

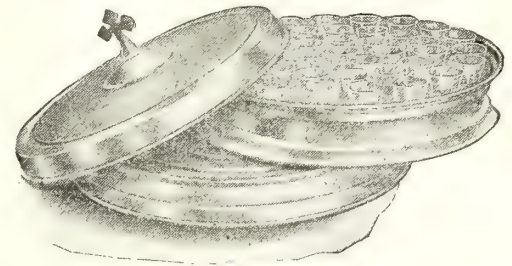
COMMUNION WARE.

Individual Service.

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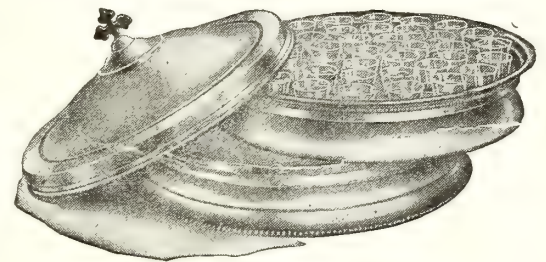
ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



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Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
Bread Plate No. 2—Broad rim..... 1.60

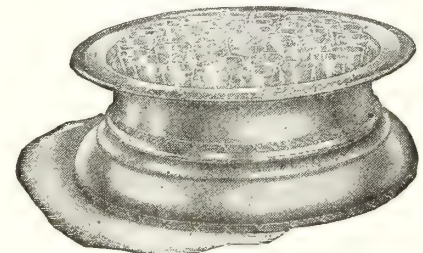


SILVER-PLATED.

The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.

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Tray No. 85—Interlocking only, with 36 glasses.\$22.00
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Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

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APOLO OF THE PIGMIES.

(A Living Miracle.)

Apolo was a boy in Uganda in the days of Alexander Mackay and the early Uganda martyrs. Impressed by the courage of the martyrs, he, too, became a Christian. His adventurous journeys took this African missionary farther and farther west, till at last he crossed the great Ruwenzori Mountain to the vast pigmy forest beyond, where dangers and adventures awaited him.

The storm broke with a vengeance. One poor, deserted woman whom Apolo had protected, had become a Christian. The priests cursed with terrible oaths any other women who should become Christian. The king, a weak and vicious chief, proclaimed that he would give a large present to any one who would burn Apolo's house to the ground with Apolo inside. Very soon, as Apolo knelt in prayer within his hut one night, he heard whispers outside, and then the pungent smell of smoke came drifting through the walls. He quietly prayed on. Suddenly there was a shout, and a body of men broke into the house, now blazing from thatch to floor, and dragged him outside. Spears gleamed in the firelight, yet none laid a finger on him. They led him away to the king. "Why did you not kill him?" he roared. They replied, "We were afraid."

For a time he was unmolested. Then the king, urged on by the witch-doctors, again sent men to forbid him to preach, or he would be killed. Apolo said to them: "Go and tell your master that God's messengers were often killed in days gone by, but it did not stop other messengers from taking their places; tell him that I cannot cease." Then the king, in a rage, sent men with cords to bind him. Apolo quietly asked leave of his captors to tell them about God's love. Spellbound,

they listened; then they rose and cut his cords and returned, saying: "Apolo is doing no harm; he is only teaching the people that God loves them; we could not bring him."

Then the king sent his prime minister, with a fresh bodyguard, who led Apolo, manacled, to the king's quarters. There he was stripped naked, and thrashed with twenty lashes from a hippopotamus-hide whip. The lash made its way through the skin and cut cruel wounds in his flesh. Weak, and sick with pain, he was driven to his house, where he lay for days in agony. When he recovered, he summoned the people again to the small Church which he had built. They came, and he taught them and prayed with them fearlessly as before.

The worst was now to come. He was once more captured and bound. This time the king was determined to kill him. Lash after lash fell upon Apolo's naked body, until at last he tottered and fell unconscious. Then the order was given to take up the body and throw it into the long grass of the jungle. "For," said the king, with a sneer, "if life remains, it will not be long before he is carried off by the wild beasts." So the stricken, bleeding body was taken into the jungle, to be a prey for the hyenas and wildcats.

But they had made their reckoning too soon. The Christian woman whom he had befriended stole out secretly into the jungle, to the lonely spot where the body of her teacher and friend lay pale, motionless and bleeding. She knelt and wept beside it. It should at least have decent burial. Suddenly, to her intense joy, there was a flickering movement of the body. "He is alive; he is alive!" she whispered to herself. Quickly she ran to a stream and brought water to bathe his face and wash his wounds. She carried him, with almost superhuman strength, to a deserted

hut on the edge of the forest, laid a fire of sticks, and with soft fresh grass made a rough bed for him. Then she went stealthily to her own hut and fetched food and water and fire.

For many a long week in that lonely hut she tended him secretly and carefully like a child, till gradually his dreadful wounds were healed, and his strength slowly returned. When he was quite well again, he told her he must go back and preach to the people once more. She besought him with tears to fly secretly from Mboga. But that was not Apolo's way.

One day he made a dramatic appearance in the village Church, calling the people to worship by beating the Church drum which had so long been silent. There was no mistaking that sound. The whole place was soon in a ferment. "Apolo is risen from the dead," was the cry. The king, trembling with fear, wrapped his cloak around him and set out to the Church to know the truth. He found everything as in the old days. Apolo, book in hand, sat reading the gospel story to the people. When he saw the king, he rose, and, with a cheerful smile, welcomed him to the service.

Then a marvel happened. The king knelt humbly before the Christian whom he had tried to murder, and begged for forgiveness. He asked that he, too, might become a reader, and promised to help the work with all his power. Apolo took the king's hands in his, and lifted up his heart and his voice to God in prayer and thanksgiving. Praise rose from that grass-built sanctuary to heaven, where "the angels of God rejoice over one sinner that repenteth." Before long, there was another feast in Mboga, when "Tabalo," the king, became "Paul," the servant of God.

A new Church was soon built, for the people in scores were becoming Christians; and when Apolo called for volunteers for missionary work among the pigmies of the dark forest, they readily came forward. The pigmies know now of one kinder and better than the cruel, strong "spirit of the forest" who was worshiped with offerings of honey and fruit and meat in the hut-temples of the deep forest fastness.

Canon Apolo Kivebulaya (for he is now a canon of the Church of England) is an old man, and known throughout all the Uganda Church as a leader and a saint, but he is today as humble and unspoiled, cheery and unselfish as in the day when he trudged up the mountain-side of the Everest of Central Africa, with his knapsack on his back, Christ at his side, and the great missionary adventure still ahead of him in the dark pigmy forest.—*Missionary Review of the World.*

THE BIBLE AS A NATION-BUILDER.

More than four centuries ago, William Tyndale was strangled and his body burned because he translated, printed and circulated copies of the Bible. In death, this martyr prayed, "Lord, open the eyes of the King of England." Within about a year that prayer was answered. A historian informs us: "King Henry broke the shackles of centuries and gave the Bible of Tyndale to the people. The translator himself was translated; and his translation was the event, more than any other, that marked the parting of the ways of civilization."

Spain was then the greatest power among the nations. Her armies commanded both hemispheres, and her fleets swept the seas. England was little more than an appendage of France. But England took the Bible of Tyndale; Spain refused it and set up the Inquisition in its place. Spain went down; England began to rise. Today the influence of the English-speaking peoples dominates the earth.

From the loins of that England sprang these United States. Our first schools, even the common schools, were Church schools. In many cases

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Holman Testaments

COMMAND
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Holman Vest-Pocket Testament

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Specimen of Type.
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was a marriage in
Cana of Galilee; and
the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

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carrying away into Babylonia four hundred and forty-four thousand, and from the carrying away into Babylonia unto Christ are fourteen

ing interpreted is, God with us.

24 Then Je'soph being raised from sleep did as the angel of the Lord had

- | | |
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| 5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges..... | \$1.00 |
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THEN spake Je'sus to the
multitude, and to his disci-
ples,



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in the early days the Bible was about the only textbook used. There followed the old-fashioned academies and the colleges in which the Bible was an important part of the course of study. It is here that we are forced to look for the foundation-stones of our republic.

Our world has been signally served by three very tiny countries—Attica, Palestine and Scotland. Palestine and Scotland were nourished in the lore and the spirit of the Bible. Scotland is a rough land and most of its people are poor. It seems to have been concerned with piling up men rather than in piling up fortunes. The Scotchman has become the butt of many a humorous story of parsimony, but it must be said in his defense that he is even more cautious in the use of that inner wealth which coins itself in character. His heart is as warm and generous toward strangers as that of any race. Scotland is a national illustration of the value of plain living and high thinking. Large business firms, useful professions, college and university faculties and prominent pulpits are graced by renowned men whose names reveal Scotch ancestry.

And what is the secret of so large a share of the world's leadership in the hands of men from a bleak, rugged island in North Atlantic waters? You are familiar with that touching description of Scotch family life in Burns' "The Cotter's Saturday Night." After the children have gathered from the neighbors where they worked all week, exchanged news and experiences, eaten the hot, plain supper served by the adoring mother and are about ready to return to the houses where they work, comes the unstaged, dramatic moment—the climax of the scene and the shining light in the home life of peasant Scotland. The father gets down the Holy Bible and doffs the old coonskin cap he has been wearing up to this time. In voice a-quiver with genuine reverence, he calls, "Let us worship God!" Here flashes the secret of Scotland's greatness. Rising to heights to which his genius could soar, Burns confesses: "From scenes like these, old Scotia's grandeur springs."

A glimpse at the Bible in the light of British and American history will reveal some important principles in nation-building. One could scarcely choose a more intriguing subject for study than this.

The Bible is valuable in nation-building because of its very strong insistence on righteousness. From first to last it stresses over and over the necessity of righteousness in private and in national living. Nations, great and small, have endured or decayed as they fostered or neglected righteousness in their fundamental pursuits. History bears incontrovertible testimony that righteousness is the only bedrock upon which an enduring civilization can be built. A survey of peoples who have come and gone swells into one vast crescendo this major strain of the Bible:

"Righteousness exalteth a nation;
But sin is a reproach to any people."

The Bible is valuable in nation-building because it brings its reader in touch with the spirits of great personalities. There is transforming power in the touch of greatness. That Dutch immigrant lad to America, Edward Bok, was practically made and set on the road to greatness by his association with commanding personalities of our nation in his youth. The Bible affords its readers contact with an unparalleled fund of biographical wealth covering a thousand years of the most pregnant portion of a race's history. A similar accumulation from any other source would involve a fair-sized library which the ordinary man would scarcely find time to read. In this literature are shown the hopes and disappointments, the achievements and disasters, the lamentations and the yearnings of a people as these al-

ternating currents have shot back and forth through human transformers; and their realities serve as warnings and as assurances in nation-building through the ages.

The Bible is valuable in nation-building because of the great worth it places on persons. Here is the seed from which democracy sprouted. Democracy puts its signature to the certificate of man's dignity. Democracy does not blot out nobility and royalty as is so often accused; it raises every soul within its circle to this coveted rank. It clothes the most obscure citizen with ermine, sets a coronet upon his brow, and places a scepter in his hand. By their experiments in self-

government, English-speaking peoples have advanced the implications of democracy further than any other race. France, Russia and Mexico have not done so well. English-speaking peoples have been readers of the Bible; these others have not. Where is the inherent worth, the dignity, yea the majesty, of man revealed in its purest form? Was it not Jesus, the supreme figure of the Bible, who taught that man is worth more than property and more than institutions—more than both combined? It was He who exalted human personality above everything else on earth, and thus laid the corner-stone for an enduring social order.—*Christian-Evangelist*.

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OBITUARIES.

SAWYER—HALL.

A quiet wedding was solemnized Saturday afternoon, June 29th, at the parsonage of the Rosemont Christian Church, when Miss Lucy Virginia Hall, daughter of Mr. and Mrs. M. W. Hall, of Great Bridge, Va., became the bride of Mr. Fletcher Lee Sawyer, son of Mr. and Mrs. W. T. Sawyer, of Campostella Heights, Norfolk, Va.

The ceremony was performed by the Rev. J. F. Morgan, the bride's pastor, in the presence of a few friends and relatives of the couple. The parlors of the parsonage were decorated with cut-flowers, and the wedding party entered to the strains of Lohengrin's "Bridal March," which was played by Mrs. J. F. Morgan.

The bride was attired in a tan Georgetown dress of uneven hem line, with accessories to match, and wore a corsage of butterfly roses and lilies of the valley. Miss Edna Hall, sister of the bride, was her only attendant, and wore beige Georgetown ensemble, with horse-hair hat to match. She wore a corsage of sunset roses and lilies of the valley.

The bridegroom had as his best man Rev. G. S. Carlton, of Hampton, Va., former pastor of Campostella Heights M. E. Church. Both the bride and the groom are great Christian workers, the bride being one of the most active workers in Berea Christian Church, and the groom one of the best workers in the Methodist Episcopal Church in Campostella Heights, Norfolk, Va.

Immediately after the ceremony, the happy couple left for a Northern trip, and on their return will make their home at 215 Indian River Road, Norfolk, Va.
J. F. MORGAN.

The man who wins is the average man: Not built on any particular plan, Not blest with any particular luck; Just steady and earnest and full of pluck.

—Anon.

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NUMBER 29.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. Stanley C. Harrell.

ELECTIVE OBEDIENCE.—

We have indeed fallen upon strange times, when obedience is determined by whether or not that which one is called upon to obey is to one's personal taste. It is threatening to undermine all respect for law, and to plunge the world into chaos and anarchy, this idea that one is privileged to disregard that which is not in accordance with one's personal inclinations. Such a course is always attended with difficulties, contradictions and conflicts. In no instance is this more evident than in the international relationships of the present day. Forty of the leading nations have signed a treaty to outlaw war. But when confronted with the question of disarmament, the hesitancy, the bickerings, and the matching of diplomatic wits are all evidence in point of the fact that the nations which have signed the treaty are still hesitating between the old dependence upon armed force and the new way of mutual confidence, fellowship and good will.

The United States has, in recent years, been playing the part of philanthropist and benefactor to the nations and peoples who were in dire need because of earthquake and famine, and thus building up confidence and respect for the benevolent intentions of the American people. But when there is a bill pending in Congress for tariff revision, then is manifested the determination on the part of vested interests to boost duties until the other nations of the world are cut off and restricted in their hopes of economic expansion and the opportunity to pay their debts. Jesus foresaw where such a course must inevitably lead, and declared the impossibility of serving two masters.

INDIVIDUAL RESPONSIBILITY.—

The following excerpts from a radio address, delivered by R. P. Lamont, Secretary of Commerce, was published by *Railroad Data*:

Safety is a serious national problem, primarily because our people generally are not fully aware of the increasing hazards of life and the alarming facts that confront us.

There are 10,000,000 accidents each year in the United States—fatal, serious, or otherwise. Fatal "accidents" alone run close to 95,000. One person out of every twelve is injured or killed through accidental causes every year.

Let us look for a moment at the economic phase of accidents. It is reliably estimated that the cash value of human sacrifice each year—the price-tag on carelessness—is \$3,200,000,000.

A constant splendid fight is being waged against accidents in America, but the trouble is that only a comparatively few of our citizens are fighting a battle that should be waged by every one of our many millions of people.

Good government guarantees protection to its citizens. That is one of the fundamental purposes of government. Strictly speaking, "protection" in this sense implies protection against external and internal enemies.

Surely it is important to provide safety for our citizens in times of peace. A life is a life, a fatality is a fatality, whether caused in a modern war, in a modern factory, in a street, or in a home.

We are not "waging peace" successfully when 95,000 of our citizens are killed annually in peace times.

Reliable safety experts tell us that 98 per cent of all accidents can be avoided. That's why we say that the 95,000 fatalities annually are caused by "so-called" accidents.

Think what it all means! One human being killed by accident every six minutes during the year; and eighteen persons injured every minute throughout the year.

We must look the facts squarely in the face. We must realize that, in this entire matter, responsibility is personal. Social and governmental agencies will do their part, but you cannot justly shift the entire burden on to them. Your own viewpoint is most vital—your action and reaction are the most potent factors in the problem.

Develop and inculcate care! Resolve to exercise discretion, caution, constant watchfulness. Train yourself to avoid instinctively all heedless, rash exposure to unnecessary risks. Remember that to miss a minute is infinitely better than to maim a member or to lose a life.

PLACING WORKERS.—

One of the most difficult tasks which faces Church officials is the placing of workers in the Churches in those positions where they can do most effective work. No other phase of Church management requires such patience, such persistence, and such a keen insight into human nature and human relationships. One cannot but wonder if sufficient time and attention is given to this matter. It is of the utmost importance in the developing of Church efficiency, and it is equally as important in the spiritual development of the individual that he be given a work to do for which he has the qualifications and training and for which the individual has a natural liking. The army found it necessary to have a personnel officer in every regiment to help locate each individual where he could render the most efficient service. Manufacturing concerns and large commercial organizations have the best-trained men that they can secure working upon this problem. The Church cannot afford to do less.

In the larger Church organizations, it might be found advantageous to have one individual whose sole duty should be to seek to place the individual workers in those capacities where they could render the largest service. And there should be

some means to place at this person's disposal all the information that could be collected from and about the individual members of the Church. At the present time, the majority of Church workers are selected on the ground of their willingness to undertake a specific task. It is of the utmost importance that the Church worker enter willingly and enthusiastically into the task. But as every experienced Church official knows, willingness is not always a necessary accompaniment to ability.

One of the facts that made the personnel work in the army so effective was that for each soldier there was a card giving all the facts that could be learned as to the training for any special kind of work which the individual had received, together with the experience that he had in that field of endeavor. In the larger Churches, especially in the city, it is often the case that almost the entire membership is canvassed, seeking some one that is qualified for a certain task, and then it is discovered that there is some individual who has had just the training and experience to qualify for the place, but none knew about it.

Then there is the necessity for searching out the potential workers. The most amazing fact in religious work is the way that some of the most unpretentious individuals develop into the most useful and most successful workers. It may be that there is no more efficient way for the Church to discover these potential workers than the trial-and-error method. But after all, that is the method that is most used in all other fields of endeavor. It is not necessary to elect an individual to a most responsible position in the Church in order to find out whether there are hopes of success in that capacity. In most Churches there are those who feel qualified to advise those in authority how their work ought to be done. Give them a limited opportunity to try out some of their ideas. If caution is observed, they cannot wreck the machinery, and it may be that some of their ideas really will work.

There are in most Churches a great many people who underestimate their ability. If it is left for them to volunteer, they never will; not because they are not willing to work, but because timidity and reserve makes them shrink from anything that savors of pushiness on their part. They must be persuaded to try out their abilities. Then there are those who honestly believe they are too busy to undertake definite responsibility in the Church. When some of these reluctant ones have been persuaded to undertake definite kingdom service, they have not only been found to be invaluable workers, but some of them have found such a joy in service as they never dreamed that it was possible for them to experience. It is most certainly desirable to get more of the people in the Churches to working at definite tasks. And it is just as imperative to set them at tasks where they can render the most efficient service.

NOTES-PERSONALS

Why not dedicate to the enlargement of the kingdom of God on earth the first bill of the new money you receive?

"Watch for the new money. You will have opportunity to see it some time soon. Why not take the first dollar you get and give it to the Lord as an earnest of your resolution to give God His tithe in all your various financial ways?"—*Western Christian Advocate*, July 11th.

The condition of Rev. P. T. Klapp, at this writing, is not improved, and day by day those who attend him say that they can see a gradual weakening of the body and the slow ebb of life as it calmly and quietly recedes. His physician gives no hope of recovery, and says the end draws near.

Rev. W. C. Carpenter, pastor, Ambrose, Ga., writes that a great revival has been going on in his Church the past week. The pastor was assisted by Rev. C. W. Hanson, La Grange, Ga. "The spirit moved mightily amongst us last night. This is the beginning of my revival work this summer, and I earnestly covet the prayers of friends."

Have you consecrated the new money that may come into your hands by sending the first bill of it to missions? Tell your friends, your Sunday School, your class about the fine suggestion of the Federal Council of Churches of Christ in America, that every one send the first new bill received to missions to promote and build up the kingdom of righteousness in the earth.

"Dr. John L. Nevins was one of the most cautious and prudent of all the missionaries of the Church. I heard him say that he never had come home from China on a furlough without meeting ministers at home who regretted that they had not gone as missionaries, but that he never, in his long life, had met a foreign missionary who regretted having gone."—*Missionary Review*.

Members of the Elon College faculty taking work in the University of Chicago this summer are President W. A. Harper, Dean A. L. Hook, Prof. Simon A. Bennett, and Prof. Ross Ensminger. Mrs. Harper is also in Chicago, taking study in music. President Harper writes that they are having a most delightful as well as helpful stay and study at this great university.

Rev. R. A. Whitten, whose engagement with Elon College closed July 1st, preached at the 11 o'clock service at Elon College in the absence of the pastor Sunday, July 7th, and in the chapel at the Christian Orphanage at 3 P. M. the same day. Bro. Whitten has agreed to assist in several revivals this summer and is open for evangelistic and pastoral service. His address is Elon College, N. C.

Dr. W. S. Alexander, pastor of Elon College Church, spent the past ten days visiting friends and relatives in Illinois. On Sunday, July 7th, he had the joy of preaching in the Church in which he was reared and of which he was pastor for years—Hope Church, Illinois. This is one of our leading missionary Churches, having pioneered in the work of home and foreign missions years ago—a good habit which it has never broken.

Rev. E. B. White, Dendron, Va., is open to a call to any field that may desire his services the coming year. Bro. White is a consecrated Christian minister, who carries commendable zeal and ability into his task as preacher and pastor. He is held in high esteem by the Dendron people, whom he has served for some years. We commend him to any Church or pastorate desiring an active, faithful, consecrated, zealous preacher and pastor.

It's glad news, indeed, to carry through THE SUN a message from our dearly beloved brother, Rev. H. W. Elder, Ambrose, Ga. Yet paralyzed and unable to talk distinctly, he sends a written message to the hundreds of his friends who read THE SUN: "It pays to live right and serve God." Bro. Elder has given his strength through the years, and now, with calm resignation, as he says, abides the will of God. It is beautiful beyond words for one to be able, when health is gone, to look so calmly and with such happiness upon the present and the future. Surely, our brother hath exemplified in his life the subject about which he writes.

The new dollars are beginning to come in for missions as per announcement made in THE SUN and in the press throughout the country by suggestion and request of the Federal Council of Churches. It is a great and a good idea for Christian people throughout the land to make this effort at consecrating the first new money they receive to the glory of God and the spread of His kingdom. If all Church and Sunday School people will send in the first piece of this new money, as all can do without hurt to themselves or any one, and with help to all, the cause of Christ and His message will be quickened and helped in the world to the glory of God and the winning of souls to Him.

It was the great privilege and pleasure of THE SUN's editor to supply for Dr. L. E. Smith, Christian Temple, Norfolk, Va., 11 A. M. and 8 P. M. Sunday, July 7th. Dr. Smith is in a Bible school in New York trying to get a change, a rest and a new grip upon the great task that confronts him. In all our Churches there is no group or membership more loyal, devoted and spiritually minded than the audience one faces in Christian Temple Sunday after Sunday. They are doing things for the kingdom of righteousness and world betterment far out of proportion to their strength and numbers as compared with other Churches. A few Churches like Christian Temple would make any people strong and mighty in good works.

His many brethren and beloved friends throughout the Church will learn with regret that Rev. G. R. Underwood still lingers in very feeble health at a hospital in Sanford, N. C., where he went from his home some weeks ago for treatment. Bro. Underwood was permitted to return home some days ago, but, suffering a relapse, went back to the hospital last week, where THE SUN's editor found and visited him Sunday, the 14th. He is cheerful and hopeful in his affliction, and looks out upon his present and future with calm courage and fixed faith in God. This man of God has served his Church well, and has been permitted, by the grace of God, to win many souls for Christ and the Church, and even now in his affliction rejoices that God has been, and is, so good to him and has blessed him so abundantly through the years of a long, useful and happy life.

The Summer School of Christian Education opens at Elon College on July 27th, with registration at 3 P. M. of that day, followed by a fellowship supper at 6 and a vesper service at 7

conducted by Dr. Edwin E. White, the distinguished author of "The Story of Missions," of Pleasant Hill, Tenn. Rev. H. S. Hardcastle, of Suffolk, is to bring the message on the following Sunday at 11 A. M. There is to be an organ vesper service at 4 P. M. the same day. Regular classes, both for credit and non-credit courses, begin on Monday morning at 8:30 and will continue through Friday, August 2nd. This announcement should be made in every Church and Sunday School, and our young people as well as adults should avail themselves of this fine opportunity of a week's instruction and inspiration in things that are spiritually edifying as well as mentally and morally constructive and delightful.

First Christian Church, Greensboro, Dr. C. H. Rowland, pastor, and Mrs. Dr. C. H. Rowland, co-pastor, and Mrs. Stewart, pastor-assistant, has recently closed a largely attended and a most interesting daily vacation Bible school. Miss Graham Rowland, who graduated from Elon College in the class of '28 and spent the past year in Boston University taking a post-graduate course in training young people, was a great help and an inspiration as well as a fine leader in the daily vacation Bible School. And this gives opportunity of saying that any one of our good Churches would be most fortunate, indeed, to secure Miss Graham Rowland as director of young people's work and pastor-assistant. She is a consecrated young woman, full of enthusiasm and fine ideas, and is splendidly trained for work among the young people and as pastor-assistant. Unless she has been engaged, here is a fine opportunity for some Church in need of such a leader.

Dr. and Mrs. M. J. W. White, Jr., were the speakers at the Wednesday night service, July 10th, in the Burlington Christian Church. Quite a few of us, their friends, from Elon were in the audience, and all who heard them were delighted with their description of the new field to which they go as missionaries and their prospect and enthusiasm for their work. Dr. White has spent six years in training as a medical missionary since graduating from Elon College in 1923, and is, therefore, professionally and by experience exceedingly well equipped for the great task before him. Mrs. White has also been in training for some years for missionary work, especially among the young people. The Congregational Church was most fortunate, indeed, in securing these fine young people to go out as their representatives, and the only source of grief and regret amongst us Christians is that we did not have the money with which to send them out and to support them. When we Christians get to be missionary in spirit and in giving, we will not suffer the humiliation of requesting other communions to take charge of our volunteers, especially those of our own faithful household and rearing, and send them out as their and not our representatives. Our sole source of comfort in the present situation is that we Christians and Congregationalists seem to be headed in the same direction and are soon to be one in our missionary plans, purposes and policies. Dr. and Mrs. White can but prove a glorious asset to any people who stand behind them with their prayers and contributions while they go out themselves in the name of their Lord to minister the balm of healing to body and to soul in His name and for His sake. They are to sail for the Philippines August 16th. They are to be located in a city (in one of the islands of the Philippines) of about 18,000 population and are to be in charge of a hospital with fifty beds, having as their sole assistance, and the only hospital in that city, one native helper and one trained nurse.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE MEEK INHERIT THE EARTH.

"Blessed are the meek, for they shall inherit the earth."—Matt. 5:5.

In the third beatitude spoken in the Sermon on the Mount, Jesus portrays a bit of prophesy in beholding the meek. He forsores the time when the meek shall be in power, rather than the haughty and forward persons. Jesus had often seen the false pride and failure of Judaism's hatred for other races; He had known of the pride of the Romans for power; and of the extreme exaltation of the Greeks in their love for high culture. He also knew that such pride would some day be done away and that the meek would inherit the earth. In His reflection on meekness, He beheld men of his own day, who possessed rare qualities that always accompany the virtue of meekness. Jesus thought of the meek person as one whose life embodied an inward calmness and tranquility of mind which was expressed in an outward and friendly attitude toward God and man. By meekness, we think of that element of character which makes a man to become lazy and lowly, unworthy and without initiative. Jesus thought of the meek as one who was the greatest of all men—as one who would come to inherit the earth. Such a person truly possessed the ability to overcome and be happy, whereas the person of a haughty nature was so full of pride that he could not attain the world for his inheritance. Some of the reasons for the superiority of the meek are apparent when one makes a study of the person whose life embodies the rare virtue of meekness.

1. Slow to anger. When Jesus said, "Blessed are the meek, He said the same thing as the modern translation gives us today, "Happy are the meek." That which makes a person happy is being able to control his temper. The meek person possesses that seemingly lost art more so than any other type of person in all the world. The meek man realizes the folly of the outbursts of anger. He knows that such rampages are foolish and accomplish nothing whatsoever. In the epistle of St. James, we read his words of warning in the very first chapter. "My beloved brethren, let every one of you . . . be slow to wrath, for the wrath of man worketh not the righteousness of God." And now turning to the Old Testament, we hear the wise man exclaim: "He that is slow to anger is better than the mighty; he that ruleth his spirit, better than he who taketh a city" (Prov. 16:32). The man of meekness is happy because he knows how to abstain from quarrels and trouble. He does not easily become irritated, provoked or annoyed.

A missionary was teaching the Sermon on the Mount to a group of native children. She then had various ones to repeat certain verses, and give the meaning contained in each. When she called for Matthew 5:5, the little black boy said, in his own language, "Blessed are the meek." The teacher asked what was meant by "Blessed are the meek"? whereupon he replied, "It means a person who gives soft answers to rough questions." So it is that "a soft answer turneth away wrath, but grievous words stir up anger" (Prov. 15:1).

On the occasion when the prodigal son returned and there was joy in the heart of the old father, the happy event was soon brought to an end when the older son neared the house, became angry and would not go in. He lost control of his tongue, his temper and his real senses. Pride and haughtiness elevated his head and he would

not go in. In contrast to this picture is that of the Christ, who never became unruly but was always meek, humble and gentle. In losing His life in service, He never resorted to periods of outbursts of anger and temper, but became the Friend of the world.

One experiences a very unpleasant atmosphere when, in the presence of a person who is easily provoked and quick to anger. One never knows what to say, lest he stir up wrath. Indeed, it is dangerous to be around a person who loses self-control and is quickly given to seizures of madness; but, oh, the person who is meek and humble is a delight unto all who are in his presence. Every one feels at ease, for there is no fear of trouble, for the meek and humble are always peaceable and kindly.

2. Blessed are the meek, because they have many friends. Friendship is a rare possession. All of us crave companionship. I went to see a man in the county jail last week. He said the thing that hurts so badly is the loneliness. One who is away from friends is doomed to endure bitterness beyond expression. Sir Joshua Reynolds was once told by Samuel Johnson that if a man does not make new friends and acquaintances as he advanced through life he would some day find himself without friends. He then advised him that "a man should always keep his friendships in repair."

Too often we fail to make friends because we fail to be friends. Worth-while friendship costs dearly. It demands sympathy, sacrifice and service. It requires love and good will. It must always be accompanied by co-operation and meekness. Pride and selfishness break up friendship. No one cares to be around the person who thinks too highly of himself. One refrains from the presence of the overbearing, self-assertive individual. His or her friendship is not much of a credit to life's stock of good things. An incident that illustrates the meekness of character over against that of pride and forwardness occurred when a group of tourists were visiting the house of Beethoven, in Bonn. One of the tourists, a girl of about twenty years of age, rushed forward and sat down at the master's piano and played the "Moonlight Sonata." This she did none too well, for it was the work of a genius in composition. Nevertheless, she had attained her glory by playing Beethoven's composition, in his own room and on his own piano. When she had finished, she looked up and saw the caretaker of the house, to whom she loudly asked, "Don't most of the world's famous musicians come here and play on this piano?" To this question the caretaker said, very gravely, "Well, Miss, last year Paderewski was here and his friends urged him to play, but he shook his head and said, 'No, I am not worthy to play on the master's piano.'" True friendship feels itself meek and unworthy. Like love, it is not boastful, envieth not itself, vaunteth not itself, is not puffed up and doth not behave itself unseemingly. True friendship is not easily provoked and thinketh no evil. It rejoiceth not in iniquity, but in the truth. True friendship never fails.

The meek of the earth have many friends. These they are enabled to have because of their kindly disposition and unassuming nature. Meekness is characterized by quietness and simplicity, which is far more attractive than pomp and loudness. The great friendships of all times have been between men and women who were meek and hum-

ble. One easily recalls the happy relationship between Johnathan and David, Ruth and Boaz, Tennyson and Sir Arthur Hallam, Whittier and Emerson.

3. The meek shall inherit the earth. In the thirty-seventh psalm, David declares that the meek shall inherit the land. In this statement he has reference to the land of Caanan. But years after, when Jesus made a similar statement, "that the meek shall inherit the earth," He was not thinking of a particular country or section of the earth; rather, He thought of the meek as being those of the world who would become conquerors over hardships, discouragements, and failures, and therefore inherit happiness and success to a much greater degree than the haughty Pharisaic type of person. Jesus reckoned that the meek would inherit eternal life as their reward for faithfulness and humility. Indeed, we read that Jesus says, "He hath put down the mighty from their seat and exalted the meek." Our Lord's brother, St. James, says, "Receive with meekness the word that is able to save your souls." Again Jesus declares that "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted."

The meek shall inherit the earth by regarding diligently the true mission of Christian service to which he, in the footsteps of the Master, quickly turns. He hears Him say, "He that is greatest among you shall be your servant," for "one is your Master, even Christ the Lord, and he that is greatest shall be your servant. And he riseth up from supper and laid aside His garments, took a towel and girded Himself, poured water into a basin and began to wash His disciples' feet. So that after He had washed their feet and was sat down again, He said unto them, 'Know ye what I have done unto you'? Ye call me Lord and Master, and so I am; if I, then, your Lord and Master, have washed your feet, ye ought to wash one another's feet, for I have given you an example, that ye should do as I have done unto you. If ye know these things, happy are ye if ye do them" (John 13).

ONE STEP AT A TIME.

In accomplishing your day's work, you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof. There is not a child of God in this world who is strong enough to stand the strain of today's duties and all the load of tomorrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our Heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come with it sufficient for its tasks or for its troubles.—*Theodore L. Cuyler.*

Saturday morning, July 13th, comes this splendid note from one of our young loyal, faithful pastors: "It gives me great pleasure to donate to the great mission cause this new \$5.00 bill, which is my first one to receive. It is my prayer that many Christians everywhere will respond to this plan and request and make it result in an enlargement of the kingdom of Christ. I look forward with pleasure to announcing the request to our Church Sunday" (that every one send in to missions the first bill of the new money that he or she receives).

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE HOUSE OF GOD.

The best that heaven has to offer and earth has to give is to be found in the house of God. We study our daily work and become so engrossed in material and transient things that we are nigh distraught and become perplexed beyond measure. This world, with its theories, human philosophy and varied experience, has little to offer that is permanent, purposeful and assuring.

The house of God offers that which is permanent, powerful and satisfying. One may well pity the man, or the woman, who seldom or never goes to the house of God to get the comfort, the satisfaction and the sublime teaching offered there. We see those around about us, even Church members sometimes, neglecting the house of God, staying away from its service and desecrating the holy day. Suppose all Church members were to do that way, and the Churches, thus neglected, were to close their doors? We would soon have chaos, anarchy, pandemonium. There is no institution that teaches respect for law like the house of God; there is no institution that teaches honesty, virtue, integrity, and insists so emphatically on righteousness as does the house of God. There is no other institution or enterprise that gives to the world such wholesome warning, such helpful exhortation, such noble teaching and such high ideals as the house of God. Fact is, the house of God even makes possible the enjoyment and the unmolested privileges, pleasures and indulgencies of those who turn their backs upon Church and decline to attend or support it. For, as already stated, if all were thus to decline and fail to support it, we would have a society of chaos, pandemonium, and bedlam instead of order sobriety and decency.

The most eloquent and wholesome messages that ever fall from the lips of mortals come from those who speak in the name of their Lord in the

house of God, and certainly the sweetest music that ever gladdened and strengthened the heart of man are the songs and tuned instruments in the house of God. No wonder the youthful Jacob said, on awaking from his vision of heaven and of God, "This is the gate of heaven." If the house of God is not the gate of heaven that opens from this to a better world, then there is no such gate on earth or among the children of men.

That was indeed one noble resolution the inspired writer made for Israel when he purposed and declared, "And we will not forsake the house of our God" (Neh. 10:39).

J. O. A.

CONSECRATING THE NEW MONEY.

That is certainly a noble idea and request sponsored and sent out to the Protestant Churches by the Federal Council of Churches of Christ in America. The government, through the banks, is now supplying the country with a new issue of paper money, a rare occurrence of our nation's history, and the high probability is that it will be many, many years before there is a different issue. In order that the people who champion the cause of righteousness and the spread of the kingdom throughout the world may do at least one act in helping to consecrate this new money, the Federal Council requests that the people of the Churches and Sunday Schools send as a donation to missions, in their own denomination, the first bill of this new money coming into their hands. As Dr. L. E. Smith, Christian Temple, Norfolk, writes in a personal letter to the editor of THE SUN, "If all our people will act on this suggestion and consecrate the first bill they receive by sending it in to missions, our mission cause will triumph and we will reach the quota so much desired and for which so many are praying and longing."

It certainly will be a fine thing, a holy and heavenly one, if the announcement is made in all the Churches and in all Sunday Schools and Sunday School classes and religious groups, and those who hear will respond, as some are doing. The first three dollars of the new money THE SUN's editor has seen have been sent in by those who have seen the suggestion in THE SUN and other papers, and it will be a most gracious and goodly thing if all SUN readers, on receipt of their first new money, will dedicate the same to the service of the Lord by donating it to missions for the enlargement of the kingdom of our Lord on the earth and of winning souls to Him and building up His Church and His cause in the world.

Every SUN reader should give as wide publicity as possible to this splendid idea, sponsored, as it is, by an organization numbering millions in its constituency.

There are biblical grounds for this deed, for in ancient times the Lord commanded that the first of all the fruits be brought and given to Him and His use as a signal that those making such an offering desired to consecrate all subsequent fruits and gifts to Him.

J. O. A.

BELIEFS THAT MATTER.

There are beliefs that matter. There are beliefs that matter very much. There are beliefs that make all the difference in the world. Conduct and character are based on belief, and are the result of belief. To say that what one does or does not believe "makes no difference: conduct is the thing," is the same as saying, "It matters not what ails the tree, or of what sort the tree is, the fruit is the thing." Unless the tree is kept vigorous and free from disease, there would soon be dwarfed fruit or no fruit at all. And unless one's beliefs are kept healthy, vigorous, strong and free of disease, there will soon be enervated character,

unstable conduct, a doubtful and dilettante life. Again and again, the New Testament insists on belief; "Believe on the Lord Jesus Christ and thou shalt be saved." Belief is fundamental in New Testament doctrine.

Dr. Conrad, in his "Gospel for an Age of Thought," very emphatically declares: "A man never lives right who does not believe the truth. It makes all the difference in the world what you believe. Belief governs conduct. We are told that Christianity is not a doctrine, but a 'way of life.' It is doubtful whether there was ever so much sophistical untruth put into a single sentence as in that one. Jesus Christ was the Truth before He could ever become the Way. Christianity must be a faith before it can become a force." The sophistical untruth of which Dr. Conrad speaks is evidently found in separating or contrasting "doctrine" with the "way of life." The truth is in declaring that the proper and right way of life grows out of the proper and righteous doctrine of our Lord; belief in Him as the incarnate Son of God, the soul's only Saviour and the world's only Redeemer. If one is to connect up savingly with God, to hear the unmistakable voice and obey the will of God, one must believe whole-heartedly in God and in His way of saving this world and lost souls in this world, by believing in Him whom He hath sent.

There is nothing that dwarfs and paralyzes the spiritual in man like doubt, or a half-hearted and nebulous belief about some sort of an indefinite, far-away God. Unless we believe God and the revelation we find of Him in His Word, we falter and flounder in a maze of doubt and uncertainty. Quoting Dr. Conrad again: "The light we need to light the way of God and goodness and glory, comes straight from the ever-living, ever-true and ever-inspired Word of God and direct to the soul by the Holy Spirit. So fundamental and final is the Christo-centric nature of Christianity that it reaches out into every other department of human thinking. All systems of truth must revolve around this eternal fact: Christ incarnate, sinless, crucified, dead, buried, risen, ascended; He is Christianity." If we are to be Christian, we must put Christ at the center of our thinking, our striving, our conduct. And we must believe in Him with all our heart; and in this firm belief and fixed faith, there is the hope of the right sort of conduct, the right sort of character, the right way of life. The doctrine and the dogma and the belief that we hold is our way of life, for it shapes our conduct, forms our character and fixes our eternal destiny.

J. O. A.

PROHIBITION.

The eighteenth amendment to the Constitution of the United States has provoked more discussion, more newspaper publicity, more opposition, and more violations, than any other law enacted by the Congress of the United States. Many people seem to have forgotten the condition of this country during the time of the saloon. The matter of moonshine liquor is one of the bugbears that many think is ruining the country. They forget that there was more moonshine liquor made in saloon days than is made in prohibition days. It was made then to avoid the tax. Distillers had the right to manufacture brandy and whiskey, but the barrels had to be stamped before they had the right to sell. But barrels were sold to saloon-keepers and emptied into barrels that had stamps on them. The saving could be divided between the distiller and the saloon-keeper. Such violations were made by men who were more respectable than the bootlegger of this day. Personal liberty then and personal liberty now was and is the ground on which citizens tried to justify themselves in the violation of the law; but in both

cases they were conscious of their guilt, or they would not have tried to carry on the work in secret.

Law is negative as well as positive. The Ten Commandments may settle that question. God makes no mistakes, and eight of the ten are negative, and of the other two one is partly negative. "Thou shalt not" leads in that Divine law for mankind. The closer the nations get to God, the more negative laws will be enacted. The Fourth Commandment is both positive and negative. "Remember the Sabbath Day, to keep it hold. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," etc.

The Christian state is justified in passing laws in harmony with the laws of God. As to the results of prohibition, no one who knows conditions before and after this law went into effect can truthfully claim that conditions have not greatly improved in home life, Church life, education, progress in business, and in all the relations that measure human standards and behavior. Sunday Schools have improved, public schools have improved, Churches have improved, colleges have improved, legislatures have improved, courts have improved, and it would be difficult to find any phase of society that has not improved. When liquor was free to voters on election day, and candidates patronized saloons, and drunkenness was common around the polls, this day is a great improvement over those days. The opposition to prohibition, and the violation of the law by makers, sellers and users, will gradually decrease until the nation will be dry not only in theory but in fact. What the nation needs is an enlightened conscience on this subject and willing obedience to this good law. W. W. S.

THE CONQUEST OF THE VIOLENT.

Complacency never won a kingdom. Self-satisfaction never made a conquest. It takes driving force in the soul of man to register the achievements of conquest. Resolution, not resignation, makes the world go forward. Our Lord saw this when He said, "The kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12). He meant that the kingdom of heaven could be made a subject of violent attack. "Suffereth violence"—that is, it bears with it. It receives it and becomes a subject of it. Strange that this should be true. Why should the kingdom of heaven submit itself to the violent, or in any way give recognition to the approach of violence? It is a kingdom established in the interests of peace. Why should the violent have given them consideration as they approached it?

The kingdom of heaven does not come. It has to be taken, Jesus declares, by the violent, the eager, the restless, the distressed, the irreconcilables.

The passive complacent member of the Church never brings in the kingdom. He stands for the "status quo." He cannot better conditions; therefore, he stands for things as they are. If the kingdom is to be brought in, resolution is required, daring and adventure are demanded. The easy-go, the conformist, the fearful, the irresolute, the "wet-log Church member," the visionless and the broken-spirited minister can never bring in the kingdom.

Where is the kingdom of heaven? It is out yonder—just a short distance away. Will it draw near? Do not expect it to come near you if you are doing nothing more than wait for it, or are spending your time contemplating it. You must will it to come. You must train yourself to look in its direction. You must not patiently wait. It does not come. It must be approached. You must go to it. It draws the eager and the restless.

Jesus saw it—"the violent take it by force," He

declared. "By force?" you inquire. So said Jesus. Force! Yes, at the hands of the violent. Why did Jesus make a place in His thought for the violent? Why did He recognize the place of chevalier, the adventurer? The violent take the kingdom of heaven by force! They rush the gates of the kingdom. They refuse to be reconciled without its conquest.

What did Jesus mean when He declared the kingdom must be taken by storm, by force? Why did He not say that the kingdom was to be received by all those who wait and prepare for it? This is not an inscrutable problem. It lends itself to a ready solution. The kingdom of heaven is an achievement, and not an acquirement. It is a conquest, and not a heritage. It is a challenge, and not something to be requisitioned from the commissary of God's providence.

The violent man who has the power of inward reaction will dash past the complacent man and take the kingdom by storm while the other man lingers by the way. Yes, the violent man who has served the devil, who as the prodigal son has ruthlessly spent his energy and patrimony, may sweep past the easy-going brother and come into possession of all the blessings of the kingdom. The man who has suffered the pangs of an outraged conscience will not consider deliberately the kingdom of heaven. He will not wait for it to come. He will run out to meet it. He will rush its gates and unceremoniously take possession of its streets with their proffered blessings of security and forgiveness.

Thank God, the kingdom of heaven is amenable to the violent human spirit. Men of restless energy may take it by storm. It is especially within their reach. Who would hold them back? Why not let them have the fling of their impulse? Let them pass the lingering, the fearful, and the phlegmatic. Give them rein. Applaud them as they go. Hush the mouths of those who cry, "Peace, when there is no peace." When the world goes wrong, make way for the violent. Make way for the man with a spiritual urge! Applaud the man with the moral drive! When humanity is perishing for want of reaction against unrighteousness, call forth the battalions of the violent, the unreconcilable. For it is decreed that they shall bring in the kingdom of heaven.—*Western Christian Advocate*.

HE IS ABLE.

The believer's faith is not a mere speculation, but he has sufficient evidence of its truth to inspire confidence. He knows when he commits his soul with all its immortal interests to the Lamb of Calvary he is eternally saved. Then he can say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

He is able to save to the uttermost all that come unto God by Him, seeing He ever lives to make intercession for them. There is no way to come to God, only through His Son, who paid the price of our redemption upon Calvary. When we have taken Him as our personal Saviour, then we know when we sin we have an Advocate with the Father, Jesus Christ, the Christ who died; yea, rather that is risen again, who is even now at the right hand of God, making intercession for us. Jesus Christ the righteous, beloved Son of God, crucified, risen, ascended, now at the Father's right hand, pleading for all who have believed upon Him—what a wonderful Saviour! First dying in our stead, now pleading for each and every believer.

He is not only able to save, but He is able to keep. For the word tells us, "He is able to succor them that are tempted, for He Himself hath suffered being tempted in all points, just as we are. He knows our frame, He remembers we are

but dust, He knows the tempter's power, and the suffering it brings; He knows our weakness. In the hour of temptation, have you proved Him so you can now say, I know God is faithful, who will not suffer me to be tempted above that I am able, but will with the temptation also make a way of escape, that I may be able to bear it?

Again the Word tells us, "He is able to keep you from falling, and to present you faultless before the presence of His glory." All who believe upon Him and His finished work upon Calvary's cross, are safe now and forevermore in the hand of Jesus. That blessed nail-pierced hand which no man is able to pluck us out of! For our Lord's "Believe ye that I am able to do this," if we can answer with a "Yes, Lord," then we will feel His tender touch and hear His gentle voice saying, "According to your faith be it unto you."

Mt. Vernon, Ohio.

MINNIE LOHR.

MAKING CHURCH WORK EFFECTIVE.

The "Labor Sunday" message this year issued by the Federal Council, through its Commission on the Church and Social Service, is a strong one. It should be distributed in the Church, sermons should be given on "Labor Sunday," September 1st. It is a message of great importance. It may be secured by writing to 105 East Twentw-second Street, New York, for four cents, and in quantities of 100 for sixty cents. The Federal Council is doing a great work for the Churches. Few realize the magnitude of its great and growing work.

Information Wanted.

We hope you will help us in an important bit of information by telling us on a postal card what stewardship book you have read during 1929, and whether you would recommend it to others. The writer happens to be chairman of the publications committee of the United Stewardship Council, and would like to know your judgment. Our own General Board urgently requested every pastor, Church official, and Conference officer to read at least one recent stewardship book during 1929. Will you take the time to let the writer know whether he can wisely recommend the one you have just read? Please do this today.

The General Convention Support.

There is great need at this time in the Convention treasury. The Convention will be soon held in Piqua, and the expenses connected with it will be some two thousand dollars. The Convention funds are suffering greatly on account of the death of three loyal and devoted friends this year who always make personal gifts to the Convention fund to the amount of approximately one thousand dollars. These expenses of the Convention cannot be omitted, reduced or delayed. They are vital to the maintenance of the administrative work of the Church. We believe that there are individuals who so understand its importance that they will make personal gifts; and each Church should carefully examine its records to see if its offering was worthy and has been sent in; and each Conference which composes the Convention should make its annual offering commensurate with the occasion and the needs.

WARREN H. DENISON, Sec'y.

Love stoops to conquer. Stiff necks and stiff knees, no matter what rigidity of righteousness produces them, always are the product of something a little less than love.

The fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—are all natural and normal reactions of a healthy soul. It is the fruits of evil that are unnatural and abnormal.

CONTRIBUTIONS

SUFFOLK LETTER.

Going along the Seaboard Air Line Railroad track recently to visit a sick woman, I found a negro man cleaning up the weeds and trash along the track. I asked him if he were a member of the Church. He replied that he was not. I was surprised, because negroes usually belong to the Church, and the negro race is the most religious of all the five races. And it is the most musical race, as religion and music go together.

I said to him, "Have you never professed religion?" and he said he had. Then I asked, "Why do you not join the Church?" He said, "Because there are so many members that are no good." Then I said, "That is a common excuse, and one without much foundation." I knew a white man who was a colonel that gave that same excuse. He said: "There are members of the Church not as good as I am." I said, "Colonel, is that the reason you do not join the Church?" He said, "That is the reason." Then I said, "Will you stick to your logic?" He said, "I guess so." Then I said, "Is every person in Suffolk as good as you are?" and he "reckoned not." I said, "I grant that there are people in the Church not as good as you are, but if you stick to your logic I will drive you out of the world." He said no more. The old negro said, "Is that so?"

Then I said to the old negro, "Look here, I want to show you something"; and he said, "All right." I said, "You see the main-line rails here?" "Yes, sar." "You see how bright the top of these rails is? The car wheels run over these rails every day and keep them bright. You see these sidetrack rails how brown they are? They are not bright like the main-line rails because they are not used as much; but they are a part of the Seaboard road. They are members of the road. Then, look here at the main-line rails again; the top is bright and the sides and bottoms are rusty, but the rusty parts are parts of the rails. Now, that is the way with Church members: some are used for the main work of the Church, and they keep bright and last longer than the members that just hang on or are used occasionally; but they are all members and help to make up the Church. A good rail off of the ties and not in use is not worth as much as a rusty rail in use. A good man, as people call him, is not worth as much outside of the Church as a poor member inside."

Then I said, "It is that way in business. You are not as important as the engineer or the conductor, or the president of the road, but the road would soon go down if there were no men to clean up the road and keep the track in condition for the passenger trains and the freight trains to make their runs and carry men, mail and merchandise. Some of those who are looked upon as sorry members are of great value to the cause of Christ. Again, you see that the rail that is used the most is the brightest and lasts the longest?" "I never seed it dat way befor'," he said, "and I will think about it, and I expect I will jine de Church."

W. W. STALEY.

ELON LETTER.

On October 16, 1826, the Rev. James O'Kelly, founder of the Christian Church in the South, died in Chatham County, N. C. A committee of our Southern Church has for several years been raising money to erect a monument to this champion of religious liberty on the Elon campus. The committee certainly deserves every praise for its achievements and for the noble decision animating

them to commemorate the life and service of this great and good man.

There is no place more fitting for the erection of this monument than the college campus, which is an outgrowth of the initiating genius of this prophet of Christian freedom. Elon is anticipating splendid results to follow in the character-building of its students because of the presence on its campus of the monument to James O'Kelly. It will be a silent witness to the cause of freedom and an inspiration to students ever to emulate the spirit of the founder of our movement.

Personally, I am anxious for another very definite reason that this monument should be paid for and erected at the coming anniversary of James O'Kelly's death, the 16th of October. We are expecting this year that the ultimate purpose for which James O'Kelly hoped and prayed—the union of the followers of Christ—will be consummated on a national scale for the first time since the beginning of the American republic. I am referring, of course, to the expected favorable action of our General Convention at Piqua, Ohio, beginning October 21st, on the proposed merger with the Congregationalists. It seems to me that we should have this monument on our campus before this merger.

I trust that the occasion of this unveiling may be a notable one in the history of the denomination, and that our leaders from all over the South will be present to participate in and signalize the importance of this outstanding man in the history of a united Protestantism. We are happy that James O'Kelly had the vision and the prophetic insight sufficient to qualify him to plead for the cause of Christian union as the goal of religious freedom in a day when both were misunderstood, unappreciated, and actively opposed by not a few persons who thought that they were doing the will of Christ.

Shall we not make this a signal occasion on October 16, 1929?

W. A. HARPER.

DESECRATING THE SABBATH.

The desecration of the Sabbath, the Lord's Day, tendeth to idolatry. Our nation is headed toward the rocks by this neglect or desecration. I was a railroad agent and telegraph operator for twenty-four years. In the beginning, and until the latter part of the time (1903), the railroad company was not supposed to have us work on Sunday, but it finally came to the point where I had to lay down my job or my Sunday School. I was about \$1,000 in debt, had a family of seven to support, but I let them have the job (salary, \$60 per month) and went to work for \$35. And now the Lord is paying it back in so many ways. A part of the time in recent years my salary per week has been more than it was per month when I resigned as railroad agent. Am satisfied if the Lord had not given me the courage (for it all came from Him) to act as I did, I would have been in my grave long since, and my Christian experience would have been limited or crushed. But, praise the Lord, my health is as good as, or better than, it has been in thirty or thirty-five years. Am enjoying my Christian work and other duties more than ever, and realize more and more the realities of a life given to Him and for His use. "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men" (Psa. 107:8, 15, 21, 31, repeated).

E. B. ATKINSON.

Spartanburg, S. C.

VALLEY LETTER.

We are now looking forward to the meeting of our Conference. Our session this year will be held at our Timber Ridge Church, twenty miles west of Winchester, Va., beginning at 10 o'clock Wednesday, August 14th, and closing Friday, the 16th. We are expecting this year as visitors Dr. W. P. Minton, Dayton, Ohio; Dr. J. O. Atkinson, Elon College, N. C.; C. D. Johnston, Elon College, and perhaps Dr. W. A. Harper, Elon College. We are hoping also that any of our ministers who may be attending the Massanetta Springs Bible Conference at that time will attend our Conference. With the splendid help we are expecting, we feel sure we should have a good Conference and one that our people ought to enjoy and be blessed by.

Delegates should be elected, and they should plan to attend from the beginning to the end, and not just one day. Conference apportionments should be looked after, and other financial matters attended to, so that good reports may be made. Church secretaries should exercise care and persistence in getting their report blanks properly filled out and sent in on time.

May we also be in prayer that the Holy Spirit may guide us aright in all things.

Harrisonburg, Va.

A. W. ANDES.

IT PAYS TO LIVE RIGHT.

I was stricken down two years ago in April, and I went to the hospital at Plains, Ga. I was there six months. When I left there, I paid my bills and had more money than I had when I went there. I received help from people and Churches where I had never been. But I had given my strength and had tried to live so as to build a reputation among the best people, and the hundreds of letters that come to me bring messages of love and sympathy as balm to my poor heart.

When I laid there for months and couldn't get out of my bed, the doctors and nurses were kind to me, and may the God of us all be kind to them. I had never been but a few days in my life that I could not get up and go. I have been very active and enjoyed being busy. It was hard to be confined and be detained from my pulpit work. It seems to me that I would have been discouraged, but I was not. I was so near death's door, and yet so happy! I did not know what a day would bring forth, and yet I was happy and resigned. I have never asked God to let me get well unless it is His will. If He can get more out of my life by my present condition, I am willing to suffer, that His will may be done.

My friends by the hundreds and thousands have been so good to me, and God has been so real to me that I have been so happy I cannot tell. Sometimes I want to preach and tell the old story of Jesus and His love that I don't know how to behave myself.

Ambrose, Ga.

H. W. ELDER.

The breaking down of the barriers that have separated us in the past, is coming about solely through the discovery that the leaven of love is working in the hearts and lives of those who are outside of our exclusive little groups. Everything that Christ taught and lived was designed to make men and women lovely and lovable. Whenever anything that passes for Christian belief causes its professors to behave in an unloving way toward Christ's other children, it is perfectly obvious that it is a false belief, or that it has been either misunderstood or misapplied. It is becoming increasingly obvious that love speaks a universal language. The Churches that are offering love in action are the ones that are attracting the people.

SOME THINGS THE APOSTLE PAUL KNEW.

Paul was a man subject to like passions as we are. Without Christ and His sustaining grace, he was just as weak and unprepared to meet the enemy of our souls and overcome him as we are. By repentance toward God and faith in Jesus Christ, he received the overcoming power, so that day by day and moment by moment he overcame the devil and stood complete in the saving and keeping power of Jesus Christ. His inward man was renewed day by day. His knowledge of present salvation was such that he could say, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; for the things which are seen are temporal, but the things which are not seen are eternal."

For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Paul realized his weakness and inability to live a Christian life, if left to himself; that is, without the indwelling and keeping power and leadership of the Holy Spirit.

In view of this fact, he says, "I know that within me; that is, in my flesh dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not."

In the flesh there is no power by which the soul can be brought into the light. We must have help from another source if sin's rule is to be destroyed. "For this purpose, the Son of God was manifested, that he might destroy the works of the devil" (1 Jno. 3:8).

The apostle says, "And herein do I exercise myself, to have always a conscience void of offense toward God and toward men."

Paul said, "I know nothing by (against) myself." He was conscious of no evil thing in his heart. He said before the council, "Men and brethren, I have lived in all good conscience before God until this day."

To the Corinthians, he said, "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man."

Paul said he was determined not to know anything among them save Jesus Christ and Him crucified. He was determined not to take part with them in any thing that was contrary, but in keeping with Christ and Him crucified. Again he said, "I know in part, then shall I know even as also I am known." He said he could not know it all till he was changed in the resurrection. The Word of God is our looking-glass. In it we have the way of salvation made plain before us. Isaiah says, "The wayfaring men, though fools, shall not err therein."

In the Word of God, our looking-glass, the life of Jesus Christ as our Example is set before us. By the grace of God we may follow Him if we will. Many of God's plans and purposes we cannot see now. For instance, we do not know exactly how it is with the dead. We do not understand the glorified body nor just what we shall be doing in eternity. Paul knew, and we may know if we will let the Holy Spirit teach us in the Word of God, just how to meet the conditions of salvation, get saved, keep saved, and so serve the Lord acceptably in this world and be ready to meet the Lord at any moment. This is our privilege and duty.

Again the apostle says, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Paul knew that God would supply all his needs according to his riches in glory by Jesus Christ.

Again he said, "I know both how to be abased, and I know how to abound; every where and in

all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

He was able to do all this because of the indwelling Christ. This indwelling, victory-giving presence is for you and me just the same as for the apostle Paul. We are complete in Him. We have no need as followers of Jesus that God will not supply. Believing the Scriptures, we know this to be the truth. The apostle says, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him." He knew that if this earthly house of his tabernacle were dissolved, he had a building of God, an house not made with hands, eternal in the heavens. Having this knowledge in him, the apostle was able to meet every trial, trouble and testing with real victory over them all. That same triumphant life is for you and me.

Hopewell, Va.

J. W. BARRETT, SR.

COMMISSIONING OF DR. AND MRS. WHITE.

BY DR. W. G. SARGENT.

The commissioning service of Dr. and Mrs. M. J. W. White, in Elmwood Christian Church, Providence, R. I., will stand out as one of the red-letter days in the history of a Church with many such days already to its credit.

The Elmwood Church, it will be recalled, is, as we believe, the first Church in the country to work out, locally, the union of the Christian and Congregational bodies. Both of the Churches in the union have history behind them. The Temple Congregational Church was organized under a different name in 1832 in a community with only a few houses, at that time outside the city of Providence. The pastor of the first small Church, which located in a frame structure across the street from the present building, gave the name to this section of Providence, now the second in importance, as a residential section in the city. The Broad Street Christian Church was founded two years later, in 1834, nearer the center of the city. At the close of the last century, business had practically left no near constituency to the Christian Church, and in 1912, three years after the present pastor had taken charge of the work, the governing board began looking about for another location. They refused to take ground already pre-empted, and so interfere with the work of any other Church, but did propose federation with the Temple Congregational Church, located in one of the finest sections of the city for Christian service. The committee of the latter Church proposed union, which was eventually accomplished, after much discussion, the first service of the united Church being held in September, 1912. Since that time, a new Church building of modern equipment has been constructed and paid for, a manse has been purchased as a residence for the minister, the entire property being worth \$12,000. Between six and seven hundred members have been added to the Church roll. The united Church seems to have demonstrated its efficiency both in the community to which it belongs and in outside activities, the present benevolent budget being greater than the entire budget of either of the Churches at the time of the union.

It seemed very fitting, then, that Dr. and Mrs. White, the former a member of the Christian Temple, Norfolk, Va., under appointment of the American Board, should be commissioned in the Elmwood Church, particularly as they were the first members of the Christian Church to be elected by the American Board since the discussion regarding the merger of the two denominations began, and especially following so closely on the favorable action of the Congregational Council at Detroit in May.

The commissioning of Dr. and Mrs. White was performed by Dr. Enoch F. Bell, secretary of the American Board of Commissioners for Foreign Missions. The service was conducted by Dr. Sargent, and the address made by Rev. Donato Galia, a native Filipino. It was expected that Dr. Frank Leubach, of Benton, Pa., missionary professor in Union Seminary, Manila, Philippine Islands, would make the address. Dr. Laubach is probably the foremost authority on Christianity in the Philippines, the author of several books bearing upon the Christian Church in these islands, and confidant of the government in matters moral and religious that affect the well-being of the islands under U. S. control. His address was consequently looked forward to with anticipation. The week prior to the service, he was taken sick and sent Mr. Galia in his place. Mr. Galia is a brilliant young Filipino student and preacher, a graduate of the Union Seminary of Manila, and at present holding a scholarship in Union Theological Seminary, N. Y. His address was a strong appeal for the Christian Church to express, both in America, be it noted, and in the Philippines, the Christianity of Jesus. To those who were privileged to talk with Mr. Galia, he disclosed a keen mind, thoroughly aware of the trend of modern thought. Indeed, he was intimately acquainted with the writings of such men as Profs. Moffitt, Coffin, Fosdick, Fleming and others of forthstanding reputation in the United States, having used their books as texts in his native land. His English was flawless. And East met West and West met East when Dr. Bell and Mr. Galia and the pastor of the Church placed their hands on the heads of Dr. and Mrs. White as they knelt while the prayer of dedication was offered. Mr. Galia will be a colleague of Dr. and Mrs. White in the southern part of the island.

Dr. and Mrs. White are both Virginians, the former born and schooled in Norfolk, the latter a native of Luray. Dr. White is a graduate of Elon College and of the University of Virginia medical college. He joined the Student Volunteer Movement during his course at Elon. He served during the war overseas for eighteen months in the U. S. Navy, and after his graduation from the medical college spent two years in hospitals in Washington and New York. Mrs. White also attended Elon, spent four years in Washington in government offices, and went with Dr. White to the Kennedy School of Missions, at Hartford, in 1928, where they received their appointment by the American Board.

The service in the Elmwood Church seems prophetic of the newer and larger day before the Christian and Congregational Churches in view of the more than likely consolidation of the two bodies, after the Christian Church has taken action at Piqua, which we have every confidence to believe will be favorable to the union. For the Christian Church, the resultant good will be unmeasured. As I sat with the members of the prudential committee of the American Board, in Boston, at their final meeting before the summer vacation, I saw the map of the world figuratively unrolled before me and the Christian Church. I heard a new appeal to the youth of the Christian Church to enlist in the foreign missionary enterprise. I saw developing opportunities for every pastor in the Christian Church, and a new incitement to effort to supply funds for the promulgation of the gospel of Christ. I saw a united Church accepting a world task in the spirit and faith of Jesus, and I rejoiced in the new day.

Not soon will the people of Providence forget the commissioning service which sends our friends Dr. and Mrs. White to their chosen field with the Cagayan Hospital, to spend and be spent for the Filipino race.

Providence, R. I.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

ANNUAL MEETING OF JAPAN MISSION.

The annual meeting was held at the Shibuya Church, Tokyo, May 18, 1929. Members present, Dr. and Mrs. Woodworth, Mr. and Mrs. Garman, Mr. and Mrs. McKnight, and Miss Stacy. Mrs. McKnight led in prayer. Hours of meeting were set from 9-12 and 1:30-5:30. Shadan meeting at 9:20. Devotional hour at 1:30. Mr. Garman was chosen leader of the devotional hour.

The Shadan meeting was held, and we proceeded to reading of reports. The statistical report for the year 1928 was accepted with a footnote added. The treasurer read a statement of present state of the treasury for information. The ad interim and co-operative board reports were read for information. The printed reports of the Federation of Christian Missions and the National Christian Council, and the Sendai Newspaper Evangelism Agency were accepted as reports of our delegates and representatives of those bodies. No report was presented by our representative to Aoyama Theological School.

The property committee reported that the Shibuya Mission Home is rented to the Baptist Mission for one year from July 1, 1929, at 175 yen per month. Mr. Garman presented report of the kindergarten teacher training loan fund. Mr. Garman reported, as trustee of the American School, that the drive for funds in America ended and land and buildings have been acquired, and endowment increased by \$20,000, now being \$100,000.

Officers and committees were elected as follows: chairman, Dr. Woodworth; secretary, Miss Stacy; treasurer from January 1, 1930, Dr. Fry; auditor, Dr. Fry. Ad interim committee, Dr. Woodworth, Dr. Fry, Mr. McKnight, and Miss Stacy. Co-operative board members, Dr. Woodworth, Dr. Fry, Mr. McKnight, and Miss Stacy. Repairs committee, Dr. Fry, Mr. McKnight. Delegates to Federation of Christian Missions, Dr. Woodworth, Miss Stacy. Delegate to National Christian Council, Mr. McKnight. Leader of devotional hour, 1930, Dr. Fry. Delegates to the American Board Mission meeting, May 29th to June 4th, Mr. Garman, Mr. McKnight.

Reports of missionaries were read as follows: Mr. Garman, Mr. McKnight, Miss Stacy, and Mrs. Woodworth. Communications were read from Dr. Berry, of Aoyama Theological School; Dr. Minton to Mr. Garman, Dr. Minton to Miss Stacy, Dr. Fry to Mr. Garman, Miss Topping to Mr. Garman. Morning session closed with prayer led by Mrs. Woodworth. Devotional hour with Communion was led by Mr. Garman at 1:30, being a very helpful period of prayer.

1. Voted to inform the board that Dr. Woodworth is in good health at present and continuing his work as usual; that we desire his continuance in the work.

2. Voted that Miss Stacy be appointed supervisor of kindergarten training students and to have charge of loan fund.

3. Voted that we express a willingness to hold for Iwagasaki Church the property acquired there, pending the organization of a holding corporation.

4. Voted to reply to Miss Topping that we express our unanimous approval of the Kagawa campaign, and regret that heavy cuts to our appropriation prevent us from contributing toward it.

5. Voted that on the return of Miss Crew she

stop at Tokyo and be given an opportunity to review language study, and that her permanent location be left until after her return; that in harmony with co-operative board action, Miss Stacy be located at Ishinomaki, and Dr. Fry at Utsunomiya.

After a full and free discussion of the inadequacy of missionary salaries, a committee consisting of Mr. McKnight, Miss Stacy and Dr. Woodworth were appointed to draw up data to present to the board on this matter.

6. Voted to ask the Mission Board that a portion of the rental of the Shibuya Missionary Home be used if necessary to rent a house for other missionaries for the remainder of this year.

7. Voted to increase the grant to the Aoyama Theological School from Y500 to Y750, this amount being still less than the original pledge by Y250.

8. Voted that we approve the estimates of the co-operative board for 1930, as follows:

Salaries	Y15,600	
Repairs	2,000	
Conference expenses	300	
Co-operative Board expenses	300	
Retirement fund	500	
Rent	1,000	
Travel	1,000	
Conference grant	250	
Literature	600	
Relief fund	200	

Total regular estimates Y21,650 \$10,825

Co-operative Board Specials:

Azabu parsonage loan	Y15,000	\$ 7,500
Azabu Church building fund	30,000	15,000
Ishinomaki building fund	14,000	7,000

9. Voted that we adopt mission estimates for 1930 as follows:

Missionary salaries	\$ 9,900
Rent	550
Literature	200
Christian Literature Society	175
Aoyama Theological School	250
Newspaper evangelism	1,000
Language study and helpers	600
Insurance	550
Repairs	1,200
Field travel	1,000
National Christian Council	30
Federated Missions	30
American School	250
Kindergartens	400
Treasury and Shadan	75
Taxes	550
Miscellaneous	50

Total regular estimates \$17,060

Mission Specials:

Kindergarten equipment for Okuzawa	\$ 175
Kindergarten equipment for Wakayanagi	175

We also call the attention of the Mission Board to the following items not included in the above estimates:

1. Furlough travel by any missionary.
2. Support of students.
3. Dental and medical bills.
4. The item for welfare work is omitted this year, but we feel that such work should be reopened in the future.

The minutes of this meeting were read and approved. Adjourned at 5:30 P. M.

MARTHA STACY, *Sec'y.*

NEWS ITEMS.

BY MRS. W. M. JAY.

The Woman's Missionary Society of the Antioch Christian Church reports a most successful year so far. They have had a good attendance at their meetings, which have been very inspiring, due to their wide-awake spiritual life superintending. They have used as their study book "New Africa," and found it most helpful and interesting. One life membership has been secured, and they have already raised their quota, with the promise of more. This is a very encouraging report, and shows that these good people are working at the task assigned to them. Keep up the good work, and may we hear from several other societies soon.

Dr. and Mrs. M. J. W. White, Jr., of Hartford, Conn., are visiting friends at Elon College this week, and many social events are being held in their honor. Dr. and Mrs. White are en route to San Francisco, where they will sail August 16th for the Philippine Islands, where Dr. White is to do medical missionary work and Mrs. White is to assist him and do welfare work. They were commissioned at the Providence, R. I., Christian Church by the Congregational Board recently, and it was a most impressive service.

On Wednesday evening, July 10th, they were invited to speak at the prayer service of the Burlington Christian Church. A large crowd of Elon College and local Church people gathered to hear these consecrated young people, and it was good to be there. Dr. White told of the geography and history of the Philippine Islands and of his work which he will do there. He said that there are 7,000 islands in the Philippine group and a population of 10,000,000 people, composed of Catholics, Mohammedans, Protestants and barbarians. The island to which they go is about as large as Ireland, and the town has a population of about 10,000. He will have charge of a new fifty-bed hospital, with a native doctor and an American nurse to assist.

They will sail from San Francisco August 16th with about fifty other missionaries, and will visit Honolulu, Japan and China, arriving at Manila about November 1st, where he will take the medical examination before going to their station at Cagayan.

Dr. White was graduated from Elon College in 1923, spent four years in the University of Virginia, one summer in the mountain work at Fancy Gap, Va., and the last two years in interne work in various hospitals, specializing in different lines. The last two months were spent in a mission school at Hartford.

Dr. and Mrs. White have thoroughly prepared themselves for their chosen work, and the good wishes and prayers of our people at large go with them as they launch out on this great enterprise, and may God's blessing be upon them.

The women of the Mission Board of the Southern Christian Convention met in regular session at the Franklin, Va., Church, June 26th, and a most profitable day was spent discussing and laying plans for a larger and better program for our women. Turn to THE SUN of July 4th and read the detailed report of this meeting if you haven't already read it.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 13, 1929.

Sunday Schools.

Previously acknowledged	\$3,968.61
Reidsville, N. C.	16.38
Hank's Chapel, Pittsboro, N. C.	2.62
Morrisville, N. C.	2.60
Hines' Chapel, McLeansville, N. C.	1.34
Graham, N. C.	2.08
Berea, Elon College, N. C.	2.00

Turner's Chapel, Sanford, N. C.	.73
Shallow Well, Jonesboro, N. C.	5.23
Concord, Timberville, Va.	2.71
Zion, Moncure, N. C.	2.59
Linville, Va.	7.26
New Lebanon, Wentworth, N. C.	5.50
Rosemont, Norfolk, Va.	14.67
Antioch, Zuni, Va.	5.00
New Harmony, Cragford, Ala.	.75
Hopedale, Burlington, N. C.	4.19
Liberty (Vance), Henderson, N. C.	3.87
Pleasant Ridge, Guilford College, N. C.	1.50
Liberty Spring, Suffolk, Va.	12.00

Total \$4,061.63

Individual and Church Collections.

Previously acknowledged	\$7,757.85
Big Oak, Biscoe, N. C. (add'l)	2.50
Centerville, Disputanta, Va.	9.25
Ernest B. Rascoe, Burlington, N. C.	10.00
Miss Genevieve Woodson, Cary, N. C.	1.00
Floyd H. Dunn, Greensboro, N. C.	1.00
Miss Mary D. Atkinson, Elon College, N. C.	1.00
J. O. Atkinson, Elon College, N. C.	1.00
Anna M. Shepherd, Elon College, N. C.	1.00
Rev. D. M. Spence, Henderson, N. C.	5.00
N. A. Wright, Vass, N. C.	1.00
Lebanon, Semora, N. C.	21.72
Mrs. I. T. Byrd, Holland, Va.	5.00

Total \$7,817.32

Specials.

Previously acknowledged	\$11,365.51
Mrs. E. D. Midyett, Norfolk, Va.	10.00
Rosemont Class 3, Norfolk, Va.	5.00

Total \$11,380.51

Mountain Work.

Previously acknowledged	\$ 379.40
Liberty (Vance) C. E. Society, Henderson	5.00

Total \$ 384.40

Summary.

Previously acknowledged	\$34,078.29
Sunday Schools, regular	93.02
Individual and Church collection	59.47
Specials	15.00
Mountain work	5.00

Total collected to date \$34,250.78

We have now crossed the thirty-four-thousand-dollar mark. Our ever loyal and true friend to the Church and righteousness, Bro. P. J. Carlton, Richmond, gave the lift with a check for \$2,500 that sent us upward with a bound. We are grateful. Then one minister got as his first new money a \$5.00 bill, and from laymen (two of them women) got as their first new money one dollar bills, and all sent this in. One devoted Christian woman wrote last week, "Our society had prayer for you last Monday that you might reach the goal, and we are helping." Fine and inspiring.

J. O. ATKINSON,
Mission Secretary.

DOLLS OF FRIENDSHIP.

Some 13,800 doll messengers of friendship went to Japan in 1926 and 1927, sent by the children and young people of the United States, and in response, late in 1928, came fifty-eight superb doll ambassadors of good will to the United States, to whom welcomes were given in more than a thousand receptions in all parts of our land.

A fascinating illustrated volume, just issued, gives the first full account of that remarkable adventure in doll-dom as well as in international relations, unique in the annals of human history. The volume is artistic in make-up and includes many photographs of the dolls individually and

in groups and also of some of the official receptions. The multi-colored frontispiece of smiling Miss Mariko wins the heart at the very opening, and the charming letters of the children and the songs of welcome—both American and Japanese—afford glimpses of life, east and west, and reveal throb-beats of loving hearts.

In the closing chapter is a statement of the principles and objectives underlying these projects of the Committee on World Friendship Among Children, which makes the volume doubly valuable for leaders in religious and secular education.

The book may be secured from the Committee on World Friendship Among Children, 289 Fourth Avenue, New York, for \$1.50, postpaid. Order early, as the edition is limited.—*Sidney L. Gulick, Federal Council of Churches.*

CONSECRATING NEW MONEY TO CHRIST.

The issuance of the new paper money by the United States government on July 10th is to be made the occasion for a fresh emphasis on Christian stewardship in a great number of Churches. The proposal originated in the World Service Commission of the Methodist Episcopal Church, which is suggesting a special stewardship program in all its congregations. The plan is also being taken up in other communions, through a suggestion made by the Federal Council of Churches, and it is expected that, with various modifications, it will be widely used.

The central idea is that each Church member be invited to symbolize the dedication of this new money to the Christian cause by giving the first new bill which he receives to helping spread the message of Christ through the missionary movement. Announcement of the plan will be made in local Churches on July 7th or July 14th, the Sunday immediately preceding or following the issuance of the new currency. It is also planned that on September 8th, the first Sunday after the summer vacation, the local Church arrange a service of dedication of the money thus contributed. The new money given in this way, it is urged, is to be in addition to all the regular missionary gifts.

The whole plan is meant to stand as a concrete and vivid symbol of the principle of the Christian's stewardship of his possessions, and the order of service for the dedicatory feature is being built around this central purpose.

Further information may be secured from the Methodist World Service Commission, 740 Rush Street, Chicago, Ill., or the Federal Council of Churches, 105 East Twenty-second Street, New York.

Are you fearful and afraid? There are ghosts that fright us in this life we live. But it is the will of our Christ that we shall find, as did the disciples of old, that the ghost that walks upon the stormy waters is the Christ who is on His way to turn our fears into jubilant joy.

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NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

Elon College, N. C.

THE MISSION BOARD, INC.,
J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson IV—July 28, 1929.

THE STORY OF DANIEL.

GOLDEN TEXT: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Dan. 12:3.

LESSON: Dan. 1:1-21, 2:12-19, 4:19, 7:28, 8:15-18, 9:20-23, 10:1-19, 12:9.

DEVOTIONAL READING: Psa. 46.

"Whatsoever things were written aforetime were written for our learning," wrote Paul. It is doubtful, however, whether there is anything in all Scripture that contains as much practical common sense and as much inspiring teaching as the story of Daniel. Here is a story that every young person ought to know intimately and ought to live consistently.

Daniel Purposed.

Daniel had a great purpose in his heart. His life was not like a mere pleasure bark, driven hither and thither by every capricious wind, nor was it like a barge towed by another boat and subject to the will of that boat; it was like a great ocean liner, choosing its own course and making its own way against all opposing obstacles. Daniel had power because he had a purpose, some dominant, dynamic purpose, that gave driving power to his life. The man who aims at nothing is more than likely to hit the mark. The man who does not know where he is going is not likely to arrive, or he will not know when he does arrive. It is imperative that young people have a purpose in life if life is to have its fullest meaning.

It is noticed, too, that Daniel had a great and worthy purpose. He purposed in his heart that he would not defile himself. Daniel had a true sense of values. He knew that the most important thing in life was not to have something or to get something or to know something, but to be something! To be a man, to live by high ideals, to keep one's self pure was his purpose. Whatever else young people may purpose, they ought to make up their minds, and they ought to purpose in their hearts that they are going to be good men and good women. That purpose, rooted deeply in life and wrought out in action, is the primary thing in life.

Daniel Persevered.

It was not an easy thing to stick by his purpose. He was in a foreign country, away from so many restraining influences, and among those who were doing the thing that he was tempted to do. It would have been so easy to excuse himself and to compromise his ideals and his principles. Then, too, there was actual danger involved in sticking by his convictions. But because Daniel had thought things through, because he saw what was involved in eating the king's meat and in drinking the king's wine—it was more than a matter of eating a certain kind of food; it was a denial of his religious ideals and convictions—he persevered in his course. The little boy summed it up when he misread a sentence about Daniel to the effect that Daniel had a fine spirit in him, by reading it "Daniel had a fine spine in him." It takes more than wishbone in life; it takes backbone.

Daniel Proposed.

Daniel proposed a test. He was willing to al-

low results to speak for themselves. He suggested that he and his friends be allowed to eat what he proposed for ten days, and the other young man involved to eat the king's portion for that length of time, and at the end of ten days let results speak for themselves. It was a bold thing to do, but, after all, it is the only thing a man can do. A man's religion ought to stand the test of practical things. Unless it makes him a better man, a better husband, a better workman, a better citizen, it is faulty somewhere. Righteousness can vindicate itself every time. Christianity is willing to be judged by its fruits in individual and social life. Plain living makes for high thinking and better character. "By their fruits ye shall know them," said Jesus. What kind of argument are you for religion, and not what kind of argument can you put up for religion, is the ultimate test.

Daniel Prayed.

It is not enough simply to have a purpose. We need help. There is a power not of ourselves which makes for righteousness, and man comes into his heritage of victory when he summons to his aid through prayer this power that will bolster him up from within. One feels that the secret of failure in so many cases, not only among young people, but among adults as well, is in the fact that the prayer life has been neglected until there is no inner reserves, and hence no victory. Prayer has a very practical and definite place in the life of every young person. That young person is most wise who, through prayer, asks the Father for that grace which will help him to be true to his worthy purpose.

Daniel Prevailed.

It is not simply a matter of having the story "turn out right" when we read that at the end of ten days "their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." It is in keeping with the facts of life. Loyalty to high ideals, wholesome living, attention to religion in a sincere way brings a man out more than conqueror. It is significant, too, that Daniel's example had a wholesome influence over his companions. He helped them into a larger life and into a larger sphere of service.

Daniel Prospered.

Daniel stood before the king. Blessed is the man that walketh in the way of righteousness. The wages of sin is death, but the rewards of right living cannot be computed in terms of anything less than eternal life. A man's life does not consist in the abundance of the things which he possesses, and success is not to be measured in terms of the standards of the world. He who sets himself to follow high ideals and who gives himself to the best things in life will prosper in the things that give life its ultimate meaning and its abiding satisfactions.

CHRISTIAN ENDEAVOR.

Sunday, July 28, 1929.

TOPIC: "How the Church is Making Our Nation Better."—Matt. 13:31-33; Luke 4:18, 19.

Some Bible Hints.

There is a strange power in the Church, as there is in a seed—power to grow, power to provide protection and shelter (vs. 31, 32).

Leaven or yeast permeates the batch of dough.

The Church is leavening, changing, and influencing the nation (v. 33).

The Church is the first and greatest institution whose primary duty is to the poor, the weak, the sinful, the sorrowing. It is a ministry of comfort (v. 18).

The Church is a liberating power. It is the Church's ideals that lift the nation (v. 18).

Suggestive Thoughts.

1. By preaching. Nothing can be done with men until they know the truth. It is the truth that makes us free.

2. By inspiring national leaders. Only as Christian men get into office can we expect to see Christian principles applied in politics and international affairs.

3. By entering unchurched communities. There are thousands of square miles and hundreds of thousands of our population without the benefit of a Church. The home missionary problem is an important one.

4. By supplying leaders for other organizations that help—the Y. M. C. A. and similar groups. These may be apart from the Church, but they are only offshoots, carrying out the Church's principles.

A Few Illustrations.

A man's body expresses the will of his spirit. The Church, the body of Christ, must carry on the work of Christ. What Christ wanted to do for Israel, He can do for America if the Church is faithful.

America needs rousing. That is, it needs evangelism. The dead need a loud trumpet to awaken them. Every awakened soul means a better nation.

The Church is helping by her benevolence. Where does the bulk of the money come from that goes to war and flood sufferers, that supports the Y. M. C. A. and multitudes of other institutions? From Church members!

The Church is helping the nation by all sorts of service, by insistence on obedience to law, by support of authority, by combating crime, and by reforming the criminal.

To Think About.

What is the Church doing for our community?

How may young people help to make our nation better?

How do good laws help our nation?

ECHOES FROM ELON SUMMER SCHOOL.

We left Suffolk on Saturday morning, June 23, 1928, and arrived at Elon just in time for supper. The trip through the country is lovely. After supper we had vespers services on the campus, and then a get-acquainted period in the Y. W. C. A., with games and songs and a delightful time.

Sunday morning we were awakened early, and at 7:15 we were served a delightful breakfast. Sunday School was at 10 o'clock, and after attending a very interesting class we went to the morning service and heard a wonderful sermon by Dr. W. Knighton Bloom.

After supper there was a Christian Endeavor meeting on the campus which was very interesting. The sermon in the evening was preached by Dr. C. H. Rowland and greatly enjoyed.

Monday morning our classes begun. I took "Materials and Methods," taught by Miss Clara Gill, which was a credit course, and "The Story of the Bible," taught by Mr. Herman Eldredge, which was not a credit course. I greatly enjoyed and feel that I received much benefit from each of these classes. After the second class period each morning we had a recreation period which refreshed us greatly for our next class.

In the early afternoon we could study or rest,

after which we had various kinds of amusements directed by Mr. Thornton Smith.

At 7 o'clock each evening we had a very interesting vesper service on the campus. At 8 o'clock each evening, very interesting and delightful programs were given which were enjoyed by the people of the town as well as those attending the school. It was with regret that we had to say good-by to Elon and the lovely people we had met. I just wish more people will go this year.

Suffolk, Va. MISS SARAH SAUNDERS.

Last summer we had a lovely and enjoyable trip to and from Elon. We left home early Saturday morning and arrived there that afternoon in time for supper. After supper we went to vesper service, and then to the recreation period where we played games and sang. We were tired after our long trip, so went to bed early.

Sunday morning we went to Sunday School, and since I'm teaching in the beginners' department, I attended their class and saw how the little children were taught. Sunday night there was a Christian Endeavor meeting on the campus, which was very effective and greatly enjoyed by all the young people.

Every morning after breakfast we had a thirty-minute period which was called the watch period. During this time we went somewhere by ourselves and read a Bible scripture which was given us by our group leaders. This private devotion gave us much courage and strength for the day.

Our first class period at 8:45 was "The Story of the Bible," which was taught by Mr. Hermon Eldredge. This course was very interesting. The second period began at 9:40. I took a course on "Materials and Methods," since it dealt with the smaller children. Our teacher was Miss Clara Gill, who made the course very interesting. After the second period, every day, we had very interesting surprises in recreation. The fourth period we took our second class for our credit course. Then came dinner, and we were always ready for that.

In the afternoon some of the people attending the school visited places of interest near Elon, such as Guilford College and battle-grounds. We were divided into groups, with a leader to assist in our various group activities. The last night was stunt night. Each group had to get up some kind of a stunt in which every one took a part. After that, we had a marshmallow roast on the back campus.

All of us hated for the end of the week to come, for we knew it would be the end of that session. I wish each of you would put forth an effort to go, and I hope you will have as good time as we had.

MISS LYDIA HARRELL.

Suffolk, Va.

THE SUN LETTER.

In order to get THE SUN into as many new homes as possible, I am going to continue the club rate of five new subscribers for \$7.50 through the month of July. We trust that many Churches will take advantage of this offer and get at least five new subscribers.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

NOTICE.

In submission to the Master's will, I shall end my stay in the Windsor pastorate with the close of this Conference year. We have made friends since being here whom we shall regret to leave; however, it seems to be the Lord's will that we make a change. So will be pleased to correspond with any Church or group of Churches desiring a pastor.

GEO. A. PEARCE.

Windsor, Va.

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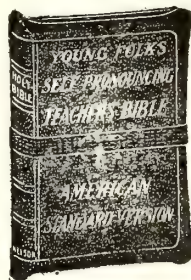
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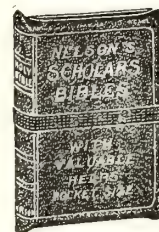
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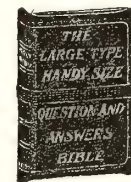
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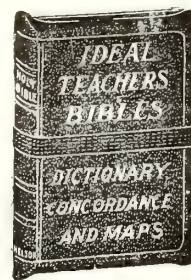
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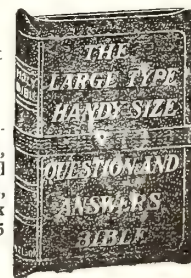
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One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE CODE OF THE KINGDOM.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself."—Mark 12:28-34.

Human laws sometimes become so numerous that a recodification is necessary; and this recodification is accomplished with a vast amount of labor and study. The scribes and rabbis of Christ's day, and for many decades before, had been heaping up great masses of rules, of laws and interpretations and comments and traditions, until some simplification was sadly needed. The recodification which Christ made is a marvelous one. It has stood for two thousand years, and will stand forever. If we have a love for both God and man which has the allegiance of our whole nature, we are obeying the entire law of God.

Prayer.—Not without Thy help, dear Lord, can this be true of us. Let Thy love take possession of us, and then we can love God and our neighbor perfectly. Drive out of us all that is foreign to Thy love, O Christ! Become incarnate in us, Divine love. May we live and move and breathe in the atmosphere of love. So shall we keep Thy law, and in keeping of it shall find our great delight. *Amen.*

TUESDAY.

HAPPINESS AND HEARING.

"The common people heard him gladly."—Mark 12:35-37.

People of all kinds, common and uncommon, heard the Master, and some of the uncommon people like Nicodemus and Joseph of Arimathea, heard Him gladly; but most of the uncommon people heard Him with suspicion, or doubt, or surly antagonism. It remained for the common people—whom Lincoln said God must have loved because He made so many of them—to hear the Lord with joy and thanksgiving. And, therefore, the uncommon people, who did not hear Christ gladly, did not really hear Him at all. His gracious words fell on their outer ears, but there was a barrier inside which shut them out of their soul. Only when men listen gladly to Jesus do they listen to any true purpose. Happiness and hearing go together. Eagerness and enjoyment open the doors of our hearts. If our religion is not glad, it is not religion.

Prayer.—Great Teacher, we long for Thy words. They shall be as honey in the mouth, as a couch to our spirit. We seek for Thee, as for the shadow of a rock in a weary land. Thou art the chief of our desires, the blessed fulfillment of all our wants. And to Thee we give endless praise and gratitude. *Amen.*

WEDNESDAY.

DOWN TO THE GROUND.

"Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted."—Matt. 23:1-2.

It is not too much to say that Christianity is based on humility. Even the fundamental Chris-

tian virtue of love rests on humility as a sugstructure. There is a foundation below a foundation, and no one can love most deeply until he is humble.

Men of the world say of some one in disparagement that he is low; his birth is low, his thoughts and aims are low. But Christians see in lowliness the lordliest praise, and never tire of exalting the meek and lowly Saviour.

Humus is the ground, the soil. Humility is the ground quality. If you are uplifted in your own esteem, it is because your spirit is low and contemptible.

Prayer.—Our Blessed Redeemer, we are not worthy! We do not think of thrones or dream of crowns. We bow at Thy feet. Lord, be merciful to us, miserable offenders! *Amen.*

THURSDAY.

WHITEWASH.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness."—Matt. 23:23-28.

In walking to Jerusalem to celebrate the Passover, the pilgrims were likely to incur ceremonial defilement by walking on a grave, since persons found dead in fields were buried where they were found. Therefore, it was the law that, a month before the Passover, all graves should be whitewashed so as to become conspicuous, as they were at the time when Christ spoke. Hypocrites, He said, are like those whitewashed graves.

We have carried the comparison over into political, social, and business life, and wrongdoing, over which a thin coating of excuses and false appearances has been drawn is said to be whitewashed. Men know it is there, but it can not be seen, and may be forgotten.

Let us clean out our lives! Let us get Christ to make them fresh and pure, inside and out! If any whitewash, let it be lime within! For the inner shall be outer some day, and we shall be disclosed to all the hosts of heaven as we really are.

Prayer.—Great Judge, make today a judgment, and show us ourselves; show us ourselves, convict, and cleanse. In Jesus' name. *Amen.*

FRIDAY.

OUT OF OUR SURPLUS.

"They all did cast in of their superfluity, but she of her want did cast in all that she had, even all her living."—Mark 12:41-44.

We are often urged to "give till it hurts," not because Christ wants our giving to hurt us, but because He knows that giving until it hurts is the only way toward giving that does not hurt. Those rich men who cast into the temple treasury what they would not miss—mere trifles out of their surplus—cannot be said to have given at all; but the poor woman whose sole wealth was only half a cent, and who did not hold back even one of the two mites, was a genuine giver, such as puts most of us to shame. "I'll give my mite," we say, when we want to excuse a small gift; no one gives his mite till he gives his all.

The Lord measures our gifts not by themselves, but by what remains. Are they from the bottom of the bin, or from the overflow of it? Are they from our income or our capital? We are not in our giving to wrong those dependent on us, or even ourselves; our giving is to be sensible, but also it is to be sacrificial. And it is not really sensible till it is sacrificial.

Prayer.—Our Saviour, help us, we pray Thee, into an understanding of relative values. May we see so clearly the supreme importance of Thy

work, that we shall gladly spend and be spent in Thy service. *Amen.*

SATURDAY.

THE CROSS A MAGNET.

"And I, if I be lifted up from the earth, will draw all men unto myself."—John 12:20-33.

The coming of the Greeks to find Jesus was one of the shining events in the last week of our Lord's life. It showed that His influence had reached out beyond the Jews, and was taking hold of the Gentiles. It was the beginning of the end, that end which was to be the beginning of the kingdom of God on earth. It set Christ to speaking of His approaching death on the cross, which was to draw all men to Him, and it drew forth one of the three recorded voices from God, granted to the Son of God from the opened heavens.

The sacrifice on Calvary was an infinite expiation; and because it was that, it was also an infinite invitation and attraction. Men could not fail to go where so much was given, and given freely. The secret of attracting men to Christianity is to show what Christ will do for them if they come. Detract from Christ, and you cannot expect Him to attract men. But lift Him up before men as the cross-enthroned Son of the Most High, His hands held out full of unimaginable blessings to be had for the taking, and men will rush to the place of gifts, their faces eager and their souls exultant.

Prayer.—Thine the beneficence, precious Lord Jesus, and ours the begging and receiving. All the world is before Thee, kneeling to receive Thy bounty. How we rejoice in the overflowing of Thine infinite love! *Amen.*

SUNDAY.

OUR DOUBLE TAX.

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."—Luke 20:20-26.

No answer more acute, more comprehensive, and more clinching was ever made than this reply of Christ's to the crafty spies who sought to embroil Him with one or the other of the Jewish factions, the unyielding patriots or those submissive to Rome. "Of these two conflicting and seemingly contradictory allegiances," said our Lord virtually, "choose—both."

The nearer we live with Christ, the nearer we shall live with our human brothers and sisters. The more carefully we pay our great debt to our Saviour, the more prompt and heedful shall we be in the payment of our earthly debts. Christ placed us in this world not to scorn it but to serve it, and to draw from it all the service it has to give us. God and Caesar—let us pay all our debts.

Prayer.—Saviour, help us to render unto Caesar his just dues, and above all, unto God His. *Amen.*

RELIGIOUS STATISTICS.

Some interesting figures have recently been made public by the Stuttgart Statistical Bureau. They relate to the number of adherents of the leading religions of the world. Of course, such figures can be no more than reasonably accurate estimates; but for all purposes they are sufficiently accurate as an indication of relative strength of these religions. They are: Christians, 534,940,000; Confucianists, 300,000,000; Brahmanists, 214,000,000; Mohammedans, 175,290,000; Buddhists, 121,000,000; Jews, 10,860,000.

Christian Orphanage

Dear Friends:

The Orphanage had its wheat-threshing last week and made 640 bushels of wheat, 94 bushels of oats, 66 bushels of rye, making a total of 800 bushels in all; also 1,000 bales of straw.

If our wheat keeps all right, we will have bread for another year. Last year we had wheat enough to bread our entire family. It seems to us when we have flour to buy that the children eat more, and a barrel of flour does not go very far; but I guess we just notice it more. It gives us a very comfortable feeling when we have plenty of wheat in the granary and meat in the meat-house. One hundred and twenty children consume lots of bread and meat during the year, as well as shoes and clothing. But when we take children who are homeless in the Christian Orphanage and they develop into fine young men and women, we feel that every dollar invested in this worthy work is money well invested. Who can place a value on a life beautifully lived?

CHAS. D. JOHNSTON,
Superintendent.

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40.02

Grand total \$9,841.32

GENERAL CONVENTION ITEMS.

The Executive Committee has extended an invitation to the National Council of Congregational Churches to send an official delegation to the Piqua Convention, October 22-29. Our delegation to their Detroit convention was heartily welcomed and made honorary members. We believe that our Convention will show the same fine and gracious spirit.

The Executive Committee has appointed another pre-Convention committee to be called the "Ministerial Relief and Pensions Committee," with the following members: President A. C. Carris (chairman), Rev. J. O. Atkinson, Rev. W. P. Minton, Hon. John B. Hutton, J. Frank Barnes, and Obed May.

Some few changes have been found necessary in a few pre-Convention committees: Rev. Clarence S. Bennett has been elected as chairman of the home mission committee, and Rev. Jesse M. Kauffman takes Mr. Bennet's place on the committee on organization. Rev. Orland C. Huff has been elected to fill the vacancy caused by the resignation of Mr. Ellery Kyle on the foreign missions committee. Rev. Robert Karn has been substituted for Mr. Herman W. Meyer on the committee on survey.

The foreign missions committee reports that Rev. Simon A. Bennett has been elected secretary of that committee.

Men's Banquet at Piqua Convention.

A great men's banquet will be held on Friday night of the Convention. It is expected that men will drive in fifty or more miles to attend it. Not only will all the men delegates and visitors of the Convention be present, but Piqua is in the very center of a great Christian Church constituency, and thus affords an unusual opportunity to bring together a great group of our men.

The speaker will be Mr. Fred B. Smith. Isn't it fine to be able to have that great world-renowned Christian leader to speak, with our own well-known President W. A. Harper, of Elon College? Mr. Smith is now the new moderator of the National Council of Congregational Churches. There will be plenty of good music with these two great speakers, and Mr. Hermon Eldredge as toastmaster. A special local committee will have the promotion of the banquet, with Mr. H. E. Sims as its chairman. The other members are A. E. Buchanan, Piqua; Perry G. Yantis, Troy; Elmer Shaffer, Covington; Jesse Beery, Pleasant Hill; O. S. Walker, Dayton. Do not miss the banquet.

Do It Today.

Sign a tither's pledge card today and start right in setting aside one-tenth of your income as it comes in for the Lord's work. It is the Bible way. It is the basic plane for starting. That is the Lord's. It is holy unto the Lord. Separate it and then use it for his work. It will pay you spiritually and financially. It will give you joy. Giving will become a genuine pleasure. The tithe will become the door into larger blessings than you have dreamed. Begin today, then send to this office for more pledge cards and secure the signatures of others to join with you.

HOME DEPT. SUPERINTENDENTS.

The secretary of the Home Department of the Eastern Virginia Sunday School and Christian Endeavor Convention is anxiously awaiting the reports from the superintendents of the home departments in the Churches. I shall appreciate your kindness if you send them in promptly. July 23-24 is close at hand, and my report for the convention at Liberty Springs Christian Church can not be ready nor correct unless you co-operate. Thank you.

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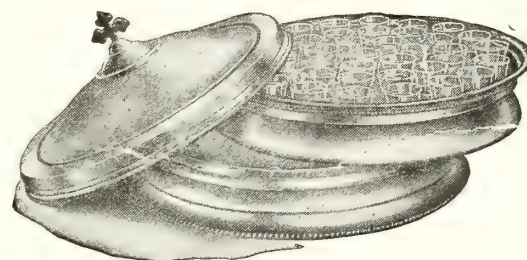
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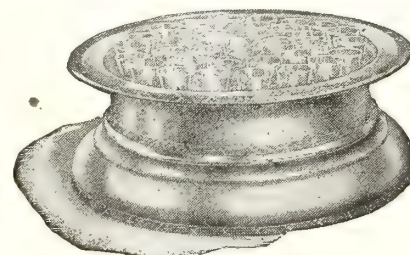


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JUBILEE NEWS.

Great Uplift Expected at Piqua.

This Convention year is also our Jubilee Year. We have set our heads, hearts and purses to make it truly a year of marked enrichment and extension. The Piqua Convention program will ever have this in mind. Here is one item: an upper-room prayer service will be held daily at 8 o'clock, lasting three-quarters of an hour only, and those who attend that place of power may go directly into the Convention room, where for some twenty minutes each morning an outstanding leader will bring a message. Those "morning meditations" at the Urbana Convention were most helpful, and we expect them to be even more so at Piqua. That upper-room service will help prepare for it, too. They will begin on time and close on time and will be under full direction of a special committee, consisting of Rev. W. J. Young, of Indiana; Rev. Raymond G. Clark, pastor; Mrs. C. H. Rowland, of North Carolina; Rev. J. E. Fry, of Indiana, and Rev. Ross McNeal, of Ohio. This committee will appoint leaders, or may themselves lead the services, and look after all the details of each day's meeting. Make your plans for the upper-room services.

For or Against War.

This office, in conjunction with the Bureau of Social Service, Rev. A. E. Kemp, D. D., secretary, has sent out some 300 copies of a forty-eight-page booklet, "The Words of Christ Commonly Quoted For or Against War," to active pastors of our Churches. It is a valuable compendium prepared for study groups. It will be of great help to our pastors, and it should not be passed by unused. Every week or so we are asked for the official action of our Church on the great world problem of war and peace. We anticipate that the pre-Con-

vention committee on "the Church and world problems" will express the real thought of the Christian Church on this important question in its report at Piqua.

This is No Time—

For any Church to be dropping down from full-time service of a minister to part-time service.

For any Church to be divided in its own forces, and thus present to the world a divided front and neutralize its own power in the community.

For any Church to be decreasing its benevolences or even maintaining them status quo, for heaven knows our people last year just barely averaged one cent a day per capita for all benevolent work.

For anything but team-work among all the Churches and Conferences in the whole program of our Christian Church.

For any Church to fail to recognize the great help its young people will be if it will get into sympathetic touch with them, for there has never been such a stream of young people ready to serve and help in our Church.

For the members of any Church to be drawn into the materialistic spirit of our day, and thus fail to know the real meaning of sacrifice.

For the officials of the local Church and of the Conferences to be contented with present attainments and programs, or to have a smug complacency as to their work.

For any Church to delay or treat lightly this Jubilee Year without a very definite and sacrificial program for itself. Make it worth-while and definite. This is the 1900th anniversary of our Lord's last year in person on earth. Does it mean anything to you and your Church? If ever there was a time when those who know Christ at all should "be abounding in the work of the Lord," it is now.

The Bureau of Ministerial Supply.

This bureau desires to be of every possible service to Churches that are without pastors, and to pastors who are without Churches. This bureau carries on a vast correspondence and is in close touch with Churches and pastors and will be glad to render any service it can. Its work is done impartially. Its best judgment and information will be given to all who have legitimate claim upon it.

Loyalty Days.

"Loyalty days"—what are they? Oh, yes: days when you expect every member to be loyal to the plans of the Church! You want each one to subscribe to the budget of your Church. Fine! Has your Church been loyal and actually subscribed to the Convention budget and sought to oversubscribe it, or does the Convention work have what it can get and when it can get it? Do you want the members of your Church to act toward your Church and toward you as pastor as your Church is now acting toward your Conference and the General Convention, of which your Church is a member? "Loyalty days"—what are they? Loyal to your Church, loyal to your pastor, loyal to the Church program, loyal to your full budget.

Would your pastor, janitor, music director be satisfied to take what they can get, and get it about once a year? How about missionaries, secretaries, printers, stenographers? "Loyalty days," loyalty days; let's see, what are they? Time for thought, and time for action!

THE LARGER OUTLOOK.

"And he brought him forth abroad, and said, Look now toward heaven!"

The tent was changed for the sky! Abraham sat moodily in his tent; God brought him forth beneath the stars. And that is always the line of the Divine leading. He brings us forth out of our small imprisonments and He sets our feet in a large place. He desires for us height and breadth of view. For, "as the heavens are high above the earth," so are His thoughts higher than our thoughts, and His ways than our ways. He wishes us, I say, to exchange the tent for the sky, and to live and move in great, spacious thoughts of His purpose and will.

How is it with our love? Is it a thing of the tent or of the sky? Does it range over mighty spaces seeking benedictions for a multitude? Or does it dwell in selfish seclusion, imprisoned in merely selfish quest? How is it with our prayers? How big are they? Will a tent contain them, or do they move with the scope and greatness of the heavens? Do they just contain our own families or is China in them, and India, and "the uttermost parts of the earth?" "Look now towards the heavens!" Such must be our outlook if we are the companions of God.—John H. Jowett.

NOTICE.

All persons expecting to attend the Eastern Virginia Sunday School and Christian Endeavor Convention to be held at Liberty Spring Christian Church, Nansemond County, Virginia, on July 23d and 24th, who wish entertainment over night, will please notify I. T. Byrd, Holland, Virginia, R. F. D. No. 2. Also anyone wishing to be met at train please notify Mr. Byrd, as otherwise no trains will be met.

NOTICE.

Please let me send you my special summer offer on all magazines. I guarantee you 20 per cent reduction on any magazine you take. You can take advantage of this offer even though your present subscription does not expire for several months.

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carrying away into Babylonia are fourteen generations; and from the carrying away into Babylonia into Christ are fourteen

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ing interpreted is, God with us. 24 Then Je'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.
THEN spake Je'sus to the multitude, and to his disciples,

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DOVER, DEL.

Special summer services have been planned at People's Christian Church, Dover, Del., for each Sunday from July 7th to August 11th, inclusive. Dr. James T. Mordy, pastor of the Cottage Grove Avenue Presbyterian Church, of Des Moines, Iowa, will be the speaker. In order to stimulate Church attendance during the month of July, and to cultivate a spirit of interdenominational fellowship, a number of pastors in recent years have practiced exchanging pulpits during the month of July with other pastors from other sections of the country, and from other denominations.

Several weeks ago the official board of People's Church voted unanimously to accept the proposal previously endorsed by the session of the Cottage Grove Avenue Presbyterian Church, of Des Moines, Iowa, said proposal being that the pastors of said Churches exchange pulpits during the month of July. The plan of exchange of pastoral service for the month of July has been supplemented in this case by Dr. Helfenstein and Dr. Mordy in their volunteering to give two weeks of their vacation month in August also in service to the other Church. Dr. Helfenstein and family will occupy the manse of the Des Moines Church, and Dr. Mordy and family will occupy the parsonage of People's Christian Church. This pastoral exchange includes all the usual pastoral services required at any time, in addition to being responsible for the regular Sunday program of worship. Other Churches and pastors that have adopted this plan of exchange have found that it helps to solve the Church-attendance problem during the summer weeks.

The Churches have the benefit of hearing the gospel message during the period from a different voice, and to receive the inspiration in the Church work from a leader who has brought things to pass in his own Church in another section of the country, and in another denomination. Also the pastors are given the privilege of viewing firsthand the life and fellowship of a different Church than he is regularly serving.

The session of the Des Moines Church and the official board of the Dover Church both voted unanimously for this exchange in the belief that it would prove a blessing both to the Churches and the pastors.

Dr. Mordy is a native of Kansas, a graduate of Park College in 1910, and of McCormick Theological Seminary in 1913. He attended Auburn Theological Seminary two years, and while at Auburn was assistant pastor of the First Presbyterian Church of that city. He has been pastor of the Cottage Grove Avenue Presbyterian Church of Des Moines, Iowa, for six years, a Church which has a membership of eleven hundred, and which is one of the most progressive Churches in that hustling capital city of considerably more than a hundred thousand population.

Dr. Mordy is a member of the Kiwanis Club, the Chamber of Commerce, the Golf and Country Club, and is affiliated with numerous other organizations touching the life of his city. Dr. Mordy is an unusually forceful speaker and is one of the most popular ministers of his city.

Dr. Mordy's subjects at the People's Church will be as follows: July 7—morning, "Life's Affirmative"; evening, "Pageant in Community Hall." July 14—morning, "Shifting Burdens"; evening, "A Spoiled Child who Made Good." July 21—morning, "Links and Kinks"; evening, "A Popular Hero." July 28—morning, "The God of Our Children"; evening, "A King Who Committed Hari-Kari." August 4—morning, "The Radius of Reality"; evening, "Pageant in Community Hall." August 11—morning, "An Urge Supreme"; evening, "A Fearless Youth—A Courageous Statesman." Morning services each Sunday will begin at 11 o'clock, and evening services

at 7:30 o'clock.

This is an unusually interesting service of subjects, and they will be dealt with in an inspiring and instructive manner. Hear Dr. Mordy's first sermon of the series and you will want to hear every sermon of the series.

Dr. Helfenstein will return to Dover to occupy his pulpit the first Sunday in September, giving a special Labor Day message at the morning service, and at the evening service he will speak on the subject, "Greetings From the West," giving some of the most interesting experiences of his trip to and sojourn in Iowa.

The first Sunday in October, Dr. Helfenstein will start the program of his tenth year as pastor of People's Church. He stated Sunday that the

schedule of messages from the pulpit and Church activities that he was outlining would, he believed, prove greatly beneficial to the members of the Church as individual Christians, to every organization in the Church, and to the Church as a whole. He said it was his ambition to make the coming year the best year of the ten.

The first Sunday in October will also mark the fifth anniversary of the dedication of the new building. A special program is being planned as a fitting celebration of this important date in the Church calendar. Rally day will likely be held the last Sunday in September. Dr. Helfenstein and family left on Monday by automobile for Des Moines, expecting to reach the city by Friday.—*Delaware State News.*

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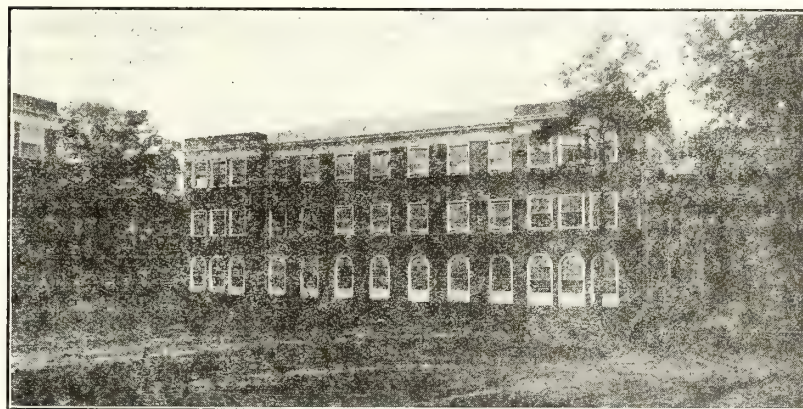
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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

FELTON.

Whereas, God has removed from our midst Deacon Samuel J. Felton; he it resolved:

First. That in the death of Bro. Felton, the community and Church have lost a most worthy member.

Second. That we try to emulate those Christian graces so manifest to his Church and that we call upon our membership to strive to exercise that same faith, fidelity and steadfastness shown in all his dealings.

Third. That we extend to the bereaved family our heartfelt sympathy and point them to the Master, who is able to help in every time of need.

Fourth. That a copy of these resolutions be sent to the bereaved family, a copy entered upon the records of Sarem Christian Church.

J. W. ROBERTS.
J. R. LANGSTON.
D. S. HARRELL.

LILLEY.

Mrs. Ellen C. Lilley died July 1, 1929, at 4 o'clock, age 59 years, 3 months, and 19 days. She is survived by a husband, Mr. J. E. Lilley, and eight children—Mrs. Mary E. Eure, Mrs. Annie L. Parker, Mrs. Eutha E. Felton, Mrs. Dessa L. Smith, Mrs. Vennie M. Doughtie, Misses Lizzie Kate, Allie Mae, and Nellie Lilley; also seventeen grandchildren, four brothers, and two sisters—Messrs. A. T. Howell, J. R. Howell, M. Howell, and R. R. Howell, Mrs. Evie Knight and Mrs. Lillia Harrell.

In her passing, Eure's Church loses one of its most consecrated members: May God's sustaining grace comfort the bereaved loved ones. Funeral services at Eure's Christian Church, conducted by the writer.

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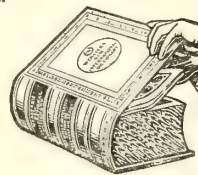
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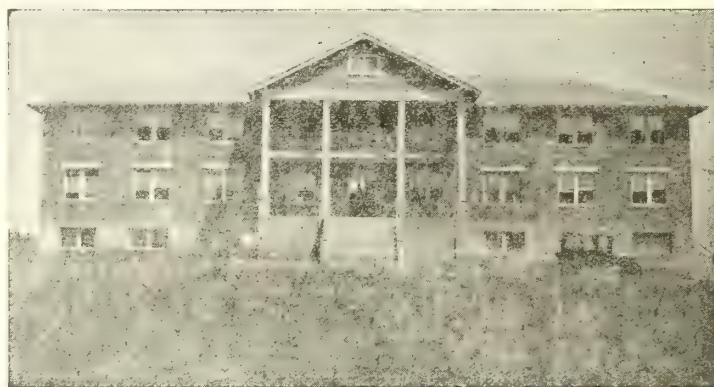
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Piedmont Junior College is affiliated, as Junior College, with Piedmont College, Demorest, Ga., and its courses are co-ordinated with those of Piedmont and accredited by this institution. Piedmont College is a charter member of the Association of Georgia Colleges, a member of the Association of American Colleges, and an accredited College of the Southern Association of Colleges.

Piedmont Junior College is training some of the best stock of America for Christian leadership, to be used by the nation and the world. Here is a great challenge and asset for students who wish to prepare themselves to serve in a worth-while way. The new Administration Building will be completed by time school opens this fall.

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, JULY 25, 1929.

NUMBER 30.

•• THE SUN'S OBSERVATORY ••

BY REV. STANLEY C. HARRELL.

COSTLY CHURCH EDIFICES.—

The public press is calling attention to the millions of dollars being expended in the erection of magnificent Church edifices. Prominent ministers and congregations are either actively engaged in the process of building or are planning for building projects that run into the millions. There are most excellent and worthy reasons why beautiful and costly Church buildings are desirable. The idea that Church buildings should be somewhat in keeping with neighboring buildings that are used for other purposes is worthy of consideration. Shabby, dilapidated and unsightly Church buildings certainly do not reflect the proper spirit of reverence and regard for the God whom we worship, especially if the membership, in the main, lives in dwellings that are costly and luxurious.

The intensive study of the question of worship which is now engaging the attention of Church leaders, is revealing the importance of beauty as related to worship. There is no question but that beautiful, harmonious surroundings are most conducive to the worshipful mood. Nor are worshipful Church appointments to be had only by enormous cash expenditures. There are to be found everywhere throughout our land Church buildings whose cost runs into hundreds of thousands, but whose architecture and decorations are no more conducive to worshipful atmosphere than many courthouses and public buildings. On the other hand, there are Churches that are admirably adapted to the most exalted worship, whose cost is within the reach of the average large congregation. It is not so much a question of the amount of money expended as it is of knowing what is desired and how to attain it.

It is hard to find any valid objection to the congregation that is financially able to build and pay for an expensive Church building having just the sort of building which is desired. But the question we are raising is: should the congregation plan a costly building, which will tax the resources of the membership and pile up a debt which can be paid only by the most severe self-denial throughout a score or more of years? Such a course certainly calls for sacrifice on the part of the membership; but is it the sort of sacrifice which Jesus Commended so highly? Has the present Church membership the moral right to mortgage the future usefulness of the Church?

Recently a most devout layman, whose Church had gone deeply in debt for a Church building which cost nearly a half-million dollars, said that he was convinced that they had made a mistake. He testified that he had been most enthusiastic for the costly building. He was saying we (not they) have made a mistake! He saw that they were unable, because of the debt for which

they were responsible, to do their part to advance the interests of the kingdom beyond their local borders. It was a question of spending too much for the local congregation, and not being able to help the more needy causes. Churches, as well as individuals, must consider the claims of their stewardship and maintain the proper proportion in their spending.

THE WISDOM OF THE UNGODLY.—

One of the most interesting features of the experiment being conducted in Russia to rule a great nation according to Soviet principles, has been the attitude toward religion. The Soviet has always maintained an attitude of unconcealed hatred for all forms of religion. The reason that has been assigned for this hostility toward religion is that religion is the mainstay of the capitalistic regime. The fact is that religion is unalterably opposed to the principles upon which the Soviet is organized. While the Soviet is based upon the Communist principle, which is supposed to be the medium for affording equal rights and privileges for all, in its actual working it has sought for the development and protection of the special interests of a limited group, at the expense of all the rest of the nation. It has maintained the power of the proletariat by the most ruthless and inhuman methods.

For a time, the policy was to crush religion by force. The Churches were closed. Men and women were forbidden to hold religious assemblies; and those who disregarded the orders were arrested, fined and subjected to other indignities and persecutions. The authorities have learned that religion cannot be crushed by such methods, and have announced a new policy. This new policy gives a certain form of religious freedom, but provides restrictions and limitations designed to effectually cut off the possibility of religious influence and growth.

According to article 17 of the new law: "Religious societies are forbidden (1) to create mutual aid societies, co-operatives, productive units, or generally use the properties at their command for any purposes save those of satisfying religious needs; (2) to render material aid to their members; (3) to organize special gatherings of children, young people, or women, general Bible meetings, literary, sewing, or working circles, or circles to teach religion, or arrange excursions, open children's playgrounds, libraries, reading-rooms, organize sanitariums and medical aid." "Article 19 provides that ministers of a cult can serve and preach only in the Church to which they are attached."

This government that hates the name of God and hates everything that suggests religion, and which is determined to drive religion out of the boundaries over which it exercises its authority, says that Christians may meet, sing their songs,

read their Bibles, offer their prayers, and listen to sermons from their ministers. But it likewise says that Christians must not engage in any efforts designed to render material aid to their members or to others. They are forbidden to undertake any work of religious education for the benefit of the young people or for the mature individuals who are at present outside of the Church. No work of evangelism can be engaged in that might be instrumental in winning converts to religious faith. The fact that the activity of the minister and the Church membership is limited to their own immediate circles precludes every possibility of any form of missionary endeavor.

Now, if we be permitted to judge by their present attitudes and activities, would not the Russian situation exactly suit thousands of our American Christians? Those Church members who are so tired of so many collections for orphanages, and for the relief of the poor, the sick, the destitute, and all those who are the victims of the misfortunes and catastrophies of life would find just the conditions they are looking for in Russia. The government forbids such things to be done in the Churches. The Church member who can see nothing in the work of the Sunday School to enlist his interest and his activity is in perfect accord with the Bolshevik regime of Russia. Those thousands of professing Christians who do not believe in missions or who are unwilling to make any sacrifice on their part that the gospel may be preached to those who know it not, would delight the heart of the officials of Soviet Russia who hate God and Jesus Christ and everything connected with Christianity.

If the devil himself hates Christianity more intensely than does the Soviet, it is only because his Satanic Majesty is capable of blacker and more abysmal hatred. If anything in the world can stir the hearts of the inactive Church members who are striving for nothing save the salvation of their individual souls, it should be the fact that the arch-enemies of Jesus Christ see nothing alarming and nothing worthy of active opposition in the course which they are following.

Whatever we may think of the principles and policies of the Soviet, we must acknowledge that those who are responsible for the new laws dealing with religion have clearly grasped the essential nature and characteristics of Christianity. They know that if the channels through which the outflow of Christianity bears its pity, its charity, its works of mercy, and its gracious invitations of forgiveness and life in Jesus Christ can be stopped, that Christianity will have been dealt a mortal blow. There is no doubt but that this new policy is going to do the Church and the cause of religion incalculable harm. But the one fact that must always be borne in mind is that Christ can never be betrayed save by those who are within the circle of his own followers.

NOTES-PERSONALS

One of our young pastors writes: "I am enclosing the first bill of the new currency that has come into my hands. I believe the suggestion of the Federal Council to be a fine one. I trust that great numbers of our people will respond by consecrating their first fruits to the service of the Lord."

One of our faithful, self-denying, consecrated pastors writes: "I am sending enclosed the first new \$1.00 bill that I have received, in accordance with the request that same be given to missions. I wish I had more to send, but I have not. My salary is very small this year. Hoping you success in your work, yours in Christ."

About forty members of our Burlington Sunday School and congregation went to Elks Spur, Fancy Gap, Va., on Sunday, July 14th, and of their coming Miss Jewel Truitt, teaching and working there, says: "We were very happy to have the Burlington folks visit us yesterday. A goodly number of them came, and they rendered two very fine programs."

The nine Christian Churches of Greater Norfolk, Va.—First, Christian Temple, Old Zion, Rosemont, South Norfolk, Portsmouth, Berea, Newport News, and Ocean View—will hold a union training school October 6-11. At a recent meeting of representatives of these Churches, the holding of such a school, with International Council standards, was endorsed and a committee of arrangements appointed to complete plans.

Mrs. B. F. Frank, secretary, Route 4, Harrisonburg, Va., calls attention to the fact that the Woman's Missionary Meeting of the Virginia Valley Central Conference will be held with Leaksville Church August 1st. This body has been holding its sessions at some time during the annual Conference, but has decided to have a separate session for a day prior to the Conference, and then at the annual Conference put on an evening program. Mrs. Frank hopes to see a large attendance of the women of the Conference at Leaksville.

Mrs. Alfred Hayes, faithful in good works and deeply interested in missions in Union Church, Virgilina, Va., writes under date of July 15th: "Our Sunday School has decided to give our offering on second Sundays to missions, and my class had a missionary program yesterday. I take great pleasure in sending you check for \$2.75 from the class as a result of the program, and I only wish it was more. Our pastor announced at the morning service the matter of consecrating the new money by giving the first bill any individual receives to missions."

Rev. H. E. Crutchfield, Henderson, N. C., was so happy the past week that he was unwilling to send, but came to the office of the Mission Secretary to bring the first new dollar he had received and to report also (and that which was even more joyous to him) that the first new baby had arrived in his home in the Christian parsonage at Liberty (Vance) on July 10th, christened Mary Elizabeth Crutchfield. Besides extending congratulations to the happy father and mother, we are hoping that this child of the manse will grow to the life of beauty and loveliness signified by the beautiful name given her—Mary Elizabeth.

Rev. G. H. Veazey, Roanoke, Ala., writes July 15th: "I am expecting some great revivals this

summer. Rev. O. D. Poythress, South Norfolk, Va., will be with us in Roanoke beginning the first Sunday in August. Later, Rev. J. H. Dollar, of Reidsville, N. C., will assist me at Richland. Our meeting for ministers' and laymen's conference at Pisgah the fifth Sunday in June was fine. Bro. Hughes, pastor, is doing a great work there. Pisgah has the only parsonage in the Alabama Conference, and it is a good one. The School of Christian Education at Wadley last week was the best I have ever attended. The teachers and leaders were all at their best."

Rev. J. T. Whitley, D. D., 228 Thirty-sixth Street, Norfolk, Va., in presenting to readers of THE SUN this week "An Old Preacher's First Sermon," says in a personal letter: "If we old men are somewhat reminiscient and garrulous at times, our younger brethren will perhaps excuse us." If younger brethren enjoy any reading or conversation of one type more than another, it is that from men and women of culture, dignity and righteousness, who through the years have sought the better things of life, and now out of rich and ripe experience tell of those better things just as Dr. Whitley has done and always does in his articles to THE SUN. We only wish he would write more often.

At this writing, the condition of Rev. P. T. Klapp, faithful man of God, for some weeks past ill at his home, Elon College, N. C., is somewhat improved and now and then is able to recognize and speak to his family and friends. It may be that our Heavenly Father yet has other plans for him than to call him away, and that the current of life will again surge through a body that till this affliction was exceedingly vigorous and full of energy. It has seemed a little short of a miracle to those attending him that, having gone so near death's door, he shows such signs of returning strength and clear consciousness. He greatly appreciates visits from his friends, and when able rejoices to converse with them.

One good brother did this way about the first new money: "Dear Brother,—I heard your letter read (in our Sunday School) yesterday, asking for the first new money we receive. The first I received was two \$1.00 bills and the third was a \$5.00 bill, so I am sending you for missions the \$5.00 bill. If I can help any more by September 1st I will do so." That is fine, since it carries out not only the letter of the request, but the whole soul and spirit of it. On our coins are stamped "In God We Trust," and our paper money goes out as a representative and circulating medium of the gold and silver held in the government vaults. So, as we make a contribution to missions of the first new money received, we are carrying out in practice the declaration of our national government, "In God We Trust."

Rev. T. J. Green and Rev. H. V. Cox, of Ramseur, N. C., were very pleasant visitors at THE SUN office, Elon College, N. C., Friday, the 19th. They have been engaged the past week in a revival at Shallow Ford Church, of which Bro. Green is pastor. They reported a good attendance and a good meeting. Bro. Green, having recently moved from Elon College to Ramseur, will not serve his present field next year, but expects to serve Churches in the Western North Carolina Conference nearer his home. Bro. Cox is to begin his meeting at Pleasant Cross the first Sunday in August, and Rev. J. W. Knight, Stokesdale, N. C., is to assist. He is looking forward to a good meeting. Bro. Cox is a faithful man of God and is being used to build up Churches and the work to which he is called. Bro. Green has rendered faithful service during the years he has been pastor of a group of Churches in Guilford

and Alamance, and these Churches regret exceedingly that he is to leave them.

On June 10th, Senator Borah introduced into the United States Senate a bill to amend the food and drug act of June 30, 1906, by extending its provisions to tobacco and tobacco products. In advocating his bill, the brilliant senator from Idaho "charges the tobaccoists with indulging in an 'orgy of buncombe, quackery, and downright falsehood and fraud to create a vast woman-and-child market for their products.'" The increase in the consumption of cigarettes surpasses comprehension, and much of this increase is due, so the knowing ones declare, to the subtle and insistent propaganda and advertising by the manufacturers of cigarettes to induce women, girls and children to smoke. The revenue to the national government from the manufacture of tobacco amounts to more than a million dollars a day, and the one source of this revenue, which surpasses all others combined, is that from cigarettes.

Friend R. O. Rothgeb, Luray, Va., writes an interesting and suggestive personal letter that we print it: "Dear Bro. Atkinson,—Last Sunday was the Sunday on which we take the Sunday School offering for missions, and as you know from your records the offering is often less than \$2.00, so I felt that probably a little talk on missions would result in better offerings. So before taking the offering last Sunday I made a little talk on missions, which resulted in an offering of \$4.03. I am adding to this amount \$4.00 more, making \$8.03, for which please credit Leaksville Sunday School. I don't give myself credit for the increase in the offering from the Sunday School, but the spirit which prompted me to make the little talk also prompted the school to contribute more liberally. I do believe, though, that God does use us as instruments to advance His kingdom, and when we are jealous in His cause, He gives power to our words. Hoping that the mission goal will be reached, and with my kindest regards to you."

FIELD NEWS.

It is not in speaking what we think that causes heart-aches and broken friendships, but it's the way we speak. It is not so much in what we do, to the glory of God, that counts, but it's in the quality of the doing.

The person who thinks our people in the country, as a whole, are more ignorant than our city folks, as a whole, is certainly allowing his partialities to run on high tide, or he has failed to acquaint himself with conditions as they are.

You can tell me that young men and young ladies are educated as much as you please, but if they haven't enough sense to behave themselves, as becometh cultured people, you will have a hard job making me believe you.

Little more than a year ago I heard one of these smarties from a city of about twenty thousand population speaking of a certain worthy rural district minister as a "two by four." About a month ago I had an opportunity to visit a Church where this good minister has been laboring, as pastor, for about fourteen years, and during this time he has seen three young men go from this Church into the ministry. He has seen two young men go into the practice of medicine. He has seen two young men and four young ladies take their place among the leading high school teachers of our State. He has seen one young man become a great musician, who is now in New York; while others have taken their places as business men, bookkeepers, stenographers and farmers. God send us some more just such "two by four" preachers!

A. R. FLOWERS.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

WEIGHED IN THE BALANCE.

"Thou art weighed in the balance and found wanting."—Dan. 5:27.

"Mene, mene, tekel, peres" are the words of mystery that appeared on the walls of the palace during King Belshazzar's feast. One cannot easily imagine how disturbed was the Babylonian ruler when he beheld a part of a human inscribing these queer words upon the walls of the banquet room during the midst of the feast. The puzzle would not have been so terrifying had some one been able to decipher the meaning therefrom, but nobody knew anything about the cause or the effect of such strange performances. The wise men from far and near came to look at the handwriting upon the wall, but none of them knew the meaning or interpretation of the words. What was the King to do? He was greatly annoyed. His countenance fell and he could not sleep for the worry and anxiety caused by the strange handwriting upon the wall. He offered a reward, consisting of a scarlet robe and gold necklaces to any one who could tell him the meaning of the words.

"Now, the Queen, by reason of the words of the King and his lords, came into the banquet hall: and the Queen spake and said, 'O King, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, found itself in him: whom the King Nebuchadnezzar, thy father, made master of the magicians. Forasmuch as an excellent spirit, and knowledge, and understanding, and interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in this same Daniel. Now let Daniel be called and he will show the interpretation.'"

And young Daniel was brought in before the King and offered gifts if he could but read for the King the meaning of the words on the wall. Daniel said, "Let thy gifts be to thyself, and give thy rewards to another: I will read the writing and make known the interpretation. And Daniel read the writing on the wall and the interpretation of the words. "Mene, mene" meant that God had numbered the kingdom and finished it; "tekel" meant that "Thou art weighed in the balance and found wanting"; "peres" meant that the kingdom was divided and given to the Medes and Persians.

And true to his promise, the King clothed Daniel with scarlet robes and put a chain of gold about his neck and proclaimed that he should be the third ruler of the kingdom. That part of the interpretation that is most personal is the second statement which we choose this day for a text. It must have been this phrase that caused the King such great disturbance. Up until this time he held a high head and felt that he was a perfect man, but now he knows that he is found wanting. He is incomplete. So it is that the world today is full of men and women who are weighed in the balances and found wanting. Let us think of the various kinds of balances in which people are weighed and found wanting.

1. Some people are weighed in their own balances and found wanting. There is a grave danger in weighing one's self in his own balances. He is nearly always likely to overrate his actual worth and be found wanting. His own opinion of self is not always reliable. He sometimes leads

himself to believe, according to his own balances, that he is better than people think he is, and that, regardless of what others may think, he is the final judge as to his status. It is indeed folly to think of a person who is trying to reduce weight, standing on the scales and tipping them in his favor. He is like the person who cheats himself when he plays solitaire. And so it is folly to make one's self believe he is better than he actually is. This fault of ours usually occurs when we weigh ourselves in our own balances.

One cannot easily judge himself or see himself as others see him, because he lives too close to himself. Endeavoring to weigh one's self accurately in his own balances is like trying to behold the mountain-peaks while standing too close to the base of the foundation off of which the mountain rises.

Too often one finds himself to be better than he really is when weighed in his own balances. The terrible characteristic of conceit manifests itself in one's own balances and he is found wanting. I know of a man who wanted to be appointed postmaster of a certain town not far away during Wilson's administration, whose life embodied this deplorable element of conceit. When weighed in his own balances, he was the only man available to do things, and for fear that President Wilson would appoint another to be postmaster in his town, he wired him, saying: "Don't do anything till you have heard from me." But for some unaccountable reason, the telegram failed to stop the machinery of the nation and the other man was appointed. In celebrating his victory, his friends staged a big parade, and on a banner they placed the words, "Don't do anything till you have heard from me." There are lots of people who seem to think that their pastor should do nothing till he has heard from them. Such people are like icebergs which sometimes suddenly turn over in the midst of the sea. Such phenomenon results from the warm ocean current, which slowly and invisibly melts the submerged part of the iceberg. Thus slowly the huge mass of ice becomes topheavy. Woe to the person who, in weighing himself in his own balances, becomes topheavy.

When one things too highly of himself he becomes wrapped up, so to speak, in himself. He then makes a very small parcel, for when he shrinks to the size that he can be wrapped up in himself, there's not very much to wrap up.

People who weigh themselves in their own balances easily become puffed up. They are like that peculiar species of fish called the blow-fish to toad fish. It has no particular value unless it is that of cultivating the patience of the fishermen. It is a very unattractive fish, with a great mouth and a motly, wrinkled body that looks like worn-out leather. But when one turns this homely little creature over and tickles its throat it will puff up until it is swollen to the appearance of a huge globe. Some people think so much of themselves that they easily blow themselves up until they resemble a beautiful globe, but there is nothing substantial about them—just air. Even the commonest tramp that visits the backdoors thinks himself to be something, when he is nothing. He has weighed himself in his own opinion, and seldom if ever is at fault or is found wanting, but the world knows, and God knows.

Our business is to see ourselves as we are. To grow and not to swell, to be built up in Christ; not to be puffed up with pride. In this connec-

tion it is well to remember Paul's words, "Knowledge puffeth up, but love buildeth up." Let none of us be satisfied with our own opinion of ourselves, nor of the findings of others, for when weighed in their balances we are most often found wanting.

2. Some people are weighed in the balances of others and found wanting. When we are weighed in the balances of another, we are most often found wanting, for the other person seldom sees us at our best. He fails to evaluate his neighbor's real worth, and therefore severely underrates him. If he wants a favor, he will flatteringly tip the scales in his favor, but most often we are underrated and found wanting when placed in the balances of another. Sometimes this unfortunate experience occurs because of prejudice, sometimes from lack of actual knowledge, and sometimes because the truth is known. It is impossible for any man to accurately judge another. It is hard to behold the mote in a brother's eye when a beam is in thine own eye.

When weighed in the balances of another, one is found wanting because he is declared to be incapable, narrow-minded, hypocritical and unworthy of responsibility and assistance. Let us, therefore, beware of the balances of another, for we are sure to be found wanting. Then let us see ourselves as God knows us to be, by placing ourselves in His balances.

3. Some people are weighed in the balances of God and found wanting. When weighed in the balances of one's own self, or the balances of another and found wanting, one does not always need to become alarmed, for human balances are not altogether accurate. But when weighed in the balance of God and found wanting, one may rest assured that something is really lacking in his life. God never makes mistakes. His balances are correct—they never vary.

He finds us to be wanting when His Son, Jesus Christ, is not in our lives. We are incomplete without Him. The Great Father planned that each person accept Him, and to refuse is to be wanting. If He is wanting in our lives, all other powers and virtues are absent. Without Him we have not the love of God. We know not the full measure of faith or hope unless He resides in our souls.

A road sign appeared along the highway marked, "Turn Right and Keep Going Straight." And as we search our lives and find ourselves to be wanting in the balances of God, let us resolve to "Turn right and keep going straight." He is our Leader. Let us follow Him, singing:

"If Jesus goes with me, I'll go anywhere!

'Tis heaven to me, where'r I be, if He is there!

I count it a privilege here, His cross to bear:

If Jesus goes with me, I'll go anywhere."

RIISING FROM THE RUINS.

Porto Rico is slowly recovering from the disaster of the cyclone. Nature has wrought wonders in the production of vegetation by which barrenness is relieved. We are now getting in the market green beans, lettuce and other vegetables which have been produced since the storm, and some oranges and grapefruits which in the more protected parts of the fields have now come to maturity. The popular song of a few years ago, "Yes, we have no bananas," has been a sad reality for the poor people who depend so much upon that fruit for food, and it will be some months before any bananas will be produced. The recent action of Congress in the appropriation of funds for seeds to the farmers and loans to the coffee growers will bring relief to a large number of such agriculturists and will provide labor for the peon class.—*World Call.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE SOUL'S DEPOSITORY.

Our conscious acts are based on what the psychologists term the "subconscious." In the Bible, this "subconscious" is called "the heart," "the soul," "the life." This is what Paul had in mind when he wrote (Rom. 10:10): "With the heart, man believeth unto righteousness." Or as another inspired writer says: "As a man thinketh in his heart, so is he." It is not the passing thought of the mind that reveals the real life of the individual, but the inner thought, the subconscious, that which has become real and permanent.

Five hundred billion dollars are in circulation in the United States. In addition to this, checks are drawn annually by individuals to the amount of seven hundred billion dollars. Now, this currency and these checks in circulation represent the conscious activity of the business world. Back of all this, and making all this possible and real, are the gold and the silver, coin and bullion, which the government has stored in its vaults and mints. This corresponds to what is termed the "subconscious." It lies there as the guarantee, and the source of safety, to the constant and rapid transactions of the business world. Back of our daily conversation and conduct before the world is the soul of us, the heart of us, the storehouse of character, from which we draw and from which we transact our affairs in the world.

If one wishes to know why we build Churches and support them, why we observe the Sabbath and obey the commandments, one finds the explanation here. Men and women are seeking by worship and contact with God to store up in the soul that depository of durable and eternal wealth on which checks are drawn and deeds are done in the every-day affairs of life. If one thinks only of the temporary, and lives only with the transient and the passing, one becomes a moral and a spiritual bankrupt, just as one becomes a financial

bankrupt if he draws checks constantly on funds or credits that he has not established for himself in some safe depository. Many "progressives" in thought and many "moderns" in activity are ready to make light of the Church, turn their backs upon the sanctuary and discredit the sacred institutions and activities among men. Such are short-sighted, indeed, and are living only in the present and for the present, when, in truth, man was made not for any moment or passing event, but for all eternity and for the deep things of God. Our Saviour taught and warned us of this when He said: "Seek first the kingdom of God and His righteousness." The emphasis should be put on the word "first," making the search of the kingdom of God primary, and putting it ahead of and deeper than any of our other seeking. And then emphasis should be placed upon the words "His righteousness." Man's righteousness can never get him anywhere, beyond the passing day, and the events of the time. God's righteousness, however, abides forever, and as man seeks and hides, in the depository of his soul, the righteousness of God, and not the righteousness of man, he has a source of safety and of credit upon which he may daily draw. fl J. O. A.

THE POPE WINS.

The Vatican never gave up its fight for temporal power. In 1870 the Italian government wrested from the Pope of Rome and the Church of which he is head, the last vestige of temporal power. From that date till the present year, each succeeding Pope has vigorously sought to re-instate himself in a temporal kingdom and thus become king as well as Pope. The present Pope has, at last, won the fight, and the Italian government has paid the Pope a large indemnity and granted him a temporal kingdom over which he is now king and ruler with all the powers of any sovereign government—his own postoffice, stamps, mint for coining money, the right to confer titles and to receive and send ambassadors. So, the Pope is not only the sovereign pontiff of the Church of Rome; he is also a real king. True, his kingdom is not large, embracing only one hundred and sixty acres in extent, and only four hundred subjects. This is at present the smallest of earthly kingdoms, with a real king, and all the powers of governmental authority—the power to make war, treat for peace, and all the rest of it that any large government may possess. From this beginning, the Pope and the Church of Rome, of course, hope and expect to gradually enlarge their kingdom and again, as in medieval times, have a real authority and dominion in government. This is in keeping with the polity and practice of Rome, which has always been more jealous of temporal than of spiritual power.

Over against the establishment of this papal State in Italy, one puts naturally the words of our Lord: "My kingdom is not of this world" (John 18:36). One feels that ultimately the Church can only hope to triumph in spiritual things. The Church was not planted in the world as a temporal, political, or human agency, but as a divine institution to reach and guide men and women spiritually, and to build upon earth a spiritual kingdom, even as it is in heaven—a kingdom in which the will of God may rule and reign in the heart of man for his spiritual redemption and salvation. J. O. A.

GREAT BRITAIN TO HAVE COMMISSION.

King George of England, in transmitting his address to the new Parliament recently assembled, included this information, highly interesting and gratifying, no doubt, to very many Americans: "My ministers decided that the time has come to investigate the whole field of legislation relating

to sale and supply of intoxicating liquor, and, on their recommendation, I propose to appoint at an early date commissioners for this purpose."

England staggers beneath the burden of an intolerable expenditure for intoxicating liquors and the curse of the open saloon. Lady Astor, a member of Parliament (and a native of Virginia), in her recent campaign, as well as in previous speeches in Parliament, made it known that she favored investigation and some legislation touching the liquor problem, which is the bane and the curse of England today and of all other countries that still tolerate the open saloon. The example of the United States is being observed and felt throughout the civilized world, and it can be only a matter of years before the nations of the earth will outlaw an institution and a business which has proven itself to be a burden and a curse to society and civilization. J. O. A.

EASTERN NORTH CAROLINA S. S. AND C. E. CONVENTION.

The annual Sunday School and Christian Endeavor Convention, Eastern North Carolina Conference, was held at Pleasant Union Church, Lillington, N. C., July 16-17. Rev. J. Lee Johnson is pastor of the Church and was present and conducted the opening devotionals. Bro. M. E. Wilder, superintendent of the local Sunday School, told how happy the Sunday School and people of the community were to have the Convention meet in their midst. Bro. W. A. Newman, of our Henderson Sunday School, in turn, told how glad the people of the Convention were to be there and how much they expected to get out of the sessions and what they hoped to bring to and receive from the Convention. Bro. Geo. McCullers, McCullers, N. C., the veteran song leader of the Convention, was present and in charge of the music. That means that the music was good, inspiring, well rendered and helpful throughout. Bro. McCullers does not believe in "jazz" music even in a Sunday School, and thinks that there is far better music for Sunday School and Church worship than the modern "jazz" which so often comes to us under a pious label. This writer could wish that all of our Sunday School music leaders felt that way about it, and that we could in some way abolish "jazz" from the Sunday School, even though many of the books that contain it sell so much cheaper than books that contain real music suited to worship.

After the routine of the morning session there was an address by the Mission Secretary, J. O. Atkinson, having as its central thought "The training of our youth for world friendship and the dynamic and source of such training." If the nations and peoples of the world are to be brought to friendly terms, and war is ever to be abolished and love instead of force is to rule mankind, then it must look to the proper source, even to that name that is above every name who was Himself man's greatest and only sufficient friend, and is the Prince of Peace. No store of philosophy, science, politics and scheme of man is sufficient to bring the nations and the peoples, young or old, to a common basis of friendship; only Jesus Christ, the Saviour of man, can do that.

In the afternoon of the first day, Rev. J. A. Denton conducted the devotionals, choosing as the central thought: "Ye are ambassadors for Christ." Those who have been redeemed and saved are sent out by their Lord as His representatives, and if the work of saving the world is ever done, it will be through His redeeming and saving power.

The Convention was then divided into sections, and Miss Pattie Coghill, Secretary of the Board of Christian Education, took charge of and conducted the children's work; Rev. F. C. Lester, Waverly, Va., the young people's work, and Bro. Grady H. Leonard, of Chapel Hill, the adults'

work. These groups gave themselves under these leaders to the study of problems that pertain to these three natural divisions of the Sunday School. Rev. R. Lee House conducted the devotional service at the evening session and spoke interestingly of the methods by which we grow in Christian experience. The feature of the evening session was an address by Bro. W. B. Truitt from the Greensboro Sunday School, who journeyed a distance of eighty miles to speak to the Convention about "Our Orphanage." Bro. Truitt is a member of the board of trustees of the Christian Orphanage, and knows whereof he speaks when he refers both to the needs of the institution and to the achievements and results of the work done there. While the Orphanage has contributed much to the denomination and to the world, Bro. Truitt feels that it would have contributed more if it had had the means, and will contribute more as additional funds are supplied. The present management is all that individuals or Church could desire, as everybody who knows him has the profoundest respect for and utmost confidence in Superintendent Charles D. Johnston. There are now one hundred and twenty children in the institution, and they would take more if means justified.

At the opening service of the Wednesday morning session, E. B. Atkinson, Spartanburg, S. C., brother of THE SUN's editor and an active Christian layman, conducted the devotional service, using a Bible reading, calling for Scripture verses, and expounding them with apt illustration and comment. Dr. T. C. Amick, of the Elon College faculty, addressed the Convention on "Christian Education and Our Colleges." Dr. Amick realizes that if the Sunday School and the Church shall grow as they might, they will do so even as Christ Himself grew, first in wisdom, then in stature, and third in favor with God and man. Prior to His increase in stature, Luke 3:52 says: "There was an increase in wisdom," and Dr. Amick takes it that this means that while our Lord was growing in stature, his parents sent Him to the rabbinical schools and gave Him the advantages of the best within His reach for obtaining wisdom. What the Church needs first and foremost of all is a trained and a prepared ministry and membership, and if it will look well to the wisdom of its way, it will then be enlarged in stature and will grow in favor with God and man. The remainder of the morning session was devoted to reports of departmental secretaries till almost noon, when Rev. F. C. Lester, president of the Board of Religious Education, delivered an address on "Christian Education" as represented by our board. Bro. Lester told the Convention why he was on the board and what he was trying to do as a member of the board, and what the board would do if it only had the means with which to do. The reason why a secretary has not been kept in the field and among the Sunday Schools and Endeavor Societies all the while is because the board hasn't the funds to finance the work. The Southern Convention has asked the Sunday Schools to raise for the board \$4,500 per year, but not much more than a third of this amount had come in in any one year. One of the constructive pieces of work done by the board, and that which Bro. Lester feels is the best thus far, is that of putting on and conducting the Summer School of Christian Education, Piedmont Junior College, Wadley, Ala., which school has already been held this year and was the very best thus far held, and the Elon Summer School which is to begin July 27th and continue till August 4th. Bro. Lester made a plea for funds with which to carry on the work, and also for attendance at these schools.

The Convention departed from the regular work of the session to give a presbytery of the Conference opportunity to ordain to the ministry Rev.

Robert Lee House, from Pope's Chapel, Franklin County, N. C., and who is a graduate of Duke University and is now pursuing his post-graduate work for bachelor of divinity degree at Duke. The ordaining presbytery consisted of Revs. J. Lee Johnson, who propounded the questions and held the ordination service; J. A. Denton, who presented the candidate for ordination; Rev. H. C. Caviness, who led the ordination prayer; J. O. Atkinson, who delivered the charge, and F. C. Lester, who presented the Bible. Bro. House is already pastor of some of our rural Churches and is a young man of splendid report, who is spending years in preparation for the great work to which he feels divinely called.

The afternoon session of the second day was given to Christian Endeavor. The writer, through his regret, was not privileged to be present at this session. He is advised Mrs. Murdock Newman gave a most enthusiastic and inspiring paper on "Christian Endeavor, the Pastor's Assistant," and that the reports on Christian Endeavor were encouraging.

The Convention is to meet in its next annual session Tuesday after the second Sunday in July, 1930, with the Liberty (Vance) Church. Mr. H. W. Johnson, of Wake Chapel Sunday School, was elected president the coming year; Mr. W. A. Newman, Henderson, N. C., vice-president; Mrs. R. J. Newton, Route 1, Henderson, N. C., recording secretary; Miss Ruth Johnson, Fuquay Springs, N. C., corresponding secretary; and Mr. C. H. Stephenson, Raleigh, N. C., treasurer.

Of course, the Convention was royally entertained. The people of Pleasant Union did everything within their reach to make the stay of the people agreeable and happy and to make the work of the Convention a success. All members and visitors of the Convention could only carry away the happiest recollection of a delightful fellowship and of friends who added to the joy and privileges of the sessions. J. O. A.

THE BEST EFFECTIVE PLAN.

The eighteenth amendment to the Constitution of the United States is one of the topics discussed by individuals, the press, and Congress more than all others at the present time. The background of all this discussion is money, appetite, and history. If money could be eliminated, the bootlegger would go out of business; if appetite for liquor could be eliminated, the bootlegger would have no customers; and if the history of saloon days could be eliminated, the question would not arise in the public mind. These three facts are stubborn facts, and must be considered in making plans for making the eighteenth amendment effective. There is one element in the consideration of this question, and that is the question of permanence of the amendment. It can be safely assumed that the eighteenth amendment will remain while the Constitution remains. It would be as easy to restore slavery as to restore the saloon. Freedom and prohibition are fixed quantities in this republic. Now, what is the best plan to make this law effective? A few suggestions may be offered for personal consideration apart from money, appetite, and history.

1. Improve the moral condition of American citizenship through teaching and example in the Church, school, home and civic organizations.

2. Through personal, social and club conversations and behavior in support of this special law and its implications.

3. A changed attitude of the public press towards this law by reporting the good and not the bad results from this enactment.

4. The courts to treat gentlemen and private homes that buy, possess or use intoxicating liquors just as they treat makers, venders, and users

of liquor from the back allies of cities, mountains or swamps in the country.

5. To impress upon the public mind the improvement in business, the increase in the efficiency of labor, improved homes among the working people, bank accounts, schools, and especially the improvement in the condition of the negro population in all that benefits that race, and thereby benefits the nation.

6. It is the background of the national and international desire for, and the movements toward peace; and the cultivation of this spirit will do much toward making the eighteenth amendment effective. A sober nation is a prosperous and a peace-loving nation; and the same would be true of the world.

W. W. S.

BELIEFS OF PREACHERS.

Prof. George Herbert Betts, of Northwestern University, has made a careful study of religious beliefs on fifty-six points of 700 ministers. Five hundred of these ministers are active pastors, and 200 are students in theological seminaries.

Prof. Betts assumes that belief has its fundamental place in the Christian experience. He finds, however, after a scientific investigation of this question, that there is not enough difference between the beliefs of the evangelical ministers to warrant the denominations in remaining apart. He does not carry his conclusion to its ultimate meaning and recommend that the denominations should come together on the assumption and basic conviction that Christianity is a way of life rather than a series of doctrines or beliefs. His book would be far more valuable if it were to take this position.

He finds that the minimum statement of belief arising out of this study would include the following items:

There is a Supreme Being; God exists (100 per cent).

God is omnipotent (80 per cent).

God's relation to man is that of Father (98 per cent).

God controls the universe through His personal presence and power (82 per cent).

God is a being with personal attributes, complete and perfect in all moral qualities (90 per cent).

Jesus, while on earth, was subject to temptation as are other men (97 per cent).

Jesus met His problems and difficulties, using only those powers and resources available to all men (76 per cent).

Jesus lived a life on earth without sin (87 per cent).

Life continues after death (95 per cent).

Forgiveness of sin is essential to a right relationship with God (96 per cent).

God operates on human lives through the agency and person of the Holy Spirit (91 per cent).

It would seem from his investigation that the Christian world is not about to go to the "bow-wows" when its leaders are agreed in their beliefs, touching vital points as indicated by the eleven statements above enumerated. W. A. H.

Isn't it a sacrilege and a desecration beyond comprehension that Catholic Spain can celebrate on Sunday, the eve of "St. Peter's Day," with such a spectacle of death, horror and blood as Chaplain Rountree tells of in another column, as he writes of a Sunday's experience at a bull fight. We are not surprised that the chaplain has seen his last of such horrors, for it sounds, indeed, like a description from mediaeval days, before Protestantism had restrained some of the bloody activities of the Spanish and other Catholic inquiries.

CONTRIBUTIONS

SUFFOLK LETTER.

Sarah Jane Williams, daughter of Sarah Jane and Dyalie Williams, was born in King and Queen County, Va., on March 2, 1845. Her childhood days were spent in Chesterfield County, Va.

She was married to James M. Butler on May 10, 1866, and moved to Suffolk as a bride, arriving on the first through passenger train over the Norfolk and Western between Petersburg and Norfolk after the Civil War. Mrs. Butler died in the home of her daughter, Mrs. Emily Crocker, in Riverview, Suffolk, Va., on June 14, 1929, at the age of 84 years, 3 months, and 12 days, and was buried in Cedar Hill Cemetery by the side of her husband, who was buried April 8, 1892—37 years, 2 months, and 8 days before she was buried by his side.

Mrs. Butler is survived by two sons, Harvey M. and Frank E. Butler; and two daughters, Mrs. Annie Ballance, of Portsmouth, and Mrs. Emily Crocker, of Suffolk; fifteen grandchildren, and four great-grandchildren.

Mrs. Butler united with the Suffolk Christian Church on October 17, 1872, and had been a member of the Church more than fifty-six years. She was one of the oldest members and one of the most faithful followers of Jesus Christ. She had been long afflicted, and bore her affliction with Christian resignation and possessed a vein of humor that made her an agreeable neighbor and friend.

Few people could bear long affliction with such fortitude as Mrs. Butler possessed and at the same time be jovial with her friends. Her life was given to her home and her loved ones, and she was a real "helpmeet" for her husband. "Who can find a virtuous woman? for her price is far above rubies." The heart of her husband doth safely trust in her. Her children arise up and call her blessed: her husband also, and he praiseth her" (Prov. 31:10, 11, 28). She leaves a name and a record that her family and friends cherish as a rich legacy and sweet memory. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold" (Prov. 22:1). She had all that, and leaves a family that bear the marks of a good mother. The daughter, Mrs. Emily, was a mother to her in her last years of confinement and affliction; and all the other children shared with her in love, sympathy, and service.

There is no service which a woman can render that equals that of a good mother; and there is no other institution that equals a Christian home. Home-builders are nation-builders, and Christian homes are Church-builders and school-builders. Good society does not rest on money and position, but on character and service. To close the door of home is to shut out progress and safety. "There is no place like home" is not all poetry; it is the experience of every true heart. The best thought of heaven is that it is an eternal home with our Father and His Son, our elder brother, and all of our loved ones who have gone before us and will come after us.

W. W. STALEY.

ELON LETTER.

Counseling students in college is as natural as breathing, and goes back to the first time that Adam gave advice to his son Cain. But Adam had not had any special training for counseling, and so made a miserable botch of his effort to guide his son in the right direction. From that

day to this the obligation of age to enrich youth by its experiences has been recognized as fundamental.

Prof. Maverick, of Harvard, says, "The guidance of college students is not new. It has always been the duty and privilege of instructors"; and likewise Prof. Doermann, of Johns Hopkins, says: "Guidance has always been a recognized function of educational institutions. Personnel work is nothing new in the college."

But, as is well known, the increased enrollment in institutions of higher learning has produced a situation which calls for organized treatment. The beginning of organized personnel service may be seen in a resolution of the faculty of Dartmouth College, under date of March 29, 1910, as follows:

"Resolved, That it be the function of the advisers to inform themselves regarding the circumstances and character of the students under their supervision, their manner of life and their college work, their antecedents, interests and ideals. That the relation between adviser and student be regarded as friendly and confidential. That advisers meet their students at regular intervals, at the beginning of the freshman year about once in every two weeks, once toward the end of the freshman year, and again at the end of the first and second semesters of the sophomore year for the special purpose of discussing with them the election of courses for the following semester."

This resolution established a closely knit body of student advisers under the general direction of an executive committee composed of the president, the dean and three other members, and is the beginning of modern college organization in the field of personnel work.

In 1911, Reed College offered the first orientation course, including such topics as the history and meaning of the college, the choice of studies, methods of study, student activities, college ethics, and choice of a vocation.

Also in 1911 the University of Michigan began its system of mentors, in accordance with which a faculty mentor was appointed to serve throughout the freshman year for each of ten students. These mentors had nothing to do with the faculty, but were a separate body responsible directly to the dean, being his personal representatives to deal with the social life of the students and to advise them on all matters arising in the spirit of an older brother.

Other institutions began experimentation in the same direction, and such organizations as the National Vocational Guidance Association, the Personnel Research Federation, the Psychological Corporation, the National Research Council, the Society for the Promotion of Engineering Education, the Bureau of Vocational Guidance of Harvard University, the Intercollegiate Guidance Association, the National Committee for Mental Hygiene, and the American Management Association came into being to promote the interests and further the objectives of counseling. Particular mention should be made of the National Association of Psychologists and Sociologists, and to the Christian associations for their contribution to vocational guidance and personnel research. Nor must we overlook the services rendered in this field by the educational foundations, such as the Rockefeller funds, the Carnegie endowment, the Commonwealth fund, and the Harmon foundation.

The World War gave an opportunity to subject to the pragmatic test the fundamental principles which a growing group of psychologists and edu-

cators felt to be scientifically correct in reference to personnel work. The commissioned personnel branch of the general staff was headed by Dr. Walter Dill Scott. This branch of the service made use of psychological test and rating schedules in selecting officers. Its success was so pronounced that it gave a new impetus to personnel work in industry as well as in education. It is hardly accurate to say, however, that college personnel work had its origin from the work of this branch of the service in the World War.

W. A. HARPER.

AT NORTHFIELD.

My dear Dr. Atkinson:

Am having the great pleasure of spending a week at Northfield, attending the Foreign Missionary Conference. Again the program committee has secured some of the cream of the earth. Among the speakers are a number of missionaries, a woman from China, Korea and Japan. Two of the lecturers have just returned from a trip around the world, having been sent by their boards to study the needs of the various mission fields.

The Conference is well attended—something like 900 delegates. The denominations have their annual rally this afternoon. Guess I'll have to "rally" with the Congregationalists, as there are few, if any, of our denomination here other than myself.

MRS. L. W. STAGG.

Norfolk, Va.

AN OLD PREACHER'S FIRST SERMON.

BY REV. J. T. WHITLEY.

My apology for writing this note, if any be necessary, lies in the fact that today, July 18, 1929, is the sixtieth anniversary of my first sermon, and that it was preached in the Berkley Christian Church on the 18th of July, 1869. I might well call it an "assault with intent to preach," as I was only five months and a few days past my nineteenth birthday. I had not received a formal license, but my pastor and sponsor, Rev. W. B. Wellons, made the appointment for me to preach that afternoon, and I was not loath to respond.

When I ascended the pulpit that afternoon, I was in the presence of a full congregation, including three veteran ministers—Bro. Wellons, Rev. Stephen S. Barrett, pastor of the Church, and Rev. Maurice J. Langhorne, of the Methodist Protestant Church. My text was Luke 8:18, "Take heed, therefore, how ye hear." I do not recall why I chose that particular passage, nor do I remember the plan of the sermon, though I suppose it had some sort of a plan. The general truth which I tried to present, as I remember, was that people are quite ready to hold the ministry responsible for the way in which they preach, but that few are equally ready to hold the laity responsible for the manner in which they receive the Word as preached. I recall that I illustrated the theme by the parable of the sower, with which it stands connected in the gospels. The discourse was brief, as it ought to have been, and appeared to have been appreciated by such persons as commented in my hearing. The three elderly ministers gave me encouragement by judicious commendation. Less than three months afterwards I was licensed by the Eastern Virginia Christian Conference, and in November, 1871, I was ordained an elder.

Ten years ago—Sunday, July 20, 1919—the fiftieth anniversary of the foregoing occasion, I preached from the same text in the First Christian Church, Berkley, at the courteous invitation of the pastor, Rev. J. F. Morgan. On the fifty-fifth anniversary—July 20, 1924—I preached from the same text in the Park Place Methodist Church, Norfolk. Today I am quietly observing

the sixtieth anniversary by writing this not for the columns of *THE CHRISTIAN SUN*, in the office of which I began my journalistic activities. During the past thirteen years and four months I have printed and sent out to many thousands of readers through the columns of the *Norfolk Virginian-Pilot* 670 weekly messages upon vital spiritual and moral subjects. Now, in my eightieth year, I am still at work in the cause of the same Divine Master who engaged my loyalty sixty years ago.

Of those whom I knew and loved in that far-away time, but few remain in the flesh. Bros. Wellons, Barrett and Langhorne have long since passed on to their reward. Many other ministerial friends among both Christians and Methodists have joined the hosts above. Of those remaining, I am glad to mention Dr. D. A. Long, Dr. W. W. Staley, Dr. J. U. Newman (whom I taught a little theology when he was aspiring to the ministry), and Bro. P. T. Klapp, whose recent illness excited my sympathy and prayers. No doubt, there are others yet living. To any who may see this note, I send my brotherly love, with the delightful anticipation of joining them before a great while in our Father's house of many homes, where ties long dormant will be revived, and parting no more feared.

Let me add that if I had the opportunity to address a body of preachers, I could say some important things about such a text as this: "Take heed, therefore, how ye preach." I fear that much of the preaching of this age is lacking in simplicity and straightforward appeal to conscience and heart. After all, "Jesus Christ and Him crucified," with its implications, is the main thing for pulpit use.

Norfolk, Va.

PUGH FAMILY REUNION.

The Pugh families, their kindred, and many of their friends will hold their annual reunion this year on the Guilford battleground, near Greensboro, N. C. This meeting-place is especially appropriate because of the fact that on the battlefield at Guilford stands the Colonial Monument, and a tablet is inscribed to James Pugh, martyr to the cause of freedom, in the struggle of the Regulators against Governor William Tryon.

The historical address will be delivered by Dr. W. T. Whitsett, historian for Guilford County, who has made extensive researches and found much new information concerning the Pugh family, beginning with its earliest history in South Wales, from whence it first came to America. Many of the members of the Pugh family have played an active and important part in our country's history. The occasion promises to be one of unusual interest, and a large crowd is expected to gather for this year's exercises.

THE SUN LETTER.

We get quite a number of good letters from subscribers of *THE CHRISTIAN SUN*, telling us how much they enjoy reading *THE SUN* and of their appreciation of its weekly visits in their home. Such letters bring us real joy. We know the effort our editor puts in it to make it carry *SUN*-"shine" into every home in which it goes. I know something of the time the circulation manager gives to it in trying to get it in more homes, so that more of our people will enjoy its weekly message from each department of our Church. His chief disappointment is in the small number he is able to interest. We are hoping and praying that a brighter day is coming, when all our people will subscribe for *THE SUN* and receive its weekly visits in their homes.

CHAS. D. JOHNSTON,
Circulation Manager.

Elon College, N. C.

A GOOD DEACON PASSES.

Deacon Jesse E. Langston was born May 18, 1846, and died June 26, 1929, at the age of 83 years, 1 month, and 8 days. He was the son of Elias Langston and wife, who more than one hundred years ago established a home in Wake County, N. C., some twelve miles southwest of Raleigh, not far from the present site of Catawba Springs Church. To this union fourteen children were born. Two of these died when young. The remaining twelve, eight boys and four girls, lived to be grown. This home was a real type of the plain Christian home of those days. God's Word was read and fully accepted.

They were blessed with the necessities of life, esteeming them as God-given, with the deepest gratitude. They had but few of the luxuries; did not know of or expect them. Therefore, they were free from the sin of covetousness, and were content and happy with the social enjoyment of the family and the immediate community. Under these conditions, the children grew to maturity, healthy and robust of body and mind. And with one exception, all became active members of the Church and devout followers of the blessed Christ.

It was from this home that five boys answered their country's call and became soldiers in the Civil War. Two of these gave their lives on the battlefield. Jesse was the ninth child and the fifth and youngest boy to enter the war. It was quite evident even from early life that he was a model boy of this splendid, large family. Having accepted Christ when young, he gave evidence of a converted and consecrated Christian life. Joining the Church at Catawba Springs, he began to develop ability of leadership. On April 22, 1872, he was married to Miss Josephine Ellen, who because of her consecration proved to be a real helpmeet in spiritual things. To this union, seven children were born. Five of these are living. Some seven years after the death of his first wife, he was married to Miss Octavia Murray, who survives him. To them four children were born. Three of these are living. The names of the living children are as follows: David, of Henderson; Jim, of Oaksboro; Jesse, of Raleigh; Mrs. Bessie Palston, Henderson; Mrs. Iola Parish, of Auburn; Mrs. Ruth Parish, of Auburn; Mrs. Ruby Johnson, of Raleigh, and Mrs. Vernie Poole, of Auburn. In addition to these, there are thirty-three living grandchildren and one great-grandchild.

Shortly after his first marriage he took a strong stand for the temperance cause. He took his last drink of intoxicants shortly after the birth of his first child. He became very active as a temperance lecturer in the community, doing this amid much severe and adverse criticism. Notwithstanding the unpopular position, he showed great strength of character and conviction by standing firmly against this evil, and finally rejoiced to see his cause triumph.

He was successful in Sunday School work as a leader, and developed splendid talent in prayer and exhortation, because of his consecration and unwavering faith in God, without fear of man, he steadily gained in popular favor until he got to be quite an acceptable lay preacher, working successfully in revival meetings, filling special appointments for ministers, and finally having the pastoral charge of several Churches for some succeeding years. Perhaps the climax of his ministerial work was a revival meeting held at Catawba Springs, his home Church, more than thirty years ago. One of the most wonderful in spiritual power, this Church ever experienced. This meeting was conducted under the most unfavorable circumstances. The Church was divided, and out of harmony, to the extent that it was thought useless to even undertake the annual revival at all. Bro. Langston, who had moved from

the community and become a charter member of Auburn Church, heard of this distressing news, and took the matter to God in special prayer. God gave him a direct answer and a Moses-like commission to lead in the work. Thus he came and announced what he had been directed to do. Oh! the hissing, slurring and discouragement that this man met from one and all. Nevertheless, he again showed strength of purpose and faith in God and declared that God had promised to meet him. Thus he made his appointment, many saying, "I shall have nothing to do with it"; and others, quite as unsympathetic, went out to see what would be the outcome. As was the case of the Jerusalem upper-room experience, when the news was spread abroad of the power of God, the conviction, and conversion of outstanding sinners crying, "What must I do to be saved?" The people came. Bro. Langston shouted, "This is no more than what God promised me, as I told you at the beginning." And again his faith was wonderfully awarded by the conversion of outstanding sinners and a never-to-be-forgotten revival of the saints. Doubtless, there were many of these converts in glory ready to greet Bro. Langston on his coming.

Deacon Langston's activities continued until he was about seventy. Since then, though enjoying the best of health, with an active mind, his limbs have been too feeble to carry the body. Nevertheless, one who knew him would note how his spiritual life continued to broaden and deepen as the days passed. For some time since he lost his life of supplication, but had been given a life of praise and adoration. He also almost completely lost interest in worldly news of any material or transient nature. His inquiry invariably was, when seeing a friend, "Tell me the good news." Hearing of another sinner "saved by grace" or a child of God renewed in the faith, he would rejoice more and more.

Without one ache or pain, after this fashion for years he lived on. Many visitors called. Groups of individuals would meet and sing and hold religious services. Eternity will only reveal the lives that were blessed by these visits even during his last days.

Eventually he became blind and lost all natural sight, which only helped apparently to illuminate his spiritual vision. Anxious to go, but perfectly submissive to the will of God, he took his bed and gradually weakened, yet without pain or ever complaining. For one year or more before this he very fittingly selected the text of his funeral from 2 Tim. 4th chapter, 7th and 8th verses, "I have fought a good fight, I have finished my course: I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing"—directing that Dr. J. O. Atkinson should preach the funeral at Catawba Springs after the writer had preached at Auburn. His request was obeyed. His own pastor, Rev. J. A. Denton, and Rev. D. M. Spence, of Henderson, the pastor of several of his children, assisting. His body was laid to rest in Catawba Springs Cemetery under a beautiful mound of flowers, to await the first resurrection.

Raleigh, N. C.

J. E. FRANKS.

THE PRAYER MEETING.

There were only two or three of us
Who came to the place of prayer;
Came in the teeth of a driving storm,
But for that we did not care,
Since, after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

—Selected.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CHANGED HIS MIND.

I went out to visit the mission fields of Asia and Africa, a victim of the prevalent American uncertainty. It had been bred in me, as in many, by ignorance of the life of non-Christian peoples, lack of conviction of the power of Christianity, and an earnest desire, above all things, to be tolerant. It was determined to eliminate "heathen" and "heathenism" from my vocabulary. I resented that "holier than thou" sentiments of many of our missionary hymns. It was definitely arranged that I should write a series of articles upon my return, which would indicate the fundamental unity of all faiths and endorse the idea of their eventual synthesis. But the articles were never written, "heathenism" went back into my vocabulary, and the missionary hymns, for the most part, are no longer offensive. . . . It was not made a condition of my going that I should change my mind. But it proved to be the unescapable consequence of the things I saw and heard. Out where the missionary works, the Christian gospel is a matter of transformation. People are not comfortable. They are dying. Academic zeal is not an asset. The Christian preaches a gospel of redemption because he dares preach nothing else. He is called on daily not to defend Christianity, but to test it.—*Stanley High.*

MISSIONARY OFFERINGS.

WEEK ENDING JULY 20, 1929.

Sunday Schools.

Previously acknowledged	\$4,061.63
Newport, Stanley, Va.	3.25
New Elam, New Hill, N. C.	2.86
First Christian, Winchester, Va.	7.17
United Christian, Lynchburg, Va.	3.14
Union, Virginia, Va.	2.75
New Hope, Harrisonburg, Va.	4.42
Oak Level, Youngsville, N. C.	1.40
Mt. Carmel, Zuni, Va.	6.05
Youngsville, N. C.	1.00
Wentworth, McCullers, N. C.	4.94
Oakland, Suffolk, Va.	2.00
Oakland, Suffolk, Va.	4.00
St. Luke's, Dover, Del.	3.00
Reidsville, N. C. (new money):	
Rev. J. H. Dollar	\$ 1.00
Mr. T. J. Mitchell	1.00
Mr. D. E. Mitchell	1.00
Mr. B. W. Fields	1.00
Mrs. B. W. Fields	1.00
Mr. C. W. Gerringer	1.00
Mr. W. E. King	1.00
Miss Julia Griffith	1.00
Miss Lula Wheeler	2.00
	10.00
Pleasant Union, Lillington, N. C.	15.00
Leaksville, Luray, Va.	8.03
Total	\$4,140.64

Individual and Church Collections.

Previously acknowledged	\$7,817.32
W. H. Wicker, Sanford, N. C.	5.00
Sanford Church, Sanford, N. C. (add'l)	3.53
M. Farlow, Seagrove, N. C.	1.00
Seagrove Church, N. C. (add'l)	12.00
Rev. J. L. Foster, Elon College (N. M.)	1.00
J. M. Fix, Burlington, N. C. (N. M.)	2.00
Anonymous, Norfolk, Va.	10.00
Mrs. A. E. Ramsey, Suffolk (N. M.)	1.00
Mt. Zion, Mebane, N. C. (add'l)	9.00
Oak Level, Youngsville, N. C. (add'l)	4.00
	50.00
Total	\$1,048.64

Miss Emma Hart, Sanford, N. C. (N. M.)	1.00
Rev. H. G. Robertson, Richmond (N. M.)	1.00
Rock Springs, Roanoke, Ala.	2.50
Rev. J. S. Carden, Durham, N. C. (N. M.)	1.00
Miss Frances Truitt, Norfolk (N. M.)	1.00
L. E. Whitehead, Suffolk, Va. (N. M.)	1.00
K. S. Gammon, Hickory, Va. (N. M.)	5.00
W. A. Newman, Henderson, N. C. (N. M.)	1.00
Prof. L. L. Vaughan, Raleigh (N. M.)	1.00
O. W. Mann, Apex, N. C. (N. M.)	1.00
Rev. H. E. Crutchfield, Henderson (N. M.)	1.00
Miss Stella Stout, Sanford, N. C. (N. M.)	1.00
Mrs. J. F. Brown, Roanoke, Ala. (N. M.)	1.00
Miss Jewel Truitt, Fancy Gap (N. M.)	1.00
Mrs. George Brannon, Sanford (N. M.)	1.00
Mr. C. D. Johnston, Elon College (N. M.)	1.00
Mrs. C. D. Johnston, Elon College (N. M.)	1.00
Mrs. W. S. Long, Chapel Hill (N. M.)	1.00
Turner's Chapel, Sanford, N. C.	27.50
Total	\$7,916.85

Specials.

Previously acknowledged	\$11,380.51
Harrell Bible Class, Durham, N. C.	60.00
S. S. Convention, E. Va. Con., Raleigh	7.00
Catawba Springs, Raleigh, N. C.	4.56
Total	\$11,452.07

Summary.

Previously acknowledged	\$34,250.78
Sunday Schools, regular	79.01
Individual and Church collections	99.53
Specials	71.56

Total collected to date \$34,500.88

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

The following is the report of the treasurer of the Woman's Board of the North Carolina Conference for the quarter ending June 30th:

Women's Societies.

Bethlehem	\$ 6.00
Bethlehem Aid	5.00
Burlington	301.62
Catawba Springs	20.70
Chapel Hill	32.00
Danville	5.00
Durham	56.00
Elon College	68.40
Greensboro	82.50
Hebron	4.30
Liberty (Vance)	25.00
Monticello	9.50
Mt. Auburn	21.00
Oak Level	4.00
Piney Plains	21.00
Pleasant Grove	38.20
Pleasant Hill	9.75
Pleasant Ridge	16.52
Raleigh	80.00
Randleman	3.00
Reidsville	50.00
Sanford	62.50
Shallow Well	21.00
Shiloh	3.75
Turner's Chapel	27.50
Union Ridge	5.85
Virgilina	38.50
Wake Chapel	17.25
Youngsville	12.80
Total	\$1,048.64

Young People's Societies.

Burlington, Jr.	\$28.10
Elon College	11.10
Elon, Jr.	4.28
Greensboro	25.00
Oak Level	3.45
Wake Chapel	6.75
Total	78.68

Willing Workers.

Burlington	\$11.89
Durham	6.08
Elon College	17.30
Virgilina	16.65
Total	51.92

Cradle Roll.

Raleigh	10.00
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District Meetings.

Halifax	\$ 6.00
Lee, Chatham	10.00
Durham, Orange	14.80
Randolph, Moore	8.00
Vance, Franklin	7.50
Total	46.30

Total \$1,235.54

Respectfully submitted,

MRS. W. R. SELLARS,

Burlington, N. C.

Treasurer.

QUARTERLY REPORT.

Receipts of the Woman's Home and Foreign Mission Board of the Eastern Virginia Christian Conference for quarter ending June 30, 1929:

Women's Societies.

Antioch	\$49.00
Berea, Nansemond	98.30
Berea, Norfolk	14.00
Bethlehem	81.35
Christian Temple	166.00
Cypress Chapel	34.85
Damascus	47.00
Dendron	33.60
Elm Avenue	28.50
First, Norfolk	83.50
First, Portsmouth	33.60
First, Richmond	74.00
Franklin	78.00
Holland	103.80
Holy Neck	81.50
Hopewell	7.20
Isle of Wight	46.00
Liberty Spring	70.20
Mt. Carmel	24.00
Newport News	52.10
Oakland	55.00
Rosemont	62.15
South Norfolk	10.80
Suffolk	371.50
Wakefield	31.00
Waverly	64.00
Windsor	47.65
Total	\$1,848.60

Young People's Societies.

Antioch	\$29.10
Bethlehem	50.00
Burton's Grove	8.50
Cypress Chapel	15.00
Christian Temple	6.00
Damascus	10.00
First, Norfolk	2.50
Franklin	60.00
Holland (Berta Rowland)	42.85
Holland (Barrett)	17.50
Holy Neck	18.00
Hopewell	3.60
Liberty Spring	58.40
New Lebanon	3.00
Newport News	32.30

Rosemont	26.10
Suffolk	178.00
Waverly	22.15
Windsor	34.54
Union, Surry	8.00

625.54

Willing Workers' Societies.

Berea, Nansemond	\$ 5.00
Bethlehem	3.00
Christian Temple	24.00
First, Norfolk	2.50
First, Portsmouth	9.00
Franklin	15.00
Holland	22.00
Holy Neck	25.33
Liberty Spring	14.30
Newport News	23.38
Rosemont	10.00
South Norfolk	6.40
Suffolk	25.00

184.91

Cradle Roll Societies.

Damascus	\$ 5.66
Liberty Spring	8.00
Bethlehem	4.10
Franklin	14.00
Rosemont	9.40

41.16

Total \$2,700.21

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

**PROGRAM OF VIRGINIA VALLEY WOMAN'S
MISSIONARY CONFERENCE, TO BE HELD AT
LEAKSVILLE, THURSDAY, AUGUST 1, 1929.**

Morning Session.

Prayer.

Hymn—"Jesus Calls Us."

Scripture Lesson—Matt. 28:18-20; Rom. 10:14-16;
Rom. 10:12-15.

Roll Call of Societies.

Reports of Societies by Secretary from Blanks sent
out by Secretary.

Report of Woman's Work by Superintendent.

Report of Young People's Work by Superintendent.

(These Reports to be different from that given by
Secretary.)

Appointment of Committees:

Nominations.

Resolutions.

Place for Meeting Next Year.

Address—Rev. R. L. Williamson.

Prayer.

Adjourn for Lunch.

Afternoon Session.

Hymn—"Stand Up for Jesus."

Scripture Lesson—John 3:16-21; 1st John 4:7-17.

Prayer.

Dialog—"The Delegate's Mission."

Report of Cradle Roll Superintendent.

Report of Literature and Mite Box Superintendent.

Report of Treasurer.

Pageant—"The Missionary Clinic."

Reports of Committees.

Miscellaneous Business.

Goals for Next Year.

Offering.

Hymn—"Onward, Christian Soldiers."

Benediction.

BRO. FLOWERS' WORK.

Rev. A. R. Flowers has just finished up a six weeks' lecture tour in eastern North Carolina. During this time, Bro. Flowers has gone east to Elizabeth City, and south as far as Bladenboro. His one definite purpose is to create a greater interest in our young people along the line of Christian education, and while he is a representative of

Elon College, he certainly does play fair with other educational institutions and has really made it possible for several young people to go to our different institutions of learning by bringing them in touch with different sources of self-help. There are few men who are touching the lives of so many of our young people in eastern North Carolina as is Bro. Flowers. His deep interest in all our young people, regardless of denominational affiliations, is doubtless a great reason for his success.

J. W. DIXON.

Rocky Mount, N. C.

WHAT SHALL I DO TO BE SAVED?

As in the heart of the rich young ruler, so today the desire to be saved burns in every human heart. The Scripture says that Jesus loved that young man, and He loves every human being. He loves them so much that He died for them. There is no doubt that the young ruler was a good moral young man, with no evil habits, clean, courteous, kind to his parents and friends, economical with his means, and well spoken of. But he was lacking in one thing, and that one thing was enough to keep him out of the kingdom of God. Sad to say, we never again hear of that young man, for he went away sorrowful. We do not know of his after life; however, we can imagine that it was not a happy life. The opportunity for eternal happiness knocked at his door, and he did not know it. He sold his birthright for wealth. "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

There are thousands who are good moral people; they go to Church, pay their tithes, they are kind and courteous; they lack but one thing in the perfection of Christian character, but that one will keep them out of the kingdom of God. Only one little sin—eating of the forbidden fruit—excluded Adam and Eve from the Garden of Eden. Moses, by speaking unadvisedly with his lips, was not permitted to enter the Promised Land. Saul did not think that his little sin of covetousness amounted to much, but what a sad history we have of his life. Aaron's sons did not think it of much importance whether or not they put strange fire upon the altar of God, but it meant death to them. Achan had no idea what his sin of covetousness would lead to. And this same sin plunged Judas, one of the twelve disciples, into perdition. Many other examples could be given.

We know from the word of God and the testimonies that we must get the victory over sin. Each one knows what his besetting sin is; or if he does not know, let him ask the Lord to show him. Now is the accepted time, now is the day of salvation.

Reader, let us search our hearts daily and put

away "the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." May God help us all to be found of Him without spot or wrinkle or any such thing, that we may finally hear the "Welcome, ye blessed of my Father."—*Review-Herald*.

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NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

THE MISSION BOARD, INC.,
J. O. Atkinson, Sec'y.

Elon College, N. C.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson V—August 4, 1929.

BELSHAZZAR'S FEAST.
(Temperance Lesson.)

GOLDEN TEXT: "Be not drunken with wine, wherein is riot."—Eph. 5:18.

LESSON: Daniel 5:1-31.

DEVOTIONAL READING: Psa. 1.

The king was having a "whoopie party," and he was having it on a large scale. A thousand of his princes and lords, their wives and their concubines were gathered together in the palace for an orgy of eating and drinking and all that goes with it. Things began to warm up a bit, and as is usually the case with people who give themselves to this kind of life, the folks wanted a "new thrill." They did not get much "kick" out of the thing they had been doing so long. Sin has a way of losing its original freshness and appeal, and those who follow its ways are constantly looking for something to guard against its threadbareness.

Folks who are usually intelligent and sensible people will do some strange and pathetic things when under the influence of alcohol. When one comes to think of it, there is something just about as pathetic about a man who is drunk as there is about a man who is mentally defective. For the time being, he ceases to act as a sensible and, often, as a decent person ought to act. To do the thing that so muddles the faculties, so warps the judgment, and so weakens self-control, as to drink intoxicating beverages is, after all, no laughing matter. This matter of prohibition is a rather serious matter after all.

"Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem. . . and the king and his princes and his wives and his concubines drank in them." It was the highest act of impious blasphemy. Here were vessels originally dedicated to God and to be used in His worship, being used by a crowd of drunken pagans to satisfy an insatiable thirst. And as they drank, they praised their own gods of gold and silver and wood and stone. It is a merciful God that would allow such things to go on. As has been stated above, it is simply a picture of what happens when men give themselves over to unbridled license.

"In the same hour came forth the fingers of a man's hand, and wrote . . . then the king's countenance was changed, and his thoughts troubled him, and his knees smote one against another." Those who are often most impious and depraved are usually those who are most afraid when they see the day of reckoning. There is to be noted here, too, the fact that even to the most debauched there comes the timely warning of God. He does not leave us to our own devices. To one and all alike there come warnings in one way or another of the things that are wrong. Happy is that man who keeps his heart open to all such warnings and who turns from the thing that he knows is out of harmony with the will of God.

"There is a man in thy kingdom in whom is the spirit of the holy gods." One of the tragedies about the worship of anything less than the true God is the fact that all other gods are nothing and cannot help in time of trouble. Happy is that nation and that people which has men and

women who have the spirit of the holy gods, the one true and living God, to teach and to interpret the will of God.

"And Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another. Yet I will read the writing unto the king, and make known to him the interpretation." The true servant of God is not a money-grabber. He is not working primarily for material gain. He is concerned primarily with serving those who need him. This does not mean, however, that the minister should not be paid for his work. The minister renders an essential type of work which the community cannot afford to be without, and the community ought to pay the minister a living salary. There are two sides to the question. The Church ought to pay an adequate salary and the minister ought to live within his salary.

Daniel reminds Belshazzar of the greatness of his father's empire. He tactfully suggests that all that Nebuchadnezzar had and was is a trust from God. But because Nebuchadnezzar, like so many people, could not stand prosperity, and because he thought that he was the big "I," he had been ignominiously brought down to shame and disgrace. Daniel very frankly told Belshazzar that he knew this. But, alas! Belshazzar, like us, had not profited by the experiences of others. Because of this fact, there was only one thing for God to do. It was because of this fact that the doom had been sealed.

"Numbered, and finished, weighed and found wanting, divided and given to another"—thus in enigmatic form the sentence was pronounced. And thus it is with us. It has not been given to all of us to be kings over empires, but there has been committed unto us life and its capacities and possibilities. We are being weighed in the balances. If we do not render a good account of our stewardship, that which we have shall be taken from us. If we, by diligence, develop and multiply that which has been committed unto us, we are to keep humble and in all that we have and are to glorify God, in whose hand our breath is, and whose are all our ways.

Teaching Points.

1. Sin oversteps all bounds.
2. The pleasures of sin are only for a season.
3. God warns all those who are in the way of wrong-doing.
4. The things that belong to God are to be used in right ways.
5. Sin causes men to worship false gods, and the worship of false gods causes men to sin.
6. A guilty conscience makes cowards of us all.
7. God is the giver of every good and perfect gift.
8. Pride goeth before a fall.
9. Genuine humility is a real virtue.
10. Drink is the open door to many evils.
11. Life is a matter of measuring and weighing.
12. The experiences of others should be one of our teachers.

CHRISTIAN ENDEAVOR.

Sunday, August 4, 1929.

TOPIC: "Jesus' Teaching on God's Loving Care."
—Matt. 6:26-32. (Consecration meeting.)

Some Bible Hints.

In His loving care, God has provided for all according to their nature. Surely He has not forgotten man, the crown of creation (v. 30).

Worry and anxiety are futile if God is caring for us. We must do our part as well as we can, and leave Him to do His (vs. 27, 28).

The point of Jesus' argument is that God knows our needs. He has provided for the needs of all His creatures; therefore He will provide for us (v. 32).

The condition of all this is that we first and continuously seek the kingdom of God. Nothing is promised to the parson who is not in tune with the purposes of God (v. 33).

Suggestive Thoughts.

Jesus Himself trusted implicitly in God's care. He could even say to Pilate, "You have no power over me except it were given you from above."

When Jesus sent out the seventy disciples "without scrip or purse" (see Matt. 10), He was teaching them a lesson in God's care while they were serving Him. "Lacked ye anything?" He asked. "Nothing," they said. His plan worked.

God's care does not mean that we may be careless. He does not feed the birds directly, but through natural and human instruments. So does He feed us. We must live the life we are fitted for.

Only as we walk in the way of God can we expect His provision. This is a challenge to make us seek to know and do His will.

A Few Illustrations.

God provided for a starving Russian family through an American friend who took food to them. Sometimes God uses people in answering prayer.

George Muller, who conducted an orphanage with hundreds of children in it, never asked money from any one. He prayed to God and trusted Him. God never failed, although faith was sometimes sorely tried.

The China Inland Mission operates on the faith principle. Money is not solicited, but the facts and the need are stated. God has cared for a host of missionaries in this way.

God's care is for essentials. When a boy prays to win a game of football, which the other side may also be praying to win, he is dealing with a nonessential.

To Think About.

Have we seen instances of God's care?

How did Elijah discover God's care?

Does trusting in God's care imply doing less than otherwise we would?

GOODNESS REMEMBERED.

It is a remarkable thing that the tomb of General Charles Gordon, in St. Paul's Cathedral, London, is seldom if ever without flowers. There are many other tombs of men, equal and greater in fame than Gordon, but somehow the public does not pay its tribute to them in just the same way. There are makers of empire, besides whose tombs the people stand in awe, but the tender gifts of flowers is humanity's constant tribute to Gordon.

Were it not that the little general has been so constantly used with his name, most people would scarcely think of Gordon as a military man. The deep religious fervor of his life and his tender sympathies are so well known that it is as a great Christian rather than a general that he is known. But Gordon was a soldier, and a brave one, following, may be sure, what he believed to be the call of duty in his nation's need. Nevertheless, it is because of his goodness that he will be remembered. Men will tell, not of his military skill, but of the deep respect that even his enemies had for him, and the absolute confidence which they placed in his word.

He was a soldier of Christ, and his great victories were over sin. His transparent sincerity

and genuine goodness were his most characteristic qualities. It has been fittingly said that no one ever refers to Christ as clever; that would be almost sacrilegious. It is His goodness that men speak of when they think of Christ. And, somehow, deep down in men's hearts, there is a conviction that goodness is the most divine quality of humanity. When Moses prayed that he might see God's glory, God said: "I will cause my goodness to pass before you."—*Christian Vanguard*.

PROGRAM VALLEY OF VIRGINIA CENTRAL CONFERENCE, TIMBER RIDGE CHURCH, AUGUST 14, 15, 16, 1929.

Wednesday—Morning Session.

- 10:00. Call to Order.
Devotional Service—Rev. Joe French.
10:35. Enrollment.
10:45. Welcome Address—N. L. Morris.
10:55. Response—Samuel Earman.
11:05. Report of Program Committee.
11:10. Report of Executive Committee.
11:15. Miscellaneous Business.
11:25. Annual Address—Rev. B. J. Earp, "The Vital Needs of Our Conference."
12:00. Adjourn for Dinner.

Afternoon Session.

- 1:45. Devotional Service—Alfred Dofflemyre.
2:00. Report of Committee on Religious Literature.
2:10. "What Our Publications Mean to Us as a Church"—Dr. W. P. Minton, Foreign Mission Secretary, Dayton, Ohio; C. D. Johnston, Elon College, N. C.
3:00. Report of Committee on Social Service.
3:15. Report of Committee on Christian Union.
3:35. Report of Committee on Evangelism.
4:00. Adjournment.

Evening Session.

- 8:00. Report of Committee on Foreign Missions.
8:15. Address—"World Brotherhood," Dr. J. O. Atkinson, Mission Secretary of S. C. C., Elon College, N. C.

Thursday—Morning Session.

- 9:00. Devotional Service—Rev. R. L. Williamson.
10:00. Roll Call and Reading of Minutes.
10:10. Report of Committee on Education.
10:25. Address—Dr. W. A. Harper, President of Elon College (or his representative).
11:10. Report of Stewardship Secretary.
11:30. Address—Dr. W. P. Minton.
12:00. Adjournment for Dinner.

Afternoon Session.

- 1:45. Devotional Service.
2:00. Address—"Our Orphanage," by C. D. Johnston, Superintendent, Elon College, N. C.
2:45. Conference Missionary Association.
3:15. Report of Committee on Sunday Schools and Christian Endeavor.
3:30. Address—Dr. J. O. Atkinson.
3:50. Miscellaneous Business.
4:00. Adjournment.

Evening Session.

- 8:00. Program by the Woman's Mission Board.

Friday Morning Session.

- 9:30. Devotional Service—Rev. W. B. Fuller.
10:00. Roll Call and Reading of Minutes.
10:10. Address—Dr. W. P. Minton.
10:50. Report of Committee on Apportionments.
11:00. Report of Director of Religious Education.
11:25. Report of Conference Mission Secretary.
11:50. Report of Treasurer.
12:00. Adjournment for Dinner.

Afternoon Session.

- 1:45. Devotional Service—Rev. J. W. Henderson.
2:00. Report of Committee on Home Missions.
2:20. Address.
2:50. Miscellaneous Business.
3:30. Adjournment.

A. W. ANDES, Sec'y.

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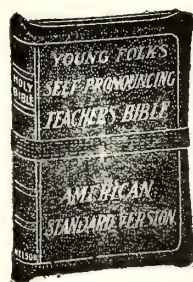
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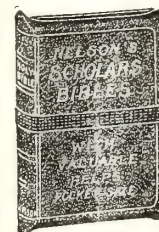
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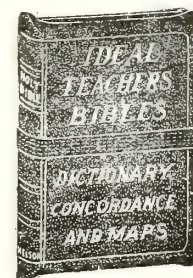
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1536 E. Broad St., - - - Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE FOUNTAIN OF CLEANSING.

"This is my blood of the covenant, which is poured out for many unto remission of sins."—Matt. 26:26-30.

Was ever a great institution more simply founded than the Lord's Supper? Here is one of the two central rites of Christianity, a rite observed repeatedly every year for two thousand years in all the Christian Churches throughout the world, and it is established by only two sentences of our Lord, and one brief paragraph in each of three gospels.

Ah, but that is only the outward and formal establishing of the Lord's Supper! In reality, it goes back through all Jewish history to the bondage in Egypt, the passover deliverance from the death angel, the exodus under Moses, the sacrifices of the tabernacle, and Solomon's temple, and Zerubbabel's, and Herod's. And ages before all this, the rite has its roots in the very creation of man, the primary plan of salvation, the Lamb slain from the foundation of the world.

Of all this history we are heirs when we receive the elements of the Lord's Supper. That fountain of cleansing, opened on Calvary, flows down through all the ages of man.

Prayer.—Saviour of sinners, divine Sacrifice, our soul bows within us as we approach Thy table. Make us more worthy of the blood and the bread. As they enter into our bodies, wilt Thou form a part of our spirits? Yea, wilt Thou become the very life of our lives? *Amen.*

TUESDAY.

OUR PLACES IN HEAVEN.

"I go to prepare a place for you."—John 14:1.

The chapter of the Bible that is dearest to many Christian hearts is the fourteenth of John, recording a part of Christ's last words with His disciples before His crucifixion. In comforting them, Christ comforts us. The promises He made to them, we take to ourselves, and rightfully. They spring from the universal relationship between Christ and His followers.

For it is inevitable that our Lord should prepare places in the next world for each of His brothers and sisters as they come to Him from this world. Is it not His home to which He calls us? Is He not the Host there? Has He not provided beautiful and comfortable places for us in this world, and could He do less for us in the world to come?

Prayer.—Dear Lord of Heaven, make us ready for that prepared place. We look forward to it eagerly, trustingly. We know we shall be unworthy of it, but Thou dost not wait for our worthiness. What joy it is to think of Thee making it ready for use even now! *Amen.*

WEDNESDAY.

EXCISED CHRISTIANS.

"Every branch in me that beareth not fruit, he taketh it away."—John 15:1-8.

This is a hard saying from Christ's last dis-

course. How can a branch be in Christ and not bear fruit? How can a branch of the true vine be lopped off?

Of course, the solution of the puzzle is that there is a nominal, an exterior, an unreal connection with Christ, which does not insure fruit-bearing. It is like a graft that does not "take." It is allowed to remain on the tree until it is certain that no vital connection with the tree has been established, and then it is cut off.

That is the way with some Christians. We call them "Christians" because they claim to be, and we have no right to judge them. But they do not seem to be bearing Christian fruit in their lives. Only Christ, however, can read the heart and know whether the life-connection with the Saviour has been made or not. If it has not, He will cut the dead branch decisively off at the judgment day, as it has in reality cut itself off long ago!

Prayer.—Forbid, dear Lord, that this fate should be ours! May we, joined to Thee, feel coursing through our veins the life that if life indeed, May it bear fruit in us and through us the fruit of peace, the fruit of joy, the fruit of helpfulness and love. We ask it in Thy name. *Amen.*

THURSDAY.

CHRIST'S PRAYER FOR US.

"Neither for these only do I pray, but for them also that believe on me through their word."—John 17:13-26.

No chapter of the Bible should be more precious to the individual Christian than John 17, our Lord's last prayer with His disciples before His crucifixion. It would in any case be sacred to us as a wonderful revelation of the Saviour's heart, but it is doubly blessed when each of us realize that the prayer is as much for him as if it were prayed for him alone.

All of Christ's petitions in the "upper room" we may take to ourselves in that room where we are now meditating, and hear the Son of God lifting them to heaven on our behalf. He prays for our eternal life for our knowledge of God and of Himself; for our safety, that we may be kept from all harm; best of all, that we may be with Christ, where He is.

Prayer.—And they shall be our longing desires for ourselves, dear Jesus. As we hear Thy voice raised in tender yearning, we make Thy prayers our own. This Thy death song shall be our life song. We shall hymn it over and over until we exult in the realization of it all with Thee in heaven. *Amen.*

FRIDAY.

THE LORD'S PRAYER FOR HIMSELF.

"My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as Thou wilt."—Matt. 26:36-46.

We have the Lord's prayer on the Mount, which He gave as a model for our prayers. We have the Lord's prayer in the "upper room" which was uttered on behalf of His disciples, those around Him, and others to the end of time. And now we have the Lord's prayer in Gethsemane, which was His prayer for Himself, His prayer for His own bitter need.

And it is also a prayer for us, a model prayer for our own deepest distress. For, we, too, if we are Christians, are to be crucified with Christ. What life but has its Gethsemane, soon or late? Who has not lifted to heaven with agonized soul the Lord's prayer, "Let this cup pass away from me?"

Well for us if we remember that this is only half of the Lord's prayer, the human half, the

half of weakness and of woe. Well for us if we finish the Lord's prayer as He finished it, "Not as I will, but as Thou wilt." This is the divine half, and we may pray it as well as the God-man.

Prayer.—Christ of Gethsemane, help us to pray Thy prayer clear through. *Amen.*

SATURDAY.

THE LORD'S LOOK.

"And the Lord turned, and looked upon Peter. And Peter remembered."—Luke 22:54-62.

How much was in that look of the Saviour! How many memories it roused in the soul of the denying disciple! It brought to Peter's mind his full recognition of Christ's deity, the first of the disciples, and of the high praise it brought him. It reminded him of the glorious scene on the Mount of Transfiguration and of his slumber there. It recalled the sad scene he had just left in Gethsemane, and his slumber there also. I think, too, it must some way have brought to Peter's mind the washing of feet in the upper room. How many, many things surged back through Peter's memory; and now this last terrific memory of the prophesied denial. The thrice-repeated denial, which had horribly come to pass. No wonder he went out and wept bitterly. It was the darkest hour of Peter's life; darker even than the darkest hour of Golgotha.

Prayer.—Our Blessed Redeemer, may we never see that look upon Thy face. May we never deny Thee, by word that men may hear, by act that men may see, or by the inward thought that only Thou dost know. *Amen.*

SUNDAY.

NO TASK TOO LOWLY.

"If I, then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet."—John 13:6-15.

Probably there will always be earnest Christians who, in their laudable desire to obey all of Christ's commands, insist on the literal washing of one another's feet. Such persons have no sense of differing times and circumstances, and do not see that an action which was simple, reasonable, and kindly in a hot and dusty land, where men went barefoot or wore only sandals, would be forced, unnecessary, and affected in a cold country where men wear shoes and stockings.

But aside from the literal following of Christ's example here, the spiritual following is always beautiful and necessary. Once I crossed the Atlantic in the same stateroom with Dr. Malthie D. Babcock, and saw the tender way in which that prince of preachers, writers, and Christian gentlemen, ministered to the seasick. That was the equivalent of feet-washing. The lesson in it is one of the most precious of all the things that have come to us from the paschal week.

Prayer.—O Lord, help us to apply Christ's acts to our daily life. *Amen.*

Material evidence explaining biblical accounts of the flood recorded in the Old Testament has been discovered by Prof. C. Leonard Woolery, archeologist, in ancient Ur of Chaldees, in Mesopotamia. A strata of earth has been discovered which was deposited during an overflowing of the Euphrates River around 4500 B. C., called Noah's flood in biblical accounts. The deposit showed unmistakable evidence of another civilization, one which had reached a high peak of cultural development. These were potteries and utensils in native fashion and expertly molded bricks which men of Noah's time had used in constructing homes.—*World Call.*

Christian Orphanage

Dear Friends:

This week's financial report carries us one-third of the way to our goal for this year. We had expected to be nearer one-half way at this time than we are. The year is more than half gone, and the goal not half reached. One hundred and twenty children to care for and appeals from many who want to come—worthy to come and ought to be in this home or some other of similar kind.

In this work you reach human-kind and the kind that needs your help. When you contribute your money in His name to feed and clothe the fatherless, you carry out His command when He said, "Visit the widow and the fatherless."

We have tried very hard this year to get every Sunday School on the list of monthly contributors. Looking over the list this week, we find the following facts: Valley Virginia Central Conference—24 Churches, 6 not giving; Eastern Virginia—45 Churches, 9 not giving; North Carolina and Virginia, 37 Churches, 4 not giving; Eastern North Carolina—41 Churches, 8 not giving; Western North Carolina—34 Churches, 10 not giving; Georgia and Alabama—13 Churches, not giving; Alabama—28 Churches, 19 not giving. All these Churches ought to be on our list and helping to support the Christian Orphanage with its 120 children.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 25, 1929.

Brought forward \$9,841.32

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
New Lebanon S. S.	\$ 2.00
New Lebanon S. S. Baracca Class..	2.00
Happy Home	2.40
United, Lynchburg	2.65
Howard's Chapel	2.00
Greensboro, Palm Street	5.91
	31.96
Eastern N. C. Conference:	
Oak Level	\$ 2.37
Piney Plains	8.00
Sanford	2.44
Shallow Well	7.77
Wentworth	14.23
Youngsville	1.00
	35.81
Western N. C. Conference:	
High Point	\$ 3.25
Grace's Chapel	1.30
Pleasant Ridge	3.52
Shiloh	2.36
	10.53
Eastern Virginia Conference:	
Oakland	\$ 5.00
Berea, Nansemond	10.00
Union, Surry	3.00
	18.00
Valley Virginia Conference:	
Wood's Chapel	\$ 1.00
New Hope	3.00
Timber Ridge	2.12
	6.12

Special Offerings.

W. A. Lee, support of children.....	\$10.00
Greensboro D. V. B. School.....	3.77
Eastern N. C. Endeavor Convention	7.00
E. M. Davenport, support of children	37.50
Alamance County, on budget.....	150.00
Mrs. C. T. Holt, Burlington, N. C....	3.00
Arthur Tuck, Virgilina Va.....	4.00

Alfred W. Haywood, New York....	50.00
Dr. C. M. Walters, Burlington, N. C.	10.00
	275.27
Lawrence S. Holt endowment fund.....	150.00
Grand total	\$10,354.01

FROM ACROSS THE SEA.

By DR. C. C. RYAN.

ON BOARD THE ALESIA (in the Mediterranean Sea, with Algiers in sight), July 1.—We are having a wonderful voyage. We sailed from New York on time June 18th. We touched Providence, R. I., on June 19th, and then East. Early on the morning of June 25th, we sighted the first of the Azores Islands, and at 11 A. M. we landed at Horta, on the Island of Foyal. The islands are all (and there are nine of them) of volcanic origin. The people are people of the old world. The islands are a part of Portugal and the people mostly speak Portuguese, but they are Spanish in life and manners. There are 1,000 people in Horta, with five Catholic Churches, two convents, and one monastery; no school, and one person out of fourteen can read and write. The islands are tropical, and vegetation is very luxuriant.

One June 26th, we spent almost the entire day in Ponta Delgada, on the Island of St. Michael. This is the largest of all the islands. Ponta Delgada is a beautiful old city of some 20,000 people. Nearly everybody goes barefoot, even the policeman in the public square. Here we saw two million pineapples growing. There are on the Island of St. Michael 120,000 people, of which there are 25 Jews, 400 Protestants, and the rest Catholics. We met Rev. Mr. Cox, who is pastor of the only Protestant Church, which is Episcopal. On this island there are still many openings from which steam and smoke issue.

At 6 A. M. on Saturday, June 30th, we anchored at the dock in Lisbon, which is the capital of Portugal and its population is estimated at from 700,000 to 1,000,000 people. Here we were met by a Rev. Luper, a Baptist missionary, and under his direction, with the aid of a professional guide, we saw the city. Old Churches, botanical gardens, the amphitheater where the bull fights are held, museums, the beautiful drives, palm trees and flowers everywhere. There was great excitement around the bull pen, for there was to be a prize fight there the next day (Sunday).

We saw the embalmed remains of four dead kings in the dead house of the "Church of the Outside." In the population of nearly a million, I think you will find almost every type of mankind. The women with their great baskets of fish on their heads, the men with their little donkey carts and big oxen. Here many of the stores have a good display of articles for sale.

We lifted anchor at 7:30 and set sail for Gibraltar. Sunday morning, June 30th, the weather was ideal. At 3 P. M. we sighted the coast of Spain, and at 4 P. M., on the other side, we sighted the coast of Africa, and the ship drew closer until at 6:30 P. M. we came to the Rock of Gibraltar. It must be seen to be really appreciated. It is fortified by Great Britain and stands guard at the entrance to the great sea in the middle of the land. We are now sailing for Athens, and we are almost to Algiers. I had, on June 24th and 25th, a light touch of sea-sickness which only lasted eighteen hours. It is something else that must be experienced. I am reminded today of what Van Dyke said:

"London is a man's town, with power in the air; Paris is a woman's town, with flowers in her hair. It is sweet to dream in Venice, it is great to stroll in Rome; But when it comes to living, there is no place like home."

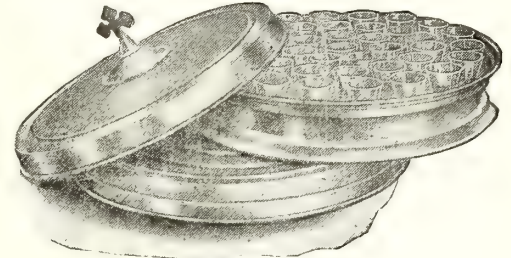
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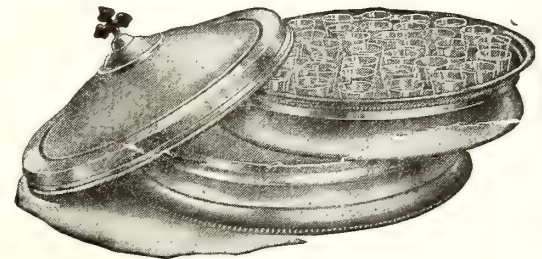
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Bread Plate No. 2—Broad rim.....	1.60

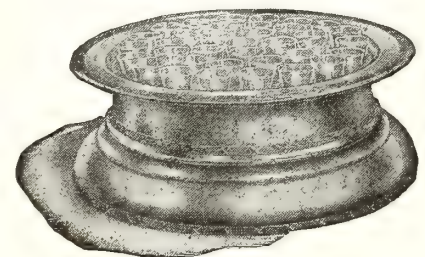


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A BULL FIGHT.

By CHAPLAIN H. E. ROUNTREE.

Barcelona, Spain.

Does the Lord forgive? If so, one soul may recover his pristine innocence. The sight-seeing of Barcelona, Spain, during our visit of eight days here included a bull fight Saturday and Sunday. I went on Saturday, and for nothing more or less than to see it; and see it it did! One performance was enough, the horrors of which, try as I may, I will never forget. I came away praying God to forgive me and cause this brutality to cease.

The bull fight is the national sport of Spain. It is a contest between men and a big bull, conducted as a public spectacle, and it smacks of the days of the martyrs when saints were torn to pieces in the Coliseum at Rome as a sport and pastime for the barbarians. This form of entertainment was introduced into Spain by the Moors, and it has been universally adopted in the cities; and although it is a relic of barbarism, it is still in high favor with the common people, and they throng the arena by the ten thousands, applauding every victory of the picadores and the matadors.

Yesterday it happened in this way: Promptly at 5 o'clock, with about five thousand people in the arena, called Plaza de Toros, the horsemen, picadors and toradors staged a grand parade. They were arrayed in brilliant costume, and to the music of a band they sallied forth in many forms of pomp and solemn ceremony. At the conclusion of this, the horsemen disappeared and a bull was turned into the arena, where footmen, called chulas, provided with crimson banners and armed with sharp, barbed fish-hook darts, worried the bull by teasing him and slinging the

darts into the top of his shoulder until he was covered with these shafts, tortured and bleeding profusely.

The fury of the beast yet unsatisfactory to them, two horsemen dashed into the arena. The horses were blindfolded. The bull attacked one, knocked him down flat. The rider jumped for his life and left the horse to be gored until he was disemboweled. They then attracted the bull away from the horse, and while teasing him further, the horse was helped up and led away with his intestines dragging the ground and the faithful animal ready to die.

Then came the last act of the tragedy, when the skillful (?) matadors entered the arena, clothed in black and gold, and armed with a long, straight sword and a piece of red silk. For fifteen minutes or more he challenged the enraged animal and sidestepped his mad rushes until the beast was fatigued to exhaustion, when, as the animal made a weakened dash toward him, he thrust the sword into his body just at the juncture of the neck and spine, and the blood gushed out like a spring. He had missed, however, and the horrors continued. The sword was recovered and the process of torture repeated until the enraged but losing taurus made one last effort to get his torturer. As he approached, the hero thrust the sheathing crimson blade again up to the hilt into the animal's body, and with a pause, head down, blood gushing from his mouth and nose, he dropped dead, and the spectators went wild with applause.

A couple of horses dragged the slaughtered carcass away, amid the sound of trumpets and acclamations of the spectators. The arena was made fresh and ready for another performance, for the combat must continue until six bulls, and

probably as many horses, had been slaughtered for the delight of the spectators.

And they call this sport! Every Sunday the people of Barcelona are so entertained. This occasion was a special one in celebration of the eve of "St. Peter's Day," which is a national holiday to them.

The bull fight is a vile horror. One performance is enough for a sensitive soul. My soul was infuriated. If I could have done so, I would have helped the bull. He made no scores except against the poor blind, defenseless horse led in front of him to be sacrificed. I was a nervous wreck the balance of the day. To be sure, there is skill in being able to poise before a rushing, raging bull and thrust darts over his head into his body at a given point and at the same time sidestep him. There is skill in being able to thrust a sword into the running beast's neck exactly at a point where the sword enters his heart. There may be some skill in being able to sidestep his onrushes. But when it is understood that the bull rushes at the red rag and not a man, it is easy; and what possible skill can there be to playing the animal until his strength is all gone and then make the final thrust when there is least danger?

As to sportsmanship, what possible element of sportsmanship can there be to blindfolding a horse and placing him before the enraged beast to be sacrificed for the sake of stirring the animal to greater rage and winning more applause? Perhaps this was not the most skillful performance; perhaps the most skillful may be able to jump on the head of an oncoming enraged animal and land again on his feet—but why such torture? and why kill? Besides, with poor blinded horses lying dead and a poor animal forced into a torturous, losing combat for the sake of blood-thirsty spectators—is there no sense of feeling for defenseless brutes?

The occasion, which was a glorious success and a howling good time to the Spanish people who were there, was an event of horror to me and a nightmare to my memory. However many the opportunities, I shall never witness another, and it is believed that nobler thinking people, yea the world, will welcome the day of the passing of this stupendous, monstrous, beastly, vile, heathenish, nefarious, unspeakable, horrifying practice.

NOTICE.

In submission to the Master's will, I shall end my stay in the Windsor pastorate with the close of this Conference year. We have made friends since being here whom we shall regret to leave; however, it seems to be the Lord's will that we make a change. So will be pleased to correspond with any Church or group of Churches desiring a pastor.

GEO. A. PEARCE.

Windsor, Va.

NOTICE.

All persons expecting to attend the Eastern Virginia Sunday School and Christian Endeavor Convention to be held at Liberty Spring Christian Church, Nansemond County, Virginia, on July 23d and 24th, who wish entertainment over night, will please notify I. T. Byrd, Holland, Virginia, R. F. D. No. 2. Also anyone wishing to be met at train please notify Mr. Byrd, as otherwise no trains will be met.

NOTICE.

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ST. MATTHEW 2

The three wise men

carrying away into Babylon after fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

ing interpreted is, God with us. 24 Then Jesus being raised from sleep d. l as the angel of the Lord had

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CHAPTER 23.

THEN spake Jesus to the multitude, and to his disciples,



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STRICKEN WITH A FEVER.

After the long days of summer proceed to count themselves out, there will be many people stricken with a fever. This is part of the experience of the season. Somehow, the human body becomes infected with a germ which produces an inner heat. Its presence is marked by an increased register of the body heat. Thy physician knows that many things are the cause of the evidence of illness. There is the undue exposure to the sun, the drinking of too much water, and sometimes infected water, the eating of food and other things which set up within the human body a form of fermentation that causes illness.

One day Jesus ministered to a man stricken with a fever. He spoke the word, and the man was healed. Afterwards it was said, "Yesterday at the seventh hour the fever left him" (John 4:52). This was written in order to identify the moment of the departing fever and the spoken word of our Lord.

The man himself stricken with a fever is always an object of interest. We have seen many suffering from typhoid. We have seen them go down to death's door. We have watched the register of the thermometer while it gave indication that the patient was being slowly, inwardly consumed. We were instructed that it was a contest between the disease and the vitality of the individual. If he had more vitality in his life tissues, so that he could feed the fire of the disease until it expanded itself, he would survive; otherwise it would burn him out.

There is a fever of modern life operating today, contagious and infectious. It will catch the patient with its contagion. He has only to move in the vicinity where it is operating. He does not need to touch it. All that is necessary for him is to witness the excitement, the thrill, the restlessness, the apparent marvelous good time of the world about him to catch its contagion and to become a victim. Also, it is infectious.

Think, for a moment, first of the nature of the fever of modern life. Yes, then think of its cure. What is this fever? It is an inner burning desire for amusement, for luxury, for freedom, for escape from drudgery and humdrum, for the liberty to do as we will. When a man becomes a victim of it he is carried into a realm where the infection is all about him. He cannot hope to become its master. He will naturally become its victim. When a man once gives way to the appeal of the fever of modern life, he becomes a servant of his automobile, of his radio, of the movie-picture show, of the open dance hall, of dog racing, horse racing, golf, Sunday fishing, and Sabbath desecration; of charge accounts that drag from month to month, of debts that accumulate through the years. This is the nature of the fever of modern life.

Second, consider the ravages of the fever of modern life. It is the explanation of all our failure at law observance, of all our breaking of the commandments of God. Why are we so restless and discontented and irritable? Because the fever of modern life is burning up the life tissues and the vitality of the human spirit. It is working like an inner fire. It is breaking into our home life. It causes mother to bob her hair, to paint her lips, to tint her cheeks, to be satisfied with attenuated skirts and flesh stockings. It is the old-time sex instinct making its last struggle for the survival of the inner soul. What is the matter with mother? Why is she not serene, commanding, and loving and satisfying in her home and in the circle of her children? She has become infected with the fever of modern life. Something is ravaging her soul. She is a victim of a burning flame.

Then again, why does this woman, held in the

bonds of marriage, seek to remain stereo, refusing to have children about her, loving rather a dog in her arms, loving rather the laughter at the bridge table, loving rather the swing of the dance, and the social swirl, loving rather fine dresses and gowns and diamond bracelets and pearl necklaces? Yes, what will she do in the judgment when a child's cry shall awaken her to the crime against her womanhood?

Third, let us think of the treatment of the fever of modern life. Shall we look into yesterday to find it? Shall we repeat the words of our Lord Christ, "Yesterday at the seventh hour the fever left him"? There was a cure, identical and positive. Yesterday the word was spoken, not today.

Can we look back and say, The cure was provided yesterday, may we use it today? Shall we look into tomorrow, saying that as yet no cure has been found? If so, then let the fever burn. There is no cure.

Blessed is the man who can hear the voice of Jesus speaking the word of the fever cure. He has power to extinguish the burning flame of the inner fire that consumes the life's tissues and vitality of the human spirit. We have gone in so far, even stepped so deep, that there is no possibility of retracing our steps. It will not get better. It will get worse. There is no one to whom we may turn but to Him, even the Christ of God. —*Western Christian Advocate.*

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OBITUARIES.

EASON.

Marion Hope Eason, the five-year-old daughter of Mr. and Mrs. Duke Eason, of Sunbury, N. C., departed this life June 17th in Johns Hopkins Hospital. Her little curly head and cheerful smile will be long remembered by those surviving her. She leaves to mourn her loss, besides her mother and father, three sisters—Bernice A., Elsie V., and Mabel Starr; and one brother, John Rufus. May our Heavenly Father's blessing comfort the bereaved.

J. M. ROBERTS.

TRUITT.

"Done with the sorrows of earth land,
Done with the shadows of night;
Over the mountains of glory
Into the city of light."

—This is that which has come to Mrs. Henrietta Jane Truitt, who gently and quietly fell on sleep on June 7, 1929, aged 87 years.

Grandma Truitt had been a shut-in for a number of years, and for the last few months she had been gradually weakening away. Death came as a sweet release to her weak and tired body. She made her home during her last days with her daughter, Mrs. John R. Foster, who tenderly cared for her during her days of helplessness and waiting with a devotion that was an inspiration. She leaves, be-

sides Mrs. Foster, two sons, J. R. and W. B. Truitt, and a number of grandchildren.

Funeral services were conducted from the First Christian Church on Sunday afternoon at 3 o'clock, and her body was laid beside that of Father Truitt, beneath a profusion of flowers sent by loving and sympathizing friends. A good woman has gone to her reward.

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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, AUGUST 1, 1929.

NUMBER 31.

.. THE SUN'S OBSERVATORY ..

BY REV. STANLEY C. HARRELL.

PEACE THREATENED AGAIN.—

The plan and the treaty to outlaw war is being put to the test almost before the signatures of the participating nations has dried. It is a question between China and Russia that threatens to unleash the dogs of war. Both nations have signed the treaty, and it is going to be an opportunity to test the strength of the peace efforts. If war is averted, it will do much to increase the faith of the world in the new order which is in process of being established.

China is developing a strong national consciousness, and is bending every effort to co-ordinate and integrate its people and its forces. Manchuria is one of the most fertile of the Chinese provinces, but because it is situated on the boundary of China and the Chinese government has not been in a position to maintain its claim, Manchuria has been eagerly sought after by both Japan and Russia. It was the question of the possession of Manchurian resources and opportunities of exploitation which caused the Russo-Japanese War of 1905. The Japanese were victorious, and for a time the Russian efforts to control Manchuria were stopped. But since the conclusion of the World War, China has offered the most promising field for the sowing of Communist propaganda by the Soviet of Russia. There was a time when it looked as if the Bolshevik propaganda might be successful in China. But events in China have taken a different turn, and China is asserting her rights by ousting the Russian officials who have been controlling the Chinese Eastern Railway. Doubtless, there were many of the higher Soviet officials who would have welcomed an opportunity to make war. A few years ago such a situation would almost inevitably have led to war. But the world is bent upon trying a better way. Should the efforts to preserve peace fail at this time, it may be that it would serve to stimulate even greater efforts to make war an impossibility in the future.

A MAN AND HIS CHILDREN.—

There is perhaps no finer testimonial to the worth of a man's work and the way in which he does it than the attitude of his children toward the vocation in which a man has spent his life. The Cleveland correspondent of the *Christian Century*, writing of the retirement of Robert E. Lewis from the secretaryship of the Cleveland Y. M. C. A. after twenty years of service in that position, has this to say: "Perhaps nothing reveals the spirit of Robert E. Lewis more than the account which his eight children have given of themselves. Brackett Lewis is general secretary of the Y. M. C. A. in Prague, the largest association in Europe, while Charles Lewis is associate secretary at Manila. Philip Lewis is with the

Cleveland Association. Mrs. Miriam Lewis Frick is connected with the International Institute of the Cleveland Y. W. C. A. Dr. Neil H. Lewis is head of the American Board Hospital in Foochow, China, while Arthur Lewis is under appointment to Durban, South Africa, with the same board. Of the two other children, both girls, one is a librarian in East Cleveland and the other is unmarried."

It is perhaps neither natural nor desirable that the son should always adopt the vocation in which the father has spent his life. The inclinations, disposition, and temperament of the child are by no means always the same as those of the parent. But if the father has had the right sort of attitude toward his vocation and has entered into its duties in the right sort of spirit, one would certainly expect a sympathetic attitude on the part of the child toward that calling. It is sometimes the case that in families where there has been a great outward show of piety on the part of the parents that the children are hostile to the Church and religion, or if not hostile totally indifferent.

THE CHURCH AND ITS MEMBERS.—

An unusual action has been taken by a Church in Dallas, Texas. Governor Dan Moody has paroled a prisoner who was serving a long term in the penitentiary. The prisoner was granted a sixty-day furlough in order that he might return to his home and make provision for the care of his family. This consideration was granted upon the petition of the Church of which the prisoner's mother is a member. The pastor and the Church assumes the responsibility for the prisoner during the time that he is on parole from the prison. The procedure is so novel that it gained a notice in the pages of the *Literary Digest*, which took the following quotation from the *Dallas Morning News*, which published the incident:

"The interest of churchmen in those undergoing penal sentence is always commendable, although it is not always exercised in so intelligent and helpful a fashion as in the case under consideration. Sympathy is always easier than usefulness. And yet there is plenty of room for both in handling those out of prison either by executive clemency or by completion of their term of incarceration.

"But the idea that a Church can afford to stand good for a convict is worth turning over. It is something of an adventure in practical Christianity of that sort that appeals instantly, even to the man on the outside of the Church. If Churches could go a bit further and stand good for their own members, the last arrow in the quiver of the unchurched would lose its barbs. Suppose that Church life progressed to the point where the debts of a member were guaranteed by the congregation and his character underwritten by

his brethren in the faith. In that case, of course, it would be a bit harder to get into the Church—but getting in would mean more, wouldn't it?"

This action of the Church in being a friend to the man who is urgently in need of a friend is worthy of the deepest consideration. The faith to trust those who have not shown themselves worthy of trust is of the very spirit of Christ. It is a faith that humanity will in the future show itself more worthy of confidence than it is reasonable to expect, when the future is judged solely in the light of the past. There can be no greater stimulus to a man than to know when he has erred that some one still believes in him and is willing to stand good for his future. That was just what the Master did when, following the resurrection, He commanded to go tell His disciples and Peter that He was risen. Christ was willing to trust the man who had denied that he was a follower. There has been a tendency during recent years for the Church to assume the role of a policeman. Police duty needs to be done, and done more effectively than it is being done at present, by those who have been commissioned for the task. But there is a question whether, when the policeman fails in his duty, that it then behooves the Churchman to turn policeman.

The suggestion that the Church might with profit assume full responsibility for the conduct of its members, is also one that stirs a response in the mind of the thinking man. There can be no doubt but that Church membership should signify a great deal more than it does as to the honesty and integrity of those who are members of the Church. But for the Church to assume the responsibility for the financial transactions of its members would mean that the Church would have to become a mighty close corporation. There are a great many people who believe that Church membership should be limited to those who are strong, capable and unblemished in character and reputation.

But the New Testament has a great deal to say about the "babes in Christ" and "them that are weak in the faith." It also makes plain a method of loving dealing with those who are weak and who are in need of encouragement and intelligent direction in meeting the issues of life. If the Church were to become the assembly of the perfect, many of those who are most in need of the Church's kindly ministry would have to be denied membership. The Church is not an assembly of the perfect, but it is a congregation of those who are in the process of becoming. Even the Apostle Paul declared that he had not yet attained nor been made perfect, but that he was pressing toward the mark. It is the mission of the Church to help those who have not yet been made perfect, and by love and trust to help them on the way to the attainment of the higher ideal.

NOTES-PERSONALS

Rev. Joe French, of Broadway, Va., assisted Pastor B. J. Earp in a ten days' revival at Mt. Olivet (G). There were twenty-two additions.

Rev. J. W. Knight, Stokesdale, N. C., is assisting Rev. L. L. Wyrick, pastor, in a revival at Concord Church this week. Assisted by Rev. R. A. Whitten, Bro Knight last week enjoyed a glorious revival at Mt. Bethel, Rockingham, of which he is the beloved pastor.

From the Church "Bulletin" of First Christian Church, Richmond, Va.: "Next Sunday morning Dr. W. W. Staley, pastor of the Suffolk Christian Church, will be with us to preach the sermon and conduct the Communion service." Rev. H. G. Robertson will preach at the evening services.

Rev. E. B. White, Dendron, Va., one of our consecrated and competent preachers, will be open for some pastoral work, beginning with the next Conference year. Any Church desiring the services of an energetic preacher of power and influence would do well to correspond with Brother White. The reason for the change is due to the industrial situation at Dendron, Va.

Rev. W. C. Wicker, pastor, assisted by Rev. O. D. Poythress, conducted a very successful revival at Pleasant Ridge, Guilford County, last week. The Church was very much revived, congregations were large and attentive throughout the meeting, and there were about a dozen or more conversions. Dr. Wicker and Bro. Poythress are in meetings this week at Belew Creek, of which Church Dr. Wicker is also pastor.

His many friends will be rejoiced to learn that at this writing Rev. P. T. Klapp is much improved, and the prospect now seems hopeful for sufficient recovery for him to be up again and able to walk about the house. This is, indeed, a marvelous restoration, as there seemed no hope from any human point of view and outlook a few weeks ago. Surely our Heavenly Father is sparing this good man for some good work he has yet to do.

Rev. J. W. Patton, pastor, reports a gracious revival at Bethlehem the past week. There was a large attendance at the services, three each day, and the Spirit was present in power throughout the meeting to the edifying and spiritual upbuilding of the Church. Dr. W. S. Alexander assisted Bro. Patton to the edification of all. The pastor feels that Dr. Alexander is a power in the hands of God in presenting the gospel message to hungry souls.

A good woman, sending in to missions the first new dollar she had received, and also for her daughter the first one she had received, writes: "I think it a fine idea to call on the Church for this small amount. Surely many members will respond, and I hope that you may realize a large sum for missions in this way. I think it pathetic the way you have to dig mission money out of our Church members, but I do hope that we will go well over the \$45,000 goal for this great and good cause before the close of the Church year." And this, I think, is the wish of many, many SUN readers.

Rev. R. A. Whitten, who assisted the pastor, Rev. J. W. Knight, in an evangelistic meeting at

New Lebanon (Rockingham), says: "We had a great and good meeting at New Lebanon last week with seventeen conversions and sixteen additions to the Church and many rededications. The Church seemed much revived. God blessed us in many ways." The meeting at Mt. Bethel, Bro. Whitten assisting, was in progress the past week. This is the revival season with many of our Churches, and the good news of large ingatherings is inspiring indeed. Nothing increases the life and vigor of a Church more than a wholesome and gracious revival.

Rev. E. B. White, of Dendron, Va., writes: "God is still blessing the Churches of which I am pastor. I am happy to say that unity prevails among the members, and a sweet fellowship between pastor and people. Due to the industrial situation here at Dendron, I deem it expedient that I seek another field. I am open to a call to any Church or pastorate desiring my services the coming year. I had a full day yesterday. I preached to a splendid congregation at Dendron; in the afternoon at Spring Hill, and at night at Waverly. I am to assist Bro. F. C. Lester in a revival the first week in August at the Centerville Christian Church."

Rev. M. T. Sorrell, pastor, has recently "closed a very good meeting at Happy Home, with twenty additions to the Church roll." Bro. Sorrell did the preaching, with the exception of a few services conducted by Bro. P. H. Ricketts, of Danville. In commenting, the pastor says: "We not only feel that the Church has been revived and souls saved, but we believe also we will soon be able to start on a new Church building." Happy Home is one of our substantial rural Churches, is located in a thickly settled, thrifty community, and the growing needs of the congregation for Sunday School and Church worship seem to require a new building or an extensive addition to the present one.

If a sorrow comes upon you, and you omit prayer, you fall out of God's testing into the devil's temptation; you get angry, hard of heart, reckless. But meet the dreadful hour with prayer, cast your care on God, claim Him as your Father, though He seems cruel—and the degrading, paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall but works in you the peaceful fruits of righteousness. You pass from bitterness into the courage of endurance and from endurance into battle, and from battle into victory, till at last the trial dignifies and blesses your life.—S. Brooke.

Bro. R. H. Joyner, R. F. D. 1, Franklin, Va., faithful and true man of God in our Union (Southampton) Church, sends his greetings to SUN readers and adds these interesting lines: "Your letter was received, and note what you have to say in regard to giving the first piece of new money to missions. I think that this is a fine thought concerning missions. If all Christian people would comply with this call! I wish to say that I had the clerk of our Sunday School to read this letter last Sunday, and I tried to make a little talk on same, and I hope there are many that will comply with the call. As for myself, it seemed there wasn't a piece of new money being paid to me fast, so I walked in the bank and gave the cashier my check for a dollar and requested him to give me a new bill, which I am enclosing to you for missions. I hope there will be much received in this way to advance this worthy cause. With my prayers and best wishes for the work."

Especial attention is called to a report presented by the Committee on Music, Bro. George M. McCullers, chairman, to the recent session of the Eastern North Carolina S. S. & C. E. Convention. In the light of facts, as they obtain in many Sunday Schools and C. E. Societies at present, one could most heartily wish that this committee's report could be carried out in spirit and in letter throughout the Church. The present use of "jazz" music, much of it conducted purely in "jazz" method and tone, and much of it meaningless jargon, so far as words are concerned, is widespread and deplorable. We are persuaded that many of our schools and even of our Churches buy the books with such music solely because they can be had at a small price, little realizing at what a great price they are using these books, neither suited to the house of God, to the Sunday School classes, nor to the youths that meet and sing and worship there. Wholesome music always helps any service and any worship, but the light, frivolous "jazz" which has crept into so many of our schools and Churches is neither wholesome nor helpful, and cannot be constructive in character building.

Mr. J. T. Cross, Gates, N. C., sends us a copy of THE CHRISTIAN SUN, published at Suffolk, Va., Friday, September 5, 1879. The request is that the same be presented to the library, Elon College. Although the copy is badly worn, many of the articles are readable. This copy of THE CHRISTIAN SUN was sent, at the time of publication, to E. T. Cross, who was the father of J. T. Cross. It will be a valuable addition to the Elon College Library, which is a safe and suitable receptacle for all of our ancient and valuable historical doctrines. At the time the paper was published, Dunbar & Barrett were the proprietors, and Rev. J. Pressley Barrett was the editor. Among other interesting editorial notes is the following: "Will some one of our subscribers who has a copy of THE SUN, March 14, 1879, do us a favor by sending it to Rev. Dr. J. G. Sullivan, Brandon Church, Prince George County, Va.?" One wonders who Dr. Sullivan was and what has become of Brandon Church, Prince George County, Va. Another note of interest is the following: "We have heard only from a few of our Churches that have organized Ladies' and Children's Missionary Societies. Now we want to know if each Church has these societies and wishes to surprise us by letting us find out how nicely they are doing their work? If the ladies commence a society, we have no fears about its success." So it seems that there were missionary societies back in the past century. There are interesting articles in this old issue, some of which we will reproduce later.

NOTICE.

Rev. H. C. Caviness, pastor of the First Christian Church, Portsmouth, Va., is to assist Rev. J. A. Denton in a revival meeting at Old Zion Christian Church, Lee County, near Moncure, N. C. Services at 11 A. M. and 2:30 and 8 P. M., except Saturday, for ten days, beginning August 6th. All Christian people are urged to pray for God's will to be wrought during these days of special effort, and all who can attend are assured of a cordial welcome.

NOTICE.

Please let me send you my special summer offer on all magazines. I guarantee you 20 per cent reduction on any magazine you take. You can take advantage of this offer even though your present subscription does not expire for several months.

J. EDWIN HARRIS.

Prospect, Va.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

COMMUNION SERMON.

"Guests at God's Supper Table."—Psa. 15.

Today we are to be guests at God's supper table. To each of us this is a most wonderful privilege as well as a sacred honor. As we come to His house to eat with Him, we are truly conscious of our unworthiness, and we sometimes hesitate to partake of His bread and wine. Yes, we are unworthy! Even the best of us feel a sense of need to be better before Communion. Some people are so conscious of this weakness that they refuse to attend Church altogether. They have not been God's guests in such a long time that they have become the devil's guests and constantly attend his luring feasts. On such occasions they spend their hard-earned money in riotous living, commit sins beyond description, and allow themselves to be tempted and made to believe that God is not interested in their welfare. In reality, God loves all of His children, and to them He extends a constant invitation to become guests at His table. Many of those who refrain from accepting the invitation are no worse than some of those men who attended the First Supper. From what we can gather from the writings of the New Testament, they were unfit to be God's guests, in the strictest sense of the word, but they were ready to be made better. They were common-place folks—one a publican, another a taxgatherer, another a revolutionist, and others were fishermen. These men had little concern at first about religion, for they had lived lives that were far remote from the new kingdom into which they were called. They were common men, with common faults like many of us today. Yet, only one of them actually proved to be wholly unworthy of being God's guest. This man had absolutely no right to be a holder of the sacred cup or to break the precious bread, for, though love appeared on his lips, hatred poisoned his heart. So it is that no one today is eligible to be God's guest whose heart is filled with malice, hatred, dishonesty, impurity and infidelity. For all others, God's table is prepared. Let all come!

We have seen that no one should come whose life does not ring true. Let us, in the words of our morning lesson, read the characteristics of God's guest, as written in the long ago by one who knew the love of God. This information comes in the form of a question and an answer. It is taken from the Fifteenth Psalm. "Lord, who shall be a guest in Thy tent? Who shall dwell in Thy holy hill?" These are the questions asked by the man, who in the following words proceeds to answer his own questions in words that reveal to this generation the type of person who is eligible to become a guest at God's supper tables:

"He that walketh uprightly and worketh righteousness,

And speaketh truth in his heart.

He that slandereth not with his tongue

Nor doeth evil to his friend,

Nor taketh up a reproach against his neighbor.

In whose eyes a reprobate is despised;

But he honoreth them that fear the Lord.

He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury,

Nor taketh a bribe against the innocent.

He that doeth these things shall never be moved."

Such is he who is worthy to be admitted to the Divine hospitality of God's supper table and to be given the opportunity of supping with the Master. While these words fall far short of the sublimity of the New Testament teachings; and while

they are mainly negative and lack a certain inwardness, there is truth in them for all who would be God's guest. Let us, therefore, take them and apply them, one by one, to our own lives. As one makes this test, he becomes conscious that he who slanders with his tongue, who wrongs his neighbor, who condemns the innocent for gain, and whose word does not bind him, cannot truthfully be God's guest.

"Lord, who shall be a guest in Thy tent?

Who shall dwell in Thy holy hill?"

As we ponder this question in our minds, we realize that there is not a better time to make an answer than during such a moment as when preparing our hearts to partake of the Holy Communion. When we come to His table we need most of all to remind ourselves of the manner of men His guests must be. As we sit around the table, we hear Him say: "Ye call me Master and Lord; and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. A new commandment I give unto you, that ye love one another, even as I have loved you."

Before Thomas a' Kempis went to the Communion table as God's guest, he always examined himself in the light of God's commandment of love through Jesus Christ. Listen to the words of his "Self-Examination," as recorded by Dr. George Jackson, in his little book on "The Guests of God":

"Above all things, thou oughtest to receive this sacrament with great humility of heart and lowly reverence.

"And if thou hadst time, confess unto God in the secret of thine heart all the miseries of thy disordered passions. Lament and grieve that thou art yet so carnal, so worldly, so unmortified as to thy passions; so unwatchful over thy outward senses, so often entangled with vain imaginations; so quickly distracted, so seldom wholly recollected; so suddenly moved to anger; so apt to take displeasure against another, and speak evil of others; so prone to judge; so often purposing much good, and yet performing little.

"These and other of thy defects being confessed, with full resignation and with thy whole will, offer up thyself a perpetual sacrifice to the honor of my name on the altar of thy heart, faithfully committing thy body and soul unto me; that so thou mayest receive profitably the Sacrament of my Body."

These sublime words came from a clear voice that spoke out of the middle ages. Let us now turn to the Common Book of Prayer and hear the exhortation to those who come to be God's guests:

"If any of you be a blasphemer of God, a hinderer or slanderer of His word, and adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins or else come not to the holy table, lest after taking the Sacrament the devil enter into you, as he did into Judas, and fill you full of all iniquities and bring you to destruction, both of body and soul."

Franklin, Va.

NATIONAL ORIGINS PLAN.

"Nothing could be more vital than the make-up of the future population of this country, and the decision of Congress with respect to the national origins law will affect the destinies of our country and the welfare of our people for genera-

tions to come," declared Senator David A. Reed, of Pennsylvania, in support of this clause of the immigration act of 1924.

"To abandon the principles involved would be to surrender to foreign bloes and to discriminate in favor of some European countries and against others," he continued. "It transcends in importance every other question which is now before us, for if we change the composition of our population, then our democracy will change with it.

"We are an orderly, law-abiding people, to whom liberty does not mean the right to defy the government and flaunt the law, and means more than the opportunity to prosper. Unless we are to yield to the dictation of alien groups whose first loyalty is to the land of their birth rather than that of their adoption, we shall deal with the question as Americans always have dealt with their national problems, and hold fast to the good which has come down to us from the past.

"All the national origins law attempts to do is to preserve our present racial balance, so far as this can be controlled by immigration restriction. To my mind, there is only one course open. To compromise with that issue is to invite destruction."

IT WORKS WONDERS.

Some years ago, says the *Public Leader*, a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at the brief prescription: "Madam, what you need is to read the Bible more."

"But doctor—" began the bewildered patient. "Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from today." And he bowed her out without a possibility of further protest. At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out her prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy. In one month she went back to his office.

"Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I feel like a different person. But how did you know this was just what I needed?" For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this Book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible.

"I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for source of peace and strength outside your own mind, and I showed you my own prescription. I knew it would cure." Yes, I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where, if tried, it would work wonders." This is a true story. —*Southern Churchman.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RUTH.

The name "Ruth" is found in the Old Testament only in the book that bears her name. It is a very brief book, made up of four short chapters. And yet that book, standing alone, makes its central character immortal, and the name "Ruth" has lived and has been glorified by untold numbers of namesakes. Somehow, the name itself is sanctified and hallowed because of the life the first and original "Ruth" lived. The name itself is a contraction of two Hebrew words and means "comrade," "companion," and then abstractly "friendship." In reading the book of Ruth, one realizes that the character in this instance lived up to and glorified the name.

It's a love story. It's a gem. There is just enough of tragedy and cloud in the background to make the rays of this life shine out with a softer radiance. It's more than a love story. It's a story of friendship, triumphing over all barriers and obstacles. The book of Ruth is an idyl, gloriously exhibiting the truth that the principles and recompense of righteous living are not dependent upon race, but are as valid for a Moabitess as for a Jewess. Ruth comes out of a people scorned by the Jews, just as illegitimate and disgraced kin are scorned by respectable people. The Moabites, as a race, had their origin in shame and disgrace, a nation born in illegitimacy, revelry and debauchery. And yet coming out of this despised race, the lovely Ruth develops such devotion to her mother-in-law and to the God of her mother-in-law, and such loyalty to all that was chaste, pure and comely, that all who see and know her come to love her.

But the book and the character of Ruth have a far deeper significance than this. The friendship and loyalty herein displayed are not of human but of divine origin, and have their culmination not in earthly but in heavenly attainment.

Naomi, the mother-in-law of Ruth, herself a pure and chaste woman, so lived a godly life among a heathen people as to win a soul from the worship of idols to the worship of the true and living God. Moreover, in reading the book of Ruth, one is led by the strong grip of marvelous language, and the matchless description, from Moab to Jerusalem, and from an unknown ruler to King David, who was himself establishing a kingdom, whose fame and glory should be known in the whole world. And Ruth, the Moabitess, led by the mercy and the grace of Jehovah, comes to be the great-grandmother of Israel's greatest king and the ancestress of our Lord Himself, who centuries later first saw the light of day in Bethlehem and carried on His earthly ministry in and about Jerusalem. The love of God is the one dynamic of sufficient power to bind a world together in ties of enduring friendship. If ever the barriers between races and nations are broken down, and love takes the place of hatred between the tongues and tribes of earth, it will be based and founded upon love and loyalty to the true and living God. Love will triumph. It will break down barriers, overcome obstacles and prove himself invincible and eternal. Such love, however, will have divine and not human origin and will be based on the very love that Ruth proclaimed: "Thy people shall be my people, thy God my God." The book of Ruth is the world's first immortal missionary document. In all literature it has few equals and no superiors. It was written for the purpose of illustrating the fact that the love of God breaks down barriers and makes the nations and peoples of the earth one in Him.

J. O. A.

SMASHING RECORDS.

Every day of these strenuous times witnesses the unusual and the spectacular. Only that which hasn't happened interests us. The "latest" only attracts. One who breaks with the past and establishes something unheard of at the present is the hero, not of the month or of the week, but only of the day or of the hour. The first new bale of cotton of the crop of 1929 was ginned in Corpus Christi, Texas, a few days ago. Only forty-eight hours intervened between the picking of that cotton in Texas and its sale by auction in New York. That was the first bale of cotton ever shipped by airplane from Texas to New York, and it was done in a day. Ordinarily that bale of cotton would have sold in New York for about \$100, but it was smashing records, and so it brought in actual cash on the New York market \$1,211. That excitement thrilled for a day. And then an endurance record and another long-distance, non-stop flight record by airplane were smashed. And then next day somebody else smashed some other record. Excitement is in the air; ideas are in the air; religion is in the air.

We cannot in these days too often and too emphatically remind ourselves that the spectacular is the transient and the transient is the temporary. That which endures is invisible and hath foundations. We may lift our heads among the clouds, but we must keep our feet on solid ground and look where and how we walk, or there will be stumbling and fatal falling. We should not lose faith in the foundations, and bear in mind that we can endure only as we keep our eye on Him who is invisible. We still live and move and have our being in God, and from Him and in communion with Him must come that which shall stand the shock of time and endure beyond the things that are transient.

J. O. A.

IN THE "GOOD OLD DAYS."

Fifty years ago, THE CHRISTIAN SUN was published in Suffolk, Va., and in those good days THE SUN, we presume, along with other Church

papers of the time, boosted local enterprises of an industrial nature and carried what was termed "our secular department." From the issue of THE CHRISTIAN SUN, September 5, 1879, a copy of which is now before us, we copy an item likely to be of interest to many Suffolk readers:

"Cotton Factory.—A meeting of the citizens of Suffolk was held on Wednesday afternoon at the Masonic Hall looking to the establishment of a cotton factory in our midst. The meeting was called to order, and Mr. Wm. R. Ellis elected chairman, and T. G. Elam, Esq., of the *Herald*, appointed secretary. Mr. Jacob Peyer, a gentleman from Georgia, and fully conversant with the matter under discussion, gave the meeting a clear and practical talk. After which a committee was appointed to solicit subscriptions of stock from the citizens present, and about ten thousand dollars' worth of stock was taken. A committee of six was then appointed to solicit stock and report at a future meeting. The meeting then adjourned."

One-half century later, one wonders what became of that movement for a cotton factory in Suffolk for which \$10,000 in stock was subscribed at one meeting, and one further wonders what would be the present status and dimensions of the city of Suffolk had that cotton factory been established.

Another item of interest is the following: "Rev. W. T. Walker left for his home in North Carolina Monday last. He will return in time to fill his appointment in Suffolk the third Sunday." There was no Christian Church in Suffolk at that time, and the issue of THE SUN in question carried under its local news the regular appointments of the preachers at the four Churches of the city of that day: "Baptist pulpit by Rev. O. F. Flippen, pastor, preaching second and fourth Sundays; Episcopal Church, Rev. Jas. B. Craighill, rector, who will preach next Sabbath, morning and night; Methodist Church, Rev. James C. Martin, pastor, regular services both in the morning and evening; Presbyterian Church, Rev. Mr. Scott, pastor; services at the Suffolk Collegiate Institute, on Kilby Street, every second and fourth Sunday, morning and night."

Another item: "The Suffolk Collegiate Institute is being repainted this week; Mr. B. C. Roberts has the contract. He is also painting the residence of Rev. E. W. Beale."

Another item indicates that travel was not quite as rapid half a century ago as at the present: "Col. D. J. Godwin, of Portsmouth, was in Suffolk on Monday morning last, on his way to Isle of Wight Courthouse." We wonder when the good colonel arrived!

J. O. A.

[The cotton factory was built and operated for a time. There was a Christian Church in Suffolk. The first sermon your humble servant heard preached in it was "The Hidden Talent," by Rev. J. T. Whitley, pastor. Rev. W. T. Walker succeeded him in the pastorate.—MANAGING ED.]

CHRISTIAN ENDEAVOR.

The first Christian Endeavor Society was formed by Dr. Frances E. Clark, of the Congregational Church, at Portland, Maine, in 1881. The object was the promotion of life and service among young people. The movement flourished rapidly after 1895, when the "World Christian Endeavor Union" was formed and branches were formed in all Christian lands. The movement was hindered for a time by the formation of denominational societies under different names. But in 1910 there were 73,521 societies, with a membership of 3,676,000, chiefly in the United States, Canada, Great Britain, and Australia. Like all interdenominational movements, Chris-

tian Endeavor has had its hard experiences at times, but it has done wonders in developing self-expression and individual service on the part of young people. A fine young woman said to me today that she never could say a word in public until she attended the Christian Endeavor Society in the Suffolk Christian Church. She has been a successful school teacher and is an accomplished young woman who can do public service. She is only one out of millions who learned to lead in prayer, make a religious talk, and conduct worship for the Lord.

Christian Endeavor is the parent society of the denominational societies that are doing such a wonderful work in the Churches throughout the world. Christian Endeavor has been a wonderful agent in the cultivation of the spirit of unity and fraternal co-operation among the denominations. Dr. Clark must have been led by the Holy Spirit in this great movement that meant to cultivate not only active service among the young people, but loyalty to their denominations in attendance and support. The pledge covers that ground.

As the Christian Church has no organization based upon the principles of Christian Endeavor, and as those principles harmonize with the Principles of the Christian Church, it seems to be an opportunity for all the Christian Churches to organize Christian Endeavor Societies and to develop the capacities and spiritual talents of the young people. So far as it has been tested by actual experience, Christian Endeavor Societies furnish the best opportunity or school in which to develop young people for real leadership in the work of the Church. It appeals to young people because it gives them the chance to express themselves in terms of Christian thinking and Christian worship. There is no more beautiful service than that of young people conducting worship through song, prayer, reading of the Scripture, and expressing their feelings and convictions on religious conditions and experiences.

If pastors will encourage young people in the organization of a Christian Endeavor Society in the Church, with regular meetings, it will stimulate the whole Church in the work which should be done.

W. W. S.

CONGREGATIONALISTS AND CHRISTIANS.

Though the event was not marked by the spectacular interest and enthusiasm that one might have anticipated, the incident of the National Congregational Council of deepest permanent significance and importance was undoubtedly the vote approving the proposals for union with the Christian body. The unanimity of the council's action probably meant more than any emotional outburst, such as might have followed a period of prolonged debate or the triumph of the proposals over manifest opposition. The point is that the proposals were adopted unanimously and practically without debate. They have yet to be passed upon by the Christian General Convention, which meets this coming October, but as far as Congregationalists are concerned, the way to union is clear.

Three causes evidently contributed to the quietude and placidity with which the council expressed its unanimous decision. The first of these was the fact that in many minds the matter was already determined and the council's action was a foregone conclusion. The difficulties and questionings that had arisen—and it may be stated frankly that difficulties and questionings had been raised—had been dealt with largely, prior to the council, by boards and groups whose organizations and interests were concerned, and the general matters affecting the feasibility of union had also been freely canvassed. The mass of our leadership had come to Detroit convinced that there

were no real barriers to union. The matters that might have occasioned, or enlivened, debate had already been given deep consideration.

The second of these cases had to do with the form in which union was finally proposed. The text of the proposals from the beginning has already been before our readers and we need not stress the fact that in their final form the proposals differed in some important respects from the basis of union as first drafted. In general, the union as endorsed by the council is federal rather than organic. In Congregational circles there will always be questioning and difficulty about union that is organic, except as the larger organism is made up of free organisms. Union between the Christians and ourselves, as it was first proposed, partook too much of a union between denominations; and each group, upon rather specific grounds, would disclaim being denominational in the sense of having organized and centralized authority. The union as now proposed, and endorsed by the council, is a union of free groups, each Congregational in fact and in spirit, and each retaining its full liberties. What the union, if finally consummated, does effect, is the hope and privilege of bringing these two groups together with the same purpose and the same cohesive spiritual fellowship which has hitherto bound the Churches of each group to one another. Congregationalists were unanimous for this union because they found in it nothing out of harmony with their own life and spirit. They have welcomed the hope of enlarging their sphere of interest, fellowship and activity without weakening their organized fellowship and purpose by needless compromise.

The third, and at this stage the most important, cause of the council's complacency in unanimity was the fact that many of the delegates who voted for the proposals were taking the matter on trust, without personal knowledge of the Christian group. The present writer, for instance, has never been in a Christian Church, and never met any of that communion until he was well advanced in manhood. Later contacts with individuals, though exceedingly pleasant and welcome, have been at long range and chiefly through correspondence. There is nothing particularly reprehensible about this situation. The writer has simply never happened to live in a community in which, or near which, there was a Christian Church. The lack of contact has been incidental, rather than intentional.

How many of the voting delegates and visitors to this council, we wonder, have found themselves in exactly this situation? They welcome fellowship as large and as free as it can be; and they look forward expectantly to these new associations; but their background is one of hope rather than of knowledge. In this situation great importance attaches to the suggestion of Rev. Horace Holton, of Brockton, Mass., a member of the Congregational Commission on Unity, that vital opportunities for mutual acquaintance must be sought and furthered. We must take steps to make the larger fellowship effective; otherwise, the unanimous vote of the council will be a pretentious nothing.

Nor should this new association be only between individuals, or between ministers and Churches. Let local groups develop new contacts, making this proposed union, as it ought to be, a matter of local autonomy, and not one chiefly of official and overhead contact. Already in New Bedford, Mass., a Congregational and a Christian Church are uniting. That may not be everywhere feasible or advisable, but the spirit of this anticipated Federal association ought to be present, ready to manifest itself in organic union wherever and whenever the occasion seems favorable.

We speak of the federation as "anticipated," for the Christians have yet to act officially. But

as Congregationalists we stand committed. Let our commitment be given with open-hearted sincerity, with open-minded hope, and with open-handed good will!—*The Congregationalist*.

PROGRAM VALLEY OF VIRGINIA CENTRAL CONFERENCE, TIMBER RIDGE CHURCH, AUGUST 14, 15, 16, 1929.

Wednesday—Morning Session.

- 10:00. Call to Order.
- Devotional Service—Rev. Joe French.
- 10:35. Enrollment.
- 10:45. Welcome Address—N. L. Morris.
- 10:55. Response—Samuel Earman.
- 11:05. Report of Program Committee.
- 11:10. Report of Executive Committee.
- 11:15. Miscellaneous Business.
- 11:25. Annual Address—Rev. B. J. Earp, "The Vital Needs of Our Conference."
- 12:00. Adjourn for Dinner.

Afternoon Session.

- 1:45. Devotional Service—Alfred Dofflemyre.
- 2:00. Report of Committee on Religious Literature
- 2:10. "What Our Publications Mean to Us as a Church"—Dr. W. P. Minton, Foreign Mission Secretary, Dayton, Ohio; C. D. Johnston, Elon College, N. C.
- 3:00. Report of Committee on Social Service.
- 3:15. Report of Committee on Christian Union.
- 3:35. Report of Committee on Evangelism.
- 4:00. Adjournment.

Evening Session.

- 8:00. Report of Committee on Foreign Missions.
- 8:15. Address—"World Brotherhood," Dr. J. O. Atkinson, Mission Secretary of S. C. C., Elon College, N. C.

Thursday—Morning Session.

- 9:00. Devotional Service—Rev. R. L. Williamson.
- 10:00. Roll Call and Reading of Minutes.
- 10:10. Report of Committee on Education.
- 10:25. Address—Dr. W. A. Harper, President of Elon College (or his representative).
- 11:10. Report of Stewardship Secretary.
- 11:30. Address—Dr. W. P. Minton.
- 12:00. Adjournment for Dinner.

Afternoon Session.

- 1:45. Devotional Service.
- 2:00. Address—"Our Orphanage," by C. D. Johnston, Superintendent, Elon College, N. C.
- 2:45. Conference Missionary Association.
- 3:15. Report of Committee on Sunday Schools and Christian Endeavor.
- 3:30. Address—Dr. J. O. Atkinson.
- 3:50. Miscellaneous Business.
- 4:00. Adjournment.

Evening Session.

- 8:00. Program by the Woman's Mission Board.

Friday Morning Session.

- 9:30. Devotional Service—Rev. W. B. Fuller.
- 10:00. Roll Call and Reading of Minutes.
- 10:10. Address—Dr. W. P. Minton.
- 10:50. Report of Committee on Apportionments.
- 11:00. Report of Director of Religious Education.
- 11:25. Report of Conference Mission Secretary.
- 11:50. Report of Treasurer.
- 12:00. Adjournment for Dinner.

Afternoon Session.

- 1:45. Devotional Service—Rev. J. W. Henderson.
- 2:00. Report of Committee on Home Missions.
- 2:20. Address.
- 2:50. Miscellaneous Business.
- 3:30. Adjournment.

A. W. ANDES, Sec'y.

CONTRIBUTIONS

SUFFOLK LETTER.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference held its sixtieth annual session in Liberty Spring Christian Church July 23, 24, 1929. Dr. I. W. Johnson is pastor of the Church, Jesse F. West, Jr., is the president of the convention, and Rev. F. C. Lester, secretary. The weather was ideal, the attendance was the largest in its history. Thirty-two schools out of forty-two were represented by 283 delegates; seventeen ministers were present, and a throng of local people and visitors. The average delegates from the schools was nine. The song service was conducted by Rev. J. F. Morgan and W. H. Baker. The opening and closing service was led by Pastor I. W. Johnson. The forenoon of the first day was given over largely to routine business and reports from departments.

A very touching incident was the introduction of Rev. and Mrs. M. J. W. White, who are under appointment as medical missionaries to the Philippine Islands. They responded graciously, and the great congregation responded with inward appreciation and prayers for their success. Dr. White is the son of our well-known M. J. W. White of the Christian Temple, Norfolk, Va., and Mrs. Dr. White was from Luray, Va.

Following the introduction of Dr. and Mrs. White, Dr. J. O. Atkinson delivered one of his greatest addresses on "Putting the Sunday School in Missions." That form of the subject reversed the usual way of saying "to put missions in the Sunday School." Though the address lasted a full hour, it lost none of its interest or appeal; and the verdict was that Dr. Atkinson had never delivered a finer address. An offering of \$45.00 was taken for missions, and a check for same was turned over to Dr. Atkinson, Secretary of the Mission Board.

At 12:15 the convention adjourned for dinner, when more than nine hundred enjoyed the Liberty Spring hospitality expressed in rolls, loaf-bread, ham, fried chicken, potato salad, tomatoes, iced tea, and tables in the shade on which to enjoy the well-prepared meal. The same provision was enjoyed by a still larger number the second day. The home entertainment for those who remained overnight was enjoyed by the guests, whose rest was sweet.

The afternoon session heard reports from departments and a fine address on "Children's Work," by Miss Pattie Coghill. The interest manifested in the convention by attendance and attention was a mark of devotion to the cause of Christ and the Church.

The local choir and a Suffolk orchestra rendered music at the evening session, and Rev. H. S. Hardcastle delivered the main address, on "The Why and How of Leadership Training."

The second day was a surprise in attendance, interest, and repeated hospitality by twenty-nine who gave the same kind of dinner as the twenty-nine did the first day. Devotional services, reports of departments, addresses by Dr. N. G. Newman on "Adults," and "The Christian Orphanage," by Mr. C. D. West, of Newport News, in the absence of Superintendent C. D. Johnston, added new inspiration to the work.

Rev. Dr. Charles Eldred Shelton, pastor of the Congregational Church in Portsmouth, delivered a telling address on "These Youngsters of Ours."

The afternoon session was characterized by a lively discussion on "Christian Endeavor" and a

motion to nourish this work for the coming year. The greatest convention of the sixty, and too much to put in this letter.

W. W. STALEY.

ELON LETTER.

Eighteen years ago in Elon College a one-hour course in the Old Testament was given in the freshman year, and a one-hour course in the New Testament in the sophomore year. This constituted the total requirement of the college in the field of religion, except for ministerial students. No religious education whatsoever was offered.

Today we offer in the field of religion forty-eight semester hours in Bible and forty-eight semester hours in religious education. We permit a major in Bible alone or in religious education alone, or a combined major in both subjects. We require a course of three hours per week for a year in Bible or religious education for all freshmen, and we have the magnificent Christian Education Building in which to do the work.

For students who have completed two courses in Bible or religious education and who are pursuing the third or fourth course, laboratory work is required in the week-day school of religion maintained by the college in its Christian Education Building. In this laboratory work, students are given actual experience in teaching religion to the children of the Orphanage and the graded high school of the village, being excused from the public school by grades for this purpose. Our students also teach religion to the colored children at their school and Church.

Our freshman work in Bible and religious education is so organized that the student who has completed these two courses has completed more than the equivalent of the twelve units required in the standard teacher-training course of the International Council, and consequently diplomas are awarded those students who have completed these two courses by our denominational headquarters for leadership training and with the counter-signature of the leadership training superintendent of the International Council.

In making these provisions for the teaching of religion in Elon College, we feel that we have, so far as curriculum requirements are concerned at least, met the obligations of a Church college in the field of religion, and we have given the answer of a good conscience to the fundamental conception which we entertain and for which Elon was founded, that it is impossible to teach without teaching religion.

It is manifestly impossible to separate education and religion if we expect to produce the highest type of character. As the Jerusalem Missionary Conference said, "Education without religion is a contradiction in terms." It certainly is unless the psychological view that the mind reacts as a unit to every situation or experience and unless also the view that the religious quality permeates the entire vital process, are entirely mistaken. Wherever personal forces, therefore, are present, religious values are involved, and that means every experience which living human beings have.

This situation makes it necessary for us to re-think the consequences of a free Church and a State limited to civil matters, a primal American doctrine. Does this mean the divorce of education and religion? If so, the American people have attempted the impossible. We must find ways of wedding into harmonious wedlock two

forces that were never intended to be separated and that cannot be separated even if their divorcement were intended. As a matter of fact, religion as distinct from sectarianism, has always been taught in public schools and in our tax-supported institutions of higher learning, though not with the Christian emphasis and interpretation which we think at Elon is absolutely required if the best character is to result. The Catholic knows this, and so maintains his parochial school system. We should cease to bootleg religion into our tax-supported schools, whether of secondary or collegiate grade, and should frankly do open and above board what from the very nature of things we must do, namely: teach religion if we teach at all.

W. A. HARPER.

STATEMENT OF FINANCE BOARD.

Much emphasis has been laid upon the fact that the last session of the Southern Christian Convention adopted a financial plan which eliminated Convention missions and foreign missions from the Conference apportionments. The fund for Conference home missions is retained in all the apportionments made by the Conference for the local Churches. This action was taken because of emergency conditions. It is well known that the Convention has to raise nearly \$4,000 each year to care for the deficit in publishing THE CHRISTIAN SUN. The only source of securing this money seemed to be from the local Conferences. It seemed unwise to increase the present Conference apportionments when the Churches have been in so many instances failing to raise the present apportionment. The only practical source, under the circumstances, was to appropriate this money from the funds sent to the Convention by the Conferences.

The same conditions were faced in the matter of funds for Bethlehem and Elon College. Both of the colleges have grave financial difficulties. Naturally the situation at Elon is better known because the greater part of the Convention is in closer touch with the situation. While Elon has a very valuable group of buildings and some endowment funds, it is passing through a financial crisis which seriously threatens the future of the institution. There is no prophet among us who has yet been able to see the way out of this trying hour without raising a larger amount of money. The people are getting sick of "financial drives" and "campaigns" for money in Churches. The Churches seemed to be unwilling to increase the Conference apportionment for any cause. But the college must have more money. Therefore, the only feasible way seemed to be to increase the percentage of the Conference funds sent to the Convention for colleges.

The Convention believed that the people were willing to try to raise the present Conference apportionments, and send in the funds designated for the Convention in a lump sum to be divided by the Board of Finance as provided by the Convention. At the same time, it should be clearly borne in mind that the Convention adopted a plan for missions, which if followed will greatly increase the amount raised for missions each year. Under the former plan, no one knew how much each Church was giving for missions through the Conference apportionment unless a very careful study of the percentage was made. Now the Mission Board has a direct appeal to the Sunday Schools, Churches, societies and individuals, and the people may know what they are doing. This plan should help the mission work of the Convention.

Of course, this plan is not perfect, but it is practical. Some day our people will understand the needs of the kingdom and will be willing to give as the Lord has prospered them. Every de-

partment of the Convention is important. At this time there are certain emergencies which demand consideration. If our colleges are closed, the mission cause will die. Our Church will fail. Our Church paper must live. Very frankly, it should be said that the Convention is in a crisis. Disaster threatens our work. We call for prayer. We call for co-operation. We plead for support. We are one. Let us pull together. Let us provide the money.

The Financial Program of S. C. C.

A statement of the Executive Committee and the Board of Finance.

The Southern Christian Convention at its Richmond session unanimously adopted a financial program, and it behooves every Church, every minister, every member to co-operate fully with it. In united effort and sympathetic, prayerful co-operation is success. The Executive Committee and the Board of Finance herewith explains this program fully and pleads for completer support of it.

We are this year expecting to unite with the Congregational Church. Let's go as a one hundred per cent organized brotherhood. This means we must raise the Convention apportionment of \$25,000 fully and all the askings of our enterprise. We can do it. Let's do it for the Church and our Christ.

I. The Convention.

The Convention apportions to the Conference \$25,000 annually. The allotment to each Conference is by it apportioned to the Churches. Here it must be raised. We urge the Conference officials to call upon their local Churches to get this fund up in full. We herewith ourselves urge each local Church to do the same. The good name and integrity of our denomination are at stake. We plead for generous response.

This money the Convention uses as follows:

For the Convention itself.....	\$ 2,000.00
For The Christian Sun	4,000.00
For superannuation	3,000.00
For the Convention's obligations.....	12,000.00
Undistributed	3,250.00

Total \$25,250.00

Each Conference is requested to send its Convention apportionment in promptly in lump sum.

II. Our Enterprises.

We have four enterprises, and they are to be supported in various ways as follows:

(a) The Orphanage—\$30,000.

To care for the 108 children of our Orphanage, we must raise each year \$30,000. Three sources are provided for this purpose.

1. Monthly offerings in Sunday Schools.
2. The annual Thanksgiving offering in the Churches.
3. Gifts from individuals.

Our people have always supported the Orphanage. We urge them to continue to do so.

(b) The Board of Religious Education—\$4,500.

This board has not had the support its importance deserves, and has been forced to take its field secretary out of the field. The funds should be provided it to employ a field secretary and to conduct our two summer schools at Elon and (Bethlehem) Piedmont Junior Colleges, as well as its daily vacation Bible school and institute work in our local Churches.

The Convention provides two ways of supporting this work:

1. Gifts from the Sunday School and Christian Endeavor Societies.

(c) Home and foreign missions—\$45,000.

In the desire to carry out the great commission at home and abroad, the Convention voted that \$45,000 be raised for missions.

Four methods were provided for raising this money:

1. Missionary organizations in local Churches.
2. Monthly Sunday School offerings.
3. The annual Easter offerings in Churches. (The Mission Board set as the goal for this offering one-third of the pastor's salary.)
4. Individual gifts.

Should the funds from 1, 2 or 3 fall short, gifts from individuals must make up the difference. The Mission Board must have the full amount.

(d) Colleges.

Piedmont Junior (Bethlehem)—\$10,000.

Piedmont Junior (Bethlehem) College holds a note of the Convention for \$12,500 as a part of its endowment. To give this note stability of value and make it acceptable as endowment to the standardizing agencies, the Convention pays out of that portion of its funds set aside as "undistributed" 6 per cent interest annually, of \$750. This leaves \$9,250 to be raised by the college in the name of the Convention from the following sources:

1. From quarterly S. S. offerings in Georgia and Alabama Conferences.....	\$ 250.00
2. From Church quotas in Georgia and Alabama Conferences	1,000.00
3. From members of S. C. C. outside of Georgia and Alabama Conferences...	5,000.00
4. From the general public	3,000.00

Total \$9,250.00

Piedmont Junior (Bethlehem) College has done wisely to suggest a quota for each Church in the Georgia and Alabama Conference, and should collect the same from individual members of the Churches. People like to know what they are expected to do if a project is to succeed. The rest of the Churches should also help Piedmont Junior (Bethlehem) College.

Elon College—\$36,750.

Years ago the Convention gave the Elon endowment fund a note for \$112,500, and later bonds in the sum of \$100,000, both obligations bearing 5 per cent interest annually. The Convention pays out of that portion of its funds set aside for Convention obligations 6 per cent interest annually, or \$12,750. This leaves \$24,000 to be raised by the college in the name of the Convention from the following sources:

1. Quarterly Sunday School offerings in the North Carolina and Virginia Conferences.
2. Gifts from individuals.

Elon College, acting on the authority of its trustees and the Convention's Finance Board, has suggested a goal for each Church in the Conferences in North Carolina and Virginia to be raised from individual members of the Churches and others and which if raised by all would provide this \$24,000 without hardship to any one. The quarterly Sunday School offerings are credited on the suggested goal of each Church.

III. General Observations.

Please note that the colleges cannot appeal to the Churches as organizations. It is hoped and urged, however, that our ministers will have at least one "College Day" annually, not to take an offering but to interest our people in the college and the cause of Christian education.

Let it also be distinctly understood that the colleges did not suggest the payment of interest on the endowment obligations given them by the Convention from the apportionment fund. The Finance Board did it, and the Convention approved it. It was a wise decision, else the standardizing agencies would not count these obligations as endowments, and our colleges would be discredited.

We suggest that the annual offering for the Board of Religious Education be taken in the Sunday School and Christian Endeavor Societies on "Promotion Day," or "Children's Day."

Our enterprises must be cared for or our Church will die. We cannot let any one of them suffer. They are equally dear to us and to the heart of our Saviour.

Further, if a Church has a budget and includes all the enterprises according to the askings, no offerings will be taken or individual gifts be solicited from individuals to raise quotas.

Finally.

Finally, brethren and beloved, we call upon you to rally whole-heartedly to the support of our enterprises in full sympathetic and prayerful co-operation with the financial program adopted by your Convention and approved by your Conference.

In particular, raise and send in full the Conference apportionments for the Convention.

With earnest prayers for the blessings of God upon you and our Church and its enterprises, we are

EXECUTIVE COMMITTEE.
FINANCE BOARD.

REPORT OF MUSIC COMMITTEE.

Realizing the fact that a religious song is a song that truly voices the emotional experience of sincere religious life, we, your committee on music, beg to offer the following suggestions:

1. That more prayerful consideration be given to song books selected for use in our Sunday Schools and C. E. Society work.

2. We suggest that only those who can realize and convey to singers the difference between spiritual and secular music be elected song leaders.

3. It is a regrettable fact that too many song leaders of today are bringing into use in our Sunday Schools too much secular, or "jazz," music.

4. We, therefore, recommend that our pastors and superintendents see to it that more soul-inspiring music be taught and used in our Sunday Schools and Christian Endeavor work.

5. We further recommend that only song books published and approved by an authorized publishing board of our Church be purchased or used in our Sunday Schools and Christian Endeavor Societies.

GEO. M. McCULLERS, *Ch'n,*
Music Committee, E. N. C. C. Convention.

JAPANESE NEWSPAPER FORESEES UNIFIED INDIGENOUS CHRISTIANITY.

The Japan *Advertiser* is perhaps the best-known foreign newspaper in Japan. It is an American daily. Commenting on the fruits of Christianity in the island kingdom, where there are only 300,000 Christians, or one-half of one per cent of the total population, this paper says:

"The influence of Christianity in Japan cannot be measured, but none can live in the country without being conscious of it. It is doing more than anything else to raise the status of women from an Oriental to a modern level. It has put new life into the religious consciousness of the nation and has taught the Japanese the dignity of service to the weak. Innumerable Japanese who have never embraced Christianity have absorbed its influence. The missionaries' great achievement is not the conversion of a certain number of Japanese, but the establishment of vigorous native Churches, which are developing in their own lines and are likely eventually to evoke a Japanese form of Christianity in which the fifty different sects now conducting missions in Japan will be merged."—*The Congregationalist*.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE GIVER OR THE GIFT?

Perhaps no group in the Church has been more sinned against in the realm of giving than have the young people. Too often Church leaders have looked on the young people's society as a money-raising organization. Its efficiency has been judged by the amount of cash it could produce, regardless of the means by which the money was secured, the effect which the employment of such means had on the young people themselves, or the harm such methods do in cheapening the Church in the eyes of the world.

This custom of judging a group by the money it could produce has been the means of encouraging all sorts of hurtful practices among young people's groups. Most young people have a proportionately small amount of money of their own. Therefore, there is a tendency to resort to tag days, sales, and other such questionable means of raising money. When we hold up a man on the street and sell him a "tag" or get him to drop a quarter in a bank, or wheedle him out of a penny for every inch of his height, we need not flatter ourselves that he is giving to missions. He is giving to get rid of us or to relieve himself of an embarrassing situation. It is an insult to the Church and the great cause for which it stands to resort to such petty, trivial and unworthy methods.

Real Christian giving on the part of each individual should be our goal. The money we get is always a by-product. The character of youth is too precious to be trifled with. Right attitudes toward giving, a genuine sympathy with the needs of others, a sense of obligation towards one's fellow-man, a spirit of sacrifice, a regard for the dignity and worth of the Church are far too precious to be sold for a mess of pottage in the form of a few dollars or even a few hundred dollars raised by tag days, miles of pennies, or any of the other questionable methods which cheapen the Church and breed in the young people a feeling that the Church is on the outer fringe of life's interest and can be served with the crumbs which fall from life's table.

A word here might be said about earning money for Church purposes. The complaint sometimes comes to us that by condemning all such methods we quell the enthusiasm of young people who have no money but who are honest in their enthusiasm to do something for a given cause. The enthusiasm of any young person should never be quelled. Very often it should be redirected. While it is true that many young people have no incomes, they all have spending money. Instead of using that enthusiasm in wheedling money out of other people who give it grudgingly, why not direct it into channels of real self-sacrifice on the part of the young people? Suppose you tactfully suggest that it is their job and they should find some way to meet it. Ask each one to keep a careful account of every cent he has spent the past week on non-essentials, such as candy, cold drinks, cigarettes, ice cream, picture shows, or gasoline for pleasure rides. Or if the need is great, why not a larger self-denial—wearing your last year's hat, or less expensive stockings, or foregoing the new beads or the coveted pin or the tie or dress one could get along without. A self-denial bank will produce more funds than the various schemes of wheedling money out of the public and, more important still, will save the Church from being cheapened in the eyes of the world. It will help produce character in the individual who makes the sacrifice, as well as tie his interests to the cause for which he made the

denial. We always care more for the things that cost us dear. Even then, young people should not be made to feel that they have done a great and noble thing because they have given up a few non-essentials. The real value comes in making them see that those things are non-essentials compared to the abundant life for others. If properly handled, the resultant feeling will not be one of self-gratification over the denials, but a sense of the importance of the subject to which it is given—a new sense of the relative value of things—"Training for World Friendship," Ina Corinne Brown.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 27, 1929.

Sunday Schools.

Previously acknowledged	\$4,140.64
Pleasant Hill, Liberty, N. C.	5.31
Bethlehem, Timberville, Va.	6.30
Biscoe, N. C.	1.95
Damascus, Chapel Hill, N. C.	1.40
Wadley, Ala.	1.59
Wood's Chapel, New Market, Va.	1.00
First Christian, High Point, N. C.	3.29
Durham, N. C.	13.90
North Highlands, Columbus, Ga.	1.18
Antioch, Gasburg, Va.	1.06
Richland, Ga.	2.00
Vanceville, Tifton, Ga.	1.35
First Christian, Roanoke, Ala.	4.90
Berea (Nans.), Driver, Va.	4.20
Wake Chapel, Fuquay Springs, N. C.	5.40
Newport, Stanley, Va.	3.25
New Hope, Stokesdale, N. C.	1.00
Leaksville, Luray, Va.	2.17
First Christian, Greensboro, N. C.	48.57
Ebenezer, Cary, N. C.	2.00
Total	\$4,252.46

Individual and Church Collections.

Previously acknowledged	\$7,916.85
Miss Laura Sharp, Summerfield, N. C.	2.00
Miss Stella Sharp, Summerfield, N. C.	5.00
J. T. Rountree, Suffolk, Va.	1.00
J. T. Bland, Marengo, Va. (N. M.)	1.00
O. H. Lambert, Biscoe, N. C. (N. M.)	5.00
A. H. Spivey, Wakefield, Va. (N. M.)	2.00
Ambrose (Ga.)	10.00
E. K. Freeman, Eagle Springs, N. C., N. M.	1.00
R. H. Joyner, Franklin, Va. (N. M.)	1.00
Mrs. J. B. Gay, Franklin, Va.	5.00
Mrs. J. B. Gay, Franklin (N. M.)	1.00
W. H. Jones, Franklin, Va. (N. M.)	1.00
E. W. Clements, Morrisville, N. C. (N. M.)	1.00
Liberty, N. C.	10.00
Damascus, Sunbury, N. C.	5.00
E. T. Atkinson, Dendron, Va. (N. M.)	2.00
Miss Lora Johnson, Fuquay Springs, N. C.	1.00
Miss Lillian Johnson, Fuquay Springs	1.00
Providence-Memorial, Graham, N. C.	8.15
Mrs. C. A. Brittle, Manry, Va.	5.00
Mrs. C. A. Brittle, Manry, Va. (N. M.)	5.00
Mrs. Minnie Barrette, Manry, Va. (N. M.)	1.00
Mrs. W. L. Cummings, Stokesdale, N. C.	1.00
A. J. Powell, Ruffin, N. C.	5.00
J. A. Dunlap, Biscoe, N. C. (N. M.)	5.00
Isle of Wight, Va. (add'l)	8.00
P. J. Carlton, Richmond, Va. (N. M.)	5.00
A Friend, Newport News, Va. (N. M.)	5.00
J. A. Kagey, Mt. Jackson, Va. (N. M.)	2.00
Miss Edith Walker, Burlington (N. M.)	1.00
Mrs. M. A. Walker, Burlington (N. M.)	1.00
Mrs. J. Walter Johnson, Burlington (N. M.)	1.00
J. F. Hilliard, Norlina, N. C. (N. M.)	2.00

Mrs. J. H. Pierce, Sunbury, N. C. (N. M.)	1.00
Mrs. G. R. Abelle, Richland, Ga. (N. M.)	1.00
D. S. Hegg, Richland, Ga. (N. M.)	1.00
Miss Lillie G. Burton, Wakefield, Va.	10.00
Mrs. R. H. Riedel, Holland, Va. (N. M.)	1.00
W. J. Bradshaw, Zuni, Va. (N. M.)	1.00
Rev. T. N. Lowe, Portsmouth, Va. (N. M.)	1.00
Mervin Harper, Roanoke, Ala. (N. M.)	1.00
Mrs. Connor, Chapel Hill, N. C. (N. M.)	1.00
Rev. E. C. Brady, Elon College (N. M.)	1.00
Miss Margaret Alston, Henderson (N. M.)	1.00
Mrs. Roy Hosaflook, Linville, Va. (N. M.)	1.00
A Friend, Apex, N. C. (N. M.)	1.00
Dr. Martyn Summerbell, Lakemont, N. Y.	10.00
A. S. Dunn, Lynchburg, Va.	5.00
W. T. Dunn, Lynchburg, Va.	1.00
Mrs. J. D. Luke, Suffolk, Va. (N. M.)	1.00
Miss Virginia H. Luke, Suffolk, Va. (N. M.)	1.00
Mrs. J. I. Joyner, Washington (N. M.)	1.00
Mrs. Margaret Wilkins, McLeansville, N. C.	1.00
Mrs. Sudie Rippey, Altamahaw, N. C.	1.00
Rev. J. W. Patton, Elon College (N. M.)	1.00

Total \$8,066.00

Specials.

Previously acknowledged	\$11,452.07
S. S. & C. E. Con., E. Va. Conference	45.00
Total	\$11,497.07

Summary.

Previously acknowledged	\$34,500.88
Sunday Schools, regular	111.82
Individual and Church collections	149.15
Specials	45.00

Total collected to date \$34,806.85

The new money is helping swell the total, and every bill of it is gratefully received. Many write that they are glad to contribute their first new money to kingdom work.

J. O. ATKINSON, *Sec'y.*

THE LESSENING CONSCIOUSNESS OF SIN.

It is difficult for us to realize how rapidly the lessened consciousness of sin has affected the public mind during the last ten or fifteen years. Consciences are becoming deadened, minds less sensitive, the sight and hearing dulled. Scenes which shocked us a decade ago cause hardly a ripple in our thoughts today. Terrible crimes and atrocities which ten or fifteen years ago occupied for days the first page of the newspapers, are given only passing notice, oftentimes in a brief paragraph. Achievements in discovery and inventions which thrilled us yesterday, produce hardly more than passing thought today. Crimes are committed with unusual atrociousness in order to give a thrill to the murderer. And, appalling to contemplate, the murderers are too often youth and even children. The adventure of youth is finding its field of experiment in channels of infamy and notoriety.

What will be the end of this mad race for money, for pleasure, for thrill in crime? These are questions worthy of our serious consideration. Those who are acquainted with the prophetic forecast of the Bible know that the picture, as it unrolls before us from day to day in the happenings of the world, is only a duplicate of the picture drawn by the inspired penman centuries ago. Let us place in contrast these two pictures. Consider first the picture drawn by Isaiah seven hundred years before Christ, as he looked down the long centuries and saw the condition of the world immediately preceding the coming of the Lord.

The Prophetic Pen-Picture.

"Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid

His face from you, that He will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

"Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace. . . . Judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment" (Isa. 59:1-15).

The Responsive Historical Picture.

The second picture is from the pen of Mr. Barton Currie, editor of the *World's Work*, in that journal for April, 1929, under the title, "Hard Boiled." The editor of this great journal presents the condition of society today in the following words:

"Murderers more or less wholesale or retail scarcely caused a ripple of comment. Seven undesirables wiped out with incredible brutality either by bandit policemen or gang opponents—and the newspapers are through with it in forty-eight hours. Flaring headlines one day, casual mention the second, and a submerged paragraph the third. . . .

"This hard-boiled state of mind has become very nearly universal on this continent, and it's a pretty terrible thing to contemplate if you happen to have even a very little bit of sentimentality left in your make-up. It makes you feel rather fearful that the killers, the footpads, the big or little crooks in and out of politics, can get away with anything. The entire body politic, embracing both sexes that have the vote, appears to be sensation proof, utterly indifferent to all manner of explosions and cataclysms, unless an immediate injury is brought to its own threshold.

"We have been preaching and ranting for a decade or so about the hard-boiled younger generation who were corrupted by the motion pictures and the intelligentsia are twittering sentimentalists, compared to the elder generation who run the works and fail to bat an eyelash at the news of the latest frightfulness or atrocity.

"A million-dollar gift to a college was front-page news a few years ago. This very day, as these words are written, an eight-million-dollar gift to an Illinois university is announced in one tiny paragraph in one of the last pages of a New York newspaper. . . . You hear it casually mentioned that there are ten thousand American multimillionaires who are bored to desolation by their great fortunes and their inability to get a kick out of either spending the income or winning a few more millions in a stock pool.

"Social climbers could make quite a splash a few years since by going to Palm Beach and providing a few ten-thousand-dollar dinners for the local boosters. Now, going to Palm Beach is a good deal like going to Coney Island or Atlantic City. As for going to Europe, unless you cross in a Zeppelin or fly your own plane, you are almost ashamed to mention it with eagerness and enthusiasm in any sort of social gathering.

"Day by day announcements of fifty, sixty, seventy-story skyscrapers have dulled our senses to the architectural marvels that surround us. Radio broadcasting to tens of millions of listeners, talking pictures that are seen and heard round the world, telephoning from London to a friend in San Francisco, flying across the continent in thirty-six hours—these feats leave us little as a basis for excitement. No wonder the drama is turning

sour and the crime story has replaced Pollyanna.

"But where will it land us, if the pace continues?

"If science cannot help us, save to revise relative values, there is left only some powerful spiritual appeal. Yet either the grip of religion is slipping or we are racing out of its clutches. The one way out is for a great number of us to search within, discover just how hard-boiled we are likely to become, and then decide whether we want to go on with it, or whether it wouldn't be a fine thing to soften up a bit and try for some exhilarating satisfaction in being sentimental and human."

The Grip of Religion Slipping.

As one considers the situation in the world as he sees it with his own eyes and as it is pictured to him in the daily press, he is impressed with the correctness of the picture drawn by the prophet of the Lord, as given in the sacred word, and by the chronicler of the present day as expressed in the *World's Work*.

We believe that Mr. Currie suggests the true cause of the present situation when he says that "either the grip of religion is slipping or we are racing out of its clutches." The grip of religion is slipping. God has not forsaken the earth, and His Spirit is still striving with men, but men are forsaking God. The great, unregenerate world is going on in its wickedness, the same as it has gone for centuries, only it is plunging more deeply.

But the saddest part of the whole situation is that the great professed Church of Christ has so lost from her experience the converting power of the gospel, has herself so departed from God in yielding to the worldly influences around her that she is weak and powerless to cope with the present situation. "Ichabod" is written over her portals. As acknowledged by some of her own recognized leaders, she has no message for the world today. Skepticism has invaded her own ranks in a marked measure, and men occupying the holy office of the ministry are leading in a shameless apostasy from God, denying the very fundamentals of Bible truth and divine revelation.—*Review and Herald*.

BEARING THE CROSS.

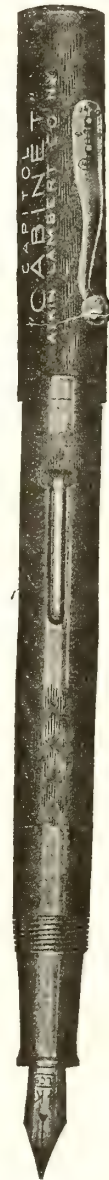
Smoothly along we cannot sail—
One day the calm, one day the gale;
Ever the rocks on either side,
Ever the prow against the tide.

Shorter the life by every breath—
One day disease and one day death;
Ever the falling shades of night,
Ever the grave in open sight.

Nearer the port by every wave,
Be strong, my soul; my heart, be brave:
Theirs is the gain who suffer loss,
Theirs is the crowd who bear the cross.

—Selected.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson VI—August 11, 1929.

DANIEL AMONG THE LIONS.

GOLDEN TEXT: "The angel of Jehovah encampeth round about them that fear Him, and delivereth them."—Psa. 34:7.

LESSON: Daniel 6:1-28.

DEVOTIONAL READING: Psa. 91:9-16.

The Background of the Book of Daniel.

The Book of Daniel was undoubtedly written in the period of Antiochus Epiphanes, a tyrant who terribly mistreated and persecuted the Jews and who tried in every way to abolish their religion. The situation became so terrible that many of the Jews became discouraged. Something was needed to quicken faith and awaken hope, and the Book of Daniel was born out of this situation and helped to meet the pressing need. In this story of an earlier day, there was the example of how a man had kept the faith, how God had kept him, and how the living God had vindicated himself. The message of the book is "Be faithful, stand by your convictions, God is on your side, eventually the right will triumph."

Teaching Materials from This Story.

"And Daniel was first." Daniel was preferred above the presidents and princes. The book of Daniel and the stories of Daniel emphasize again and again the value of plain living and high thinking and faithfulness to duty. Every young man and young woman cannot become President of the United States, but every young man who lives clean, thinks straight, and does well what he has to do, will increase in efficiency and will rise in the eyes of the Master, before whom each of us stands or falls. There is a need today for young people who live clean, and who are faithful to their trusts.

"Because an excellent spirit was in him." The ultimate test or measure of a man is not to be found primarily in his natural endowment or in his acquired training, but rather in that mysterious thing called his spirit. A man's ideals, his spirit toward his work, his fellowmen, toward life, the qualities which we call the human qualities—in short, the spirit of the man is the ultimate test. The training of the heart is perhaps more important than the training of the head and the hand.

"The presidents and princes sought to find occasion against Daniel." It was a case of jealousy. Like so many people of all time, they could not bear to see another excel them, even if he did it by honest effort. Jealousy is one of the ugly words of the English language, because it is one of the ugly phases of the human spirit. One of the most acid tests of a man's character is his attitude toward the success of another, especially the success of his competitor or rival.

"We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." It was a high tribute to Daniel, but it was a pathetic reflection upon the men. How petty indeed is the man who finds fault with another simply on the grounds of religion! One of the unfortunate things about the last election was the introduction of the religious factor into the campaign.

"Now, when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he

kneeled upon his knees three times a day and prayed and gave thanks before his God as he did aforetime." Get the words, "he knew" and "the windows being open," and "as he did aforetime." This is sheer moral courage. The boy was right in principle, even if he was wrong in fact when he misread the sentence, "Now, Daniel had an excellent *spirit* in him," to read, "Now, Daniel had an excellent *spine* in him." We need young people and older people who will do openly what their conscience tells them in secret. We need people who will follow conscience instead of custom.

"Now, the king spake and said unto Daniel, Thy God whom thou servest continually, He will deliver thee." Somehow or other, rightly or wrongly, people expect more of those who worship the true and living God than they expect of those who make no profession of religion.

"Then the king went to his palace . . . and his sleep went from him." Conscience, a sense of guilt, is no modern development. There is within man that which reproves him when he does wrong, and which gives a sense of restlessness and dissatisfaction until he has made amends. Let us thank God for conscience, and let us try to keep it sensitive and to obey it.

"So Daniel was taken up out of the den, and no manner of hurt was found upon him." The statement cannot be applied literally to every situation in life. The fact that a man is a Christian is no guarantee that trouble or disaster will not come. What this simple story means to tell us is that no ultimate harm can come to those who commit themselves unto God. We are not to fear as the greatest evil of life the things that kill the body, but the things that mar the soul. Come what may, the soul that is keeping company with God shall come out more than conqueror.

"And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions; and the lions had the mastery of them, and brake all their bones in pieces." Here is the unalterable truth, expressed in picturesque form, that the man who plans another's downfall is in fact planning his own downfall. This spirit acts as a boomerang. The man who refuses to forgive his fellow-man thereby cuts himself off from forgiveness for himself. The man who tries to wrong another, really wrongs himself.

"And Daniel prospered." The man who keeps company with God will prosper, not necessarily in the material sense, but in the things that constitute the abiding values of life.

It is to be noted that the king recognized the superiority of the living God of Daniel. There are those in Christian lands who have not done this in actual practice.

CHRISTIAN ENDEAVOR.

Sunday, August 11, 1929.

TOPIC: "God's Goodness Revealed in Nature's Laws."—Psa. 104:10-18.

Some Bible Hints.

The Jews ascribed all things in nature to God. They were right (v. 10).

God's goodness is seen in the exactness of nature's provision for all creation and in the wonderful way in which His creatures understand that provision (v. 12).

There is infinite wisdom in forcing man to toil for food. On this depends his mental and moral growth (v. 14).

God has forgotten nothing—trees for birds, hills for refuge for wild animals, rock homes for conies. Love penetrates all creation (v. 18).

Suggestive Thoughts.

Take the stability of God's laws. If we could not be sure of the laws of nature, who would ever plant a field?

Even snow is a warm blanket, as many farmers will tell us, protecting tender roots. "Safely sleeps the flower beneath the snow." God's love is seen even in adversity.

The Bible draws many lessons from natural life. The ant and its industry, for example. God provides for it, but it must also take hold of His provision.

Suppose rain fell only on the good man's field and not on that of the evil man, the world would be filled with hypocrites. What a blessing it is that God plays no favorites!

A Few Illustrations.

We think that man is the only animal provided with tools. Not so. Many animals have tools. There is the sword of the swordfish and the saw of the saw-fly. It took man ages to think of a saw; God had thought of it from the beginning.

The law of pain, which hurts, is really beneficent. If we felt no pain, we should destroy ourselves.

What a poor place the world would be to live in if we did not have in it the law of love and friendship, for that is a law of nature as real as gravitation is. God evidently thought of the comfort as well as the safety of His creatures.

There is a law that binds us to the future, and even shuts away from us the vision of heaven. Good? Yes, for without it we could not have developed to maturity; we should not have learned patience and faith.

To Think About.

Is nature cruel? Why?

What are some good laws of nature?

What good things do nature's laws force us to do?

OUR JUBILEE YEAR—EASTER TO EASTER.

TIME: Summer of A. D. 29.

PLACE: Capernaum.

PERSONS: Jesus and His disciples.

RECORD: Matt. 18:10-14.

Midsummer, with its Host in Capernaum.

The Feast of the Passover and Pentecost, with its "first fruits," are far gone, and the Master and His men have come down to this Jewish-Roman city by the Sea of Galilee after earlier summer days in the foothills of Mt. Hermon. Surely Jesus' example here would endorse our summer vacations, provided they were for real re-creation of body, mind and spirit for a coming year. He and His disciples had brought from the hills strength for this coming year. It may have been in August, and was surely in late summer, nineteen hundred years ago that Jesus sat in Peter's house by the sea and continued His talk and training of His disciples. He began when they had quarreled about which should be the greatest in the coming kingdom. He placed a child in the midst, that they might the better catch the child-like spirit of the gospel in its faith and love and purity. He continues the talk, turning it easily to the weak and immature in the kingdom and to those who would offend them (Matt. 18:1-9). It were better for such offender that a millstone be hanged about his neck and that he be drowned in the midst of the sea.

The Shepherd and the Sheep.

The shepherd picture was a tender and touching way to bring the lesson home to these men. For two thousand years their ancestry had the background of shepherd life. It seemed to be in

the blood of Israel from Abraham their father and David their shepherd-king, and their history and traditions were full of it. The mountainous country of Palestine was more fitted for flocks and herds than for farming. They knew sheep and shepherding as well as an Illinois farmer knows corn and hogs, or a North Carolinian knows tobacco and cotton. Jesus talked and taught them on the plane of their own knowledge.

Caring for the Child (v. 10).

The past generations have preached millions of adult evangelistic sermons on this parable of the lost sheep, but the fact is that Jesus was still on the subject and spirit of child-life as He is throughout the whole first part of this chapter (Matt. 18:1-14). He is drawing a picture of the worth of the "least of these" children whose "angels behold the face of my Father which is in heaven" (v. 10). He was not talking about the old and hardened sinner pictured by the evangelist in his "Ninety-and-Nine" sermon. It is a child that is lost and "the Son of man has come to seek and to save" (v. 11) that child. It may seem a little thing for these big, burly men to think about just now. They were especially interested in the coming glorious kingdom, which they felt sure was to be established with Jesus as King and they as His cabinet and counselors. But Jesus talks about the child and the worth of the child, and no matter if ninety and nine of the elect were settled and safe in the fold, yet the child was lost out in the hills and the shepherd's heart was out there.

Jesus' Love for Childhood (v. 12).

Jesus had the shepherd heart in the *nth* degree. His love for a lost child was such that no storms were so fierce and no night was so dark and no rivers so swift and no mountains so high but that He would dare them all that a child of His Father's should be found and brought back safely to the fold of His love and care.

Meditation.

God's greatness and Jesus' love is shown more in a love "for the least of these" than in the mighty mountains or the endless seas. Jesus revealingly lived God's love to the small and weak and helpless, and taught us that the gospel is not just "God helps them that helps themselves," but that God helps them who can't help themselves. He compared the kingdom of heaven to a child's loving, innocent, trusting heart, and not to a whirling universe or any other such great thing. He loved the hills, but He loved the people who lived there more, and every child was His friend.

The following is from the *New York Times*, Saturday, July 6th, and contains the announcement on which Protestant Churches are acting in their efforts to help consecrate to the service of God the new issue of money now reaching the people from the national government and through the banks: "The Federal Council of Churches of Christ in America has suggested to Protestant Churches throughout the United States that all members dedicate to mission work the first bill which they receive in the new paper currency to be issued on Wednesday. Announcement of the plan will be made tomorrow and next Sunday from thousands of pulpits. It is also planned that on September 8th, the first Sunday after the summer vacation, each local Church hold a "service of dedication" of the money raised. The new money is to be in addition to all the regular missionary gifts. The suggestion was originally made by the Rev. Dr. Ralph A. Ward, executive secretary of the world service of the Methodist Church. An information pamphlet and a suggested order of service for the 'Dedication Day' will be issued by some of the denominations."

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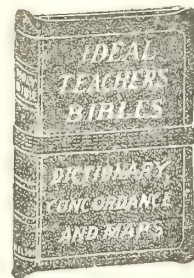
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

IMPATIENCE AND ITS DEVILISH RELATION.

Lesson: Gal. 5:19-21.

As patience is vitally related to all the graces of the Holy Spirit, which together make righteousness, impatience has a vital relation to all the fruits of that other spirit described in our lesson which make unrighteousness.

Every act of real patience under severe trial, tends to strengthen itself and gives the soul a trend toward the fruits of the flesh above described. Impatience indulged is a war on all the Holy Spirit's graces, and in the case of uncounted thousands has been the stepping-stones to backsliding and despair. We insist that but few people, either justified or sanctified, ever backslide till impatience has paved the way. It is probably the devil's best entering wedge to put down a holy soul.

Prayer.—Dear Father, save us from all that disunites the heart, destroys true fellowship and brings death to our souls. *Amen.*

TUESDAY.

WHAT GOD WANTS.

"Present yourselves."—Rom. 12:1.

If the teachings of the widow's mite are rightly understood, it means that God does not want gifts, but love. "God is love."

Prayer.—O Father, Lord of our hearts, we would drink of the fountain of Thy love and be filled with Thy spirit and be immune to all sin, and free from every symptom of evil. *Amen.*

WEDNESDAY.

STEADFAST.

"Be ye steadfast, immovable, always abounding in the work of the Lord."—1 Cor. 15:58.

"Steadfast," "unmovable"—that is very hard to do when things go wrong; when friends become enemies; when shadows fall along the way; when loved ones are unfaithful; when life's course separates us from those held dear.

But to be victorious Christians we have to consider what Jesus meant when He said, "He that loveth father or mother more than me is not worthy of me." We need to pray for Him to teach us how to trust Him through sun and cloud. Paul puts it this way, "Hold fast to the confession of hope, that it waver not." "The Lord is faithful who will establish you." "Be thou faithful unto death."

Prayer.—Our Father and our God, teach us how to believe and trust and know Thee. Help us to take the Scripture and make them our daily food. *Amen.*

THURSDAY.

IS COMMITTAL HARD?

"Commit Thy way unto the Lord."—Psa. 37:5.

Why is it so hard to commit our way unto the Lord? It isn't hard for us to commit to any one else. We commit our money to the bank, our jewels to the value, and as we think of these

things we think of the great building that houses them, its walls, its vaults, its safes, its locks, and no fear exists.

The truth is plain. After everything else has failed, we turn to God and, like Paul, become persuaded that He is able to keep what we will commit to Him.

But this is not all: troubles come, business fails, health fails, doctor's bills pile up, and we wonder why. We even ask, "Where is God?" It is hard to commit when we can't see; but if we believe that "He doeth all things well to them that love God," we can commit these things, and we have to before our committal is perfect and before we can say it is easy. Cares go with the keeping. Paul said, "That which I have committed"; not "That which I have got"—meaning that God's blessing is promised only upon that which is committed.

Prayer.—Lord, this life which I now yield to Thee, I know not what is best for it, but Thou dost. In my own way, there is nothing but failure and disappointment. Help me to commit it all to Thee. Whether in prosperity or adversity, rest or toil, Thy will be done. *Amen.*

FRIDAY.

THE JOY OF SALVATION.

"Great peace have they which love Thy law, and nothing shall offend them."—Psa. 119:165.

David, from the morning light of his life, patterned his life after God's and practiced His presence, and that presence gave him great joy. It is possible to please God, and to do so is the source of a great soul-stay.

This does not come for the asking. It is not a "hand me down" suit of clothes; it comes at the bidding of a cause.

We heard a man say of another the other day, "You cannot treat him unkindly because he is so kind to you." A little girl gave as her reason for always smiling at her teacher, "Because she always smiles at me." What a joy this world would be if everybody were such to others that others could be nothing but loving and just and kind to them! And yet this is within the reach of all. Since the devil is still at large making it hard for us, nothing less than God reigning in our desires will enable us to reach it.

Prayer.—God grant unto us that of love of Thine is the living cement of heaven's and earth's love in a human soul. *Amen.*

SATURDAY.

A SPECIAL GIFT.

"Nothing shall offend them."—Psa. 119:165.

The lover of the law and God has the special gift of not taking offense at everything. His right of heart and his joy of mind softens the steps, turns the age and countenance with sunshine, checks impatience, bites the harsh rebuke, is polite, deferential to superiors, considerate of friends and breathes peace. Life looks blue when we leave God out and forget His love. "If God be for us, who can be against us?" "All things are yours."

Prayer.—O Lord, and great high priest, we offer unto Thee our hearts. Make them clean with Thy precious blood, and may we and our everyday work be acceptable unto Thee. *Amen.*

SUNDAY.

"COME" AND "GO."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28.

"Go ye into all the world and preach the gospel to the whole creation."—Mark 16:15.

"Set at liberty them that are bruised."—Luke 4:18.

This is heaven's invitation and its commission to us—its purpose for us. Humanity needs to realize this more than it does. The Church itself spends much time holding Church fairs, Church socials, putting on methods of attendance and memberships. How much time do they give to carrying Christ to the hearts of folks? With the same energy and less of the one and more of the other, the desired results would be accomplished.

Jesus went visiting one day, calling on two maiden ladies. One thought a special dinner must be prepared and spent her time preparing it. The other was not so fussy about the dinner, choosing rather to spend the time talking with her Guest. The one thought that the other should help her about the dinner, and the difference seems to have come to a show-down. Jesus settled it by saying that Mary, His entertainer, had chosen the right thing to do. Be a friend and make other folks friends of Jesus.

Prayer.—Dear Lord, humble our hearts before Thee. Be merciful unto us and forgive us of our miserable offenses. Show us ourselves and cleanse us from all iniquity. Not without Thy help can we love nor can we go out and fulfill Thy commission. Be with us and make us example unto all men. *Amen.*

A CHAPLAIN VISITS THE POPE.

Rome, Italy, July 8, 1929.

Dear Dr. Atkinson:

Among the many interesting things I have seen and done today has been a visit to the Vatican and a personal presentation to the Pope in the ante-room next to his apartments. There were about twenty of us officers who had this privilege. They all kissed the hand of the Pope except myself. I shook it genuinely and found him to be only a very human being and very cordial. After this, he said, "Come along," and we followed him to the audience chamber, where he spoke through an interpreter to the whole party of about six hundred midshipmen and sailors of the U. S. Navy.

An interesting thing is that an ex-chaplain of our navy is the Pope's first assistant and president of the American College here. We are indebted to him for this audience with the Pope.

Other places visited were the Bargenese Museum, where all the art of the centuries is collected in panintings (fresco) on the walls and ceilings, and all the sculpturing of the ages is assembled. Here all the handiwork of the great artists speaks for itself.

We were shown the catacombs. This is an underground city of the martyred dead, five stories under the surface—a real honeycomb of passageways, tombs and temples, and chapels. Here over a half-million martyred bodies were laid away, only to be destroyed by the barbarians when they conquered Rome. A few of the bodies they did not find, and the bones of them are still there stretched out in their little niche. Four bodies were buried in air-tight caskets and are still recognizable as bodies, decayed of course to mere dust, but the hair is still recognizable.

We were shown the Colliseum, and vivid descriptions given of the ancient assemblies and the games and martyrdoms that took place there.

Some one said as we approached the Vatican, "Here we are on sacred ground now." I said, "Yes, but not more so than that we have already trod."

The previous three days we have been seeing Pompeii, Vesuvius and Naples. We are to spend another day in this city, and then we turn toward Gibraltar and England.

Yours very truly,

H. E. ROUNTREE,
Chaplain U. S. N.

Christian Orphanage

Dear Friends:

We are still climbing on toward our goal, and the climbing is hard work. It takes energy and strength; it takes grit to just keep climbing up toward the goal, and sometimes when the climbing is hard, a little push will do lots of good. Our goal for this year is \$30,000. We have been doing our best, while the climbing has been hard, and sometimes we almost feel like giving up. (Did you ever get blue and discouraged?) But we look to Him who is able to strengthen us, and with renewed energy we go forward.

We wish we could get our people to realize that it takes quite a lot of food, clothes and other supplies to care for 120 children; and if all our Church folks would give us a push it would be so encouraging to us and we would be happy. We are hoping that our report will carry us to the eleven thousand dollar mark next week. Will you help us to go forward in this worthy work of helping those who really need help?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 1, 1929.

Brought forward \$10,354.01

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Mr. Zion	\$ 1.80	
Liberty	1.31	
Long's Chapel	6.20	
Reidsville	9.66	
Shallow Ford	2.82	
		21.79

Eastern N. C. Conference:

Antioch	\$ 3.01	
Damascus	3.15	
Christian Light	2.06	
		8.22

Western N. C. Conference:

Liberty	\$ 2.10	
Zion	1.70	
		3.80

Eastern Virginia Conference:

Christian Temple	\$22.12	
Holland	10.00	
		32.12

Alabama Conference:

Forest Home	1.00	
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Georgia and Alabama Conference:

Vanceville	1.35	
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Special Offerings.

J. A. Hall, Burlington, N. C.....	\$10.00	
M. W. McPherson, Burlington, N. C. 5.00		
Mr. & Mrs. M. Orbin, Jr., Whittier,		
Calif., on building fund	200.00	
Rev. T. E. White, Elon College.....	5.00	
Macey Read, Palmer Springs, Va....	5.00	
S. Y. Spain, Manson, N. C.....	20.00	
Ladies' B. C., Holland S. S.....	10.00	
A Friend	5.00	
		260.00
Grand total	\$10,682.29	

"SELLING RELIGION."

A prominent preacher is quoted as having recently said, "Selling the Christian religion is much like selling other things." We hear much of that kind of talk in these days. Because we are living in a commercial age, and almost everything we need and use is made by machinery and sold to consumers by high-powered methods of salesmanship, we include religion among the

other commodities and think and speak of selling it. An influential member of the Church, himself successful in business, so far as money goes, was in the habit of saying that the Church should be run like a chain of grocery stores if it is to hold its own among the competitive interests of the day.

But why be so serious about a trifling matter? To speak of selling religion is only a form of speech. No one thinks of taking it literally except some dull-minded critic.

If that were true, we could forget it and go on to something else. But talk of the kind we are discussing is a symptom. It indicates a way of looking at life that is capturing many minds and influencing the method of our presentation of the gospel of Jesus Christ to the men of our day. Many preachers are trying so to think and speak of the realities of the inner life that when their hearers come straight from business conferences and conventions of boosters they will feel so much at ease in the atmosphere of religion that they will scarcely be conscious of any change in their environment. Religion is something to be "put over."

We can easily cheapen and vulgarize the highest spiritual values simply by speaking of them as though we were talking about dry goods or real estate.

The preacher is neither a salesman nor a sales manager. He is a prophet. The way for him to commend the gospel to his own time is to be true to his prophetic function.—*Western Christian Advocate*.

LIFE-GIVING CONVICTIONS.

In the hot crucible of affliction, one makes a test of his religious views. Before the suffering came, he may have thought his mind settled upon the essential features of faith, but never was he so sure as after the time of trial.

An illustration of how one sees life and the future more surely as he views them from the borderland is found in the experience of Dr. Ozora S. Davis, who used his hospital meditations for the body of his address as retiring moderator of the recent National Council of the Congregational Church at Detroit. The executive committee had selected for the watchword of the meeting "Life-Giving Convictions." Dr. Davis made those words the subject of his address, and with the deepest feeling and the greatest assurance narrated the convictions which the presence of death had clarified and crystalized. He said, "I am going to try to tell council what living convictions I have won, as I have been far out on the margins of mortal life where the boundaries of the eternal were waving and tenuous." These convictions proved to be just those which Christian people have held firm in their hearts all the years. They were doctrinal beliefs which sickness and immanent death do not shake, but rather confirm. In them was no line of sectarian division. They were as universal as Christian experience. No room was left for doubt. He said, "I heard his (Christ's) words with the clearness of bugles in the morning. . . . I may read again what I have read before, that we have no proof that Jesus ever spoke the words reported in the gospels; but He has said them to me and He has confirmed them to me, and I know this and affirm it to you."

Just such affirmations as these are the conquering proclamations of Christianity. The processes of rationalization do not win. But the testimony of believers is irresistible. This message of calm assurance from the retiring moderator will be more effective in the ministry of the members of the Congregational Council than would have been the most brilliant and scholarly dissertation upon some disputed subject.—*Nashville Christian Advocate*.

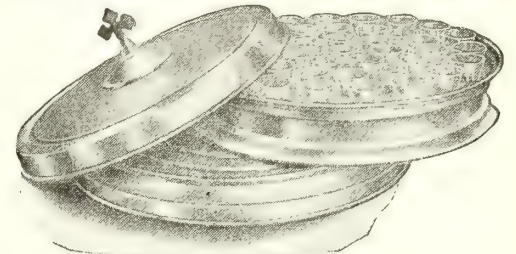
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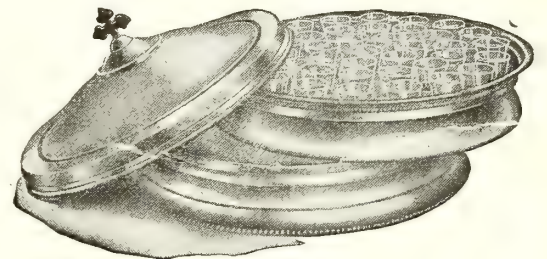
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Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
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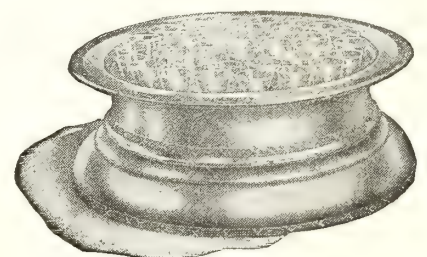
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(For Silver Bread Plates, see under No. 90.)



Style No. 90.

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Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow rim.....	\$ 9.00
Bread Plate No. 4—Broad rim.....	9.00
Filler—Silver lined	6.00

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1536 E. Broad St., - - - Richmond, Va.

PASTOR WANTED.

A committee from Big Oak, Browns Chapel, Shady Grove and Biscoe Christian Churches met in Biscoe Christian Church at 4 P. M., Sunday, July 21st, in an effort to work out a plan to group several of the Churches in this section and secure the services of a pastor to serve the group, and if possible secure the services of one who can and will locate in the midst of the group at a point as near the center of the group and at a point as convenient to himself as possible.

The Churches mentioned for the proposed group are as follows: Big Oak, Shady Grove, Biscoe, Browns Chapel, Ether, Seagrove, New Center, and Needhams Grove. The meeting was called by Bro. Cole, of the Big Oak Church. I do not know whether all the Churches mentioned above were notified to send a committee to the meeting; however, the last four Churches mentioned were not represented, but the representatives from the first four Churches mutually agreed that they would be perfectly satisfied with a pastor whom the majority of the Churches in the proposed group would decide upon, and that the agreement should be entirely mutual.

I was requested by the different committees present to make an effort to ascertain whose services could be secured for the pastorate for the group mentioned above, or at least five Churches from the above-mentioned Churches, at a rate of pay similar to the amounts which the different Churches have hitherto been paying, which information can be secured from the Conference Annual.

It was also decided by the committee present that Bro. Cole should notify each of the above-mentioned Churches to send a committee to meet together in Biscoe Christian Church again at 4

P. M. the third Sunday in August for the purpose of selecting or deciding upon a pastor for the group. I therefore desire to have your written reply to this letter before the third Sunday in August, in order that same can be made known at the meeting and the different committees be in position to know who will be available to serve the group next year. Your answer should state whether or not it will be possible to move in the midst of the group in the event you are interested in the pastorate. I will, therefore, thank you to please let me have your written reply as early as convenient, and if possible not later than the third Sunday in August.

I remain,

Yours very truly,

O. H. LAMBERT,

Sec'y-Treas., Biscoe Christian Church.
Biscoe, N. C.

HISTORICAL BOOK AND POEM.

Three verses were found in a copy of the book, "The Life of the Pilgrim, Joseph Thomas," which contains an accurate account of his trials, travels and gospel labors "up to the present time." The book was printed by J. Foster, printer, Winchester, Va., in 1817, and is now the property of Rev. Robert H. Peel, of Gasport, N. Y. Bro. Peel writes that the book was given to him by a Mrs. Hines, while he was pastor of Barrett's Church, in Southampton County, Va. This book was originally purchased from the author by Edwin Travis, and the following appears in ink on the front page: "Price \$1.25. Edwin Travis. His book Bot. of Joseph Thomas. Steal not this book for fear of shame, for above is written the owner's name."

I wrote Bro. Peel for Mr. Charles C. Richardson, of Spring Hill Church, who was very anxious to read this book. The book is now in my possession but will be duly returned, with the verses found in it.
J. F. W., Jr.

Waverly, Va.

(Lebnaon Chapel, Surry County, Va., the birth-place of the Christian Church.)

In Surry County, ancient shire
Of Old Dominion State,
A great event doth now transpire,
Which let us here relate.

A little band of earnest men
At Lebanon are met;
God's guiding hand they crave, and then
In council grave they sit.

The right to worship God they claim
In way they best approve;
The right to bear whatever name
Seems fit, in Christian love.

And long their cause they weigh, and well,
For caution there is need;
And one by one their rules they tell—
A plain and simple creed.

And now a title new they choose
To designate their band;
All narrow names they will refuse,
On broader ground to stand.

The Bible being their only creed,
A Bible name they make:
Rice Haggard moves, the rest give heed,
And "Christian," name they take.

Ah, Lebanon, within thy walls
Great things are seen today—
Great truths, to echo down the halls
Of Time's remotest way.

Men's right to private faith in all
Concerns his private life;
Free will, free praise for great and small,
And union void of strife.

And pampered priest and man-made rules
These earnest brothers spurn;
They cast adrift from creeds and schools,
And back to Christ return.

Great day! Let time the record guard
With holy care for aye;
And let the future Christian bard
Wend here his prayerful way.

* * * * *

Alas! Thy walls are fallen low,
The sacred pile is gone,
And naught remains the spot to show
Where deathless deeds were done.

But time nor fate can ever mar
The record thou hast won;
While shines above us freedom's star,
Thou'lt live, old Lebanon.

NOTICE.

In submission to the Master's will, I shall end my stay in the Windsor pastorate with the close of this Conference year. We have made friends since being here whom we shall regret to leave; however, it seems to be the Lord's will that we make a change. So will be pleased to correspond with any Church or group of Churches desiring a pastor.

GEO. A. PEARCE.

Windsor, Va.

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Specimen of Type
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carrying away into Egypt—
y-lon are; curteengenerations;
and from the carrying away into Egypt—
unto Christ are fourteen

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Specimen of Gem Black Faced Type
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THEN spake Jesus to the multitude, and to his disciples,

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OBITUARIES.

CLEM.

Hugh E. Clem was born July 17, 1886, and died June 19, 1929, aged 42 years, 11 months, and 2 days. He was the son of the late Ashford Clem, and formerly lived in Powells Fort, near Joppa, but for some years has lived in Ohio. He was a brother of Rev. H. Russel Clem, a well-known minister of our Church. Surviving are his aged mother, three brothers, and one sister. The remains were shipped back to the old home neighborhood for burial, and funeral services were held at Joppa June 24, 1929.

A. W. ANDES.

DANIELS.

The death angel knocked at the home of Bro. W. H. Daniels on June 28, 1929, and took to the mansions of rest little Thurman Ray Daniels, who lived to be only 3 months and 2 days old. A bud it was in all its innocence, purity and beauty, and it was precious in the sight of Jesus, to the extent that He took him to Himself. Although he was spared but a short time, sufficient was that time for those who knew him to become attached to him, and he was the pride of his home and his fond parents' hearts.

He leaves to mourn his going his parents, Bro. and Sister W. H. Daniels, of Weldon, N. C., and one sister about six years old.

On June 29th, a company of relatives and friends met at Cypress Chapel Christian Church, where his little body was laid to rest. Services were conducted by the writer. "Precious in the sight of the Lord is the death of His saints."

R. E. BRITTLE.

THOMAS.

As a friend and former pastor, I wish to add a few words in regard to Mrs. Eliza Thomas, wife of Deacon M. H. Thomas, of our Bethlehem Church. Sister Thomas passed away July 7, 1929, at the age of 74 years. For about forty-five years she was a member of Bethlehem Christian Church, and a faithful member she was, and a good Christian woman, loved and respected by all who knew her.

One seldom meets with better Christian people than Bro. Thomas and wife, and to visit in their home occasionally during my pastorate at Bethlehem was always a pleasure and inspiration to me.

Funeral services were conducted at the home July 9, 1929, by her pastor, Rev. Joe French, who will likely prepare a suitable sketch of her life. I was prevented by a similar service at the same hour from being present on the occasion of her funeral, much to my regret.

A. W. ANDES.

SILVIUS.

Mrs. Hannah S. Silvius was born February 24, 1851, and departed this life June 19, 1929, making her age, therefore, 78 years, 3 months, and 25 days. Her husband died many years ago, and an only daughter died several years ago, since which time she either lived alone or with a granddaughter. She was a mem-

ber of the Mayland Christian Church, though living near Concord. She was interested in her Church and stood faithfully for what she believed to be right.

A large congregation attended the funeral services at Concord, June 21, 1929.

A. W. ANDES.

KERNODLE.

Lydia M. Garrison was born March 29, 1852, and departed this life June 30, 1929, being 77 years, 3 months, and 1 day of age. She was married to D. F. Kernodle April 13, 1876. Besides her husband, she leaves the following chil-

dren, Mr. W. A. Kernodle, Dr. C. E. Kernodle, Mrs. T. F. Fausette, and Dr. J. F. Kernodle; eighteen grandchildren, and one great-grandchild also survive her.

Early in life Sister Kernodle became a Christian, uniting with Union Ridge Church. After her marriage, she moved her membership to Bethlehem Church, where her husband belonged, and remained a loyal and faithful member until her death. She was known to a host of friends as a woman of rare personality and an exemplary Christian character.

Her funeral was conducted from the Monticello Christian Church Monday P.

M., July 1st, in the presence of a large concourse of relatives and friends, services being in charge of the writer and Dr. J. U. Newman. Her body was laid to rest in the Church cemetery and her grave covered with many beautiful flowers. She hath wrought well, and the excellent character of her children is a monument to her earthly career. Now, that she has been called from labor to enter into that perfect rest and glory of the eternal world, may each sorrowing loved one rejoice in her triumph and bow in humble submission to our Heavenly Father's will.

R. A. WHITTEN.

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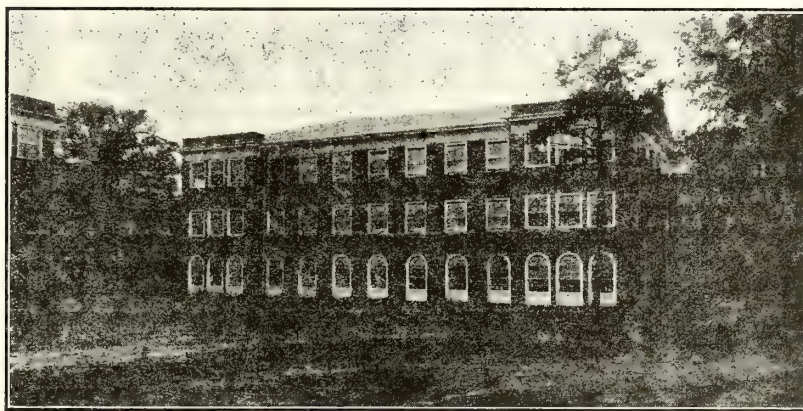
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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

MARRIAGES

ALGER—WALTERS.

On July 3, 1929, Mr. Wm. R. Alger and Miss Sudie A. Walters motored to my home and were quietly united in matrimony. They live in the community of Newport, Page County, Va. After the ceremony they returned to the home of the bride, where they will live for the present. They carry with them the best wishes of their pastor and many friends for a happy married life.

A. W. ANDES.

STANHOLTZ—STRAWDERMAN.

On July 13th, the writer spoke the words that joined in holy wedlock Mr. Arthur Stanholtz and Miss Gladys Strawderman. These estimable young people have the best wishes of their many friends for a long and happy life together.

R. L. WILLIAMSON.

Winchester, Va.

REID—SMITH.

On July 6th, Mr. Oliver Reid and Mrs. Mary Agnes Smith were, by the writer, united in marriage. May God, who instituted marriage, set His seal and grant His blessing on the union.

R. L. WILLIAMSON.

Winchester, Va.

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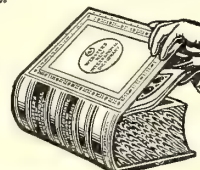
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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, AUGUST 8, 1929.

NUMBER 32.

.. THE SUN'S OBSERVATORY ..

BY REV. STANLEY C. HARRELL.

The items appearing on this page this week are taken from the issue of THE CHRISTIAN SUN of September 16, 1886. At that time, THE SUN was edited by Rev. J. P. Barrett and printed at Raleigh, N. C. The history of this particular copy is as follows: It was addressed to Monroe Simpson, and was found by Mr. J. A. Rigsbee, a member of a Durham furniture company dealing in antiques; it had been used to pack between the picture and the back of the frame of an old painting purchased by the antique dealer. Mr. Rigsbee handed the copy to this writer.

GENERAL NEWS ITEMS.—

The Indian War is ended, and Geronimo, chief of the Apaches, and thirty-two of his men are prisoners.

The President has appointed Hon. Mr. Manning, of Louisiana, minister to Mexico in place of Mr. Jackson, resigned, and Mr. Belo, of Texas, minister to Austria.

Large contributions have been sent to the citizens of Charleston, S. C., to enable them to repair the damage done by the earthquake. The citizens of the North have been specially prompt and generous in their sympathy and help.

It has not yet been decided by our learned men what caused the late earthquake, nor is it even certain that it was such. It may have been a violent electric disturbance. Many reports of a strange phenomena are current, and it will be some time yet before the true can be separated from the false.

OUR SUFFOLK LETTER.—

Thirty-one years ago yesterday, during great excitement over yellow fever in this section, I am told there was baptizing of Bethlehem members in Kilby's pond. Eleven persons were baptized yesterday morning at 9 o'clock.

A good meeting at Berea has been in progress for over a week.

Some twenty horses have died recently in that section of the country.

Mrs. A. L. Hill, of Norfolk, and daughter, Mrs. Baxter, of Memphis, Tenn., spent yesterday in Suffolk.

Mrs. E. E. Holland is well again, and Prof. Kernodle will be ready to open school next Monday.

Miss Florence Harvey, so well and favorably known among our people and who assists Prof. Kernodle again this year, is already in town. (Signed) W. W. Staley. Sept. 13, 1886.

NEWS FROM THE FIELD.—

Dear SUN,—We spent last week with Bro. S. B. Klapp at Hebron, Va., in their protracted meeting. Had a good meeting, and they made me

believe my labors were appreciated among them by the nice purse of money they handed me on leaving them. We had a splendid meeting at Pope's. The members were greatly revived. Several converts; not certain how many, but six joined the Church. I am now conducting a revival meeting in our little town. It is very interesting. Ten young men bowed in the altar night before last as penitents, and one young lady. Brethren, pray for us. The rain hindered the meeting last night. (Signed) P. T. Klapp. Youngsville, September 9, 1886.

We have just closed three protracted meetings, with glorious results and a building up of Christians in our midst.

At Christian Chapel we were assisted by Bro. D. F. Jones and wife. An outpouring of God's Holy Spirit resulted in thirteen conversions and six accessions to the Church.

At New Elam Church, assisted by Bro. C. A. Boone, we were greatly blessed from on high. Eighteen converts, six or eight reformers, and eight accessions to the Church ended a most soul-stirring meeting.

Our new Church at Bela was greatly built up by precious souls coming boldly to the throne of grace and acknowledging their sins before their crucified Saviour. Fourteen converts and thirteen accessions to the Church was indeed a rich harvest from a new field.

Thus the Spirit of God has given us the victory through the atoning blood of the Lamb. To Him be all the glory, honor, dominion and power. (Signed) J. D. Wicker. Osgood, N. C., Sept. 4, 1886.

My dear Brother,—During the protracted meeting at Hines Chapel, eight made professions and three accessions to the Church.

Rev. D. T. Deans aided me on Sunday and Monday, and would have remained longer, but circumstances would not permit. Rev. Mr. Madison, a dear good old man, was present nearly all the time, and Rev. J. W. Fonville aided me all the meeting. Bro. Fonville is only a beginner in the ministry, but if he will perceive, he can do much good for the cause of the Master.

The Church aims to make some changes in the house of worship soon. The pulpit is to be changed, and there is other work of which some few members have been privately speaking.

How much good it does my heart to see Hines Chapel in perfect peace and harmony can better be conceived than explained. May she ever be thus, and may heaven's blessings ever attend her. (Signed) J. W. Patton. Company Shops (Burlington), N. C., Sept. 6, 1886.

Last Sabbath at Bethlehem, Nansemond County, Va., Rev. W. W. Staley raised the collections assessed that Church for ministerial education and home missions. He says Suffolk will do as

well. Berea will no doubt do the same. And Berkley and Antioch and Holy Neck and Bethany and Franklin—why may not all do so? If they will try right, they can, we think. Let not a single Church come behind this year. We are not doing enough, and yet how the Lord has blessed what we have done! Let every Church come to Conference paid up squarely.

The saloon people are fighting prohibition in the usual way. In Rhode Island they say more rum is sold in some places than before prohibition was adopted. In Atlanta they talk about grass growing in the streets because the saloons are closed; and in Iowa they creep upon active temperance men in the dark and "brain" them with bludgeons. What folly and wickedness will men not commit in behalf of the saloon!

All States which have aspired to power and permanency have made much of the family. They have established institutions for the promotion of family life, and passed laws for its protection. The family is the source of the power and prosperity of the State, and the State is vitally concerned in its welfare. But it is comparatively little, after all, that the State can do for the family. It can protect it; it can secure for it favorable conditions of development; but it cannot bring to bear any set of influences at all comparable to the influence of religion. Where this influence operates, the State has its most loyal and trusted supporters, society its best friends, and the Church its staunchest members.

The Livingstonia Mission, on Lake Nyassa, is full of vigor. Recently a comparatively large party of missionaries left Scotland as re-enforcements. The natives attended the services eagerly "by the hundreds." On one occasion 2,000 were present, and many times the congregation has exceeded 500. The neighboring chiefs attend. Men and women squat together on the floor, listening with breathless interest to the story of the cross of Jesus. Dr. Cross seems to be almost an ideal missionary. There are three hundred boys in the school. Three of them are sons of chiefs; some of them were mere slaves.

The veriest unbeliever must accept one word of Christ, that "by their fruits ye shall know them." If in such a matter, for example, as business activity we wish to test the influence of the Christian religion, we must compare the condition of business and trade in Christian lands with their condition in non-Christian lands. We will take the best of all non-Christian religions—Mohammedanism in Turkey. We may say broadly that in Turkey the meaning of the word business is scarcely known. There is one bank in Constantinople and that is controlled by Christians. Other cities of a hundred thousand inhabitants have not a single bank. There are almost no highways nor
(Continued on page 5.)

NOTES-PERSONALS

We are advised that Rev. R. A. Whitten has accepted the pastorate of Hank's Chapel and Christian Light Churches for the remainder of the year till the annual conference, and that Rev. J. E. Franks has accepted the pastorate of the New Elam Church for the same period of time.

Dr. and Mrs. M. J. W. White sail from San Francisco August 16th on the S. S. President Taft for the Philippines, where Bro. White is to be a medical missionary and in charge of a hospital. They have our very best wishes for a successful voyage, and prayers of many anxious hearts will be for their health and happiness in the great work to which they go.

Mr. J. F. West, Jr., Waverly, Va., president of the Eastern Virginia Sunday School and Christian Endeavor Convention, was an interested and welcome visitor at Elon College the past week and took a look in on the summer school in session while he was here. Bro. West is one of our progressive young men who rejoices in the progress and success of every Christian enterprise and undertaking of his Church.

The heart of THE SUN editor has rejoiced the past week in the visit of his beloved brother, E. B. Atkinson, Spartanburg, S. C., who after many years of home-making and service to the Church and to his Lord came to visit our home and gladdened us with his gracious presence. He greatly enjoyed a day of fellowship at the Summer School at Elon and feels that our college and our orphanage are institutions of real worth in character-building and in Christian service.

A good woman, in sending the first bill she had received of the new money to missions for kingdom enlargement, says: "Just think what it would mean if every member in the Christian Church would give the first new dollar to missions. How much good it would do in carrying out our dear Lord's command, 'Go, ye, into all the world.'" As our columns this week and last week show, many are doing as this good woman, and we trust that many, many more will do so as the first new bill comes into their hands.

Rev. J. L. Neese, the beloved and happy pastor, is planning a home-coming and dinner for everybody that comes at Palm Street Church, Greensboro, second Sunday of August. This Church now rejoices in just having completed six new Sunday School rooms and in remodeling the Church building. A great day is planned and expected August 11th, since the Church and Sunday School wish their friends to come and rejoice with them in the victory they have achieved through their efforts for an adequate Church plant.

One of the great spirits of the recent Summer School at Elon College was Dr. W. W. Staley, of Suffolk, Va. In the history of the school, which began years ago at Virginia Beach, Dr. Staley has only missed two sessions, and Dr. C. H. Rowland, who was present, has never missed a session of the Summer School. These are records that the rest of us ministers may view with envy for coming in contact with the very best of the religious life of our young people at the Summer School renews youth and gives a brighter and larger outlook on life.

Dr. W. C. Wicker, pastor, assisted by Rev. O. D. Poythress, held a very successful series of meetings at Belew Creek last week, closing Friday evening with twenty additions in the closing service. Large and attentive audiences attended throughout the week, and the Church was much revived. This Church is planning to put on a building program this fall, some material having been purchased for this purpose. The pastor reports that the Church at Pleasant Ridge expects to move in a building program this fall. The pastor reports progress and prospects of growth and expansion in these Churches.

Rev. W. S. Alexander, D. D., changes his address from Elon College, N. C., to 4712 Foster Avenue, Brooklyn, N. Y. Dr. Alexander, with his family, left Elon July 31st for his new field of labor as pastor of Hyde Park Christian Church, Brooklyn, N. Y. He and his family carry with them the love and the very best wishes of the people of Elon College, of whose life they had become an important and invaluable factor. Dr. Alexander has served well and faithfully as pastor of the Community Church, and the community recognizes in him a real friend and a true man of God.

It seems like a veritable miracle to those who have visited him and watched him in his recent illness, that Rev. P. T. Klapp, who a few weeks ago seemed, without doubt or question, to be passing from us, has been sufficiently restored as to be able at present to sit up and be about the room some. Bro. Klapp is not well by any means, but seems now on the road to some activity again, and therein his hosts of friends rejoice. Through the long years, this man of God has served his Church and his God faithfully, having a few days ago passed his eighty-first anniversary and having served most zealously and untiringly as pastor for fifty-six years. It seems that our Heavenly Father whom he has served so abundantly and devotedly, has yet in store for him more work to do in a world that needs so much life and labors of such a devout man.

Rev. Joe French, Broadway, Va., writes of a good revival at Concord Church, Valley Virginia Conference, in which the Church was much revived and there were seven to join the Church at the close of the meeting, and two others to be received later. Continuing, Bro. French says: "For the past two weeks I have been with Bro. B. J. Earp in a revival at Mt. Olivet (G). It was a spiritual feast for us, and one that I greatly enjoyed. Twenty-two members were received into the Church fellowship and the Church was greatly revived. A large number of covenants were made for family worship. We had this year a good daily vacation Bible school at Bethlehem. The leaders for the departments were: primaries, Miss Angelene Chapman; juniors, Miss Blanche Chapman; young people, Joe French. Miss Pauline Brown was our pianist. Other helpers were Misses Catherine Lohr and Madeleen Grim. Pupils seemed to enjoy the two weeks to the fullest extent."

WINCHESTER, VA.

All about us we find mingled together pain and pleasure, joy and sorrow, life and death. While experiencing the pleasure, fellowship, instruction and inspiration of the Summer School at Elon College, we were saddened by the mesage of the passing of our good friend and brother, Prof. B. F. Sine, of Winchester, Va.; and while hundreds of miles away, we wept with those who weep because of his going.

Prof. Sine was for many years engaged in educational work, being for six years principal of a large private school at Reliance, Va., and was for several years principal of the Gore School. Many who occupy places of prominence, and many who are faithfully rendering service in the various spheres of life sat as pupils at his feet.

He was a member of the Disciples of Christ Church, and as a lay reader in that Church he often filled the pulpit, not only of his own Church but of others. His messages were always well received. During recent years he had been engaged in banking, occupying positions in the Capon Valley Bank of Wardensville, W. Va., and in the Shenandoah Valley National Bank of Winchester, Va., serving as cashier of the former. He was twice married; his first wife was Miss Kern, of Gore, Va. He is survived by his second wife, who was Miss Beall Garvin, of near High View, W. Va.

He was a friend of humanity, true and sympathetic. He was loyal to his Church and an earnest worker for the building up of the Master's kingdom. He had a broad fellowship with all true followers of Christ in other Churches than his own. As a citizen he was forward-looking, and his ideals were high.

May the Father comfort his bereaved companion, son Paul, of Washington, D. C., and brothers and sisters.

R. L. WILLIAMSON.

MY BIBLE AND I.

We've traveled together, my Bible and I,
Through all kinds of weather with smile or with sigh;

In sorrow and sunshine, in tempest or calm,
Thy friendship unchanging, my lamp and my psalm.

We've traveled together, my Bible and I,
When life had grown weary, and death e'en was nigh;

But all through the darkness of mist or of wrong,
I found there solace, a prayer, or a song.

So who now shall part us, my Bible and I?
Shall "isms" or "schisms" or "new lights" who try?

Shall shadow for substance or stone for good bread
Supplant divine wisdom, give folly instead?

Ah! no, my dear Bible, exponent of light,
Thou sword of the Spirit, put error to flight,
And still through life's journey, until my last sigh,
We'll travel together, my Bible and I.

—Anonymous.

CONFERENCES MEET.

Virginia Valley Central meets at Timber Ridge, Wednesday, Thursday and Friday, August 14-16, 1929.

Georgia and Alabama meets with the Church at Lanett, Ala., Tuesday, October 8, 1929.

Alabama meets with the Church at Wadley, Ala., Tuesday, October 15, 1929.

Eastern Virginia meets Wednesday, October 30, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE UPPER ROOM.

BY REV. JOHN G. TRUITT.

"And He will shew you a large upper room, furnished."—Luke 22:12.

If the recording angel had taken an inventory at the door of that "large upper room, furnished," when Jesus and the disciples began entering, I wonder what he would have found. I had the pleasure once of entering a large upper room in which stood the President to the United States, and of shaking hands with him; but both hands must be bared before we were allowed to shake the President's hand. What do you bring in with you? If you bring good will and good motives only, then welcome; but if deadly weapons or sinister motives come in with you, then out, you cannot enter. What if the recording angel could have bared the hearts of those entering Jesus' sacred room! Would he have found there such things as would warrant the entering of each of those men. There was blood on somebody's hands, and murder in somebody's heart.

And that was not all. There was a wee bit of cowardice lurking in the heart of some of the others, and an unwonted wealth of fear in the heart of others still. Perhaps there was ugly ambitions living in the hearts of some, and jealousy in the hearts of still others. They carried in no knife or staff in their hands, but what did they bear in their hearts? I am sure most of them bore love, reverence, and respect for their great Teacher and Friend; but was there growing by the side of that love a living determination to coin it into service for others, which is the true currency of love? Silently, quickly, surely did those standing on either side of the door which entered into the President's room bare the hands of those entering. May not the Holy Spirit make bare our hearts as we approach the table of our Lord?

Stop as you enter the door! Are your shoes soiled? Are your hands laden with ugly implements of hatred, jealousy, or selfishness? Does your heart bear the deadly germs of evil thinking? your lips words of falsehood or blasphemy? Have you spoken the name of Jesus in jest, or told funny stories about sacred things? Have you been false to Him in some test when the world has been looking on you as one of His followers? I ask myself these questions as I ask them of you. And may the Holy Spirit help us to know the answer to each of them. Have we limited in our thinking the power of God to achieve through us the things He desires? Have we measured as men measure? or, as Christians, have we measured as God would have us measure? Have we said no when yes was the answer, or yes when all heaven hoped we would be big enough and brave enough to say no? How do we enter the upper room? If the recording angel should record the condition of our lives, what would he write?

When that little group of twelve entered that upper room it was furnished. Furnished was it with more than mortal had ever dreamed; more than it has yet ever fully realized. It had in it the makings of a feast, and the paraphernalia for its delightful consumption; but the real furnishings entered as they entered and with them! Jesus was its equipment! Out in the open, along the roads of Palestine, by the placid Galilean Sea, sin had often walked in them beside the Saviour. But now the door was shut. Here was an awful hour; a holy moment. The Son of the living

God was looking into the very souls of each one present. The room was furnished with food, but far more it was furnished with a heavenly searchlight, making bare the souls of men. Into the room had walked a lowly Nazarene, followed by some good men; but all of them better equipped in this world's goods than was He, all of them feeling a sort of smug satisfaction in the fact that they were a chosen band, one of them possessed with the upper hand in the situation for the time being; all of them ready to boast their bravery and bigness. But now there was a closed door. A Teacher busy with towel and basin washing the worldly pride from their hearts, as well as the dust of a sin-cursed earth from their feet! A Teacher hiding nothing, but telling all and leaving no depth of burden of His soul unfathomed before them.

Under the spell of that heavenly hour, and in the presence of the Holy One of God, leave-taking began. The turnings-away from Jesus is a wonderful study, whether it be the rich young ruler turning sorrowfully away, or that vast congregation getting up, one by one, and going out, when Jesus asked the disciples if they also would go; or whether it be the going of a group of black-minded and filthy-handed men who had expected to trap Him by presenting to Him a sinning woman for His judgment; or whether it be the turning away of Judas; or the forsaking Him and fleeing from His tormentors, which was done by the disciples on the day of His trial: it is an interesting study. But, as I say, in the presence of Jesus began this upper room leave-taking; began to go pride—Peter became quite humble, as did also ten others of them. All self-righteousness began to forsake them and leave, with the words, "Lord, is it I?" Eyes to see the sins of others were closed—they did not even know what Jesus meant when He told Judas to do what he would quickly—but eyes to see whether or not their own hearts and lives were guiltless were opened eternally-wide.

In the spirit of that upper room, our question will not be, Why did some one do me certain wrongs, but rather, all entirely forgetful of that, it will be, Why have I treated Jesus as I have? We come in big with our own grievances against our neighbor, our friend, or our family; but before the leave-taking we are truly humbled into repentance for our own sins against our Saviour! No longer is it, "Lord, is it they?" but always, "Lord, is it I?" If such be the case in our own experiences as it was in that of the eleven, then we, too, shall make our leave-taking with a memory and a motive which the world cannot give and which it cannot take away. We shall then shew forth His death and suffering by our subsequent life and serving.

1821 Auburn Avenue,
Dayton, Ohio.

LOVE AS A BUILDER.

In one of Prof. Deissmann's fine studies he tells us that Paul regards love as the power of ethical action toward our neighbors, derived from communion with Christ. This lifts Christian love above the level of sentimentality and emotionalism and places it on the level of serious, purposeful action. We take up an attitude toward our neighbors which is determined by our ideals of the good, the true, the beautiful, and we find the

power to perform the deeds required, in our communion with Christ.

Such love demands the willing acceptance of loyalties that take us entirely out of ourselves and often away from the pursuits which would seem to lead directly to our own good.

This is the kind of love that builds the kingdom of God in the earth: the power of ethical action toward our neighbors, derived from communion with Christ.

As Christians, we must cultivate fellowship with Christ until the spirit that was in Him becomes the spirit that is in us. We must fill our minds with His thoughts about the meaning and value of life. We must saturate our wills with His courage. We must steel ourselves against much of the current talk and opinion of the time and regard the whole of life from the viewpoint of Him to whom the value of the individual, living and working for the kingdom of God, was always supreme.

Love as the power of ethical action creates a new world wherever it has the opportunity of working through men and women devoted to it.

It is not until we as members of the family group treat each other as persons who deserve the consideration that high moral and spiritual ideals require, that we have anything approaching ideal family relationships.

Love as the power of ethical action is able to build a new business world in which, instead of antagonism, compromise and ruthless competition, we increasingly have understanding and co-operation.

Permanent conditions of justice and good will are being established throughout the world wherever love in this Pauline sense is at work, banishing age-long prejudices, revealing deeper unities of heart and spirit and setting up new habits of co-operation for the highest good of mankind.

Out of communion with Christ there comes into the hearts of those who desire and seek it the power of ethical action whereby the ideals of the Christian kingdom are applied with creative effect to all the interests and relationships of human life. Here we find an added reason, perhaps the deepest and strongest reason for the cultivation of such communion amid the rush and business of the world as we know it.—*Western Christian Advocate.*

MT. ZION.

Revival services started at Mt. Zion Church July 14th, with three services on Sunday. Rev. J. F. Apple preached in the afternoon. On Monday evening, Rev. C. E. Newman, of Virgilina, Va., came and did the preaching through the week. Bro. Newman's messages were of the highest type, characteristic of his Christian living. The services were well attended. The interest was good. The Church seemed greatly revived. Five united with the Church.

Liberty (Vance).

Revival services started at Liberty (Vance) July 21st. Rev. W. C. Hook, of Holland, Va., came on Monday evening and was with us through the following Sunday night. Brother Hook is an excellent speaker and Christian worker. The messages showed careful and prayerful study and were laden with spiritual food. Bro. Hook's experience as pastor enabled him to enter into the services in a practical way that appealed to the Church and those outside.

Large crowds attended each service. We feel that much good was done. Thirty-four united with the Church on profession of faith, two by letter. The Church seemed to take on new life. Much praise to our Heavenly Father.

H. E. CRUTCHFIELD.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY

W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SCHOOL OF CHRISTIAN EDUCATION.

This school closed its annual session at Elon College Friday P. M., August 2nd, having begun Saturday, July 27th. The following constituted the faculty: Rev. F. C. Lester, dean, Waverly, Va.; Miss Pattie Lee Coghill, secretary, Henderson, N. C.; Dr. J. O. Atkinson, Elon College, N. C.; Miss Priscilla Chase, Congregational Executive Board, Raleigh, N. C.; Miss Lucy M. Eldredge, C. P. A. Building, Dayton, Ohio; Miss Clara E. Gill, Henderson, N. C.; Rev. H. S. Hardcastle, Suffolk, Va.; Rev. Stanley Harrell, Durham, N. C.; Rev. Joseph E. McCauley, Norfolk, Va.; Dr. C. H. Rowland, Greensboro, N. C.; Mrs. Grace E. Stewart, Greensboro, N. C.; Rev. Edwin E. White, Pleasant Hill, Tenn.

In addition to the faculty, there were seven counselors, each in charge of a group of ten to fifteen, to give counsel and to lead and give suggestions to the various groups in social and religious activities: Mrs. E. H. Bobbitt, Durham, N. C.; Mrs. Randolph Chapman, Suffolk, Va.; Rev. H. S. Hardcastle, Suffolk, Va.; Mr. Grady Leonard, Chapel Hill, N. C.; Miss Bernice Loehr, Waverly, Va.; Mrs. C. H. Rowland, Greensboro, N. C.; Miss Graham Rowland, Greensboro, N. C.

There is much serious and constructive work done in this school in the course of a week, as every faculty member seeks, with due diligence and energy, to condense into the teaching of a week the very best that they know and have learned in a life time. The writer was privileged to attend several of the classes, and it is difficult to conceive of a more important and worthwhile work for instruction in the essentials of Christianity and for character building than is heard in these classes. Not only are there several courses in Bible study, approached from various angles, but many courses are given which have to do with methods of leading and instructing in various

Church activities—Sunday School, administration and teaching, Christian Endeavor, missions and methods, missionary programs and projects, etc.

In the school this year, as possibly never before, the high spiritual note was struck again and again, and by the time the week was over there was a feeling on the part of all that we had been carried to the high places in heavenly things, and that we were indeed enjoying a mountain-top experience. It was worth spending the week together to go into the final meeting and be prepared for it when the grand climax of the program was reached. At the conclusion of a beautiful missionary pageant, conducted by Mrs. C. H. Rowland, with talent from members of the school on Friday night. Rev. F. C. Lester, dean of the school, between two lighted candles, symbolizing, as he solemnly declared, the light from the life of the Christ and the light that comes from Him and shines through the Church, invited all the members of the faculty and school to come forward and, from these two major lights, light a small candle each, symbolizing the light that we were to carry back to our Churches and communities. Then, with the two larger lights going before, the members of the school, with their small lights, marched in single line from the chapel out on to the open campus to the refrain of "Where He Leads Me I will Follow," and formed a large circle. The night scene was beautiful, with some seventy-five smaller lights flickering under the star-light skies, and the two larger candle lights. With a few words from the leaders that we put forth an effort to keep the lights burning, and a prayer of reconsecration and dedication of ourselves to the service of Him of whom we had heard so much, and of whom we had caught new and larger visions during the week. It was a scene never to be forgotten, and there were young lives participating who will carry memories of the service through all their years.

To Rev. F. C. Lester, chairman of the Board of Christian Education and dean of the school, is due much credit for the matchless program put on and the fine, spiritual tone of the school throughout. Bro. Lester had put his heart and soul into the effort to make the school worth while and had worked to the very limit of his strength to make every detail of the school wholesome and constructive. Surely this man will never live long enough to see the fruits of his faithful labors in making the summer school of religion what it was at Elon College in the summer of 1929. The schools and Churches that were represented will certainly be the beneficiaries in the months and years to come of the instruction and inspiration that their representatives received while at Elon this year.

Miss Pattie Coghill, secretary of the Board of Religious Education, finishing her school work at Washington, N. C., last spring, had thrown her whole life into the labor of creating interest in the summer school, helping to secure a competent and consecrated faculty to do the work, and in awakening interest in Churches and Sunday schools to have their representatives present. Too much gratitude cannot be given to Miss Coghill for her matchless and wholly unselfish work in helping to bring together the faculty and the students in the summer school this year. She made an invaluable contribution through her intelligent and devoted efforts to the cause and progress of Christianity. In her plans and efforts, she was ably assisted by Miss Lucy Eldredge, of Dayton, Ohio, whose services in our summer schools, from rich and wide experience and training, are invaluable. There were eighty-five enrolled pupils in the school, and while this number is not as large as in some previous years, those who have attended previous sessions are of the unanimous opinion that no company of pupils in any previous

year ever did more serious and faithful work and showed a more earnest spirit of co-operation and eagerness to learn and to contribute to the school.

The Board of Christian Education met in annual session during the school, and Rev. F. C. Lester was continued as chairman, and as such will be responsible for putting on the school again next year, both at Piedmont Junior College and Elon College. And while Miss Coghill does not continue with the board, a secretarial assistant and field worker will be secured for at least a part of the time, certainly the time necessary to interest the people in the schools of next year.

Our colleges are ideal places for these schools, and with the magnificent equipment at Elon, her ample rooms, her spacious halls, her beautiful and shady campus, inviting assembly rooms, there is no reason why this school and place should not be a veritable mecca in years to come and the Summer School of Christian Education become an outstanding enterprise of our Church life and growth. No charges are made for the use of the plant, including the cook-room, dining-room and dormitories of the college for the school, and this constitutes an invaluable asset to the enterprise.

It was decided to hold the school at Elon next year, about the same time of year as this, and to urge all pastors to be present and to bring with them from their Churches young people who are eager to be taught and trained in Christian activity, learning and efficient methods. The delegations making up the school this year came from those Churches, for the most part, whose pastors took an interest in the same and came along with their representatives. Dr. C. H. Rowland, of our Greensboro Church, brought the largest single delegation; Rev. H. S. Hardcastle, of our Suffolk Church ran him a close second. Our pastors and Sunday School superintendents can make of our Summer Schools of Christian Education institutions of unsurpassed worth, merit and power. Let us hope and pray that they will do so. J. O. A.

THE COLLEGE CALLS.

Many of our high school graduates are "on the fence" just now regarding their future school work. Parents and young people should not fail to remember that not only scholarship but character is to be considered in young people going away to school. Educators and leaders agree that the smaller Christian College is preferable to the great university for high school graduates.

The above is from the *Herald of Gospel Liberty*, last week, in connection with a cut from a cozy and charming corner of the Elon College group, and the cut happens to be the scene just out of the window of THE SUN office. Looking on this scene from time to time, the editor has the same feeling so finely expressed in the words quoted above: "The College Calls." This editor hopes with all his heart that before Christian parents make up their minds to do otherwise, they will consider well the call of Elon College to them for their sons and daughters. After thirty-nine years of marvelous and matchless success in the educational world, and looking back over the contribution that those have made to society and the Church, and in the cause of Christian education, just naturally wants to herald forth to the world, "The College Calls."

We cannot think in terms of the Southern Christian Convention, her Church life and activity in these days and in the past three decades without thinking in terms of Elon College. Those who occupy today positions of trust, responsibility and leadership in the Church received, for the most part, their training and equipment for such at Elon College, and hundreds, not to say thousands, of those who have taken their places and are taking their places in the leadership of their

local Churches received their training at Elon College. "The College Calls."

Dr. Frank S. Child, of sainted memory and one of the most discriminating of scholars and observers, who used to come with never-to-be-forgotten sermons and addresses to Elon College, said again and again that the ideal scholarship, training and equipment for life were to be had in the small Christian college first, and then in the larger university. In this, Dr. Child was eminently correct. The young man and the young woman yet in their teens and twenties, minds alert, active and impressionable, need the personal guidance, in their quest of thought and learning, of Christian men and women who are interested in them. This can be had at a Christian college. Moreover, each individual is more or less controlled and impressed by the group of which he is a part, and with which he associates, and for the most part those who go to the small Christian college go there from Christian homes, Sunday Schools, Churches, and so represent the finest type of young Christian manhood and womanhood. Such are to be found on the campus of our Christian college, and parents who care, as parents do, for the Christian character and conduct of their children, should certainly be exceedingly solicitous about the character of the institution to which they are to commit the training of their loved ones.

Elon College points with pardonable pride to those who have been trained and gone out from its class-rooms as the strongest and the most emphatic invitation to consider well and to heed the call of the college. Our own Elon College and our own Piedmont Junior College call for the students from our Christian homes, and those calls cannot with impunity be ignored. J. O. A.

THE SCANDAL OF CHRISTIANITY.

A scathing denunciation of the whole denominational program has been written by that apostle of Christian union, Peter Ainslie, of Baltimore. Dr. Ainslie for years has been recognized as a leading exponent of the Christian union program. He takes for granted that Christian union is desirable from the standpoint of the Scriptures, and likewise from the standpoint of practical efficiency in the Church. He thinks that our present divided condition is nothing more nor less than a scandal, and he does not mince words in painting the situation just as he sees it and feels it.

Dr. Ainslie feels that the Lord's Supper and baptism, the two ordinances of the Protestant Church, should not be allowed to separate the Churches or denominations from one another, and he is also of the opinion that the name which Martin Luther desired to give the Protestant movement would be far better as the designation for this cause than the word "Protestant." He means, of course, to call the movement we know as the Protestant movement the Christian movement. We would certainly agree with him on this point.

He is particularly caustic in denouncing denominational newspapers and colleges. He thinks that they are the stronghold of sectarianism and that the scandal of Christianity will be perpetuated so long as these arsenals of narrowness are continued. He thinks they should be interdenominationalized.

Dr. Ainslie, however, forgets that it is possible for a denomination to be interdenominational-minded, as has been the case with the Christian denomination all through its history. Strange to say, the only mention that he makes of our Church is in connection with the program of union now pending with the Congregationalists. This is all the more strange because Dr. Ainslie is thoroughly acquainted with the Church and knows its non-sectarian characteristics.

However, we will agree with Dr. Ainslie in his

summary of his book, when he says: "All of our Churches must become genuinely Christian. Then, and not until then, shall we have a united Church of Christ." Dr. Ainslie's book is a worthy plea for Christian union, and those who believe this doctrine to be fundamental in the success of the kingdom will rejoice that this book has been written.

W. A. H.

THE IGNORANCE OF LEARNING.

There are two classes of ignorant persons: the unlearned and the learned. The unlearned embraces children and illiterate adults. Both of these classes are willing to admit their lack of knowledge, ask questions, and risk their opinion on many subjects. They are not so conscious of their ignorance as to be ashamed of it. That class is willing to receive instruction, and that is the basis of schools. This is a large part of human society and it includes the spiritually ignorant as well as the mentally ignorant. This furnishes a large class of human beings for instruction in the Sunday School and the Church. Ignorant sinners will listen to the gospel sympathetically without embarrassment, and that explains, in some measure, why the "old fashioned" revival meeting, as it is called, has passed out of the Churches. There is not enough of that type of ignorance to make a large group in the average congregation. The public school, the Sunday School, good roads and intelligent association have reduced that type of ignorance that used to listen penitently to simple gospel preaching.

There is in this day another type of ignorance that is easily embarrassed and slow to learn. People of means and education are unwilling to confess their ignorance, and hence are slow to learn. That class is backward in asking questions, as they are too proud to admit their lack of knowledge. The more learned one is, the more humiliating it is to have his ignorance uncovered. This is true in the social, literary, artistic and religious world. It is easier to get an unlearned person to admit that he is a sinner, and in need of regeneration than it is to get a learned man to confess his sin and his need of a Saviour. He conforms to the human standards of good society, respects the moral standards of State and Church, and practically claims exemption from the necessity of repentance of sin and confession of Jesus Christ as a personal Saviour. It is more embarrassing to such a person to kneel at the altar in confession than it is for the illiterate. That is one reason why educated people often cease to learn. They are unwilling to admit that they do not know. That is the reason why the earnest gospel has its strongest appeal to the common people. Recognizing the condition in human society is why special evangelists, tents and tabernacles are employed to arouse religious enthusiasm in great cities. It is a problem to get a good man to confess that he is a sinner doomed to eternal punishment unless he is born again of the Spirit.

W. W. S.

DOES PROHIBITION PROHIBIT?

It is well not to believe all you hear, and to remember that the newspapers feature the unusual and not the regular life of the world. The headlines of newspapers would lead one to believe that about everybody everywhere is selling or drinking intoxicating liquors and that conditions are far worse than they were before prohibition.

Especially is this true of the big cities, and as one goes about he hears country people and people from the smaller cities tell of how awful the drinking business is in Chicago and New York, but the writer has spent days in these cities without seeing a single drunken person, and it is possible that drunkenness even in the big centers is

"news" and decency is not news and that is not carried in the headlines.

Evangeline Booth, of the Salvation Army, with headquarters in the heart of New York, testifies that drinking and drunkenness have been so decreased in that city that the whole work of the Salvation Army has been changed to reach a different sort of people and the old bum and the suffering wife and children of the drunkard are no longer the field of their work because there is so little of it in proportion to what it was before prohibition went into effect.

So much from New York City from one who lives in the heart of it and should know more of this than any other person who has to do with it, as the Salvation Army formerly was full of reformed drunks and helpless folks who were victims of drink.

But now comes word from Chicago from one who knows the situation there. Jane Addams has been called the foremost woman of America because of her touch and ministrations to the poor. For thirty years she has lived and worked in the lowest parts of Chicago in social settlement work, and if there is a woman or a person in Chicago who knows the ways and habits of the poor and the criminal of that city, that woman is, by common consent, Jane Addams, founder and superintendent of Hull House.

Recently Jane Addams gave the following testimony regarding drink and drunkenness in Chicago, and those who "believe all they see in the papers" need to remember this as they read:

"Here around Hull House we used to watch whiskey and beer being left at saloons by the drayload. The poverty and suffering from drink was appalling. There is such a difference now that it seems like another world. Our poor are moving away into better places. The whole standard of living is rising for them. Drinking has decreased, and so has our work of rehabilitating families wrecked through intemperance. We have hardly any more squalid homes and neglected families to deal with. The stuff folks get now makes them uglier, but its evils are offset by the difficulties of getting it. I would not see the old system again for anything."

Prohibition does prohibit. If it didn't, the fellows who do not want it would not be so resentful about it.

To this I am adding a word: A temperance and mission worker ran two or more what he called "gospel missions," his object being to reclaim those who had become addicted to drink. He had some rooms and beds, and would give one night's lodging free and a "hand out," which I learned was a piece of pie or a sandwich of some kind. When prohibition went into effect, he said, "Prohibition has broken up my business." And, "thank the Lord, I am glad of it." The facts are literally true, but he is still doing mission work and of a different order. It is not necessary to state in what city this took place, but the reference is mild when the facts are considered.

(Continued from page 1.)

railroads, and these only when they have been forced on the country by Christians. Trades are few and are confined to the barest necessities of life. What enterprise there is in business is confined to the resident Christians, Greeks, Armenians and Protestants. An absolute stagnation seems to rest on the ruling Mohammedan population. What is true of Mohammedan Turkey is true in great measure of all other non-Christian nations. The trade of the world is in the hands of its Christian nations.

The warning to lukewarm Christians misses its mark when applied to a man who neither prays nor gives; he is dead!

CONTRIBUTIONS

SUFFOLK LETTER.

Miss Willie Blanche Brothers was born in Suffolk, Va., August 17, 1871. Her parents were William Riddick and Martha Sarah Brinkley Brothers. She was a victim of infantile paralysis, which left one side weak all her life. She was educated in private schools and graduated from Suffolk Collegiate Institute. She taught a private school at her home for several years.

She was accidentally shot on February 7, 1899, and thereby lost one leg. Her sister, Hattie A. Brothers, about fourteen, was instantly killed at the same time. From that time she never walked except on crutches. After the death of her father, June 13, 1905, she made her home in Suffolk with her sisters and brothers. She united with the Suffolk Christian Church, and no truer member and sweeter spirit ever worshiped at that altar.

"Miss Willie," as everybody called her, was taken sick the first part of March, 1929, taken to Lakeview Hospital, and then to the home of her brother, William Edward Brothers, in Suffolk, where she lingered under the care of the family and the nurse, Mrs. Powell, until her life ended sweetly on July 4, 1929. Funeral services were held in her Church on July 6, conducted by Revs. W. W. Staley, H. S. Hardcastle, and Dr. H. J. Goodwin, of the Baptist Church, and the choir rendered appropriate hymns and the altar and casket were covered with beautiful flowers. She was buried in Cedar Hill Cemetery.

She is survived by two brothers, William E. and Lyman R. Brothers, of Suffolk; and two sisters, Mrs. Nettie Jones and Irene (Mrs. Wilbur MacClenny), and a number of nieces and nephews, all of Suffolk.

She won a medal at Suffolk Collegiate Institute, and a crown of righteousness in the school of Jesus Christ. There has been found what seems to be an original poem by Miss Willie, one stanza of which is here given:

"Some day, perhaps it will not be long,
It may be sooner than I think,
When I shall step across the bar
And stand upon the river's brink.
It may be when the flowers bloom,
Or when the ground is white with snow:
It does not matter when or how—
I'm ready, Lord; oh, let me go."

Her father, alone in bed in his bachelor home, on July 27, 1857, had a tragic experience. Two slaves, Jim and Harvey, entered the house while he was asleep, cut off one hand and broke the other arm with an axe, and left the room. He recovered from the shock, walked to the home of his brother, Henry, about a mile distant, for protection and medical aid. The next morning, one of his own slaves went to his master's house and found his hand in a pool of blood. He picked up the hand, carried it to Mr. Henry Brothers' home, and said, "Here is Marsa Willi'm's hand, but I do not know where my Marsa is."

Jim and Harvey had been hired by a white man to do this deed on the promise of money, which Mr. Brothers was known to have at that time. In their haste, the negroes had thrown back the cover over his pants which contained a large sum of money, and did not get it. After a trial, the slaves were hanged, and while standing on the gallows, one of the slaves said: "That white man yonder in the jail ought to be between us, as he put us up to it."

The Brothers family has been located on the lower Nansemond, on Mossy Creek Swamp, since 1695,
W. W. STALEY.

ELON LETTER.

The college is fortunate each year to be able to entertain the Summer School of Christian Methods of the Southern Christian Convention. We have this week enjoyed this privilege again for another year, and from all reports the school has been a very decided success.

The general financial depression throughout this section of the country, no doubt, accounts for the fact that the enrollment is not as large this year as in former years, but the quality of the work has certainly been superior, the spirit has been beautiful, and great good has been accomplished. Full credit for the success that has been achieved is due to Dean F. C. Lester of the Summer School, and Secretary Miss Pattie L. Coghill.

Coming back from a six weeks' absence in the University of Chicago, two days after the school opened, it has been physically impossible for me to attend the class sessions, and because of other complications I have not been able to attend even all the night sessions, though I have kept in touch with the school and realize that it has been a good success. Future years will reveal what this school this year has meant in the leadership of our Church.

If I mistake not, this is the seventh session of the Summer School that has been held at Elon. There have been four changes in the leadership responsibility for the conduct of the school since it first came to the college, and it was felt to be well to reduce to writing the conditions under which the college originally secured the location of the Summer School here, and I have felt it will be well to publish these conditions so that the Church at large may know just what has been done. There has only been one change in the plan from the beginning. The college agreed to pay \$100 a year to the Summer School should there be a deficit in its conduct. This was done for the first five years. Last year the Summer School paid all expenses and had a little surplus and the \$100 was not paid. Under the agreement just mutually signed by the dean of the Summer School and the president of the college, the college was relieved permanently of this obligation. Beyond that, the Summer School is to operate here under the terms of the original agreement, which is set forth as follows:

Agreement Between the Board of Christian Education of the Southern Christian Convention and Elon College.

Elon College invites the Board of Christian Education to conduct a summer school annually at Elon College, and extends this invitation upon the following mutually agreed upon terms:

1. The college will extend the use of its physical plant free of charge to the summer school, the buildings to be cleaned before and after use at the expense of the summer school. The college will also furnish free of cost heat, light, hot water each day and fuel. It is understood that the summer school will assume responsibility for damage to furniture and equipment.

2. The library of the college is to be opened under a competent librarian to be mutually approved by the dean of the summer school and the college head librarian.

3. The organist for the summer school will be mutually approved by the dean of the summer school and the head of the college music department.

4. The dietician for the conduct of the boarding-department during the summer school will be

mutually approved by the dean of the summer school and the business manager of the college.

5. Any matters that need to be adjusted at any time by the Board of Christian Education and the college will be cared for by a committee to be appointed by the Board of Christian Education, meeting in conference with the president of the college and the business manager.

This agreement, entered into this the 31st day of July, 1929, shall continue in force until it is mutually dissolved.

BOARD OF CHRISTIAN EDUCATION,
By F. C. Lester, Ch'n.

ELON COLLEGE,
By W. A. Harper, Pres.

As I said in the beginning, the college is fortunate in having this Summer School here, and hopes that it will continue from year to year. Let it be said, too, in this connection that numbers are not necessary for the success of such a school. It is better to have a group smaller in number relatively, but deeply concerned in the purposes for which the school is maintained and highly motivated for Christian service. I cannot but feel that this has been the situation happily for the session of the school just closed. There are some things that can be accomplished in small groups better than in larger ones, and leadership training is one of these things.

W. A. HARPER.

FROM ORANGEPORT.

From what one sees in the periodicals of our time, the spirit of union is undoubtedly in the air. The question of uniting the different denominations is being more seriously considered perhaps than ever before. In our section, one kind of Church unity is being practiced. Eight or more Christian Endeavor Societies, coming from Methodist, Baptist, Friend, Congregational and Christian Churches, have decided to hold group meetings every two weeks during July and August. The first of these meetings was held at a Baptist Church; the next, July 28th, was held at Orangeport Christian Church; the next is scheduled to be held at Gasport Friends Church.

The ministers in our section from the Methodist Episcopal, Wesleyan Methodist, Methodist Protestant, Baptist, Presbyterian, Congregational, Universalist and Christian Churches have formed a ministerial association which meets once a month, ten months in the year. We meet together as brethren working for one great cause and consider subjects of mutual interest. Whatever our opinions are in religion or politics, our interests are inseparably bound together. Regardless of location, language, race or color, we are all folks, and our best interests demand that we regard and treat each other as such. When one can sit in his home and hear news from over the world a short time after events take place, it makes one think that our world is quite small and that we are all near-neighbors. The present home bureau agent for Niagara County is from North Carolina. She took her course at Columbia, served three years as agent in our county, and will soon leave for her home in Sanford, N. C., to marry a man formerly from Nova Scotia.

The writer and his family are now recovering from an automobile accident, which took place on the afternoon of May 24th. The wife and daughter were somewhat seriously injured. The writer was driving and escaped with a few cuts, a severe shaking up and a crippled Ford. We are very thankful it was no worse. The accident was caused by another driver going against the traffic lights at a road intersection.

Our Church work here is moving on quietly.

R. H. PEEL.

THE AMALFI DRIVE.

By CHAPLAIN H. E. ROUNTREE.

The Amalfi Drive is a high, hard-paved road from Naples to the city of Amalfi, over and through the mountains about five thousand feet and back again around the cliffed shore of the Mediterranean. Nearly the whole way it is hewn in the cliffs of the mountains and of the coast, frequently supported by vast viaducts and bridge-work of masonry, now ages old, the trail itself from 100 to 500 feet above the water's edge. I do not wish to yield too much to the ecstasy with which the beauty and glory thrilled me, lest I overestimate it and forget the glory of our own fair land; but the magnificence of it all is stupendous beyond comprehension, utterly impossible to those who have not seen it.

Much of the mountain-sides and cliffs are bare, but most of it is clothed in verdant growth, and here and there the slopes are laid out in terraces from the bottom of the valleys to the top, and are planted with vines, veritable vineyards, olives, lemon and orange groves and fruit trees. Town after town, centuries old, lie in the little valleys and all along set in against the slopes. The road itself is walled on the outer side, and often on the inner side, by massive stone masonry. The terraces are built in masonry, and there are here and there massive square watch-towers, erected under Charles V as a protection against pirates. These are now partly converted into dwellings, where the peasantry abide and work out their own salvation.

Finally we reach the peak and the pass where, between two conical rocks, we see both the sea and the valley behind us. Our descent to the sea is begun, and along the way are ruins of ancient dwellers, monasteries, towers, castles, dwellings, etc., as it were, setting in the lemon and olive plantations, giving a quaint touch of beauty to the sad story of ancient history. Here and there, hair-pin curves high upon the cliffs gave us a thrill as we felt the wheels of the big car almost skid toward the brink where only a wall protected us from a thousand feet below. These turns were punctuated with enchanting gorges and ravines which yawned to swallow us up if we made a mistake. But we did not think of the danger of these, for side by side were clean little villages rising most beautifully and picturesquely against their sides and in the hollows, and these gave a wonderful assurance of safety.

After passing a lofty rocky eminence where there were many ruins of castles, we came to Amalfi, the chief beauty-spot of the drive. This is a small but lively town of about 7,000 souls whose chief occupation is the manufacture of paper, soap, and macaroni. It is situated at the entrance of a deep ravine, surrounded by imposing mountains and rocks of the most picturesque forms. In the early ages, we are told, it was a seaport and numbered about 50,000 inhabitants. Now it is mainly a tourist town, and well may it be.

The chief structures here are the St. Andrews Cathedral and Hotel Coppuccini. The cathedral is an eleventh century structure, built in the Lombard Norman style. The hotel was once a Copuchion Monastery, founded in the twelfth century, the building itself rising abruptly from the sea to a height of 230 feet. After leaving our car, we climbed two hundred steps to the promenade leading to its entrance. There were men there with crude chairs on poles, and for the proper amount of lire, would save us the climb. Although the experience would have been worth while, we did our own climbing. Fortunate or unfortunate it was for us, for we met some pretty girls, who relieved us of some of our coin for a

few pictures and postcards they had to sell. It would have been embarrassing to have been patrons of both the chair-holders and the girls too, and the latter were far preferable.

The hotel is outlined by vine-cloistered verandas and promenades, with most magnificent outlooks over the deep blue sea. The rooms and apartments are Italian, but well appointed, with all modern conveniences, a lovely place to spend a summer for those who can afford it. In the back is a most pleasant walk up Mill Valley, where there are many paper mills driven by the water power of the brook.

Dinner was served to us on one of its verandas, and before we realized it two hours had passed during the meal.

From here we returned to Naples by the sea route. It is a long road of one hundred to four hundred feet above the water's edge, cut in the almost precipitous cliffs, abridging ravines, and outlined both below and above with grape vines well arbored and continuous groves. For kilo-

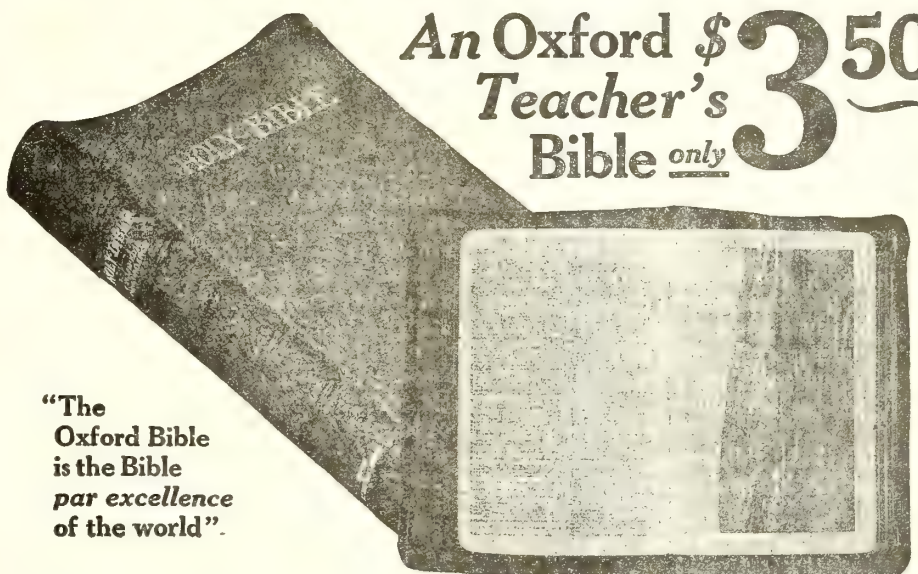
meter after kilometer we passed tunnels, fountains, garden walls, descending lanes, fantastic courts, gateways, the whole skirting the coast bus often high above the houses of the towns until we snaked out to the valley by Vesuvius and hit the main highway back to Naples. The girls at the fountains, water carriers, reminded us of Rebecca at the well. Unlike Rebecca, there were no Isaacs to press their suits.

This Amalfi Drive is an eight-hour drive, but one in which one does not tire. It is beautiful because modern civilization has not harmed its quaint picturesqueness. It is wondrous because wondrous engineering has conceived the necessity not only of their work for the good of the populace, but has kept in mind the harmonies of nature's handiwork. There is an old saying, "See Naples and die," so surpassingly beautiful is its surroundings. To be sure, one should not feel that way about it, but it could be said, "See Amalfi and live forever."

Naples, Italy.

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6 And A-hi'-shār, was over the household: and Ad-ō-ni'-rām the son of Ab-dā was over the 'tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

RELIGIOUS CENSUS OF THE WORLD.

According to the estimate of statisticians about one-third of the earth's population is classed as Christian. The world's census is 1,750,000,000. The religious census gives Christianity 534,940,000 adherents; Confucianism, 300,000,000; Brahmanism, 214,000,000; Mohammedanism, 175,290,000; Buddhism, 121,000,000; Judaism, 10,860,000. The figures as to the religious census are supplied by the Stuttgart statistical bureau.

The nearly 400,000,000 people who are not included in these estimates are not to be regarded as being without religion of some kind. They all have their forms of worship. Religion is universal.

When shall Christianity become the one religion of all mankind? Possibly sooner than we dare to hope. Its leaven is now working strongly. Incalculable advantages are accruing to it. Its mind and heart are easily made known in a day to nine-tenths of the expanse of the earth. Whenever a calamity befalls a section of humanity, the philanthropy of Christian people becomes known. The awakened intelligence of the world gives Christians an opportunity to impress their faith. Men everywhere are inquiring the way. Books are being read, history is being searched, every possible highway of the mind and the soul is being investigated. The truth will gradually take hold. Has any Christian a doubt as to the foundations of his belief? Rather does every Christian rejoice to have the world go about Zion and count her towers. The more our religion is investigated, the better. Even criticism directs attention to it.

The numerical growth of Christianity has been rapid; its influence has multiplied much faster. Far beyond the borders of Christian communities, the light of the gospel shines. Mohammedanism and Judaism are affected by it. Changes due to Christianity are coming in the Oriental religions. Throughout the world, in medicine, in law, in education, in government, in relief, the Christian mind controls.

Our philanthropies alone are among the most far-reaching messengers of Christianity. Especially since the great war these life-saving agencies have touched millions of lives with unmeasured possibilities for spreading Christian influence.

The religious census only in part tells the story of the relative standing of Christianity among the religions of the earth. Its truth and its spirit are keeping the nations in the way of progress and are creating an expectation of a universal and permanent peace. The era of earth-wide good will, which is now at the dawn, will be the time of the power of our Lord.—*Nashville Christian Advocate.*

VALLEY MISSION CONFERENCE.

The women of the Virginia Valley Central Woman's Missionary Conference met in annual session at Leaksville, August 1st. The meeting was called to order by the president, Mrs. R. A. Larrick. Prayer by Rev. Joe French.

"Jesus Calls Us" was sung as an opening song. Scripture references were read by Mrs. Turner, Mrs. Earp and Mrs. Larrick. Prayer by Rev. B. J. Earp.

The following Churches were represented: Linville, Leaksville, Bethlehem, Winchester, Mayland, Antioch, Mt. Olivet (R) and New Hope.

Mrs. R. C. Myers, the superintendent of wom-

en's societies, reported six societies, with 174 members. Among special things, the women's societies did were: sent books and pictures to Fancy Gap and Porto Rico, and clothing to the Orphanage and Porto Rico.

Superintendents of young people and spiritual life had no reports.

Mrs. Mary Davis, superintendent of cradle rolls, reported five cradle rolls, only two of which gave special cradle roll parties.

Committees on resolutions, nominations, place of next meeting, and finance were appointed.

Revs. B. J. Earp, W. B. Fuller and A. W. Andes gave short talks. Mrs. B. R. Richards led in prayer. Treasurer Miss Virgie Showalter reported \$296 raised by the women's societies, \$168.14 by the young people, \$19.30 by cradle rolls, \$58.84 by rallies, and \$87.93 from miscellaneous sources, making a total for the year of \$630.21.

Representatives from Winchester gave a dialog entitled, "The Delegates' Mission." Prayer by Rev. A. W. Andes. The ladies of Leaksville served a wonderful dinner on tables on the lawn.

The afternoon session was called to order. Rev. B. J. Earp conducted the devotional period. Representatives from Linville, New Hope and Antioch gave a pageant entitled "A Missionary Clinic." Dr. and Mrs. M. J. W. White were present and gave interesting talks about the work they are soon to take up as medical missionaries in the Philippine Islands.

The committee on goals reported Winchester Woman's Society as the banner society, having reached all ten points. The committee on place for next meeting recommended Antioch.

The committee on nominations recommended officers for next year as follows: president, Mrs. R. A. Larrick; vice-president, Mrs. A. F. Kite; secretary, Mrs. B. F. Frank; treasurer, Miss Virgie Showalter; superintendent of young people's work, Mrs. B. J. Earp; superintendent of woman's work, Mrs. R. C. Myers; superintendent of literature and mite boxes, Miss Ella Pickering; superintendent of cradle rolls, Mrs. Mary Davis; superintendent of spiritual life, Miss Ora Scott.

The committees on resolutions and finance made their reports. An offering was taken for Porto Rico work, amounting to \$12.51. Rev. Joe French led in closing prayer.

MRS. B. F. FRANK, *Sec'y.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 3, 1929.

Sunday Schools.

Previously acknowledged	\$4,252.46
First Church, Norfolk, Va.	7.53
Bethlehem (Nans.), Suffolk, Va.	5.50
*Liberty (Vance), Henderson, N. C.	2.00
Class 2, Spring Hill, Waverly, Va.	1.33
Elm Avenue, Portsmouth, Va.	20.00
Franklin, Va.	7.31
Raudleman, N. C.	2.65
Newport News, Va.	11.00
New Hope, Abanda, Ala.	2.11
Happy Home, Ruffin, N. C.	3.50
Piney Plains, Cary, N. C.	1.00
Ingram, Va.	3.00
Pleasant Ridge, Ramseur, N. C.	6.18
Ether, N. C.	1.74
Holy Neck, Holland, Va.	8.00
Hauk's Chapel, Pittsboro, N. C.	3.20
Turner's Chapel, Sanford, N. C.	1.03

Antioch, Harrisonburg, Va.	6.74
Mt. Auburn, Manson, N. C.	5.73
Lebanon, Semora, N. C.	4.83
Mt. Zion, Mehane, N. C.	1.00
Shiloh, Kemp's Mills, N. C.	1.10
Berea (Norfolk), Hickory, Va.	4.00
Howard's Chapel, Wentworth, N. C.	2.00
Seagrove, N. C.	1.50
Total	\$4,366.44

Individual and Church Collections.

Previously acknowledged	\$8,066.00
*Mrs. C. T. Holt, Burlington, N. C.	1.00
*C. T. Holt, Jr., Burlington, N. C.	1.00
Mayland, Broadway, Va. (add'l)	5.00
Bethlehem, Broadway, Va. (add'l)	5.00
Mrs. E. M. Richardson, Dendron, Va.	5.00
*Miss Sallie E. Holland, Franklin, Va.	2.00
*Mrs. E. T. Holland, Holland, Va.	1.00
Rev. H. S. Hardecastle, Suffolk, Va.	1.00
*Rev. R. A. Whitten, Elon College, N. C.	1.00
*Rev. J. W. Knight, Stokesdale, N. C.	1.00
*Henry McCollum, Stokesdale, N. C.	1.00
*Mrs. Linda Seawell, Durham, N. C.	5.00
*Eldredge Cobb, Durham, N. C.	1.00
*Wilson Bage, Durham, N. C.	1.00
*Mrs. Kate McCain, Hampton, Va.	1.00
Ebenezer, Cary, N. C. (add'l)	6.75
Dr. W. A. Harper, Elon College, N. C.	25.00
Mrs. Lonnie Johnson, Sanford, N. C.	1.00
Mrs. Nancy Godfrey, Sanford, N. C.	1.00
*Cyrus Shoffner, Liberty, N. C.	1.00
Ingram, Va.	13.00
*Mrs. Bettie Dofflemeyer, Luray, Va.	1.00
*R. W. Fitch, Union Ridge, N. C.	1.00
A. B. Kendall, Hilton, N. Y.	10.00
*Mrs. P. R. Griffin, Summerfield, N. C.	1.00
*G. H. Leonard, Chapel Hill, N. C.	1.00
*G. C. Crutehfield, Lynchburg, Va.	1.00
*Miss Anna L. Smith, Clayton, N. C.	1.00
Bethlehem (Nans.), Suffolk, Va. (add'l) ..	11.00
G. H. Leonard, Chapel Hill, N. C. (add'l) ..	5.00
E. B. Atkinson, Spartanburg, S. C.	1.00
*Miss Essie Mae Cotton, Burlington, N. C.	1.00
*Rev. Jos. W. Fix, Franklin, Va.	1.00
*Rev. S. E. Madren, Fancy Gap, Va.	1.00
Mrs. L. E. Carlton, Richmond, Va.	35.00
Timber Ridge, High View, W. Va. (add'l) ..	2.92
*Eugene Rise, Reidsville, N. C.	1.00
*Wilbur Smith, Reidsville, N. C.	1.00
*N. B. Jones, Reidsville, N. C.	1.00
*Mrs. B. W. Field, Reidsville, N. C.	2.00
*Mrs. D. E. Mitchell, Reidsville, N. C.	1.00
*Mrs. L. P. Wicker, Greensboro, N. C.	1.00
Mrs. Rebecca Watkins, Middleburg, N. C. ..	1.00
*Mrs. E. L. Cullifer, Suffolk, Va.	1.00
Mrs. Mary E. Williams, Courtland, Va.	2.00
Mrs. M. C. Davis, Courtland, Va.	1.50
J. O. Atkinson, Elon College, N. C.	10.00
Total	\$ 8,242.17

*New money.

Specials.

Previously acknowledged	\$11,497.07
Burlington S. S., Burlington, N. C.	67.94
Elon Summer School, Elon College, N. C. ..	6.00
Total	\$11,571.01

Woman's Board, S. C. C.

Previously acknowledged	\$10,026.35
Japan	1,538.95
Porto Rico	697.53
Richmond	210.16
Raleigh	573.56
Specials	573.56
Mountain work	516.53
Total	\$14,136.64

Summary.

Previously acknowledged	\$34,806.85
Sunday Schools, regular	113.98
Individual and Church collections.....	176.17
Specials	73.94
Woman's Board, S. C. C.....	4,110.29

Total collected to date..... \$39,281.23

We appreciate the "new money" and trust that every reader of the suggestion will send in their first new bill for kingdom enlargement. The Woman's Board report reached us in time for this report and pushes our total to \$39,281.23. We yet lack \$5,718.77 of reaching the goal by September 1st. If the Churches that have not yet sent in their final and full offerings will do so, and all will help, it certainly will be appreciated.

J. O. ATKINSON, Sec'y.

THE CHURCH AT WORK.

By DR. W. H. DENISON, Sec'y.

Convention Items.

The Convention Secretary has been in Piqua in consultation with Pastor Rev. Raymond G. Clark about many details of the Convention arrangements.

The Amphion Quartet of the First Christian Church, Dayton, will sing at the men's banquet. This quartet is hard to beat.

Prof. C. James Velie, head of the department of music at Elon College, will be the Convention director of music. He is president of the North Carolina State Music Teachers' Association and will make a real contribution to the Convention.

All Conferences should send in their official list of delegates immediately following their election, and notify this office at once if any change is made in the delegation for any cause.

Every delegate, committeeman, pastor, Conference officer should watch this column, which gives the official Convention matters each week.

Great Care in Naming Delegates.

The following from the Constitution will guide your Conference:

"(a) The members of the General Board shall be members of the General Convention during their term of office.

"(b) Each local Conference, except those of the Southern Christian Convention, which is itself so entitled, may be represented by its president and by one minister and one layman for each seven hundred members or major fraction thereof, provided that no Conference shall be deprived of representation by one minister and one layman in addition to its president.

"(c) Presidents of State associations or conferences and of regional conventions, auxiliary to the Convention or co-operating with it, shall be members of the Convention.

"(d) The Afro-Christian Convention may be represented by its president, secretary, and three elected delegates."

Ex-officio members (General Board members and Conference presidents) cannot have alternates or substitutes. Ministers cannot be alternates for laymen nor laymen for ministers. Lay delegations cannot be filled with ministers, nor ministerial delegations with laymen.

Convention Sunday Preachers.

Morning—Rev. William G. Sargeant, D. D., Providence, R. I.; devotions conducted by Rev. Charles H. Rowland, D. D., Greensboro, N. C.

Afternoon—Rev. Edward W. Cross, D. D., New York City; devotions conducted by Prof. Selden B. Humphrey, Defiance, Ohio.

Evening—Rev. James O. Atkinson, D. D., Elon College, N. C.; devotions conducted by Rev. W. R. Caldwell, Nontesano, Wash.

Stewardship Books.

Mrs. J. J. Lincoln, Lawrenceville, N. J., says: "Stewardship for All of Life," by Lovejoy, is outstanding. It is very inclusive, easy, comprehensive." What one that you have read this year can you heartily recommend to others?

It will be necessary for pastors to think ahead and plan early for the proper observance of stewardship period. October will be Convention month, and the planning will need be done long before you start to the Convention. Order your literature early, for our office will be a busy one with all the Convention preparation. It is our deep conviction that there will be no general widespread, deep evangelistic spiritual revival in our nation and Churches until there has been a deep study and faithful practice of Christian stewardship of possessions.

Dayton, Ohio.

THE SUN AND MOTHER PRAISED.

My dear Dr. Atkinson:

It is like getting a letter from home to get THE CHRISTIAN SUN. I read every page, and sometimes glance at the number on the top of the page I am reading, regretting that I am drawing so near to the sixteenth. Whatever I am doing, almost surely has to go undone when I get THE CHRISTIAN SUN until every page has been well "Fix-ed," and I can even see the squint in Dr. Staley's eyes as I read his delightful messages. And what shall I say more? for the time would fail me to tell of Harrell, and Harper, and Johnston, and Rountree, and Hardcastle, and half a dozen others who help rather regularly to radiate THE SUN's rays. Let them go to it—and may their kind increase!

I am sending a little sermon to help Friend Fix along for one week, as I remember how happy I was when some one supplied an issue in other days.

Allow me to also ask your prayers for my beloved mother, who is so seriously ill at her home near our Mt. Bethel Christian Church. She has been quite ill for several months. I can but be proud of my mother. So well has she presided over her home and family as to turn it from an insignificant little house among the hills to a veritable place of beauty, both physically and spiritually. Few were those who cared to find that little log home thirty years ago, but more than one hundred and sixty-five persons from every walk of life have sought it out in recent weeks to say God bless you to a health-broken mother of six graduates of Elon College.

She knows how much I think of you, Dr. Atkinson, and she and my father would be very happy if you could run out on road 65 to see them.

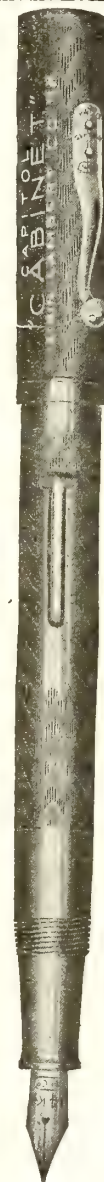
With sincere good wishes to you and all readers of THE CHRISTIAN SUN, I am,

Fraternally yours,

Dayton, Ohio.

JOHN G. TRUITT.

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1536 EAST BROAD STREET,

THE CHRISTIAN SUN,

NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

Elon College, N. C.

THE MISSION BOARD, INC.,
J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson VII—August 18, 1929.

THE RETURN FROM CAPTIVITY.

GOLDEN TEXT: "Jehovah hath done great things for us, whereof we are glad."—Psa. 126:3.

LESSON: Jere. 29:10-14; Ezra 1:1-11; Psa. 126:1-6.

DEVOTIONAL READING: Psa. 124.

Jeremiah's Letter to the Captives.

The first of the above Scripture sections is a part of a letter that Jeremiah wrote to the captives in Babylon, telling them that they might as well settle down, build houses, marry, plant gardens, and seek to live in such a way that they would promote the peace and the prosperity of Babylon. There was no indication that the Jews would return to Palestine in the immediate future. But Jeremiah promised that in God's good time those who did desire to return to their native country would be permitted to do so. "God's thoughts toward the exiles were thoughts of peace, and not of evil." There is nothing vindictive in the dealings of God with men. He seeks only their highest welfare, but there are times when he must resort to stern methods in order to accomplish his purpose.

"And ye shall seek me and find me, when ye shall search for me with all your heart." The man who sets out on the quest for God is not following an illusion. God is more eager to be found of His children than they are to find Him. A sincere purpose and an obedient spirit will bring us to God.

The Return of the Captives.

"Now, in the first year of Cyrus, King of Persia, the Lord stirred up the spirit of Syrus." Cyrus was a great leader of a great empire. He adopted a policy of tolerance toward his subjects and he exercised a beneficent rule over his people. The point in this serve of Scripture is to be found in the reference to the fact that "the Lord stirred up the spirit of Cyrus." Cyrus was a pagan, but in God's purpose, he had a place and a mission. One of the most far-reaching changes in missionary strategy took place when missionaries came to recognize that God had not left Himself without witness, and that in the so-called heathens there were evidences of His Spirit. There is a world of meaning in the simple statement that God spoke to this man and used this man in accomplishing His purpose. We are too prone to restrict the zone of God's activity to the so-called privileged or superior races. God is at work among all peoples and in a limited way He speaks through the sacred literature of pagan and heathen peoples.

"The Lord God of heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him a house at Jerusalem, which is in Judah." This heathen king had recognized a principle which so many modern Christians have not yet recognized—the power that a man has is not his own; it is a stewardship from God. And it is to be used for advancing the interests of the kingdom of God.

"Who is there among you of all His people? His God be with him, and let him go up to Jerusalem to build the house of the Lord." "And whosoever remaineth in any place where he sojourneth, let the men of his place help him with

silver and with gold and with goods and with beasts, besides the free will offering for the house of God." It was a big task, and it was going to take the combined resources of all. Some could go, and they must do their part. And some could not go, but they were to do their part, nonetheless. What a great text for missions! The establishment of the kingdom demands the combined resources of us all. Some must go. Others cannot go. But upon all of us there is the responsibility to make our contribution. And this applies to those who are in the Church and out of it. As a matter of fact, a man who lives in a community and receives the benefits from the Church is under obligation to support the Church even if he is not a member. If he does not, he is a parasite.

"Also Cyrus the King brought forth the vessels of the house of the Lord which Nebuchadnezzar had brought forth from Jerusalem." What emotions must have swept over the Jews as they saw the sacred vessels which had been associated with the worship of Jehovah and were a reminder of the glory that was Israel's!

It is very improbable that any great number of Jews took advantage of this opportunity to go back. For the most part, they were settled, and perhaps only a comparatively small number made the trip, at least at first. As a matter of fact, God was to fulfill His purpose in another and more vital way.

The Joy of the Captives Over Their Return.

It is reported that when some of the soldiers who went overseas during the World War first stepped on land, they knelt down and kissed the earth, so glad were they to get back. It must have been with a feeling akin to this that the Jews first saw their native land. Any one who reads the one hundred and twenty-sixth Psalm, which was undoubtedly written upon the return, will readily detect an overwhelming current of emotion and joy. Words fail the psalmist. He says that they felt as if it were all a dream. And out of the abundance of their hearts, their mouths spoke of the goodness and greatness of God who had "turned again their captivity."

Perhaps it is not amiss to suggest that every Christian should continually sing praises unto God for His goodness and His greatness, for in a very real sense they have been redeemed from captivity. Through Jesus Christ, men and women, boys and girls are brought out of captivity and bondage and into an ever-increasing freedom and liberty. All such can say with the psalmist, "The Lord hath done great things for them."

CHRISTIAN ENDEAVOR.

Sunday, August 18, 1929.

TOPIC: "Making the Best Use of Nature's Laws."—Gal. 6:7; Matt. 13:8; Mark 4:28.

Some Bible Hints.

In the spiritual life, a man reaps what he sows and more than he sows. Goodness yields goodness, evil yields evil (v. 7).

"God is not mocked." You cannot break His law; if you try to break it you illustrate it, and it breaks you (v. 7).

Good seed in bad ground is useless. Do we prepare the ground of the heart to receive the Word? (v. 8.)

There is a law of development. The fruit comes last, and we must patiently wait for it. It is so in the development of the divine life (v. 28).

Suggestive Thoughts.

In Matt. 7:1, 2, Jesus states a spiritual law. You get what you give, and more than you give. Watch, then, the things you do and say.

When we discover a law of nature, it is wisdom to harness it. We use the lightning to illuminate our homes because we obey the law. We can work successfully only with and never against nature.

In all our building, we must observe the law of gravitation. We cannot suspend it. If we try to do that, we find it will break us.

Some day man will harness the power of the ocean tides, and perhaps, also the power of earthquakes. To use a law of nature, we must first understand it. Danger lies not in knowledge, but in ignorance.

A Few Illustrations.

Formerly fevers were thought to be a punishment from God, and the only thing to do was to bow before God's will. When we learned the cause of fevers, this view changed. Using the law, we conquered.

In flying, man has made use of laws which formerly he did not understand. The laws were there, the air was there, but what was lacking was understanding. Knowledge is power.

For ages man has found his way across the sea by study of the stars. Knowledge is safety and guidance.

What is the radio but the application of natural laws which have only recently been discovered? Now, through knowledge, we can speak around the world.

To Think About.

What natural law is easily broken?

What value has Drummond's book, "Natural Law in the Spiritual World"?

Can we change nature's laws? Why?

JUBILEE NEWS.

TIME: Late summer A. D. 29.

PLACE: Capernaum on Galilee.

PERSONS: Jesus and His disciples.

RECORD: Matt. 18:15-20.

How strangely quiet it is in Capernaum! The multitudes which once flocked to the door of Peter's house are nowhere in evidence. Even the carping critics from Jerusalem who followed him every where with their whine are silent and unseen. The crowds who sought to hail Him as their king have come to the conclusion that it is all past since He has refused them and reviled them for their selfishness in seeking the loaves and fishes. If He had been the Messiah He would surely have championed their cause and led the way to victory when they had acclaimed Him. But he did not, and they have turned their faces and their interest to other heroes or back to the common drudge of life again to wait for that new Messiah, since this one has failed them.

The Master in the Midst.

These days are precious days with the Master. He sees the narrowness of His disciples' vision of the coming kingdom. It has been drilled into them from childhood, and has the background of a thousand years since Solomon and David's time, and now it has sprung into a flame of hope in knowing Him. Surely to them there was no mere man like this ever lived—He was surely their Messiah, and with Him was the answer to all their dreams and the dreams of their nation. What a glorious thing it was to be living and how much more glorious was it to be in that "inner circle" who would reign with Him in Jerusalem and cast Caesar aside and rule the world.

Jesus knew that all this was passing in their thoughts and kept patiently teaching them those things which they could not understand but which

would in days to come be "brought to their remembrance" by the Holy Spirit, and in that day they would be men ready to go out and give their very lives for the things He was now teaching them.

They Understood Not.

But just now they could not understand Him. Why should He talk of such little things when such great things were before them? Why should he talk to them of childhood and not of kingship? Why should He talk of weak children of His and their need when it was a day of days to talk about strong men and their work? Why should He talk about single lost sheep in the mountains when there was a lost nation waiting for Him and His leadership. They still believe in Him, but they could not understand Him. They were looking for greater things than these He was bringing to their attention these days in Capernaum. They knew that the feast of Tabernacles was near, and that they were to go to Jerusalem, and why did He not talk of plans for setting up the kingdom when there?

Living Together in the Church.

(Verses 15-18.) And here is Jesus talking again about a matter of common, every-day life—difficulties between Church members. He is preparing them (and us) for the coming days. They would soon know their need of all this.

If the Church today would literally take this way of settling all Church and individual quarrels, it would be richer in love and greater in power. I knew of one Church quarrel between individuals which was settled literally in this way, and it came out finely, but have known of no more. It will pay us to read these verses and act on them if we would follow Jesus in mind and in spirit (Matt. 18:15-17).

Power in United Prayer.

(Verses 19, 20.) Those disciples and us both need that lesson. They needed it then and we need it now. The old-fashioned prayer meeting is going out, but united prayer need and must not go out. It will be a sorry day for the Church when the preacher does all its praying. It will be a sorry day for the Church when "two or three" cannot pray together and, believing, receive the promise of Jesus' presence. It will be a sorry day when there is not some united prayer in the home and around the table with the children. Bobbie Burns tells us that it was in "scenes such as these" that old Scotland's glories rose. In the great Interworld Church Movement, a poster of a child at its mother's knees in prayer was labeled: "The Faith that Made America Great," and it is in touch and fulfillment of this thought and teaching of our Lord this day at Capernaum. It was a needful and a vital thing for them to know and to live. It is a needful and vital thing for us to know and to live.

Meditation.

Is there sin or trespass or hate between me and my brother? Is there need for me to go to him alone? Am I ready to go all the way Jesus marks out here that His kingdom shall not be hindered in my Church, in my family, in my neighborhood by my sin or by stubbornness? Help me to pray about it and to seek the prayers of others in the Jesus spirit about my relations with my brother, that they may be right with my great Elder Brother and with the Father.

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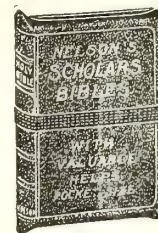
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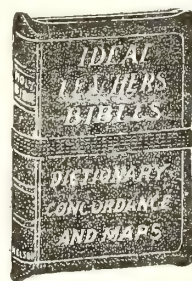
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE SPIRIT AND THE MIND.

"Be renewed in the spirit of your mind."—Eph. 4:23.

David, it seems, prayed often for a renewal of the spirit within him. The apostles prayed for their minds to be right, and Jesus taught that the mind was one equal part of the triangle of ourselves that must be kept right. We know this, too. Spencer has said:

*"It is the mind that maketh good will;
That maketh wretch or happy, rich or poor."*

Milton wrote:

*"The mind is in its own place, and in itself
Can make a heaven of hell or a hell of heaven."*

Now, "God hath given us the spirit of power and love and discipline for a sound mind" (1 Tim. 1:7), with which to control our spirits, and the man of wisdom is the man who, with his mind, guards the entrance to his soul and spirit, that he may be kept in perfect peace. Conversely, the spirit is the motive power within which one sets his house in order and controls the guard at the door. It is this spirit which must have the sanctification of the Holy Spirit from God.

Right living cannot come by a dominating mind, but must come through bringing the spirit, mind and body to the subordination of the Holy Spirit.

Prayer.—Our Father, in Thee we live and move and have our being. Teach us, train us, guide us, control our spirit, mind and body, through all the vexatious things of life and help us to grow a little more like Christ all the time. *Amen.*

TUESDAY.

WHITHER BOUND?

"Be renewed in the spirit of your mind."—Psa. 51:10.

Birds sing because they want to. Man writes poetry by impulse. Youth writes love letters because of his affections.

But likes and dislikes, desires and impulses emanate from the mind, or from carnal inclinations. If we act upon them before they are approved by the spirit, it is the same as doing something thoughtlessly and thinking about it afterwards. It is often wrong and too late to make amends. The only excuse we can offer is "I didn't think." It is foolhardy not to deliberate well upon things before doing them, in order to keep the rudder true. For instance, if we assert ourselves merely upon an impulse or a whim, or a prejudice, we are apt to be wrong; but having asserted ourselves, the tendency is that every thought after that shall conform to the stand we have taken. The wisdom of it is clear. If we are careful in spirit and make our assertions well-founded it is easier and far more satisfying to stand firm in an honest conviction.

Prayer.—Dear Lord, without Thee we can do nothing well. Renew a right spirit within us every day. *Amen.*

WEDNESDAY.

WHAT IS RELIGION?

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world."—Jas. 1:27.

Religion is not sentiment, nor acts, nor is it moral conduct, but it is devotion to God, keeping clean and working to make better the welfare of those who need. Life is superior and overcoming only in this spirit. The inferiorities, weaknesses and things that are wrong about humanity are so because man's mind has been unholy and unbaptized, and has been harnessed to the wrong spirit. The only hope is what Paul gave, "Christ in you the hope of glory." "Walk not after the flesh, but after the spirit."

Joan of Arc, at the stake, when asked by the bishop, "Do you believe that you are in a state of grace?" replied, "If I am not, God will put me in; if I am, He will keep me in." She had religion.

Captain Scott, the south pole explorer in 1922, took thirty grains of opium with him for every man in case of extremity. When they came to extremity they decided to use it. He had his. Later when members of his party dug the snow from his body, a pencil was found in one hand and his journal in another. He had written, "Have decided that it shall be natural." He had religion, and would die like a man.

Prayer.—Dear Father, give us this day our daily bread and help us to live simply beautiful because of Thy indwelling Spirit. *Amen.*

THURSDAY.

WHEN DO WE KNOW?

"We know we have passed from death to life because we love the brethren."—1 Jno. 3:14.

When is a man a child of God? When he goes to Church? When he joins the Church? When he is baptized?

The word "urge" is a much-used word today. We have an "urge" to keep alive; we have an "urge" to assert self; we have an "urge" to pleasure, etc., and all these "urges" are gratified. There is still another "urge"; it is the "urge" to our higher selves, an "urge" to know God. Are all the other "urges" to be satisfied and this one left to die? There is as much answer to this "urge" as the others. It is satisfied in the same way: "Seek and ye shall find." A man is a man of God only when he is responding to this "urge," and is putting his life to its proper use.

Prayer.—Our Father, Thou who dost give us all our passions and dost satisfy them, create within us a desire for our higher and better self and complete us in Jesus Christ. *Amen.*

FRIDAY.

DUTY.

"What do ye more than others?"—Mat. 5:27.

Some think that duty consists in doing just what they are told to do, or just what they are compelled to do, or just that they can get by with, and no more. "Is zat so?"

Suppose a fire company responding to the alarm would stop first to ascertain their duty, and telephone to see if it is a false alarm, how long it will take to reach it? It is just as sensible to deliberate upon the evil of sin and the wisdom of Christianity. Christ's way was, "What do ye more than others?"

In the Russo-Japanese War, a Japanese student left Auburn College. When asked why, he replied, "I have received a letter from home saying

'any son of mine will be on hand not when he is called for, but in advance of his duty.'"

Duty does not watch the clock. It stays till the work is done. It completes the task. A mother, whether watching over a sick child or mending its clothes, never watches the clock. Andrew Carnegie said, "There are three classes of men: those that do not do their duty, those who do their duty, and those who do more than their duty. No one can cheat the latter out of success." This is applied Christianity.

Prayer.—Dear Lord of heaven and earth, and our souls, show us the way to true success and give us the delight of it, and make us ever faithful to Thee. *Amen.*

SATURDAY.

THE WAY OF HAPPINESS.

"If they hearken (to) and serve Him (God), they shall spend their days in prosperity and their years in pleasure."—Job 36:11.

Everybody is in search for happiness. There is an orgy of pleasure today.

Life is a way—not acts, but a way—and true happiness comes in the pursuit of the way. There is a lot of passing pleasures that appeal to us. They give us a thrill. They allure us. But they are not in the way which God has given us. In their way there is death to our higher selves.

The first duty of a tourist is to watch the signs of his way. These signs will not take him to his destination, but they do tell him the way. If you would know God and find Him, if you would have the true and enduring happiness, follow the signs of the way.

Our failure lies so often in trying to keep our own way. Every thing has to be kept by a superior power. The Father must keep the child, or the child is apt to go astray. Man has the keeping of beast. God has the keeping of man.

Prayer.—Dear Father, we know that Thou art our Keeper. As dear children, we pray that we may be found dutiful, loving and loyal, and ever found following Jesus, the way, the truth and the life. *Amen.*

SUNDAY.

A SERIOUS BUSINESS.

Parable of the talents.—Matt. 25:14-30.

Jesus was a man who never growled about the boss. In this parable He taught that the unproductive life is sin, and that "by their fruits ye shall know them." Of this, there are many examples, viz: the parable of the fig tree, the parable of the prodigal son, the parable of the vineyard, the parable of the marriage feast, the sermon about the True Vine and fruit. In all of them He rebuked excuses; no half-heartedness could be accepted. His was a big business, and every one must snap in in a genuine fashion. The fellow who gushed was soon cooled off by being informed that the foxes have holes—but the Son of man has nowhere to lay His head.

The fellow who delayed was lost. There was no time to spend in burying the dead. Others could do that.

The man who indulged retrospect was not fit, for he was told that you can't plow straight furrows and look back. "You've got to attend to your job."

Jesus felt deeply the uselessness of "fireworks"—just talk. Our engagement should mean something, and the kingdom is big business.

Prayer.—Dear Lord God, guide us into the thoughts of making life count not only in our soul security, but in our profitableness to all, and especially in the Christian life. *Amen.*

Christian Orphanage

Dear Friends:

Our financial report this week carries us over the eleven-thousand-dollar mark. We are always happy when we reach the half-way mark. We trust that our income will grow a little faster during the next few months and get us up to our half-way mark at least. The Christian Orphanage will have its first "Home Coming Day" Saturday, August 31st. We want to have all our boys and girls with us on that day. We hope to have a very happy occasion. Every boy and girl who has been in the institution has a cordial invitation to come back home on that day. We make this one request: we want each one who can come to write us one week in advance, so we will know how many to prepare for.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 8, 1929.

Brought forward \$10,682.29

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General Convention, Dayton, Ohio. 2.00

192.23

Grand total \$11,004.81

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PROGRAM VALLEY OF VIRGINIA CENTRAL CONFERENCE, TIMBER RIDGE CHURCH, AUGUST 14, 15, 16, 1929.

Wednesday—Morning Session.

10:00. Call to Order.
Devotional Service—Rev. Joe French.
10:35. Enrollment.
10:45. Welcome Address—N. L. Morris.
10:55. Response—Samuel Earman.
11:05. Report of Program Committee.
11:10. Report of Executive Committee.
11:15. Miscellaneous Business.
11:25. Annual Address—Rev. B. J. Earp, "The Vital Needs of Our Conference."
12:00. Adjourn for Dinner.

Afternoon Session.

1:45. Devotional Service—Alfred Dofflemyre.
2:00. Report of Committee on Religious Literature
2:10. "What Our Publications Mean to Us as a Church"—Dr. W. P. Minton, Foreign Mission Secretary, Dayton, Ohio; C. D. Johnston, Elon College, N. C.
3:00. Report of Committee on Social Service.
3:15. Report of Committee on Christian Union.
3:35. Report of Committee on Evangelism.
4:00. Adjournment.

Evening Session.

8:00. Report of Committee on Foreign Missions.
8:15. Address—"World Brotherhood," Dr. J. O. Atkinson, Mission Secretary of S. C. C., Elon College, N. C.

Thursday—Morning Session.

9:00. Devotional Service—Rev. R. L. Williamson.
10:00. Roll Call and Reading of Minutes.
10:10. Report of Committee on Education.
10:25. Address—Dr. W. A. Harper, President of Elon College (or his representative).
11:10. Report of Stewardship Secretary.
11:30. Address—Dr. W. P. Minton.
12:00. Adjournment for Dinner.

Afternoon Session.

1:45. Devotional Service.
2:00. Address—"Our Orphanage," by C. D. Johnston, Superintendent, Elon College, N. C.
2:45. Conference Missionary Association.
3:15. Report of Committee on Sunday Schools and Christian Endeavor.
3:30. Address—Dr. J. O. Atkinson.
3:50. Miscellaneous Business.
4:00. Adjournment.

Evening Session.

8:00. Program by the Woman's Mission Board.

Friday Morning Session.

9:30. Devotional Service—Rev. W. B. Fuller.
10:00. Roll Call and Reading of Minutes.
10:10. Address—Dr. W. P. Minton.
10:50. Report of Committee on Apportionments.
11:00. Report of Director of Religious Education.
11:25. Report of Conference Mission Secretary.
11:50. Report of Treasurer.
12:00. Adjournment for Dinner.

Afternoon Session.

1:45. Devotional Service—Rev. J. W. Henderson.
2:00. Report of Committee on Home Missions.
2:20. Address.
2:50. Miscellaneous Business.
3:30. Adjournment.

A. W. ANDES, Sec'y.

NOTICE.

Those attending the Virginia Valley Central Conference at Timber Ridge, August 14-16, should come by Winchester, Va. If conveyance is desired from Winchester to Timber Ridge, write Roy A. Larrick, Winchester, Va. Timber Ridge is twenty miles west of Winchester.

A. W. ANDES, Sec'y.
Harrisonburg, Va.

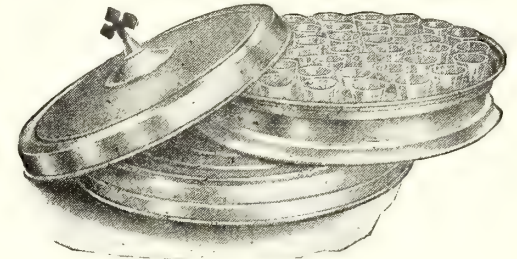
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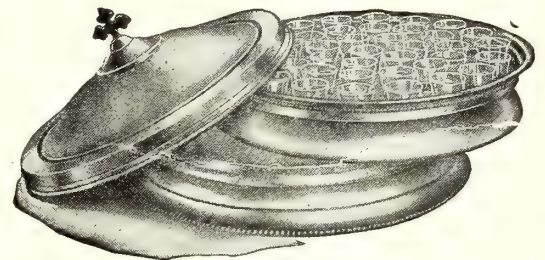
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A VISIT TO THE VATICAN.

To undertake to describe the beauty and glory of the Vatican, Rome, is like trying to describe Jesus Christ or a glorious sunset. The Vatican property itself covers 300 acres, and the building, the largest in the world, covers forty acres. Its halls are almost a half-mile long, and its height lifts up to a magnificent outlook over the city.

The entire building is a repository of original fine arts; those in fresco, mosaic, tapestry and sculpture. Every hall and passage-way, every room and chamber is a veritable art gallery of these things, most of them having been found in excavations and record history back to the second century. Here Michael Angelo's work, from his first when he was twenty-four, "The Madonna and Child," to "The Great Judgment," is displayed in the Sistine Chapel.

If it is possible to say that one thing is more attractive than another, it might be said that St. Helena, holding the decapitated head of her husband in a towel, weeping, while his body lay at her feet, is the most beautiful painting ever seen. There are in it eight different lights.

St. Peter's Cathedral, a part of the Vatican, is the largest building in the world, covering about forty acres of ground and guarded by 200 Swiss soldiers. It takes 300 janitors to keep this alone. It accommodates 100,000 people at worship, and has the most magnificent interior in the world. One feels that it almost justifies the existence of the Church to possess and preserve the world's finest collection of art, such rich treasures, and such glory in the name of Christ (I said "almost").

It is holy ground here in every place. One can live here and see something new every day. Even

now excavations are under way right in the heart of the city, unearthing and revealing history.

It cannot be said that Rome is a beautiful city from an exterior point of view, but it can be said that it is magnificent and its great buildings are imposing. To know its interior is to cause one to forget the outside and become lost in the overwhelming grandeur and glory of the treasures inside.

Roma! Roma! Roma! city of the ancient dead and of a million murders in the horrible onslaught against oncoming irresistible Christianity! What is possible for her to yet do for the world cannot be conceived.

H. E. ROUNTREE,
Chaplain U. S. N.

STATEMENT BY BISHOP CANNON.

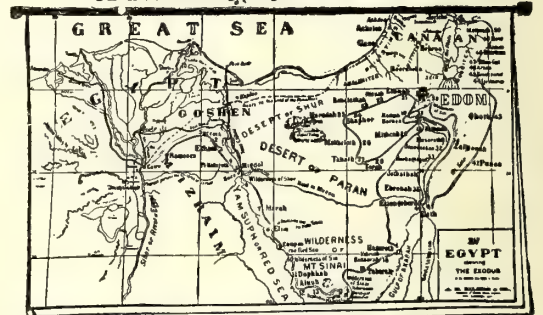
This paper has published a communication from Bishop James Cannon, Jr., in which he said he purposes to ask the Church to investigate all the charges that have been brought against him in connection with his stock-market transactions. He desires that this investigation be had as soon as the court in New York has finished the case in which his dealings with the defendant company have become the center of public attention. Bishop Cannon's statement gives the Church assurance that he will withhold nothing. All the facts pertaining to his trading in stocks will be presented. Just how soon this investigation will take place is not suggested. Our Church has been accustomed to waiting for the civil courts to reach their decision before it proceeds with a case. Not later than the General Conference next May, this matter will be taken up, and probably very much earlier. Bishop Cannon has no desire to delay it.

He has frankly stated that for many years he has bought and sold stocks of various kinds and has traded in real estate. There has been no effort on his part to conceal his business activities. The attack upon them comes now from his enemies. They think if he can be discredited, a powerful temperance advocate will be silenced. Bishop Cannon says that the newspapers have distorted and misrepresented the testimony taken in the bankruptcy case. When the public becomes aware that this is true, the whole affair must assume in its mind a different meaning.

Let the Church be sure there will be no disposition to shield Bishop Cannon from any fair criticism or charges; but also let the enemies of the Church know they cannot stampede it into an inconsiderate condemnation of one of its servants. —Nashville Christian Advocate.

"If you have a duty to perform and you have the opportunity, now and not tomorrow is the time to do it. You cannot keep your self-respect by putting off the performance of duty. Put off duty, and it will soon cease to command you, and conscience will soon cease to perform its function. Have you an apology to make, a pardon to ask, a debt to pay? Can you do it now? Then do not be a coward; go at once and do your duty."—Selected.

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lon are fourteen generations;
and from the carrying
away into Baby-
lon unto Christ are fourteen

ing interpreted is, God
with us. 24 Then Je'seph being
raised from sleep did as
the angel of the Lord had

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OBITUARIES.

BROTHERS.

We, the members of the Woman's Home and Foreign Mission Society of the Suffolk Christian Church, feel very keenly the passing of one of our most faithful and interested members, Miss Willie Brothers, on July 4, 1929. While we mourn the passing of our dear sister and co-worker, who had been a patient sufferer for some months, and while we miss her cheerful presence in our meetings, we feel that our loss is her gain, and may we strive to imitate her good example by being more faithful in our duties to God's cause. We bow in humble submission to God's will and extend to her loved ones our deepest sympathy, and recommend that a copy of these resolutions be sent to The Christian Sun for publication, a copy to her family, and a copy recorded in the minutes of our society.

MRS. J. W. HOLLAND.

MRS. E. C. LUKE.

MRS. R. L. SMITH.

ACKER.

Mrs. Mary J. Acker was born September 3, 1846, and died July 7, 1929, at the age of 82 years, 10 months, and 4 days. In the passing of Sister Acker, another one of the good old mothers in Israel has gone. She was an outstanding Christian character, faithful and conscientious in every Christian duty. She united with Antioch Christian Church in early life, and was a faithful and loyal member the rest of her long life, though not able to attend Church during her latter years. She is survived by her husband, four sons, and five daughters. Funeral services were held at the home of a son, John T. Acker, near Harrisonburg, Va., July 9, 1929, and the remains laid to rest in Woodbine Cemetery.

A. W. ANDES.

SHUFF.

Jesse Shuff was born February 14, 1841, and died July 27, 1929, aged 88 years, 5 months, and 13 days. Deceased was a native of Powell's Ford, in Shenandoah County, Va. In young manhood he went to Ohio and lived until old age forced him to retire from active life, and he then came back to his old home neighborhood to spend his remaining years. He was a hard-working man, kind and obliging to all, and lived on a high moral plane, enjoying the respect and confidence of all who knew him. He was never married, and is survived by a brother, one sister, and a number of nephews and nieces. Funeral services at Oak Level Methodist Church, near Joppa, July 30, 1929.

A. W. ANDES.

HEDGEPEETH.

Mrs. Sarah Augustus Hedgepeth, R. F. D., Franklin, Va., died July 9, 1929, aged 61 years. The funeral was conducted by the writer, assisted by Revs. W. C. Hook and R. E. Brittle. The burial was in Holland Cemetery.

Mrs. Hedgepeth was the daughter of her Church, to her loved ones, and to her the late Jesse and Elvira Mathias Porter, friends and neighbors.

N. G. NEWMAN.

SIMPSON.

Little Marie Simpson, infant daughter of A. W. and Ollie Mae Simpson, of Cypress Chapel, Va., was born at Lakeview Hospital, Suffolk, Va., on July 14, 1929, and lived only one day. She was spared to live such a short time that she never knew or bore the heat and the burdens of life's short day, but "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

The deceased was a member of Holy Neck Church and an humble and devout Christian. She was loyal and faithful to

She was the only child. On July 15th the little body was laid to rest in Cypress Chapel Christian Church Cemetery, and the little mound was completely covered with flowers. Services were conducted by the writer.

R. E. BRITTLE.

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HOLLAND.

Mrs. Mary Elizabeth Holland, R. F. D., Holland, Va., departed this life July 21, 1929, aged 77 years. She was the daughter of the late Henry and Mariah Duke, of Isle of Wight County, and widow of the late George Washington Holland. The funeral was conducted at the home by the writer and the remains buried in the family cemetery. She leaves two brothers, Joseph D. and Lazarus Duke, and a sister, Mrs. Emile Langford, all of Isle of Wight County. She was the mother of fifteen children, of whom seven survive, as follows: Charles E., Mrs. Josephine Holland, Mrs. J. W. Turner, Lemuel H., Mrs. R. D. Johnston, Mrs. R. W. Luter, and Mrs. L. F. Porter, all of Holland, Va. She also leaves thirty-nine grandchildren and sixteen great-grandchildren.

Mrs. Holland was a member of Holland Christian Church and a woman of simple faith and trust. The burdens of life fell heavily upon her, but they were borne with a spirit of faith and sacrificial service.

N. G. NEWMAN.

DUKE.

Mr. J. A. Duke passed from labor to reward on June 15, 1929, at his home near Cypress Chapel, Va., at the age of seventy-four years. For several years before going, he was a constant sufferer, but bore it all patiently.

Early in life Bro. Duke joined Cypress Chapel Christian Church, where he held his membership until the end came. He was not privileged to attend Church as he liked to, but he showed a fine Chris-

tian spirit. The writer enrolled him as a member of the home department of the Sunday School about two weeks before he went to his reward.

He leaves behind his widow, Mrs. Christine Duke; two sons, Billie and Henry Duke, and seven grandchildren and one brother, David Duke, besides a host of distant relatives and friends.

Funeral services were conducted by the writer at his home on June 17th, and burial was made in the family cemetery. May the Lord bless those who feel their loss.

R. E. BRITTLE.



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RICHMOND, VA., THURSDAY, AUGUST 15, 1929.

NUMBER 33.

THE SUN'S OBSERVATORY

THEME FOR BIBLE SUNDAY.—

The American Bible Society announces that "For Such an Age as This" has been agreed upon as the theme for Universal Bible Sunday to be observed this year on Sunday, December 8th. The Rev. Lynn Harold Hough, D. D., pastor of the American Presbyterian Church of Montreal, has prepared the 7,500-word brochure which, as in previous years, will be mailed to 80,000 pastors all over the United States. The background of Dr. Hough's ministerial experience as pastor of important Methodist pulpits, including the Central Methodist Episcopal Church of Detroit, is a guarantee that this brochure will be acceptable to ministers. His recognized literary skill as an author and contributor to religious periodicals is an assurance that the release of this, his most recent publication, will be eagerly awaited.

ALIEN LABOR RESTRICTED IN BRITAIN.—

The unemployment situation in England has forced the British government to guard very carefully the right of entry of foreigners for employment in that country, it is reported by the Bureau of Labor of the Department of Labor, Washington, D. C.

An order was issued in 1920 by the British government prohibiting the entry, without written permit, of a foreigner into the United Kingdom to enter employment. Under that order, the employer must first guarantee that no worker already employed will be displaced by the foreigner; second, prove that he cannot fill the position from the workers available; and third, prove that the prevailing rate of wages will be paid to the foreigner. Permits are usually issued for only a limited period of time.

Permits are usually issued for young foreigners, male or female, who desire to take minor positions in banks, offices, and the like, with a view to obtaining some knowledge of the English language and English business methods, as it is felt that such persons are a valuable link later on in life for the furtherance of British export trade.

PHYSICAL vs. MENTAL.—

An announcement from the White House forecasts an expenditure for the army, navy, public works and postal deficit of approximately \$1,100,800,000 for this year, an increase of \$91,800,000 over last year. For next year it was estimated that those expenditures would reach \$1,129,200,000, an increase of \$28,400,000. For 1932 the estimate placed the figures at \$1,145,800,000, an increase of \$16,600,000, and in 1933 at \$1,148,800,000, an increase of \$3,000,000, bringing the total estimated increase to \$139,800,000 and the total expenditure for the period to \$4,524,600,000.

Thus billions will be spent by the government on guns, cruisers, and the maintenance of the

army and navy; farm relief to protect the food supply, and on roads, harbors and waterways to secure rapid communication.

Measures providing for the establishment of a department of education ask for the comparatively small annual appropriation of \$1,500,000. If those huge sums can be expended in increasingly large amounts for the physical welfare of this country's population, is it possible that there could be a protest against this small additional appropriation to aid in their mental development?

WHERE PEOPLE WORSHIP.—

Mayor Childs, of Newton, Mass., who is a member of Eliot Church, in Newton, speaking not long ago at the Central Church in Newtonville, paid his respects to the people who spend the Church hours on golf links. "I have friends," said Mayor Childs, "who say to me, 'I can worship God as well out on the golf links on Sunday morning as in Church.' I always reply to them, 'You can, but you don't.'"

That is a very apt reply. A fair number of people fail to discriminate between real worship and a merely exuberant feeling in the presence of nature, or in association with one's fellowmen. We recall the artist who remarked upon this effect of nature, as an apology for the neglect of the Church. He described the view of a beautiful landscape from a great height: "It makes one feel like embracing everybody in the universe"—a remark suggestive of that vague and ineffectual feeling that has really little relationship to man or God, unless it becomes crystalized in definite relationship and service. One's fellowmen are not likely to be near enough for much embracing in that moment of expansiveness.

The Church and its services of worship, when rightly conceived and expressed, represent points of definite contact and influence. They ought to bring the latent religion in the soul into active function. A Church that realizes its true nature and mission represents something in the life of man that nothing else can supply—and the man who denies this simply reveals the fact that he has never found what such a Church has to give.

Unfortunately not all Churches attain that ideal. But Churches are made up of people, and we must bring something even to the Church, if we would find what it has to give in return.

A young man in the West remarked to the editor the other day, after speaking of his early association with a Congregational Church, near Lawrence, Mass., "But nobody goes to Church out here." That, of course, is an exaggeration; but it suggests the need of safeguarding the frontiers of our spiritual life. Busy America, and holiday America, are hardly realizing the need of taking time to be holy, and the fact that in some measure it does take time to be holy.—*The Congregationalist*.

ZIONISTS END CONGRESS.—

The sixteenth Zionist biennial Congress, at Zurich, which was in session for two weeks, with 322 delegates from all parts of the world, adjourned this Sunday morning following a night meeting of twelve hours.

Resolutions of protest against anti-Jewish persecutions in Soviet Russia and in Vemen, Central Arabia, were adopted at the final session.

The British administration of Palestine, under the mandate of the League of Nations, was charged with continuing its "passive attitude" toward the needs and the development of the Jewish National Home in another resolution unanimously adopted.

The resolution stated that the Palestine government has fulfilled few of the demands made by the fifteenth Zionist Congress, which met two years ago in Basle. The resolution expresses the view that the London authorities have a favorable attitude toward the development of the Jewish National Home in Palestine, but much of this good will and willingness to co-operate is lost on the way from London to Jerusalem.

Leaders of the Jewish communities on four continents, Zionists and non-Zionists alike, gathered in the Town Hall for the opening session of the council of extended Jewish agency for Palestine. The American delegation, headed by Louis Marshall and Felix M. Warburg, representing the non-Zionists, and by Louis Lipsky and Morris Rollenberg, representing the American Zionists, was the largest.

The colorful assembly which included some of the most prominent statesmen, bankers and philanthropists, side by side with humble farm workers from the valley of Jezreel, Palestine, gave a great ovation to Dr. Chaim Weizmann, prime mover of the Jewish agency extension plan to unite Zionists and non-Zionists when he entered the hall accompanied by Dr. Albert Einstein, the famous scientist; Louis Marshall, president of the American Jewish committee; Sir Herbert Samuel, British Liberal leader and former high commissioner of Palestine; Lord Melchett, Felix M. Warburg, New York banker; Oscar Wassermann, director of the Deutschbank, Berlin, and Max Warburg, Hamburg banker.

"We American Jews," Louis Marshall told the assembly, "are unknown to you. Our traditions and habits differ. The idea prevails among some of you that Americans are 'money bags.' We are not 'money bags.' We are flesh and blood. We are Jews; Jews who respond to every cause in Judaism, who have done our duty to our brethren in Eastern Europe, and will continue to do so. We have done our duty to Palestine and will continue to do so, if you will let us. We feel confident that you will let us. We have been united through Dr. Weizmann's statesmanship. We have one God. We are one people. Let us be of one spirit!"

NOTES-PERSONALS

The *Congregationalist*, Boston, Mass., great national weekly of the Congregationalist Church, carried on its front cover page last week the familiar faces of ten active ministers and laymen of the Christian Churches.

Rev. J. F. Morgan and family, of Norfolk, driving through to the Valley of Virginia, stopped a while in Richmond and made a short visit to THE CHRISTIAN SUN office. They were hither bound for the Bible Conference and also the Valley Central Conference, which is in session this week at Timber Ridge Christian Church.

Miss Lucy E. Branch, Garner, N. C., in sending her first new dollar as a gift to missions, adds: "The suggestion in regard to the new money is fine, and I trust that many will share their new money with you for the great mission cause." As report on page 8 this week shows, quite a few are sharing their first new money, and this is deeply appreciated.

President Beougher and his associates are working with commendable zeal and loyalty to make Piedmont Junior College, Wadley, Ala., worthy the patronage and support of our Christian constituency in Alabama and Georgia. Parents contemplating sending their sons and daughters to a junior college of Christian character and repute should see or write Dr. Beougher.

"It gives us much pleasure to donate to missions the first two new dollars we have received, and trust that you may receive many more. Your friends, Dr. and Mrs. J. T. Clack, Abanda, Ala." Many more of similar mind and heart are remembering the request to help consecrate the new issue of money to kingdom enlargement, as our acknowledgments on page 8 of this week's SUN show.

Mr. John T. Kernodle, Richmond, Va., whose efficient services go a long way toward making THE CHRISTIAN SUN prompt in its arrival each week, neat, attractive and easy to read when it does arrive, was an agreeable visitor at Elon College last week, where he has many warm and admiring friends. John T. is one of the secure, stout young men of our active and progressive First Church, Richmond, in which Church he has been a real factor from its organization.

Rev. A. W. Hurst, president of Palmer College, Albany, Mo., is to move into the parsonage at Elon College and became pastor of the Elon Community Church September 1st. Bro. Hurst will receive warm welcome at Elon where he is so favorably recalled as preacher of the baccalaureate sermon at last commencement. Under date of August 6th, President Hurst writes, "I am anxious to become as intimately acquainted with our work in the Southern Convention as possible, since I am to move to that territory."

This line from Porto Rico is of more than personal interest: "Dear Dr. Atkinson,—I have been enjoying THE SUN these days more than ever. I noticed a call for a gift of the first new dollar received by all SUN readers for missions. I have just gotten the enclosed dollar, which I send with pleasure and hope that all SUN readers may do the same. I know that they would not miss it in a month's time, and I am sure you

could do lots with it for the cause you are striving so hard to make a success. Yours most faithfully, (signed) D. P. Barrett."

Rev. D. M. Spence, pastor of our Henderson, N. C., Church, is resigning as pastor of that Church and of Fullers Chapel, his resignation to take effect November 1st, at the close of the present Conference year. Bro. Spence will have served Henderson as pastor for two years and was gratified to receive a unanimous call from the Church to continue, but on prayerful consideration has decided to make a change. Any of our Churches wishing a conscientious, competent and consistent preacher, pastor and builder will do well to correspond with Bro. Spence.

The following announcement is received with appreciation: "Mr. and Mrs. George Berman Cox announce the marriage of their daughter, Mary Vivian, to Rev. G. D. Underhill, Saturday, August 10, 1929, Washington, D. C." Rev. G. D. Underhill graduated from Elon College at its recent commencement and is located as director of Christian education, St. Paul's M. E. Church, Goldsboro, N. C. Mrs. Underhill was also a student at Elon College and is from Waverly, Va. We wish this promising and popular young couple all the joys that a happy wedded life can bring.

Rev. T. J. Green, pastor, reports good meetings at Apple's Chapel week ending August 3rd, and at Hines' Chapel week ending August 10th. Rev. R. A. Whitten assisted the pastor at Apple's. There was a good attendance, much interest was manifest, the spiritual life of the Church was greatly built up, there were many reclamations, and at the close of the meeting six united with the Church. Rev. J. M. Allred assisted at Hines. The interest in the meeting throughout was good, and the pastor feels that the Church was strengthened spiritually. At the close of the meeting four united with the Church, and there are others to unite.

That is an apt reply the Mayor of Newton, Mass., says he always gives to his friends of the Sunday golf-link habit. "I have friends," says the Mayor, "who say to me, 'I can worship God as well out on the golf links Sunday morning as in Church.' I always reply, 'You can, but you don't.'" That covers Sunday golfing and all other Sunday sports and outings. We can worship God out on a Sunday morning auto ride or at a Sunday picnic in the open country—but the bare truth is that we don't. The folks who create a quiet, restful Sabbath, even for the non-churchgoers and pleasure-seekers to desecrate are those who with David can say, "I was glad when they said unto me, Let us go into the house of our Lord."

Rev. H. George Robertson writes encouragingly of the work and outlook in First Church, Richmond. Besides being director of Christian education and pastor's assistant, Bro. Robertson is having to do the preaching in the absence of the pastor, Dr. C. C. Ryan, who is now on a visit to the Holy Land. Both Sunday School and Church attendance are holding up well for the summer, and the spirit of co-operation is noteworthy and most commendable, Brother Robertson thinks. And then this line, "I enclose a five-dollar bill of the new money handed to me yesterday as a contribution from the Men's Bible Class of our Sunday School." And from another source THE SUN editor learns that the weekly prayer-meeting in the Church is not only holding up, but actually increasing in interest and attendance during the summer.

Our Congregationalist brethren, as page 8 of this week's SUN will show, are blazing the way in China for other mission boards in foreign fields. Having a great work in China for nearly seventy years, they have labored with the thought of establishing an indigenous Church, a Chinese-governed Christian Church, of building up in China the kingdom of our Lord. They have at last put their enormous Chinese work in control of the Chinese Board and under the constitution of that board. This is that toward which the Christian Churches of all communions are, or should be, working, for when all is done and said, Chinese Christians can win Chinese to Christ and find access to the Chinese heart more effectually than foreigners can hope to do. The same is true of other nations. Still, the foreign missionary must go to establish and to help carry on such a work. We congratulate our Congregationalist brethren in pioneering in China in a manner that must become ultimately prevalent with missionary work in all countries. The news they send us for our page 8 this week is worth-while news indeed and will be read with wide interest.

Rev. J. L. Neese, Palm Street Christian Church, Greensboro, is a happy pastor, and the people of his Sunday School and congregation are about as happy as he is. They have done a beautiful piece of work for their Church in adding to their plant six class-rooms to the three and the main auditorium which the Church already had. The opening and thanksgiving service was held Sunday, August 11th, with three services and large, happy audiences. THE SUN editor, with Rev. G. C. Crutchfield, a former pastor, participated in the 11 o'clock service immediately following the Sunday School, when the new rooms were all thrown open as additions to the main auditorium and were well filled with young and old who had gathered for the joyous occasion. After a bountiful luncheon served at the rear of the Church under the shade of the trees, a thanksgiving and praise service was held, in which there were several talks and musical features that were exceedingly interesting and inspiring. At the evening service, Rev. J. L. Foster, Elon College, preached, administered the Communion and baptismal service. It was a great and a good day at Palm Street. This Church has some most faithful and devoted members and friends who have certainly sacrificed to put the addition to their Church at a cost of about \$2,500, which has been paid with the exception of about \$400, and this is being raised, and the Church expects to come to Conference clear of indebtedness. Be it said to the everlasting credit of this congregation that while they were building something for themselves they did not cease or even decrease their offering to missions and the other enterprises of the Church, thus showing a spirit of willingness to share with others the joy that they were getting out of the work they were doing and the sacrifice they were making for their Lord.

CONFERENCES MEET.

Georgia and Alabama meets with the Church at Lanett, Ala., Tuesday, October 8, 1929.

Alabama meets with the Church at Wadley, Ala., Tuesday, October 15, 1929.

Eastern Virginia meets Wednesday, October 30, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

MAN'S INFALLIBLE GUIDE.

"I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go away, I will send Him unto you, and when He is come, will convict the world in respect of sin and of righteousness—when the Spirit of truth is come He will guide you into all truth."—John 16:7, 13.

Man's infallible Guide is the Holy Spirit. Christ personifies this power by calling Him the Comforter. He possesses the power of enlightenment, truth, and conviction. By the Holy Spirit we not only mean the third person of the Trinity, but the personal representative of the first and second persons. The Comforter is the ever-living and ever-present spiritual manifestation of Jesus Christ. Just as the gospel means the good news about the ministry of our Lord upon the earth, so the Holy Spirit is the gospel or good news to us, that God has not forgotten His children, but rather has furnished them with an infallible Guide, which is the Holy Spirit.

1. The comforting power of the Holy Spirit. "If I go away, I will send the Comforter unto you." Thus spake Jesus as He was about to depart from this world to sit with His Father on the right hand of His throne to make intercession for the world. It is expedient for you that I go away, said He. And they began to be sorrowful and despondency filled their hearts, for the twelve disciples feared a life of failure which would come to them if Jesus left. There was never a more discouraged group of men in all the world than on the day when Jesus announced His departure. What would they do without Him? For these years they had relied entirely upon his teaching, advice and inspiration in spreading the good news of the new kingdom. Now He is to leave them, and furthermore he tells them that they are to have a hard time without Him. He even reminded them that they would be thrown out of various synagogues and on every hand would meet rebuffs, but he said, by way of comfort, "If the world hate you, ye know that it hated me before you. If ye were of the world, the world would love you, but because ye are not of the world, the world hateth you." But be not discouraged, for when the Holy Spirit is come upon you, which I shall send, ye shall bear witness of me and the Holy Spirit shall comfort you, sustain and help you to bear your burdens. Jesus said in the fourteenth chapter of John's gospel that the Holy Comforter which He would give them would abide with them forever. In times of perplexity they would be guided into all truth, and in times of persecution it would remind them of His closing words when on the mountain he preached to them, saying, "Rejoice and be exceedingly glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

The comforting power of the Holy Spirit is helpful to us, one and all. It may be likened to the work of the farmer who stores his barn with hay during the summer season. From that supply he feeds the stock and cattle all during the winter. When the winter comes and all of life seems desolate and bare, and when the weary horses are neighing in their stalls, the farmer goes up into the hayloft and pushes down great arms-

ful of sweet clover and timothy hay and every horse and cow has an abundance. So Jesus has given the rich treasures of His truth unto men and women. Many of them, they have forgotten and become hungry. Often they grow cold and discouraged, and the Holy Spirit comes and takes of the things of Christ, and by them gives us comfort and food.

There was a student in university who was blind. He used to depend totally upon the assistance of his fellow-students to help him from class to class. When he received his M. A. diploma, he called upon me to read the inscription on his diploma, bearing the names of the university chancellor and board of trustees. The students in the university were a comfort to this man. In like manner, the Holy Spirit is a comforter to us all. We are like blind men—many of us need to be led from place to place. And Jesus has promised not to leave us comfortless, but to be with us always, even unto the end of the world. As long as the world stands, this pledge is infallible. Though we cannot always feel His presence, we can know that He is the same yesterday, today and forever. There may be times when He seems far removed, even in times of greatest need and distress. As one is under surgical operation, he stretches forth his hand to a nurse or friend and exclaims, "Don't leave me." The anesthetic is given, and the last thing you feel is the clasp of that hand; the last thing you see is the face of that friend or nurse. Then a moment of darkness, and the first thing you see is the face of the friend again. So God stands by us one and all. His ministering angels bend over us, and by faith in Him we know he will not forsake us. Hear his own words, "I will not leave thee nor forsake thee. In all thy afflictions I will be with thee, and the angel of my face shall save thee."

2. The convicting power of the Holy Spirit. "When He is come, He will convict the world in respect of sin." Not only did the early followers of Jesus need comfort, such as the Holy Spirit gave them; but they needed assistance in their work. Their burdened souls needed to realize their load was not as heavy as it looked. Hence, the work of the Holy Spirit in going ahead as a forerunner. And when they preached, behold the ground was prepared and the soil was ready for the seeds. Like a giant plow, the Holy Spirit had gone deep into the lives of men and upturned sin, for even the strongest heart could not help from breaking as it became conscious of the awfulness of sin. Nothing is more overwhelming than to see one's self as God sees Him. This wonderful revelation of self can only be attained through the convicting power of the Spirit. Once while visiting Fort Monroe, a man in the party was looking at some of the great guns, when an officer guide said, "With this gun we can tear to pieces yonder wall and shatter thousands of lives even thousands of yards away." The visitor quickly said, "No, sir; the gun itself is harmless." "Of course," said the officer, "we must first place in it the necessary powder and the shell, and then the disastrous work will be done." "No," said the other; "all of your guns and powder and shell are harmless in themselves." "You are right," said the officer, "there must be a spark of fire to ignite the powder, and then the great work of destruction is wrought." There may be big guns in our Churches and communities. They may use all kinds of tac-

tics in business and for years get by; but when the power of the Holy Spirit is touched off with the fire of God, men's lives are laid threadbare and we realize the truth in the proverbial statement that we "Be sure our sins will find us out."

3. The Holy Spirit will convict the world of righteousness because I go unto my Father. Not only is the office of the Holy Spirit to convict men of sin, but to convince of righteousness. Thus it serves a twofold purpose. He is a spirit of holiness. When it works through men and women it dwells in their hearts and makes them to become holy. In the words of Paul, we are reminded that our bodies are the temple of the Holy Spirit and the temple is holy unto God. When once convicted of sin against the body, or the mind, or self, or another, the work of the Holy Spirit begins to convince one of the harm thereto and lift one's self upward to a better way. Paul used the figure of temple to teach this message to the Jew. To most of them the temple was the most sacred place in existence: it was a place of purification. Hence, if God was to dwell in the body, it must of necessity be kept pure and clean.

The Holy Spirit illuminates our judgments and fashions our decisions for righteousness. It opens up the buried faults and sins, and shows us what we might become. It unfolds visions of glory and ideal possibilities for us one and all. The significant meaning of the word reveal is "to uncover" or to make manifest. The Holy Spirit hath uncovered the fact that God made man in His own image, created Him to have dominion over the beasts of the field and to be the greatest of all his creatures. But time has dulled his ears. The Holy Spirit must minister unto him. He is like a deaf person going through the woods at the break of a spring morning. The birds are singing, but to him their world of melody is as though it did not exist. To appreciate what is going on, he must be endowed with the sense of hearing. He is like a man going into an orchard whose trees are heavily laden with rich, ripe varieties of fruit. But unless the man has a sense of smell and sight and taste, all of its delicacies are hidden and unknown. To give him a new sense of vision and sight and endow him with the ability to taste and smell the fruits of the garden is to reveal unto him a new world.

The Lord speaks of the things that are prepared for them that love Him. But many a man is devoid of the things that are prepared for him. He knows not the feasts that await him. He has not the power to see and appreciate them. Hence, the Holy Spirit comes to reveal them unto him by endowing him with the necessary taste. It gave him a desire for the Lord's fellowship.

It is not by might or by power that man is led to appreciate the better things of the world, but by the Spirit indwelling in the recesses of his heart. There comes to each person, who is convinced of the wonderful workings of the Holy Spirit, a power such as he has never experienced. It came upon the saints of old, who were told to tarry until the Holy Spirit should come upon them. They were promised that they should receive power when it was come upon them, and it was so. One can hardly imagine a person so foolish as to attempt to run a piece of heavy machinery by hand power when wires but await connection to convey irresistible electric current from the dynamos of the great power-house. Yet most people are living in such a neglectful short-sighted way that they need to be strengthened by the power of the Holy Spirit. Indeed, it is a great inspiration to meet people whose lives are filled with divine power and who have a passion for serving others. Such people carry on the great transforming work of the world.

Franklin, Va.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FINISHING HIS WORK.

Christians should bear in mind that it is Christ's work, and not our work, that we are doing in trying to make the world Christian. Christ did not finish His work. He left the work unfinished, depending upon two forces, two forces that were to co-operate as if one force, to finish His unfinished task. Jesus realized that He was only making a beginning, a very safe, successful and powerful beginning, but still only a beginning.

In the opening verses of the Acts, Luke, the writer, very clearly points this out. "A former treatise" (the third gospel), Luke had written of "all that Jesus began to do and to teach." Then Luke supplies the words of Christ Himself to show how His unfinished work was to be finished, and upon whom He was depending as a force in the world to finish that work: "Ye shall receive power, when the Holy Spirit has come upon you; and ye shall be my witnesses" (Acts 1:8). The forces upon which our Lord then was depending to finish His work and to co-operate as if one force were, first, the Holy Spirit, whom He had promised should come, and renewed men. These were to constitute in the world a power that would be resistless and would build up the kingdom of heaven on earth. Transforming a world, and redeeming men, from a life of evil and error and sin was the most stupendous task ever conceived in the plan of God, and planted in the heart of man.

Evangelizing our community and the world is the work of the Holy Spirit through redeemed and renewed souls. The part of man is to inquire and learn of God His will and way of doing this, and then patiently, persistently and fearlessly pursue the course directed of the Holy Spirit. We are to witness for Christ in the power of the Holy Spirit. It is well to have this in mind. This power may employ culture, psychology, science, learning, but none of these can be substituted for

this power, nor can either or all supplant this power. We are to bear witness of Him by and through the power of the Holy Spirit.

And this is a salient factor in the life of every Christian who would win souls and build up the kingdom, namely: we receive this power, not by and through study, and learning and pursuit of earthly plans and purposes, but through worship and through tarrying with God and communing with Him in prayer and meditation and devotion. No achievement or plan or pursuit of man can ever evangelize this world and make it a friendly world. Men have tried every conceivable device, only to find themselves entangled and ensnared in the net of their own weaving. Mankind, left to his own way and device, has always spent more, and done more, to destroy than to save and elevate his fellowmen. He has always spent more, even civilized man has, for war and destruction, than he has for enlightenment, improvement and progress.

The work of making this a friendly world is the work of our Lord, and only by following His purposes and His plans will the world ever become friendly. We shall learn these plans and purposes by studying His Word, meditating upon His precepts, and tarrying in meditation and in prayer to learn His will. Winning souls to Him and building up a world brotherhood is His work, but He is depending upon us, under the power of His Spirit, to do that work in His name and for His sake.

J. O. A.

A CUP OF COLD WATER.

The Bible does not teach nor sponsor the doctrine that "Whosoever shall give a cup of cold water shall have his reward." There is no such quotation or teaching in Scripture, as far as this writer has ever found. This is a part of the cheap and shallow thinking of our day that "he who serves his fellowman, serves his Lord." One may serve his fellowman all his days and yet vehemently deny that there is any Lord or God. The most passionate plea of most, if not all, atheists is the plea to serve mankind and leave God out of it, He being, according to their foolishness, "a myth or an invention of the mind of man." This writer does not recall reading or hearing of any considerable length the utterances of an agnostic, or an atheist, that did not seek to elevate man and make humanity and the service of humanity the supreme thing, putting humanity and service of humanity above God and thus ruling God out altogether. This writer has talked with individuals who claimed no belief in a Supreme Being whatever, and yet claimed that humanity was the chief power in the world, and if one wanted to do good, one could find plenty of needy people around about whom one might help and thus do good.

Christ did identify Himself with man. He it was who first made humanity conscious of itself. Till He came, Medes and Persians, Greeks and Romans, reckoned all other nations than themselves as barbarians. And even the Jews, likewise used the word "Gentile," to distinguish all the other nations as aliens except themselves. Even Aristotle, the great Greek philosopher and scholar of all time, taught that men were naturally divided into Greeks and barbarians, "the former fitted to rule, the latter to be slaves."

The followers of our Lord gained a new conception of mankind, and Paul, in Colossians, declares that in Christ "There is neither Greek, nor Jew, barbarian, Scythian, bond nor free; but Christ is all and in all." It was in and through Christ that the middle wall of partition between Greek, Roman, Jew and Gentile was broken down, and in Him all became one, and through Him and

by service to Him do we serve best and effectually our fellowman.

Now, as to the cup-of-cold-water doctrine, read Matthew 10:42: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, he shall in no wise lose his reward." Whoever leaves from that Scripture the words "only in the name of a disciple" tears the heart out of it and eliminates the soul from it, for those are the words that link up mankind to his Lord. And the other Scripture referring to the cup of cold water is Mark 9:41, which makes the matter even clearer: "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, he shall not lose his reward."

The most wicked and most ungodly sinner on earth will even, and does often, serve well his fellow-man by giving not only a cup of cold water but maybe also some food and money to his fellow-man in need; but there is no promise in Scripture that such a person shall have a reward for his deed. Christ did identify Himself with man by making humanity conscious of itself, and thus making of man a new creature in Him, but be it borne in mind that Christ did not eliminate Himself from the equation. It is, therefore, to be done in His name, for His sake, and to His glory, if a reward is to come, and if there is to be a blessing. No wonder a writer said recently that the most pernicious thing to vice in our day is much of the so-called "charity." This, for the reason that such charity is carried on solely in the name of man, and for the sake of man, and even to relieve the need of man, and maybe to help man, with never a thought of glorifying the God who made man and in whose image man is made. He serves God best who serves his fellowmen most; only, however, when such service is rendered in the name of God, and for the sake of His Son, who alone has the power to reach down to the lowest and the most needy, and the most despondent, and lift them to high levels of righteousness and right conduct in His name.

J. O. A.

CHRISTIANS "NOT OF THE WORLD."

In the last two chapters of the Book of Revelation is given a description of the world, and of heaven, as they are to be. This was a new heaven and a new earth which John saw, after the wickedness of man had done its worst and the righteousness of man, through the power of God, had done its best. Through all the struggles and trials, warfare, death, destruction, ruin, despair, darkness, John was permitted to see, there came at least a new heaven and a new earth. This was given to John in the spirit of prophecy. This same John had long since heard the words of His Lord: "They are not of the world, even as I am not of the world" (John 17:16). These words were having their weight and were doing their work in the world, even while John was alone on Patmos. That which John could not with his natural eye discern, he was permitted, with prophetic vision, to see, namely: how this declaration of our Lord had gotten hold of His disciples. How this was working in the world is told of in a matchless description by a Christian writing in the second century. Barry, in his "Social Philosophy" quotes "An Epistle to Diognetus," written less than two hundred years after Christ, as follows:

"By the second century the average Christian had come to regard himself as a member of a new world-wide fellowship. 'Christians' are not different from the rest of mankind in country or language or customs. They do not live in special cities of their own. They do not speak a peculiar dialect or practice any social idiosyncrasies. They live in Greek or Barbarian cities according as

each man's lot has fallen to him. They follow the customs in which they were brought up in dress and diet, and in other ways of life. And yet in a marvelous and admittedly startling way they show forth the constitution of their own Commonwealth. They live in their own countries, but are there as pilgrims. They share in everything as citizens, and yet submit to everything as aliens. Every foreign land is their country, yet every country a foreign land to them. They pass their time upon the earth, but their citizenship is in heaven. . . . They are attacked by the Jews and persecuted by the Greeks as belonging to another race, yet those who hate them can give no reason for their hostility. In one word, what the soul is to the body, that Christians are to the world. The soul extends through all the limbs of the body; so do Christians through all the cities of the world. The soul has its habitation in the body, but yet it is not of the body; so Christians have their habitation in the world and yet are not of the world."

In this it will be seen that the Christians of the second century were subordinating all earthly loyalty, practice and patriotism to a spiritual loyalty to their Lord. And while they were true to whatever land and country they lived in, their first and chief allegiance was to their Lord; for they realized, as Christians have always done, that they were strangers and pilgrims here, and while seeking with zeal, purpose and energy to make this the very best of all possible worlds, they were at the same time seeking a city which hath foundations, whose builder and maker is God. They, like Christians of all time, were in the world, and as true Christians, did as their Lord would have them do—make this a brighter, a better and a happier world, but ever realizing that they were not of the world, and that there was to be a new heaven and a new earth, for the first heaven and the first earth were to pass away and all things were to become new.

J. O. A.

MINISTERS' CONFERENCE.

No class needs the sum of experience, vision, and knowledge of the whole class more than ministers. Their work is so important, so vital in its relation to the welfare of human society, as well as the salvation of souls, that they need get-together meetings and conferences for sympathy, unity, and co-operative service in preaching, pastoral visitation, and finance. Finance, in this day, is more important than it was a half-century ago. The all-important work of the Church was at that period the proclamation of the gospel and the conversion of sinners. The great task now is the edification of believers, and the creation of a missionary, educational and benevolent mind for real service. In most communities the majority of adults are identified with the Church by membership or association. This is the working period of Christianity in this country. The period of preaching to sinners, and leading them to repentance for sin and faith in Jesus Christ, was the emotional period of the gospel. It was a great period. Sermons, songs, and prayers, all united in making a great spiritual appeal; and the mourners' bench, regeneration, and shouts of praise to God made glorious times in Churches, tents, and bush arbors. That stage, under enlightened conditions, seems to have passed, and we are now in the time not only of believing, but of doing.

The emphasis of the gospel proclamation is now upon living, giving, and working. Apprenticeship in the field of business is a limited period. Then comes a life of service. Learning of Jesus Christ as a Saviour, the experience of the new birth, profession and union with the Church may be called spiritual apprenticeship. Then comes

a life of service as members of the Church and workers in the kingdom of God. It amounts to nothing to pass examination in apprenticeship and then not follow a trade. It amounts to little to pass the emotional experience of salvation and then do nothing more. And it may safely be stated that the second step in religion is the most difficult of the two. It is easier to get sinners converted than to get Christians to work. Yet, the cause of Christ depends on the followers of Jesus Christ to do several things in a liberal and systematic way. The support of the local Church by attendance, living and giving is an obligation that rests upon all members. The support of missions by sympathy, prayer and contributions is an added obligation that appeals to all souls devoted to Him who directed His followers to "go" and preach the gospel to every creature. A like obligation rests upon members for the support of the enterprises of the Church. Ministers' conferences emphasize these obligations.

W. W. S.

CHAPLAIN ROUNTREE IN ENGLAND.

Dear SUN Readers:

We are now about thirty-six hours from Weymouth, England, which is our next and last stop before heading for home. From Gibraltar the days and nights have passed without special incident. Daily duties in gunnery, navigation and cleaning have engaged us steadily. The athletes give us some shining promises for the ship in their afternoon work-outs. Motion pictures every evening entertain us, and often there is singing for all hands just before the movies. Nobody is sick and everybody seems to be happy.

On the eve of our arrival at Gibraltar, on the date of my last letter, all hands were made happy by a whale of a "happy hour" which the boys put on. It was a "wow!" not because it was so artistic or professional, but because of clever foolishness and some very unusual features. It consisted of band numbers, dancing skits, impersonators, wrestling, boxing and movies—"The Million-Dollar Handicap," with Vera Reynolds. Midshipmen Sass, Hindrelet, Patton and Kenna, the "Personality Boys," introduced a little comedy that almost cracked our ribs with laughter and made us wonder why "Flo" Ziegfeld goes about the country looking for talent. I say that he sure "sk'ps" "Crabtown by the Sea." Patton played the role of a Spanish girl who was a good dancer, but being unable to speak English she had to be thrown out. Sergeant Stewart, of the Marines, a wrestler, demonstrated some rare manhood, which but few ever see. He went into the ring against two other "bone crushers" (we call them), who were apparently as fine specimens of American manhood as he. From start to finish, things were hot—those two men trying to pin his shoulders to the mat, and he struggling in Goliath proportions to keep them from it and pin their own shoulders there. The interest of the captain and the officers was almost violent. I thought they were going through the ropes to see what it was all about. It turned out to be a "draw." The Navy has great pride in its athletes, and the Utah expects Stewart to be the all-Navy champion next spring when we meet the other ships.

Jackson, a Virginia negro, and Tromino, a Filipino, were a scream. Jackson himself is a comic sketch ordinarily, and the comedy of his fighting stuff was enough for a whole evening. These are some enlivening things a thousand men-o'-war may do at sea to make life worth while to one another.

Our stay in Gibraltar was a short but pleasant one. This is an English port, besides being one of their mighty forts. Liberty was granted all hands and many availed themselves of it to see

the town, to take a little European refreshment "for the stomach's sake," and to buy a few souvenirs.

The rock of Gibraltar is 1,400 feet above the sea level. As a fort, it is pierced through by numerous caves and labyrinthic passages which are used as a means of communication and access. On the summit are the British barracks and the signal station, and around it are the towns of Gibraltar, Spanish Town, Algociras, about 20,000 people in all. The town is divided by the Alameda Gardens into North Town and South Town. In the latter can still be seen in evidence the old Moorish fortifications. Gibraltar is very attractive at a distance—my only disappointment being that it had no Prudential Insurance Company sign on it. Ha! ha!

One sad thing happened to mar our hoyday. The Arkansas challenged the Utah for that big silver trophy, the Battenburg cup, which is awarded to the winning raceboat crew. Our crew has won this cup three times successively. Of course, we accepted the challenge. It was a thrilling race from start to finish, and we lost by two boat-lengths. The crew did nobly, and we are mighty proud of them. We expect to have the treasure back in its old roosting-place on the Utah before many moons.

The fellows are now all cocked and primed for Weymouth and London. I understand that only about 200 are able to afford London. They will have a big time, and don't forget that the rest of them will also. Weymouth may not be big enough for a fleet overnight, but "overday" the men-o'-wars' men will go as far as their money will let them and see all there is to be seen.

H. E. ROUNTREE.

A WORD OF REMEMBRANCE.

On Wednesday following the fourth Sunday in July, it was my privilege to attend the Elder reunion at New Hope Church, in Chambers County, Ala. This is always an occasion of interest and pleasure. It is interesting to meet the descendants of this great and good man, Rev. W. M. J. Elder, who was the pioneer preacher of the Christian Church in the far South. It is a great pleasure to me to have known for all these years the illustrious family. It was a joy indeed to meet the members of the family who were present at the last reunion.

Not so many relatives were present as usual, but some were there who had not attended former reunions. Much interest was manifested in erecting a suitable marker at the graves of Bro. and Sister Elder.

The treasurer reported something over \$100 already in hand for this purpose. This effort is commendable from the fact that he founded the first Church of our order in this section, namely: New Hope, where the family reunion is held annually during the week of our annual revival meeting.

Here at Old New Hope Church, we have had a great meeting this week; I think one of the best meetings held here during my pastorate of twenty-three years. It was a joy to my heart to have as my helper Staley Hunt, my own son, who did the preaching during the meeting and whose efforts were highly appreciated by the large and attentive audiences who attended. Eight new names were added to the roll.

G. D. HUNT.

A writer may, by request, get an article in THE SUN without name or signature, but the editor must have the name even with "Anonymous" if the article is to receive any consideration or find place in these columns. This is the invariable rule of all newspaper we know anything about.

CONTRIBUTIONS

SUFFOLK LETTER.

The Chautauqua and Summer School of Christian Education held its eighth annual session at Elon College, N. C., July 27th to August 2, 1929. It is conducted on the plan of a regular school, with well-equipped teachers in each department. The standards of the International Council of Religious Education are met, and both denominational and international credit is given for all work done. The time is occupied in worship, lectures, study, regular class work and examinations. Vesper services, followed by inspirational programs, close the busy days. Credit courses include Bible, missions, teaching, story-telling, children's work, and young people's work. Courses apart from credits are life investment, educational task of the Church, preachers, and their work.

The faculty this year was composed of Rev. E. E. White, Pleasant Hill, Tenn.; Miss Lucy Eldredge, Dayton, Ohio; Miss Priscilla Chace, Raleigh, N. C.; Rev. J. E. McCauley, Norfolk, Va.; Dr. J. O. Atkinson, Elon College, N. C.; Miss Clara E. Gill, Henderson, N. C.; Rev. Stanley C. Harrell, Durham, N. C.; Rev. H. S. Hardcastle, Suffolk, Va.; Dr. N. G. Newman, Holland, Va.; Miss Pattie Cogbill, Waverly, Va.; Rev. F. C. Lester, dean; and Mrs. Grace E. Stewart, hostess and dietician. Dr. Newman was absent on account of the sickness of his wife. The ministerial group selected other ministers to substitute for Dr. Newman and had interesting discussions of subjects considered of vital importance to preachers.

There seemed to be earnest desire on the part of teachers and students to learn what is most needed in Sunday School education and Church work. The atmosphere, all the way through, in worship, study, and recreation, seemed to be filled with spiritual inspiration, aspiration, and Christian purpose. The fellowship was spiritual in quality, lovely in expression, and prophetic in service. Every Church in the Southern Christian Convention should be represented in this school next summer. There is no other one thing of such potential value to the Convention as this Elon Summer School of Religious Education. Dean Lester has the cause in his heart, and puts his mind and energy into it. Pastors and Sunday School superintendents can do no one thing to promote the activity of their young people in the Sunday Schools and Churches equal to representation in person and by delegates from their schools next year.

The cost for the week is: registration, \$2.00; room and board, \$8.00, and perhaps for books \$2.00, making the total \$12.00, outside of transportation; and most of the transportation can be by automobile. There is no other place where a week can be spent with so little expense and such profit as at this Elon Summer School.

The registration this year was nearly a hundred. Forty-five did the work required and about a dozen obtained regular credit. When the cards were delivered by Dean Lester, it was as impressive as the delivery of diplomas at the close of a high school.

The close took place with Dean Lester behind a desk on the platform with a Bible, and on each side of the Bible a candle—one representing Christ and the other the Church. Then all the school lighted little candles from these and marched out of the chapel, singing as they marched in front of the dormitory, and closed with prayer.

W. W. STALEY.

ELON LETTER.

One of the compensations of one who travels for our college and meets its growing company of friends in various places is that he frequently receives refreshing ideas from the mottoes on the walls of the offices of professional and business men. I have had three such experiences quite recently, and I want to pass them on to the readers of the Elon Letter.

Not so long ago I walked in the office of a distinguished professional leader—a man who has really done things in his profession and who has received heart-aching stabs, as he described them, from persons. He found great comfort, he said, from a poster prominently displayed in his office under the title of "The Penalty of Leadership." This poster read as follows:

"In every field of human endeavor, he that is first must perpetually live in the white light of publicity. Whether the leadership be vested in a man or in a manufactured product, emulation and envy are ever at work. In art, in literature, in music, in industry, the reward and the punishment are always the same. The reward is widespread recognition; the punishment, fierce denial and detraction. When a man's work becomes a standard for the whole world, it also becomes a target for the shafts of the envious few. If his work be merely mediocre, he will be left severely alone; if he achieves a masterpiece, it will set a million tongues a-wagging. Jealousy does not protrude its forked tongue at the artist who produces a commonplace painting. Whatsoever you write, or paint, or play, or sing, or build, no one will strive to surpass or to slander you, unless your work be stamped with the seal of genius. Long, long after a great work or a good work has been done, those who are disappointed or envious continue to cry out that it cannot be done. Spiteful little voices in the domain of art were raised against our own Whistler as a mountebank long after the big world had acclaimed him its greatest artistic genius. Multitudes flocked to Bayreuth to worship at the musical shrine of Wagner, while the little group of whom he had dethroned and displaced argued angrily that he was no musician at all. The little world contained a protest that Fulton could never build a steamboat, while the big world flocked to the river banks to see his boat steam by. The leader is assailed because he is a leader, and the effort to equal him is merely added proof of that leadership. Failing to equal or excel, the follower seeks to depreciate and to destroy—but only confirms once more the superiority of that which he strives to supplant. There is nothing new in this. It is as old as the world and as old as the human passions—envy, fear, greed, ambition, and the desire to surpass. And it all avails nothing. If the leader truly leads, he remains the leader. Master-poet, master-painter, master-workman, each in his turn is assailed, and each holds his laurels through the ages. That which is good or great makes itself known, no matter how loud the clamor or denial. That which deserves to live, lives."

Some weeks thereafter I was in the office of a truly successful business man, but who is at the same time a devout and consecrated Christian.

Displayed on a poster in his office was this sentiment, "God Dwells Within the Heart":

"I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,

I saw His footprint in the sod.
Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush,
I heard His voice upon the air;
And even as I marveled how
God gives us heaven here and now,
In a stir of wind that hardly shook
The poplar leaves beside the brook,
His hand was light upon my brow.
At last, with evening, as I turned
Homeward, and thought what I had learned
And all that there was still to probe,
I caught the glory of His robe
Where the last fires of sunset burned.
Back to the world with quickening start,
I looked and longed for any part
In making saving Beauty be,
And from that kindling ecstasy
I knew God dwelt within my heart."

I was in the office later of a third friend, and under the glass that was immediately in front of his office chair I found a sentiment which he said he had quoted from one of the Elon Letters to which was given the title "A Morning Prayer":

"Another day has come;
O help me, God, I pray,
To full forget the bitter things
That happened yesterday.
And give me strength, O Lord,
Each issue so to meet,
That I may face Thee unashamed
Before the judgment seat.
Help me to rule myself
And kindly let me live,
To all my work, to all mankind,
My very best to give.
And should, in Thy great plan,
This day my labors end,
Forgive my sins, my soul receive
For Jesus' sake. Amen."

It is most refreshing to me as I look around among the leaders of our Church and the friends of our college to find the evidences of a deep and vital spiritual interest and concern present in the life ideals and prominent in the offices of not a few. Surely men who entertain such sentiments as these must prove to be a power for righteousness in the Church, in the community, in the kingdom.

W. A. HARPER.

A CHALLENGE TO LIBERALITY.

Evidently THE CHRISTIAN SUN has a reader in Texas who loves his Church and his Lord. He writes, of his own volition and without solicitation, so far as we know, under recent date: "You pick out ten Sunday Schools or Churches not now making a monthly offering (to missions), and for every dollar they give for a period of three months I will match it with another dollar, and their Church or school will get full credit for all they and I give. You make up your list of Churches or Sunday Schools and get their promise of co-operation. Then at the end of each month mail me a list of what each gave, and I will mail you a check for the total amount of all."

Now, what do some of our Churches and Sunday Schools not contributing anything to missions think of that? Then this brother proceeds: "I also make an offer of a dollar for each dollar you can get my own Church to give. This last offer to hold good until further notice."

This brother still holds his membership in a rural Church (whose name he gives THE SUN editor) in North Carolina, from which he went out some years ago to win his place and do his

work in the world. He is yet a young man, by no means a rich man, but tithes his earnings and wants his Church to share with him the joy and gladness of helping make the world Christian. He strictly enjoins us not to use his name or let his name be known in the matter, as he wishes no praise or honor for anything he may do or amount he may give, since it is all in the name and for the sake of His Lord.

Where are the ten Churches or Sunday Schools that will accept this wonderful challenge to good works in the name of their Lord? J. O. A.

DR. AINSLIE REPLIES.

We have the following communication from Bro. Peter Ainslie concerning our recent criticism of an editorial in the *Christian Union Quarterly*:

"I thank you for your note on me in a recent copy of the *Christian-Evangelist*. You are perfectly correct in saying that I would not have written what I did years ago, because twenty years ago I actually believed the Disciples were as definitely committed to Christian union as were the Quakers to peace. In fact, I often made the comparison. Of course, there were some Quakers who went to war, as I found Disciples here and there who were not interested in Christian unity; but I sincerely believed that the great body of Disciples were committed to Christian unity ideals, as the Quakers were to peace ideals. I went so far as to affirm in the Topeka general convention, where I was presiding, that it was our commission from God. I really believed it and would then have resented its contradiction. You cannot imagine how deeply pained I was when I discovered that the great body of the Disciples were no more interested in Christian unity than the great body of the Methodists, or Presbyterians, or Baptists. Of course, there were some few Disciples, like yourself, as there were some few Methodists, Presbyterians and Baptists, who were advocates of Christian unity. If the Disciples would only come out as dogmatically as the Roman Catholics for everybody to join us as the only basis for Christian unity, or on the basis of baptism by immersion as dogmatically as some of the Episcopalians on the basis of the episcopacy, I would have some relief. Episcopalians, Methodists, Presbyterians, Congregationalists and Christians show, by their convention actions and literature output, far more interest in Christian unity than the Disciples. Nobody is more pained over this condition than I am. My heart cries like Isaiah for Israel; but the Disciples, as a religious body, do not care any more about Christian unity than any of the smaller bodies of Protestantism. And we are so regarded in the eyes of American Christianity. As a member of the editorial board of one of the best-known encyclopedias, it fell to my lot to write the articles on Christian unity and the Disciples. I sought modestly to give the Disciples a place in the modern Christian unity movement. Every member of the board was of the opinion that as a body the Disciples had made no more contribution to Christian unity than any other denomination; in fact, much less than some others. The only way this can be contradicted is to prove by passion and action that the Disciples are interested."

Bro. Ainslie will recall that his statement at the Topeka convention was received with great approval by our people as a whole, and that cordial support was given to the Commission on Christian Union, which was organized at that time, and later to the Association for the Promotion of Christian Unity, which succeeded the commission. This continued until the time when a more radical policy was substituted for the original program of the organization. It is quite true that the Disciples as a whole are not interested

in this later program for union because they cannot separate it in essence from the platform of the Christian connection which they rejected almost at the beginning of their history.

As to the failure of other Church representatives to give us credit for any part in the development of the Christian union sentiment which has now become so popular, we cannot see that the fault rests with us. It is, primarily, a matter of history and ultimately we shall receive the credit which is now so frequently withheld. The statement of Dr. deBlois in his recent appraisal of our work, is an earnest of better things. After all, the question of credit is of small moment. We agree heartily with Dr. Ainslie that we should continue to prove our interest in our own program by steadfast and thorough-going loyalty to our original message.—*Christian-Evangelist* (Disciples).

"Let us remember that unto all men charity is due; give what we ask; and pity while we blame."

THE SUN LETTER.

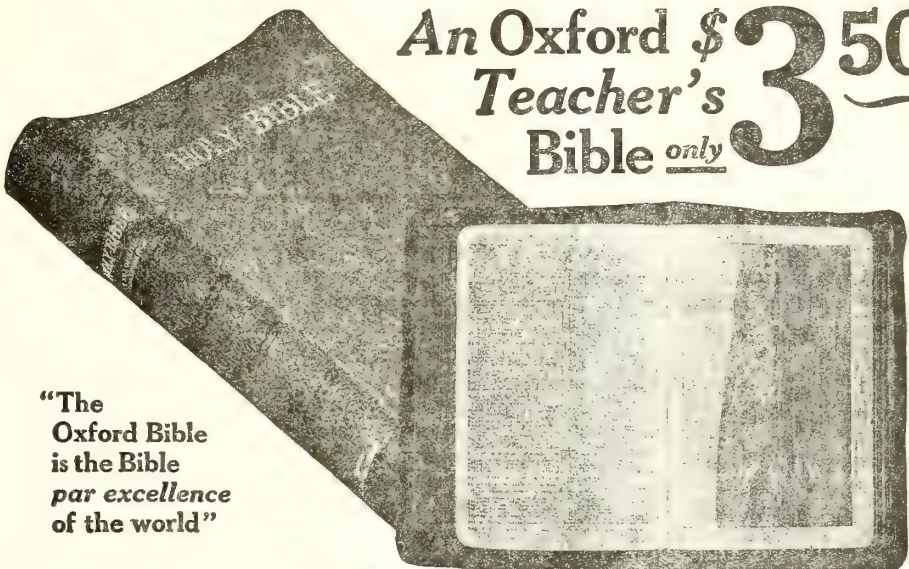
We received a check this week from our dear brother, Rev. J. F. Morgan, renewing the subscription of Mrs. M. E. Stewart, Norfolk, Va. Route 3. Bro. Morgan tells me that Mrs. Stewart is a faithful member of the Berea Christian Church and has been taking *THE SUN* for more than fifty years. We hope to have the pleasure of meeting this faithful subscriber some time and shaking her hand. Faithful to her Church and faithful to her Church paper; may the kind Master spare her many years yet to come, and we trust that *THE CHRISTIAN SUN* will always carry its rays of sunshine in her home and life. We wish we had five thousand just as faithful.

CHAS. D. JOHNSTON,
Elon College, N. C. *Circulation Manager.*

Have you sent to President Harper for catalogue, prices, information about your son or your daughter's entering Elon College in September?

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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

CONGREGATIONALISTS LEAD IN CHINA.

The complete transfer of all work and property of the North China Mission of the American Board of Commissioners for Foreign Missions into Chinese control is announced. This transfer gives full recognition to the nationalistic aspirations expressed by the Chinese Christians of the North China Mission in May when their representatives drafted a constitution for an indigenous or purely Chinese Church organization.

The American Board is the foreign mission agency of the Congregational Churches in the United States. The Churches of the North China Mission have established their own independent ecclesiastical organization under the name of "the Promotional Board of the Chinese Congregational Churches of North China." This board will control all property of the Congregationalists in North China except the residences of the missionaries. The missionaries themselves will be loaned by the American Board and will be entirely responsible to the Chinese Board.

The American Board is the first missionary organization to place the entire responsibility and control of its Chinese work and property in Chinese hands.

The transfer of the control of all mission activities to the Chinese is in accordance with the declared policy of the American Board for all its missions, and has been the goal for the work in North China since it was started in 1860. The formation of the North China Board was accomplished with the counsel of the missionaries on the field, among whom was the Rev. Dr. Fairfield, who had served in north China twenty years until this spring when he was appointed a secretary for this country.

The arrangement for entire Chinese control is also said to be in accordance with the findings of the International Missionary Council at its meeting in Jerusalem last year.

The new relationship between the Churches of the North China Board and the American Board and the Churches it represents in the United States is indicated in the constitution of the Chinese Board:

"This board is directly responsible to the Congregational Churches of north China in the conduct of a missionary program for the advancement of the kingdom of God in China. However, this board recognizes a stewardship on behalf of the American Board in administration of property, funds and personnel granted or loaned by the American Board for the purpose for which this promotional board is established.

"While this promotional board now relies largely upon support of its work by Christians in America, it looks forward to the day and seeks to encourage an increasing support of the missionary work in China from the Congregational Churches of North China."

The missionaries under their new status are to serve on a basis of complete equality with their Chinese associates. They are expected to become members of a local Chinese Church and will receive their assignments from the Chinese Board. All questions of location, transfer, furlough and resignation are to be settled by the Chinese Board in consultation with the missionary concerned. The missionaries are to receive their first appointments to China and to return after a furlough only upon invitation from the Chinese Board. Their direct allegiance while in China is to be to the Chinese Churches because experiences teach "the importance of avoiding dual control."

The American missionaries who will be under the Chinese Board are 117. They comprise twenty-five ordained men, five men physicians, one woman physician, eleven other men, thirty-six wives and thirty-nine single women. The Chinese force comprises fourteen ordained men, 291 teachers and 266 evangelistic workers, including eighty-seven women.

The organized Churches number 225, and the places where services are held 557. The communicant membership is 17,349, and the affiliated constituency 45,760. The cost of the Church and evangelistic work is \$110,000 annually, of which 10 per cent comes from Chinese contributions.

The educational work includes participation in Yenching University, Peking, and Shantung Christian University, Tsi-nan. In addition, there are two theological schools, thirteen middle schools and eighty-three primary schools and kindergartens, a total of 109 schools with 6,879 under instruction. The cost of the education work is \$130,000, of which \$95,000 is paid by the Chinese in tuition and fees.

Eight hospitals, nine dispensaries, and two nurses' training schools comprise the established medical work which will be under the Chinese Board. Last year the in-patients numbered 3,286, and the out-patients 17,266. The cost of the medical work was \$100,000, of which 40 per cent was met from fees and Chinese contributions. Ten per cent was appropriated by the American Board and 50 per cent was raised through special gifts in America.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 10, 1929.

Sunday Schools.

Previously acknowledged	\$4,366.44
New Harmony, Cragford, Ala.	1.27
Berea, Elon College, N. C.	2.00
New Hope, Stokesdale, N. C.	1.00
Mt. Bethel, Summerfield, N. C.	2.50
Ramseur, N. C.	2.75
Men's Bible Class, First Church, Richmond	5.00
Zion, Moncure, N. C.	1.92
Dry Run, Seven Fountains, Va.	1.53
Linville, Va.	10.58
Vanceville, Tifton, Ga.	1.25
Third Avenue, Danville, Va.	4.30
Sanford, N. C.	2.91
Newport, Stanley, Va.	2.25
Concord, Timberville, Va.	2.61

Total \$4,408.31

Individual and Church Collections.

Previously acknowledged	\$8,242.17
Newport, Harrisonburg, Va. (add'l)....	1.00
Leaksville, Harrisonburg, Va. (add'l)....	.50
Timber Mount, Harrisonburg, Va. (add'l)....	.50
Bethel, Harrisonburg, Va. (add'l)....	.10
*Mrs. Emma Keyser, Luray, Va.	1.00
*Rev. A. W. Andes, Harrisonburg, Va.	2.00
Misses Lizzie & Edna Johnson, Media, Pa.	10.00
Pleasant Hill, Liberty, N. C. (add'l)....	2.28
*Miss Graham Rowland, Greensboro, N. C.	1.00
*Miss Jane Hoffines, Elon College, N. C.	1.00
Miss Pearl Martin, Elon College, N. C.	5.50
*J. Lee Brinkley, Driver, Va.	1.00
*Mr. & Mrs. K. C. Rountree, Bosley, N. C.	2.00
Mrs. C. W. Parker, Richmond, Va.	5.00
*Will Slagle, Virgilina, Va.	1.00
*Miss Victoria Tuck, Virgilina, Va.	1.00

Mrs. Alfred Hayes, Virgilina, Va.	2.00
*Mrs. O. S. Mills, Norfolk, Va.	1.00
*Miss Elizabeth Mills, Norfolk, Va.	1.00
*Mrs. J. W. Barrett, Hopewell, Va.	1.00
*Mrs. Harriet L. Sober, Hopewell, Va.	1.00
*Mrs. W. L. Merryman, Hopewell, Va.	1.00
*H. L. Sober, Hopewell, Va.	1.00
*Mrs. H. L. Sober, Hopewell, Va.	1.00
*Mrs. W. A. Warner, Hopewell, Va.	1.00
*Rev. D. P. Barrett, Ponce, Porto Rico.	1.00
*Mrs. Mollie Huffman, Timberville, Va.	1.00
*Dr. & Mrs. J. T. Clack, Abanda, Ala.	2.00
*Mrs. Doyle McFarland, Jonesboro, N. C.	1.00
*Miss Angie Winfree, Virgilina, Va.	2.00
*Miss Mabel I. Higgs, Stanley, Va.	1.00
*Miss Lucy E. Branch, Garner, N. C.	1.00
Wake Chapel, Fuquay Springs, N. C. (add'l)....	13.35
*Mrs. A. G. Ennis, Fuquay Springs, N. C.	1.00
*Mrs. C. C. Peel, Mt. Rainier, Md.	1.00
*Rev. W. C. Carpenter, Ambrose, Ga.	1.00
*Mrs. C. D. Boggan, Ambrose, Ga.	1.00
*Volker Pearson, Ambrose, Ga.	1.00
*Mrs. Walker Pearson, Ambrose, Ga.	1.00
*Charlie Hill, Ambrose, Ga.	1.00
*L. M. Veazey, Ambrose, Ga.	5.00
*Mrs. S. A. Bracey, Franklin, Va.	1.00
*W. H. Etheredge, Selma, N. C.	1.00
*R. E. Apple, Brown Summit, N. C.	1.00
*Miss Winona Morris, Dyke, Va.	1.00
*Miss Wilson, Virgilina, Va.	2.00
Mr. & Mrs. W. E. Alfred, Ramseur, N. C.	2.00
*Mrs. Josephine Boyd, News Ferry, Va.	2.00
*Waverly, Va. (add'l)	3.00

Total \$8,334.40

*New money.

Specials.

Previously acknowledged	\$11,571.01
Bethlehem Junior Choir, Suffolk, Va.	2.00

Total \$11,573.01

Summary.

Previously acknowledged	\$39,281.23
Sunday Schools, regular	41.87
Individual and Church collections.....	92.23
Specials	2.00

Total collected to date..... \$39,417.33

We are grateful indeed to all who interest themselves in and contribute to our missionary work. Many are remembering us with their first new money. Thanks to every one so doing.

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

The following is the report of the Woman's Board of the Southern Christian Convention for the quarter ending June 31, 1929:

Japan—Dues	\$210.16
Specials	1,147.14
Sunday School	21.50
Kindergarten	35.15
Kitano's salary	100.00
Bible Women	25.00
	\$1,538.95
Porto Rico—Kindergarten	\$ 35.16
Santa Isabel	516.53
Relief fund	106.14
	657.83
Ellen Gustin fund	39.70
Home missions—Richmond, dues...\$210.16	
Specials	573.56
	783.72
Raleigh	573.56
Mountain work	516.53
Total disbursements	\$4,110.29

PIQUA CONVENTION NEWS.

BY DR. W. H. DENISON, Sec'y.

The memorial service on Saturday afternoon will be conducted by Rev. W. W. Staley, D. D., Suffolk, Va. Death has claimed many outstanding leaders among us since the Urbana Convention.

Dr. Frank H. Peters, Defiance, Ohio, will be in charge of the Communion service on Saturday afternoon, preceding the memorial service conducted by Dr. Staley.

The new Treasurer of the Convention, Mr. J. Lewis Reek, Covington, Ohio, will make his report on the opening afternoon of the Convention. Mr. Reek succeeds John G. Myers, deceased, who served the Convention for more than two quadrenniums.

The President's Convention address will be given on the first evening of the Convention. No man in our history has served so long in this place as has Dr. Coffin. Surely no one has served more faithfully.

Pre-Convention Committees.

Very great matters of importance now center in the thirteen pre-Convention committees. There will not be a series of addresses upon each phase of our work, as heretofore. It will be summed up in the committee reports. The chosen secretary of the committee will read the report; the chairman will speak twenty minutes on the report and its general subject. That will be the address on that subject, when the report will be discussed from the floor. If you have any idea upon any phase of our work, please get it at once to its proper committee through the chairman, as follows:

Christian education, Rev. H. S. Hardcastle, Suffolk, Va.; Christian unity, Rev. Raymond G. Clark, Piqua, Ohio; the Church and world problems, Rev. George C. Enders, Defiance, Ohio; evangelism and life service, Rev. H. H. Short, Hagerstown, Ind.; finance, H. E. Sims, Piqua, Ohio; foreign missions, Rev. J. H. Lightbourne, Troy, Ohio; home missions, Rev. Clarence S. Bennett, 5823 Maryland Avenue, Chicago, Ill.; ministerial relief and pensions, President A. G. Caris, Defiance, Ohio; organization, Rev. D. B. Atkinson, Albany, Mo.; publications, Rev. W. G. Sargent, 215 Bucklin Street, Providence, R. I.; social service, Rev. P. S. Sailer, 634 East Forty-second Street, Brooklyn, N. Y.; stewardship, Rev. Stanley C. Harrell, Durham, N. C.; survey (state of the Church), Rev. R. C. Helfenstein, Dover, Del.

Delegates to the General Convention.

If any Conference does not meet in time to elect its delegates before the Piqua Convention, October 22-29, they should be selected by the Conference board or other legal agency. The committee reports are to be in the hands of the Convention secretary by September 14th, so that they may be printed in the Blue Book and mailed to delegates in time to reach them before they start for the Convention.

Conference Membership in the Convention.

At Urbana, in 1926, the General Convention authorized the General Board to prepare an official roll of member-Conferences and Conventions and adopt regulations governing admission and continuing membership of Conferences and Conventions. At its December meeting, 1926, it appointed a committee, consisting of Dr. J. F. Burnett, President A. G. Caris, Mrs. Alice V. Morrill, and Dr. J. O. Atkinson to consider and report on the matter. After studying the subject two years, their report was adopted by the General Board last October and all Conferences should take notice of the action and govern themselves accordingly. The item of special interest to present Conferences is as follows:

"A Conference holding membership in the General Convention of the Christian Church, failing to represent itself in the quadrennial session according to the constitutional provision, or failing to co-operate with the Convention in its plans and purposes during one regular quadrennium, shall terminate its membership unless it can give a reason for such lack of co-operation wholly satisfactory to the Convention. Co-operation with the Convention in its plans and purposes shall include the following, and such others of like character as the Convention may determine: representation in the quadrennial session; an effort on the part of the Conference officers to make effective the Convention plans in local Churches of its membership; to so plan the program for its annual sessions as to have at least one representative of the General Convention and the presentation of the Convention's plans at a stated time and in a formal way; to distribute such Convention literature among the Churches of its membership as may be provided by the Convention from time to time; to see that each and every Church in its membership shall respond to the call of the Convention for an offering to each department of its work.

"A Conference holding membership in the General Convention of the Christian Church shall be left free and untrammelled in all matters pertaining to its local interests, but should there arise a condition in the Conference involving the future usefulness of the Conference, its existence or its property, the General Convention of the Christian Church shall have the right and it shall be its duty, upon its own initiative, to protect any equity, either moral, legal or financial, that the Christian Church may have in the Conference: its territory or its property.

"A Conference holding membership in the General Convention of the Christian Church, and wishing to inaugurate an enterprise of large or denominational proportions, such as orphanages, homes, colleges, hospitals, printing establishments, and the like, shall first secure the opinion and advice of the General Convention, and should this not be done, the Convention and the Conferences holding membership in it shall be under no obligation to co-operate in the undertaking, but shall be free from all responsibility in the matter. And in no case shall a Conference or Conferences holding membership in the Convention inaugurate plans or carry forward enterprises that are not in harmony with the plans and purposes of the Convention.

"Should a Conference holding membership in the General Convention of the Christian Church be divided as the result of rival leaders, the mem-

bership of such Conference shall automatically cease until the Convention shall satisfy itself as to which division, if either, or both, is entitled to membership.

Conferences holding membership in the General Convention of the Christian Church shall not divide nor effect a merger without the knowledge and consent of the Convention."

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Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

THE MISSION BOARD, INC.,
Elon College, N. C. J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson VIII—August 25, 1929.

REBUILDING THE TEMPLE.

GOLDEN TEXT: "I was glad when they said unto me, Let us go into the house of Jehovah."—Psa. 122:1.

LESSON: Ezra 3:1-6:22.

DEVOTIONAL READING: Psa. 122.

Historical Summary.

The lesson recounts historical facts which it will be well to pass briefly in review. Last Sunday's lesson dealt with the return of some of the Jews from Babylon and the captivity. Jerusalem naturally became the center of their hopes and aspirations, and "they gathered themselves together as one man" there. They had as their leaders, Joshua, representing the religious forces, and Zerubbabel representing the evil forces. They builded an altar and resumed the regular sacrifices, and later they made plans for and actually began to rebuild the temple. They refused to grant to the people living in the land—probably the Samaritans—the privilege of having any part in the work. These people immediately became offended and took steps to stop the work. They wrote to Artaxerxes, or Darius (it seems there are two accounts at this point) and told him what was going on, and reminded him that these Jews had always been a troublesome people. It appears that at first the work was stopped, but later, when Haggai and Zechariah the prophets again inspired the people to take up the work again, and when another letter was dispatched to Darius, he ordered the records searched, and finding that Cyrus had authorized the return and the rebuilding of the temple, and being sympathetic and generous, he told the Jews to proceed, and not only warned the trouble-makers, but actually ordered them to make contributions to the work. It seems that the work went forward rapidly and the temple, probably reconstructed on the plan of the former temple, was rebuilt and dedicated. The Passover was reinstituted and the regular feasts of the Jewish year were observed. So much for the bare historical facts of the lesson. What practical truths are there in these facts?

Putting Religion First.

As soon as the Jews returned, they "builded an altar to the God of Israel." They made provision in their national and in their personal lives for the nurture and the development of the religious life. They realized that worship must have a place in normal life. They knew that man could not live by bread alone. Worship, prayer, aspiration, sacrifice, praise, confession—in short, religion must have a place and a primary place in the life that would live above the mere animal plane. The altar was the symbol of Jehovah's presence; it was a reminder of His goodness; it was a perpetual challenge to a life of righteousness and to service in His name.

Our modern life, more than any other period of history, needs to have its altars, its places of worship and all that is associated with worship. We are so busy and we are so absorbed with things that there is danger of completely crowding out the things of the spirit. The individual, the community, the nation—all need to make the worship of God and service for God fundamental and primary.

Doing the Best One Can with What One Has.

"From the first day of the seventh month they began to offer burnt offerings unto the Lord. *But the foundation of the temple of the Lord was not yet laid.*" These people could have said that they did not have a temple, so they could not worship. Instead, they used what they had, did the best with what they had, until they could get something better. The fact that they could not have everything just as they wanted it, did not keep them from doing the best they could with what they had. There was a great gulf between the glory of the temple and the simple altar on the ruins of that temple, but under the circumstances it was the best they could do, and they did it.

How many there are who need to learn this lesson! Because they cannot do something as well as somebody else; because they cannot give as much as somebody else; because things are not what they would like to have them be, they do nothing. Here is one of the great tragedies of life, because it is one of the great sins of life. God's law is that we use what we have and do the best we can. The owner of the foal of the ass might have said that he was sorry the colt was not larger, or that he was sorry that he did not have a fine-spirited horse, or a chariot, but he placed what he had at the disposal of the Master, and Jesus made the colt immortal in literature by making His triumphant entry into Jerusalem upon it. Let every man and woman, every young person determine that he or she is going to use what God has given as a sacred trust.

Sticking to it When the Going is Rough.

It was no easy thing to rebuild the temple under ideal conditions. But it was difficult and discouraging when there was real opposition and even interference. But these people knew they had God on their side, and they stuck to the thing until it was accomplished. Needless to say, this ability to stick to it when the going is rough is a very desirable quality in ordinary life. It is just as essential in the realm of religion. The boy or girl or the man or woman who sets out to follow Christ is going to find some rough going, both because of forces from within and from without. In one of His parables, Jesus says that some people are like seed which springs up and grows, but when the sun shines the plant is scorched, and withereth, and people because of tribulation or persecution, they are offended or caused to stumble. A Christian who sails the sea of life must be a foul-weather as well as a fair-weather Christian. Sunday School teachers and Church workers need to form the habit of sticking to it even when the going is rough.

Looking Backward and Looking Forward.

When the foundations of the temple were laid, the older people mourned, for they recalled the magnificent temple which had stood there in the "good old days," and they could not believe that it was possible for another temple to be at all like the first.

The younger people shouted for joy because of the hope of better days to come. As Dr. Lynn H. Hough writes: "It is still true that the same situation inspires some men to shout and others to weep. And on the whole, the men who shout have the future on their side. To appreciate the good in the present has more promise than merely to bewail the good that is lost. And after all, a man may appreciate the past even while he makes the best of the present. The new temple may not be so glorious as the old, but the worship

may be just as deep and just as sincere." Dr. Meyer puts it thus: "Let the optimism of our anticipation drown the pessimism of retrospection."

CHRISTIAN ENDEAVOR.

Sunday, August 25, 1929.

TOPIC: "Are Missions Proving Successful?"—Rom. 10:9-16.

Some Bible Hints.

If success is to be measured by the saving and transforming of life, then missions have been wonderfully successful (v. 9).

Success is shown in the winning of men to faith in Christ, which changes their lives, and not merely in material progress (v. 10).

The gospel has proved effectual in reaching all classes and races; its effect on cannibals is the same as on civilized peoples—it makes them new creatures (v. 12).

The success of the gospel is limited by the scarcity of missionaries. After all, there are only a very few workers in the great harvest field of the world (v. 14).

Suggestive Thoughts.

What is our measure of success? You cannot expect to take backward races and in a year or two make them our equals. It is enough if their feet are placed on the right way.

Missions do not attempt national success. They work primarily with the individual, and this is the field of their real success, although they do influence the nation.

China's revolution has been blamed on missionaries because they have made China discontented. Well, that is something like success. To arouse a people to aspire for better things is a great thing.

We must always ask what a given mission is trying to do before judging its success or failure, and we must remember the tools with which it has to work.

A Few Illustrations.

When Paton first went to the New Hebrides, the people were cannibals, and more than once he was in danger of being killed and eaten. Today these islands are civilized. Is that not success?

Missionaries found Japan a closed kingdom. Christianity was everywhere forbidden and reviled. But missionaries established the Japanese system of education, and are honored today—an immense change.

Are home missions successful? In many a town where the saloon destroyed the people, you will find no saloons, but only Churches. Home missions have leavened the nation.

Missions have proved a success as educators and as instructors in industries. The Near East Relief is a missionary enterprise which cannot be said to have failed.

To Think About.

Should we give up unsuccessful missions?

What are the missions of our Church?

What are some signs of success in missions?

OUR JUBILEE YEAR.

TIME: Late summer, A. D. 29.

PLACE: Capernaum.

PERSONS: Jesus and His Disciples.

RECORD: Matt. 18:21-35.

Capernaum was the queen city of Galilee and its blue waters were sometimes called the "Sea of Capernaum." It was the "home city" of Jesus' manhood days and had been "exalted to heaven" with the presence and demonstrated power of Jesus. It was the home city also of Matthew the

(Continued on Page 14.)

CHURCH NOTES.

Speakers of both national and international reputation from without our Church, as well as many of our own most noted speakers, are accepting places on our Convention program at Piqua, October 22-29th. Among them are Bishop Francis J. McConnell, president of the Federal Council of Churches; Mr. Fred B. Smith, moderator of the National Council of Congregational Churches; Dr. Peter Ainslie, Baltimore, the well-known leader in Christian union movements.

These men are world speakers, and they appear on any worth-while Christian program in every part of the world. Others will be announced from week to week, and all our people should be subscribers to the *Herald* and readers of the columns that will give the Convention news.

Church Clerks.

Church clerks have a high and honorable position in the Church, and it should be their ambition to make good in their important work. One of their responsible tasks is that of preparing reports for their conference and denomination.

Great care should be taken to follow in full the instructions on the Church report blanks. Every question and detail are important. This is Convention year and every item is necessary, no matter how much time it takes. The information can be had from no other source than from your office. No report from any Church anywhere should be sent in to your conference until it has been read to the congregation and approved by it, or at least by the official board of the Church if a congregational meeting is out of the question. It is not sufficient for the Church clerk to sign and send it. We must do the Lord's business in a careful, business-like way, with accuracy and completeness. The Lord's business is the most important of any business. Our Church clerks are improving and great accuracy is needed this Convention year.

Pre-Convention Committees.

Probably in no year in our history have the pre-Convention committees had more important tasks than they will have this year. These reports are to be printed and sent to all delegates before they leave for the Convention. Their reports, therefore, must be in the hands of the Convention Secretary by September 14th at the latest. He will appreciate it if they can be in his hands before that. An entirely new procedure will be followed at this Convention. There will not be a special program under each department of our work with several speakers. These carefully selected, widely representative committees will sum up the work and recommendations and the chairman will be the speaker on that subject, setting forth the reasons for their conclusions, and this presentation of twenty minutes by him will be followed by discussion from the floor. The committee will choose its own secretary, who will read the report. As soon as these secretaries are chosen your secretary desires their names.

WARREN H. DENISON,
Dayton, Ohio. Secretary.

RELIGION NEW AND OLD.

Faith feels the impact of the changes that take place in school and factory. Mediaeval religion, says William Adams Brown, in "Beliefs that Matter," made contemplation central. Our religion today is primarily a religion of action. For one believer who says, "Speak, Lord, for Thy servant heareth," there are thousands who say, "Hear, Lord, for Thy servant speaketh." The difficulty is to bring these two together. God has joined them into one—meditation and service—and let not man put them asunder.

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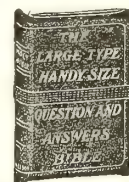
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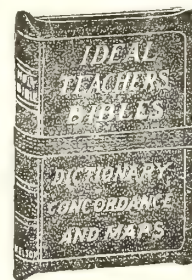
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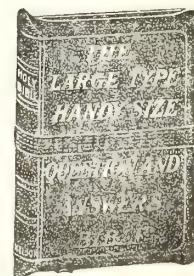
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

REVENGE NEVER DELIVERS FROM EVIL.

The foolishness and wickedness of this indulgence lie in the fact that it never delivers you from the evils complained of, but ever tends to increase their number, and intensifies their aggravation. Impatience delivers from nothing that is evil, but infallibility produces more impatience in yourself and others. We will find for all this a sovereign remedy in a completely holy heart, and subsequently walk with God.

"If you can't earn, you needn't waste," was what I heard a mother say the other day to her two boys pretty sharply. What so you suppose they were doing? Playing ball with their books. Just throwing them back and forth for fun. "Fun!" said their mother; "do you suppose it is fun for your father to shove a plane and hammer nails all day to buy books to treat that way?"

Prayer.—Let a member of the family lead in extempore.

TUESDAY.

A MAN WITH A MARGIN.

"Abstain from the very appearance of evil."—1 Thess. 5:22.

The statement is often heard, "That is a matter of opinion," when it is intended only as a matter of courtesy. Some things are a matter of opinion, but many things are not. If it is a matter of likes and dislikes merely, yes; but if it is a matter of principle, no.

A man can afford to be opposed, disliked, defeated, unpopular, faith and moral worthiness questioned. The man who lives so close to the line between right and wrong that he can cross over and back again and not be seen, or the man who can cross over and back again in a night has no margin, and there will come a time when some one will suspect him of doing so and distrust him. But he who lives so far from the line that he has to go some before he crosses it, is safe from suspicion, and a man of irreproachable character is not apt to be hated.

We once heard at a funeral the following eulogy: "His conduct being on no perilous edge of doubtful practice." Isn't that splendid! Thousands do hang over. From such come the thousands of sneers at hypocritical Christians.

Prayer.—Our Father, make us not only safe but dependable. Fill us with reserve goodness so that when emergencies come, as they must, we may stand. *Amen.*

WEDNESDAY.

THE LIGHT OF GOD.

"In Thy light shall we see light."—Psa. 36:9. Other references: Jno. 6:12; Luke 8:16; Jno. 1:4, 9, 3:21; Eph. 5:14.

Figuratively speaking, light is the increasing of knowledge, saving knowledge, understanding things, truth, wholesomeness, purity, horrors of sin, etc., *ad infinitum*. As astronomy is to navigation, as architecture is to the building, as the plumb line is to construction, as truth to the student, as information to ignorance, so is Christ to

man. But the acquirement of knowledge or trade, or skill, is no easy street, neither is the acquirement of Christ's light peptonized food which makes no demands on our mastication or digestion. When the Lord called the disciples to follow Him, he promised no easy road; but He called them to work—to be fishers of men. With it, however, he promised to help them achieve and never did He send one away empty-handed. He did not always solve their problems, but He always gave them light and equipped them mentally and spiritually to solve their own problems and be victorious. It remains for us to seek the light if our footing is to be sure.

This bars all haphazard living. The school of education is not haphazard. It is a system of light which, if the student applies himself, qualifies him in achievement. Christianity is heaven's school of light which is to be applied in a regular increasing growing sort of way. He who applies himself in a haphazard sort of way misses God's richest and deepest blessings. The great plea is, "Learn of me."

Prayer.—Dear Lord God, to Thee we look as the great Architect, great Light, and great Blessor of our souls. Teach us day by day to apply our thought and our desires to all that thou hast to teach us that we may know Thee, serve Thee and live with Thee forever. *Amen.*

THURSDAY.

CHURCH THE WAY.

"I am the way."—John 14:6.

Read the above lessons, and we will learn that Christ enjoins regard for the rights and feelings of others as the only principle which saves us from "Me first, and you get what you can," and which makes us people comfortable to live with.

The menace of American life is the privilege of folks to do as they please and their greed for self. We cannot do as we please without becoming a menace to society. As gentlemen, we are under obligation to others to help them and not harass them, and our living is made a heaven or hell as the Golden Rule is applied. The superior motive of life is not good living, but living good. Paul says, "What things are for me are lost for Christ." The supreme motive for living is goodness, not happiness.

Prayer.—Our Father, we desire to be seekers of Thy truth. Grant unto us more of that desire and fulfill Thy promise that we shall find. *Amen.*

FRIDAY.

THE BEAUTY OF HOLINESS.

"Worship the Lord in the beauty of holiness."—Chron. 16:29.

We witnessed a motion picture the other evening in which a Christian character was represented as being too good to help a fallen woman. He regarded her with such contempt that he would not turn a hand to relieve her distress. He even brushed his clothes where her hands touched his in her plea for help. Is this a type of piety which does really exist?

The beauty of holiness lies in harmony with Christ, who forgave the woman of adultery and told her to sin no more. He was separated indeed from sin, but not from sinners. He visited them. He ate with them. He loved them. He called them to repentance.

He was separate from them in ideals, but being Himself tempted as they, He sympathizes with them.

He was separate in the righteousness and purity of His own life, but His life was to serve and to ransom Himself to do so.

Holiness is beautiful in humility and not morbid self-depreciation or self-righteousness. Holi-

ness is beautiful when helping the weary, the distressed and the needy, pointing to the Blessor of souls. Holiness is beautiful when patient toward the erring and when sacrificing its time for the ignorant and sorrowing. These are the things that enthroned Christ in the hearts of myriads of generations, and these are the things that enable and make happy the lives of all who follow in His footsteps.

Prayer.—Dear Lord Jesus, how lacking we are! How far from Thee we are! We would be like Thee. O Thou Son of God, make us, until we shall rest in the fullness of God. *Amen.*

SATURDAY.

A THOUGHT FOR SUNDAY.

"The beloved of the Lord shall dwell in safety by Him."—Deut. 33:12.

"The Lord is that Spirit, and where the Spirit of the Lord is, there is liberty."—Luke 32:17.

Of all the teachings of the Scripture, none of it alone will save. Sinners scarcely ever read it. Of all the preaching, none of it alone saves. Only a few people go to Church. Of all the religious literature published that does not save, the masses are not interested. Only the consistent Christian makes God's word and God's salvation effective. Everybody listens to the conversation of Christians, reads their lives, looks for evidence of God in their living. (Read again the text.)

Is it not a unique arrangement? The beloved of the Lord is safe, has the support of His arm, which never fails, and they themselves are written epistles, knowing and read of all men, and in Him, what freedom of life!

Prayer.—Dear Lord, our Father, in the name of Jesus, we pray for a consecrated life and a deep consciousness of His power, that our lives may prepare His way in the lives of others. *Amen.*

SUNDAY.

THE DIFFERENCE BETWEEN GOOD AND EVIL.

(A Bible study.)

The difference between good and evil is the difference between heaven and hell. The following is a brief study of what is meant by "goodness:"

"Goodness" is that which contributes to man's physical, moral and spiritual betterment.

"The physical ideal" is that which is 100 per cent alert, efficient and exercises full power in life's required duties.

"The moral ideal" is that which serves the community's highest good in truth and beauty. It is that which conforms to right in virtue and in the practice of duty. It is that which considers others and applies the Golden Rule.

"The spiritual ideal" is "a good man." A good man is no less than the possessor of the Spirit of Christ, "who went about doing good" (Rom. 8:9). This ideal is verified in the truth of the following God-given axioms:

"What doth the Lord require of Thee but to do justly, love mercy and walk humbly with thy Lord?"

"Pure religion and undefiled before God is to visit the fatherless and widows in their distress, and keep thyself unspotted from the world."

"He that doeth righteousness is righteous" (1 Jno. 3:7), and "is accepted of Him" (Acts 10:35).

"Every one that doeth righteousness is born of God" (1 Jno. 2:29).

Prayer.—Dear Lord of heaven and earth and Blessor of our souls, give us the power of the inner man with God on the throne, that what we are may be all manhood in moral and spiritual life. *Amen.*

Christian Orphanage

Dear Friends:

We are looking forward with a great deal of pleasure to our "Home-Coming Day," Saturday, August 31st. This is the first time all the boys and girls who have been reared in the Christian Orphanage have been invited to a special home-coming day. We hope to have quite a number here. We would like to send each one a special invitation, but we do not have their address and will not be able to do this; but a cordial invitation is extended to each one and hope all our boys and girls who read this letter will accept this as a special invitation. All we ask is that you notify us of your intention to come, so we will know how many to prepare for. Entertainment will be free.

We needed a piano. We mentioned it to one of our loyal friends. He mentioned it to one of his friends who happened to be a member of the Men's Bible Class of the Rosemont Christian Church. Last week a splendid piano was placed in the sitting-room of the Christian Orphanage building. We certainly are grateful to the Men's Bible Class for supplying this need. It was a blessing bestowed right at the time of need and will be so much help to us in this work. Rev. J. F. Morgan is pastor of Rosemont Church, and when Bro. Morgan is pastor we know he and his people will stand loyally by us in this work.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 15, 1929.

Brought forward \$11,004.81

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Apples Chapel \$ 4.86
Lebanon 1.52
Third Avenue, Danville 4.30
Durham 13.53
Mt. Bethel 2.58
Berea 5.00
Greensboro, First 14.02

45.81

Eastern N. C. Conference:

Henderson \$ 5.23
Catawba Springs 10.75
Plymouth 3.74
Morrisville 2.00
Pleasant Hill (J) 2.35
Wake Chapel 5.40

29.47

Western N. C. Conference:

Burlington \$43.48
Biscoe 2.19
Ramseur 4.86
High Point 5.45
Pleasant Hill 5.45

61.43

Eastern Virginia Conference:

First, Richmond, June \$16.38
First, Richmond, July 6.11
Mt. Carmel 6.79
Franklin 5.88

35.16

Valley Virginia Conference:

Dry Run \$ 2.67
Mt. Olivet (R) 2.96
Bethlehem 3.50
Woods Chapel 1.00
Timber Ridge 2.10

12.23

Georgia and Alabama Conference:

Vanceville \$ 1.25

Richland 2.00

3.25

Alabama Conference:

Pisgah \$ 5.30

Roanoke 4.78

197.43

Special Offerings.

S. A. Horne, Burlington, N. C. \$10.00
M. Y. Wilson, support of children.. 20.00
C. H. Dickey, Burlington, N. C. 5.00
Miss Celeste Penney, Chapel Hill... 8.00
R. J. Miller, Reidsville, N. C. 50.00
Miss Lucy E. Branch, Garner, N. C. 1.00
W. A. Lee, support of children..... 10.00
L. M. Clymer, Greensboro, N. C. 20.00
L. E. Carlton, Richmond, Va. 200.00
Ernest & Mabel Rascoe, Burlington. 20.00
J. Allen Kimball, Manson, N. C. 5.00
J. A. Kimball, Manson, N. C. 20.00
C. A. Penn, New York City..... 50.00
C. R. Manlett, Burlington, N. C. 5.00
Mrs. Alfred Hayes, Virgilina, Va. 2.00
Miss Sadie Boyd, Richmond, Va. 20.00

446.00

Grand total \$11,648.24

FROM ACROSS THE SEA.

Damascus Palace Hotel,

Damascus, Syrie, July 19, 1929.

My dear Friends:

I am in old Damascus this morning; arrived day before yesterday, and leave for Tiberias this evening. We had a wonderful drive from Berouth to Baalbek over the mountains of Lebanon. It is a drive that I will never forget, and the ruins of the old temple at Baalbek are beyond description. Baalbek was, as you know, the home of the prophet of Baal. Among the great stones there are some that should they fall, there is no known arrangement whereby they could be righted (65x-12x14 feet, and weighing 800 tons). There is one stone still in the quarry that is 69x14x16 feet and would weigh 1,000 tons. Between the Lebanon mountains and the Anti-Lebanon mountains there is a wonderful valley, and to me this would have been a wonderful place for the Garden of Eden. Here I saw thousands of people working at the threshing floors just as they did thousands of years ago. We came from Baalbek by Mt. Hermon to Damascus. For miles we came the course of the Abana River, one of the rivers of which Gen. Naaman was so proud when Elisha told him to wash in the muddy Jordan.

Damascus is the oldest, dustiest and dirtiest city, I think, in the world; a Moslem city of 400,000; just a few Jews and a few Greek Catholic Churches. We saw and were in the "Street called Stroyht"; we were in the home of Ananias, who taught Paul; we saw the window where Paul was let out over the wall; the house of Gen. Naaman, and many other things.

It is a city which must be seen to be appreciated—camels, donkeys, beggars, sheep, goats, and the covered-faced women everywhere. Right at the east gate, where Paul came in, was the carcass of a dead camel, with stench and filth which cannot be imagined in the twentieth century. We saw the great brass factories, where children seven years old work ten or twelve hours a day for 8 cents per day. Girls in the weaving rooms work twelve hours a day for 30 to 40 cents a day.

We leave this P. M. for Tiberias, where we spend the next two nights; then on to Capernium for the Sunday. I'll never, no never, in all my life complain of my wife's cooking any more.

With love to all,

Yours,

C. C. RYAN.

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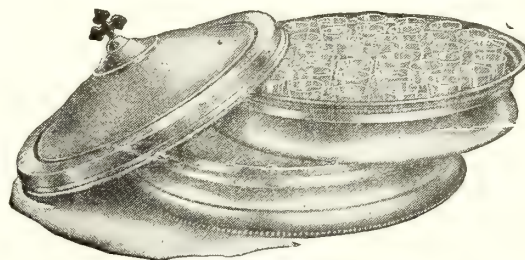
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Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
Bread Plate No. 2—Broad rim..... 1.60

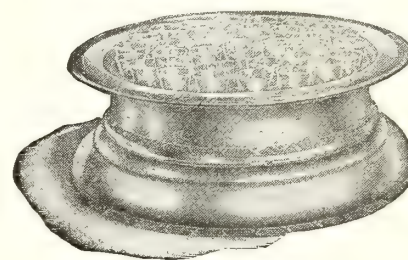


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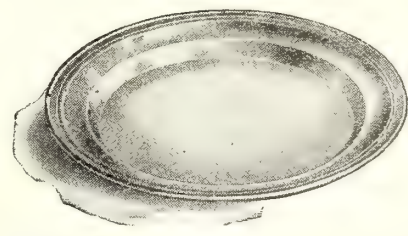
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Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim..... \$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

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THE JUBILEE YEAR.

(Continued from Page 7.)

publican and of four of the other disciples at least—Peter, Andrew, James and John—and Philip lived in the suburbs of the city in Bethesda which was also the native place of Andrew and Philip before they "moved to town" and set up in Capernaum.

These were "good-by days" to Capernaum, as far as Jesus was concerned. In a little time He was to depart to Jerusalem and never to return. He was spending His time preparing His disciples for the coming hard days which were before them. They were unwilling learners, but the attractiveness of His personality never left them, and, after all, the great thing about a teacher is himself.

Peter's Question (v. 21).

Peter felt himself in quite a generous and virtuous mood when he came to the Master with this question: "Lord, how oft shall my brother sin against me and I forgive him? Till seven times?" That was big in Peter, and he felt that he was showing his bigness in granting such a generous spirit toward one who had sinned and sinned again against him. Jesus had just told them (Matt. 18:15-20) that they should make things right with their brother and forgive him before they could expect forgiveness and fellowship with the Father. Now, Peter generously (?) asks if he should forgive him if he repeated his offense seven times.

Seventy Times Seven (v. 22).

Not only seven times, but seventy times seven should his brother be forgiven. That was the answer of Jesus, and that meant simply unlimited forgiveness, for no man on earth could keep account of forgiveness a literal four hundred and

ninety times. By that time it would become such a habit of forgiving that he could not stop.

Governor Taylor, the Christian Governor of Tennessee, pardoned so many criminals that one of the State officials came to him one day and protested, and the Governor's reply was: "Jim, you and I would be in a pretty bad shape if Jesus had not forgiven us."

If we would come to reckon how much and how many times Jesus has forgiven us, we will begin to see the forgiving spirit of God in Jesus, and maybe we will then begin to catch that spirit and give unlimited forgiveness to those who trespass against us.

"The Forgiveness Parable" (vs. 23-34).

Jesus preached and taught constantly by the use of illustration, and we will do well to study His method more fully and closely. It was the earliest and most effective way of preaching and teaching. The Old Testament is full of it, and not only Jesus, but Peter and Paul, in their greatest efforts, used it again and again. If one's object is to display his scholarship, it may not be as attractive a method to him, but if he wants to reach people and wants them to get and retain his message, he will do well to study the way Jesus used illustration.

The story is of a king and his servants. The day of accounting for their stewardship had come, and there was brought before him one who had abused his confidence and had defaulted to the extent of ten thousand talents, which put into our American money would be \$14,400,000 (a huge sum), and Jesus used it (as He did the "seventy times seven") to picture a limitless amount.

The king demanded that servant make good, and when the poor fellow could not possibly do

so, he was doomed to be sold as a slave, together with his wife and children and all that he possessed. Overwhelmed with the fearful thing that had come upon him, the servant fell at his lord's feet and recklessly promised that if his master would have patience that he would repay all he had misappropriated. This, his master knew he could not do, but seeing his remorse and his pitiful state he freely forgave him all the debt and made him a free man.

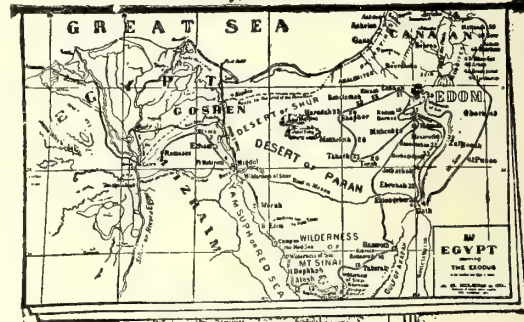
Then that forgiven servant went out and fell on one who owed him a hundred pence, which in our money would be about \$15.00, and because the man did not give him the amount at once he took him by the throat and threatened him and cast him into prison and condemned him to stay there until the debt be paid. His fellow servants, moved with compassion, went and told their master, who called the unmerciful servant to account and delivered him over to the tormentors.

The Earthly Meaning (v. 35).

A little girl said that Jesus' parables were "heavenly stories with earthly meanings," and we will not need to go far to get the "earthly meaning" of this parable. We who have been forgiven so much and so many times need to learn to forgive even as we have been forgiven. If we forgive not we have the word of Jesus as to the consequences.

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was a marriage in
Cana of Galilee; and
the mother of Jesus was

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carrying away into Egypt—
yonerefourteen generations;
and from the carrying
away into Babylonia
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Je'soph being
raised from sleep did as
the angel of the Lord had

- | | |
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THEN spake Je'sus to the
multitude, and to his dis-
ciples,



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OBITUARIES.

APPLE.

Mary Zimmerman Apple died July 9, 1929, being aged 24 years, 9 months, and 19 days. She leaves to mourn their loss her husband, Fred L. Apple; three children, Allan, Arline, and an infant; her parents, Mr. and Mrs. E. H. Zimmerman, three brothers, and five sisters and many other relatives.

Burial services were held at Apples Chapel by the pastor, where she held her membership. May the Heavenly Father bless and comfort all her loved ones.

T. J. GREEN.

MACON.

Miss Emma Macon passed to her reward June 19, 1929, at the age of 63 years, 5 months and 8 days. She is survived by two brothers, G. I. and W. T. Macon, and two sisters, Mrs. Henrietta Cassaday and Mrs. Nancy King, and many other relatives and friends.

She had been a member of New Center Christian Church for more than forty years and was a good woman. Burial services were held by the writer and Rev. J. C. Cummings at Pleasant Hill M. E. Church, and her remains were placed by the side of her mother in the Church cemetery.

T. J. GREEN.

THOMAS.

In the early part of the year Mrs. M. H. Thomas fell and broke her arm. This, with complications, caused her death on July 7th. Miss Anna Eliza Brady married Mr. M. H. Thomas in 1873, to whom two children were born; one died in infancy, while William Oscar Thomas survives.

Mrs. Thomas was a valuable member of Bethlehem Church for some forty-five years. Funeral services were conducted at the home July 9th by the writer. She was laid to rest in the St. Matthews Cemetery, at New Market, Va.

To her husband and son and friends, she leaves a memory that will challenge them to service for her Master.

Broadway, Va. JOE FRENCH.

CHADWICK.

Mrs. Lemmie Chadwick was born February 24, 1879, and quietly departed this life July 12, 1929, age 50 years, 4 months and 18 days. The deceased was united in marriage to Mr. O. D. Chadwick, and to this union was born one child, Millard, who resides at Girard, Ala.

Sister Chadwick suffered for three years, but bore her suffering patiently until the end came. The funeral services were conducted by the writer at Beulah Christian Church, Girard, Ala., where she was a faithful and loyal member. The beautiful floral offerings and the large congregation were evidences of the high esteem in which she was held by her many friends and acquaintances.

She was laid away to rest in Godwin Cemetery to await the resurrection morning. May our Heavenly Father comfort the bereaved ones.

A. H. SHEPPARD.

Columbus, Ga.

TUCK.

Mrs. Betty Tuck, daughter of Henry and Margarette Tuck, departed this life at the home of her sister, Mrs. Young, Virgilina, Va., Route 4, on July 13th, age about 70 years. She was married to Alec Tuck early in life. Their son, Holland, was killed a few years ago in handling dynamite in road construction work near Greensboro, N. C. Her husband has been dead for about twenty years. She leaves ten grandchildren, three sisters and a large number of nieces and nephews. Early in life she united

with Union Christian Church, where her membership remained till death.

The funeral and burial was at the Church cemetery on Sunday afternoon, July 14, 1929, in the presence of a number of friends, conducted by the writer.

Many were the sorrows through which Sister Tuck passed, but we believe she is where joy reigns supreme.

C. E. NEWMAN.

McGILL.

Mrs. Jossie Estelle McGill was born April 28, 1899, and died July 21, 1929. Ambrose, Ga.

She was the faithful wife of Bro. John D. McGill and a member of Vanceville Christian Church. She leaves to mourn her going her faithful husband, three sweet little children, and a host of other relatives and friends.

Funeral services were conducted by the writer at Vanceville Church, and interment was made in the local cemetery. May the good Lord bless that sad home, the Holy Spirit mother the orphans and companion the father. May her death be sanctified to the good of the living.

W. C. CARPENTER.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

BISHOP.

Mrs. Mary Wheeler Bishop was born September 2, 1900, and died July 12, 1929. She was a Kentuckian by birth, and was married to Jesse L. Bishop on November 11, 1920. To this union were born three children—Allene Rex, Jesse, Jr., and Charles Wheeler Bishop, all of whom survive their mother, with the devoted father. Her suffering was brief, but intense. All that physicians and trained nurses could do in Chattanooga Hospital was done for her. A good woman, a faithful wife, and a loving mother has passed to her reward.

She made a profession of religion some years ago and had never joined any Church. She was a woman of strong character, kind, charitable and helpful. She leaves to mourn their loss a loving husband, Jesse L. Bishop, three children, many kindred and friends. One characteristic of her life was love for the weak and the evil of any one.

May God bless the father and the motherless children and the dear ones who care for them. Burial services were held

in Salem Chapel Christian Church, and her remains were laid away in the splendid cemetery, beneath beautiful flowers and surrounded by sympathetic friends, to await the resurrection morning. Services by the pastor.

JAMES L. FOSTER.

SMITH.

Nancy Cladora Michael was born February 9, 1855, and died July 17, 1929. She was married to Eli F. Smith Decem-

ber 28, 1879. She leaves to mourn their loss her husband, one daughter, Mrs. E. L. Carter, two grandsons, three brothers, and three sisters, besides many other relatives and friends.

She had been a member of Hines Chapel Christian Church for more than fifty years, and was faithful to her Church and Lord to the end. A good woman has gone, but we feel sure that our loss is her gain, and those who knew her best can rise up and call her blessed. Burial was at Hines Chapel by her pastor, assisted by Rev. J. H. Abernethy.

T. J. GREEN.



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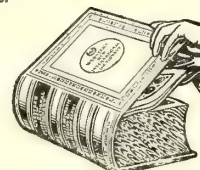
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NUMBER 34.

THE SUN'S OBSERVATORY

By REV. STANLEY C. HARRELL.

PROPERTY vs. HUMAN LIFE.—

The news of the day carries an announcement that China is rushing 100,000 troops to the border to resist advances of the Russians, and that daily conflicts are taking place. The controversy between the two powers has arisen over the possession and control of a railway system. The nations of the world have been engaged in a serious attempt to outlaw war. Every effort in that direction is to be most highly commended, but there is a question as to whether the abolition of war can ever be accomplished until more has been done than the mere outlawing of armed conflicts.

What the world most urgently needs is a complete revision of its standards of values. It has long been the custom to place a higher value upon property than upon human life. Especially have nations been guilty of this atrocity of judgment. There was a time when an effort was made to cover up the effort to secure national possessions by the term "national honor." But in recent years even that has been abandoned, and national officials talk openly of protecting material possessions and securing economic advantages. And always there is back of this talk the idea of using armies to protect property and to secure trade advantages. This is not to question the right of nations to protect their possessions; but we raise the question as to whether or not there should be at least some consideration of the lives of the men who are to be called upon to defend national possessions by the offering up of their lives. It should not be forgotten that the nations which did not hesitate to engage in a war which involved almost the entire world, did not hesitate to talk of human beings as cannon fodder. Somehow, the two ideas of waging war and the wanton destruction of human life have always gone hand in hand. Many of the world's most successful generals have spilled blood as if it were no more than water. The fact that they did not hesitate to sacrifice the lives of thousands of their men was the very factor that made them successful.

The outstanding teaching of the Christ is the supreme value which is placed upon human life. But today human life is about the cheapest commodity which the world knows. There is not a single social problem of the day that would be very difficult to solve if we had the Master's conception of the infinite worth of human life. What agency or institution is so well qualified to proclaim this message as the Church, which calls her Head the Lord of Life.

LABELS.—

Labels are most convenient things when applied to commodities, such as drugs, medicines, groceries, and such like. But when they are applied to men and women, they are pitifully inadequate and most misleading. They might serve a useful

purpose if in our use of them we were to be always careful to restrict them to that particular phase of realm in which they were originally meant to apply. But the trouble is that very few of us are ever able to do just that. To illustrate what we mean, consider what is suggested to the average individual by such a word as American, German, or English. Obviously, such words were never intended to express anything save the idea of national origin. To say that a man is a German, means nothing except that he was born in Germany, and the same is true of the word American. But within the memory of most of those whose eyes will see this, there was a time when in certain nations of Europe the word American, when applied to an individual, would create a most favorable impression in his behalf. And since the close of the war, in the very same countries where the mere mention of the fact that one was an American would have secured an enthusiastic reception, the same information would have brought to one a very cool reception. Now, clearly in either case the land from which one may have come would be no indication whatever of the worth or deserts of the individual. There are Americans who are grasping and mean, and there are Americans who are generous and noble. The point is that in all these labels which are intended to define one's national, political and religious affiliations, we lump together all our previous associations, experiences and prejudices.

There was never any national, political, social, or religious label big enough to describe a true man. If a man is a man, he is more than even the sum total of all the labels that might be used to describe his manifold relationships. In no realm are labels more inadequate and misleading than in the realm of religion. One will never find a man who is worthy of admiration and respect merely because he bears some denominational label or trade-mark. St. Paul was eminently correct when he wrote to the Corinthians that the only name that was really worthy of being coveted was the name of Christ. One should have a care as to how he permits himself to be labeled and classified. One should be equally careful in committing himself too irrevocably with parties and movements and sects until he is sure that he can afford to accept all the positions and beliefs to which such organizations are committed. The glory of God's creation is man, and his highest possible affiliation is with Jesus Christ.

THE HIGH LORD.—

There is a story told in an ancient book of a man who had a vision, and in that vision he saw the Lord, high and lifted up. We are not given an account of the personal history of this man who saw the vision, previous to the time that the vision came to him. Perhaps it is as well that we do not have the personal facts of his early

life, for after all the thing that really matters is what he did after he had received the vision of the Lord, high and lifted up. It is reasonable to assume that he was a religious young man, as religious as the other young men of his nation which was pre-eminently a religious people. One might dare say that he had about the same idea of God that is prevalent among the people who are inclined toward religion in this present age.

It is one's idea of God that really matters above everything else in this life. Of course, we are not talking about the ideas of God that are expounded in the ponderous volumes of theology. But we are talking of the ideas about God which form the working basis of one's religion. It seems at times as if too many of us are thinking of God as being upon a level with ourselves. It is well enough that we should think of God as being interested in the things in which we are interested; and as desiring to help us attain the worthwhile things for which we are striving. But our religion has not yet become the power in our lives that it ought to be unless we have caught a vision of the Lord, high and lifted up.

We need more than a God to help us attain the highest ambitions of our lives. We need a high God who shall implant in our souls ideals and ambitions which are far above any of which we have ever dreamed. It is not only power which will enable us to achieve the ideals of human perfection that we so urgently need. We need a God who can set for us the ideals of divine perfection, and then give us the power to achieve them. It was just that which Jesus did for man. We are sorely tempted today to preach an eclectic gospel. We look at the lives of those around us and see the weaknesses and imperfections, and preach to them the things which they can do to amend and correct their lives. Religion is in danger of becoming a system of self-culture. Christ set for man an ideal of divine perfection. He did not hesitate to say, "Be ye, therefore, perfect, even as your Father in heaven is perfect."

The man in the street may say of the gospel of Christ that it is too idealistic and that it is impossible of practical achievement. It would be a reflection upon the gospel if the man in the street could attain to its ideals. It was never intended to be an ideal for the man in the street. It was intended to be the ideal for the man under the inspiration of the Most High God. It was designed to set a goal that can be attained only by the individual who is absolutely surrendered to the will of God, and who is walking in such close fellowship with Christ that the Holy Spirit can work in him and through him, for the attainment of the divine ideal.

Our age, like Isaiah, needs a vision of God that will cause us to fall down and worship. We need a vision that will awaken in us a sense of our own imperfections and unworthiness.

NOTES-PERSONALS

Dr. N. G. Newman, Holland, Va., is to be the preacher at the union services at Chapel Hill, N. C., next Sunday. Rev. Sparks W. Melton, D. D., of Norfolk, was the preacher last Sunday.

Bro. L. A. Boyette, Wilson Mills, N. C., reports that "Rev. A. R. Flowers spent the week from August 4th to August 10th with the people of the Archer Lodge section and has promised to spend a week with us some time in the spring. The co-operation that he receives from all the denomination in his work is a positive proof of the high regard we have for him and for his labors among our boys and girls."

Rev. G. H. Veazey, Roanoke, Ala., writes: "We have just closed a great revival at our Roanoke Church. Fifteen members were received and others are to join. Bro. O. D. Poythress was at his best and did wonderful and effective preaching. The Church was greatly revived. The house was crowded every night, and we had good attendance every morning. We are really doing something at Roanoke. Rev. J. H. Dollar is assisting me this week in a glorious revival at Rock Springs, his old home Church."

Rev. A. P. Hurst, father of President Hurst, of Palmer College, Albany, Mo., who becomes pastor of the Elon College Church September 1st, is to come South and live with his son, and will be glad to take Church work if there are Churches in the vicinity that should desire him as pastor. Bro. Hurst is a man of ripe experience and wisdom in pastoral service. Any Church desiring to communicate with him can address him at Elon College, N. C. We trust our good brother will find work in keeping with his talent and consecrated endeavors for the kingdom of his Lord.

Our good Sister Mrs. Alice A. Barrett, who has already sacrificed much to the glory of her Lord and the joy of the Christian Church, in a personal letter, says: "While I am enclosing to you this one dollar, the first new money I have had, I only wish I had twenty just like it to accompany this one." This is, indeed, the widow's mite, which she trusts the Lord will use to His glory. Sister Barrett is one of those faithful mothers whose all belong to her Lord, and whose stewardship has long since been acknowledged in the gift of her son to go out to carry the message of redeeming love and salvation to fields afar.

Now congratulations are in order and ours are herewith extended to our congenial neighbor and friend, George Colclough, assistant business manager and representative of Elon College: "Mr. and Mrs. James Cyrus Watts announce the marriage of their daughter, Sue Ella, to Mr. George Dewey Colclough, on Monday, August 12, 1929. At home after September 1st, Elon College, N. C." Mrs. Colclough is from Wadesboro, N. C., and was a former student in Elon College, where she made many friends and a wide circle of acquaintances. Our best wishes and long life to the happy pair!

The very newest of the "new money" comes to missions from Joe Bynum Gay, III, who himself arrived at the home of his happy parents, Mr. and Mrs. Joe Bynum Gay, Jr., Franklin, Va., August 13th, smiling, happy, healthy, for on the 14th this glorious youngster greets us with this: "Enclosed

you will find my first new paper money, which is to go for missions." Now that is what we call starting on time and in the right direction. Beginning thus, may the light of this precious little life shine out till it, with his mission money, shall reach to the uttermost parts and help tell the story there of another Babe born centuries ago in Bethlehem.

Our friend, Capt. W. H. Turrentine, Burlington, read with deep interest references in THE CHRISTIAN SUN recently to "Suffolk of fifty years ago." Capt. Turrentine went to Suffolk in 1859 and found that a Christian Church was beginning to be built there, as the scaffold used in building was then up, and the first Christian Church building supplanted, was then in course of construction. Capt. Turrentine does not claim to be an old man now, and, with his good wife, occupies his place in the Christian Church at Burlington almost as regularly every Sunday as the preacher occupies his pulpit.

Our dear friend and co-laborer of other days (good times they were, too) as teacher of mathematics in Elon College, Prof. S. A. Holleman, now of High Point, N. C., known and loved by many SUN readers, sends voluntarily, as our acknowledgement on page eight will show, his check for \$100 for missions to help swell the total and do the good work which the Church is undertaking through its missionary appeal and endeavor. Though his lot has been cast with others, our friend has not forgotten his first love and the associates of other days, and but for the tenderness and personal intimacy of the good lines that accompanied his generous check, we would love to reproduce them in these columns. Our friend's assistance is appreciated and his example, we trust, will inspire others to help in a most worthy and, at this time, a most pressing and needy cause—that of missions.

Through THE CHRISTIAN SUN, many absentee Church members keep in touch with the Church of their choice and their real love. Before me, as I write, is a fair and fine illustration of this. This is from a good brother in Philadelphia, Pa., and represents no small portion of our CHRISTIAN SUN family: "Enclosed find check for \$5.00 for missions, which may not be credited to a Church but received as an individual gift. I am connected with a Church of another denomination here, but I belong to it solely because there is no Christian Church here. I believe in the Principles of the Christian Church, and that is the reason I subscribe for THE SUN. I certainly do enjoy reading it, too, and if I am able I expect to continue reading it as long as I live. I hope you will succeed in raising the full sum for missions." Those who subscribe for THE CHRISTIAN SUN do more than buy something for themselves—they make it possible for others, like this good brother, to have a medium of contact and allegiance to the Church of their choice and of their heart.

Rev. T. Fred Wright, Paces, Va., has resigned the pastorate of Pleasant Grove and Ingram Churches, Halifax County, Va. Bro. Wright has been pastor for some years of these two strong, progressive rural Churches which formed a pastorate and engaged him for all of his time. It is a splendid pastorate, both in the fine spirit of the good people who compose the Churches and the community, and in promise and prospect for growth and development. Bro. Wright says: "We had a splendid meeting at Ingram in July. Rev. J. H. Dollar, Reidsville, N. C., assisted us and preached strong, timely messages to large audiences. There were thirteen additions to the

Church. Dr. C. H. Rowland, Greensboro, was with us at Pleasant Grove, and the Church was filled at practically every service during the week; his messages were strong and well received, and there were eighteen additions to the Church at the close of the meeting." Bro. Wright is one of our loyal, consecrated, successful pastors, and we are sure he will decide at an early date on work for the coming year. Fortunate will the pastorate be that secures his services, and happy also will the pastor be who shall be chosen for and accepts the Pleasant Grove-Ingram pastorate.

Now this is the way to treat newcomers in Church and Sunday School work: "A 'surprise shower' was given at the First Christian Church, Richmond, Va., Tuesday night, for Mr. and Mrs. George Robertson. Sixty people gathered in the Sunday School auditorium. A short sketch was put on by Miss Louise Ellsworth and Charles Parker, Jr., in which the new spirit of co-operation of the Sunday School was mentioned, and an invitation extended to others to come to the school. At the close of the sketch, a wagon, covered as in the days of yore, and labeled, 'Robertson Moving Van, Long and Short-Distance Hauling,' was rolled in. Mr. C. E. Savedge presented the van to Mr. and Mrs. Robertson. It was found to be loaded with household articles, ranging from a floor lamp to the old familiar rolling-pin. Many articles of usefulness and value were given by the many new friends of the Robertsons to be used in their home. After an inspection of the gifts, Mr. and Mrs. Robertson extended their thanks and appreciation for the splendid shower. Refreshments were served, and the crowd dispersed, with everybody happy over the event. Mr. Robertson is director of religious education and assistant pastor of the First Christian Church. Both he and his wife are recent graduates of Elon College."

A CHALLENGE TO LIBERALITY.

Evidently THE CHRISTIAN SUN has a reader in Texas who loves his Church and his Lord. He writes, of his own volition and without solicitation, so far as we know, under recent date: "You pick out ten Sunday Schools or Churches not now making a monthly offering (to missions), and for every dollar they give for a period of three months I will match it with another dollar, and their Church or school will get full credit for all they and I give. You make up your list of Churches or Sunday Schools and get their promise of co-operation. Then at the end of each month mail me a list of what each gave, and I will mail you a check for the total amount of all."

Now, what do some of our Churches and Sunday Schools not contributing anything to missions think of that? Then this brother proceeds: "I also make an offer of a dollar for each dollar you can get my own Church to give. This last offer to hold good until further notice."

This brother still holds his membership in a rural Church (whose name he gives THE SUN editor) in North Carolina, from which he went out some years ago to win his place and do his work in the world. He is yet a young man, by no means a rich man, but tithes his earnings and wants his Church to share with him the joy and gladness of helping make the world Christian. He strictly enjoins us not to use his name or let his name be known in the matter, as he wishes no praise or honor for anything he may do or amount he may give, since it is all in the name and for the sake of his Lord.

Where are the ten Churches or Sunday Schools that will accept this wonderful challenge to good works in the name of their Lord? J. O. A.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

SAFE IS HE WHOSE TRUST IS IN GOD.

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth. He will not suffer thy foot to be moved. The Lord is thy keeper, the Lord is thy shade—the Lord shall preserve thee from evil; He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth and forevermore."—Psa. 121.

Some time ago, an editorial came out in a leading denominational publication on the theme of "The Hundred and Twenty-first Psalm." This great psalm is one of the most outstanding of all the psalms, for it comforts those who daily make sacrifice in order to live close to God.

Many, many generations ago, this psalm comforted and consoled God's people. Its author was a very religious man and the same God about whom he spake then may speak now. Let us hear Him in this generation.

Moreover, to him God was not an object of fear and dread, but rather one to whom he turned with eager confidence as the source of his peace and the ground of his confidence. What an exalted and uplifting conception of God finds expression in this psalm! How little it has in common with that cold and unsatisfying conception that most men apparently have!

We do not know the circumstances under which this psalm was penned. Whatever his outward condition, it is clear that the writer had been the victim of at least temporary despondency. He wrote out of a consciousness of his own helplessness. "From whence shall come my help?" (Revised Version) is a cry that rises from the depths. In the midst of such anguish as try men's souls, however, he turns his eyes toward the hills of Jerusalem, where sat the temple in which Jehovah was enshrined, and this led him to bethink himself of that God whom for the time being he had forgotten. That was all that was needed to enable him to make the triumphant reply, "My help cometh from Jehovah, who made heaven and earth." Then he gives fuller expression to the ground of his confidence: "He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel will neither slumber nor sleep. Jehovah is thy Keeper; Jehovah is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. Jehovah will keep thee from all evil; He will keep thy soul. Jehovah will keep thy going out and thy coming in from this time forth and forevermore."

The key-thought is that of Jehovah as our Keeper. This thought is iterated and reiterated. Six times Jehovah is spoken of as the Keeper of the individual or of Israel. It was this conviction—the conviction that he who watches over us neither slumbers or sleeps; that heartened and encouraged, the psalmist amid the trials and perplexities of his mortal life. And to how many in all ages has the same conviction brought comfort and strength.

Most men apparently do not share the psalmist's conception of God. There are many to whom God is little more than the first great Cause. As thinking men, they realize the need of God to account for the existence of the universe. And so they hold that infinite ages ago God created the original world stuff with all its potentialities, but

that all subsequent development has been the evolving, the unfolding of what was contained in germ in that original stuff. According to these, God's activity ceased with that first act of creation; since that time, things have gone their way for all practical purposes as though God did not exist. It is clear that such a conception is far removed from that of the psalmist. Such do not think of God as their keeper and protector. God, for them, is an absentee, a far-away reality, quite uninterested in what befalls them. It is obvious that there is no place in their thoughts for Christianity with its doctrine of an incarnation, its belief that God's own Son tabernacled among us; no place for the thought that as a father pitieth his children, so the Lord pitieth them that fear him. These cannot believe that the Bible contains a revelation from God because that would imply an interest in us on God's part that simply does not exist. According to these, we may surmise and speculate, but we can have no certain knowledge concerning eternal verities, concerning such questions as "Whence did we come?" "Why are we here?" "Whither are we going?" Such a view is little better than blank atheism. It may in some degree satisfy the intellect in its search after a first cause, but it leaves the heart cold and dejected. How can we suppose that God exists and yet suppose that He takes no real interest in the creatures of His hand?

There are others whose conception more nearly approximates that of the psalmist, and yet which falls far short of it. They do not hold that God's activity ceased, and yet for them also God is in large degree an absentee God. They think that God's attitude toward the world is similar to that which the clockmaker sustains to a clock, to use a classical illustration. He constructs the clock and turns it over to the purchaser; but that ends his part, unless something goes wrong. So these think of God as concerning himself with the workings of the world, only when something goes wrong or when its resident energies prove unequal to produce the desired results. Then He intervenes to readjust matters or even to introduce new forces. There is room here for belief in the Bible as the Word of God, for belief in the incarnation, atonement, resurrection and descent of the Holy Spirit. These deny that all that is and all that will be may be explained as the operation of forces resident in nature from the beginning. None the less, such a view is not only inadequate as a theory, its tendency is to lead men to see the hand of God only in the great events and crises of life and to forget that he is also active in the ordinary events, the petty trials and perplexities of life. For practical purposes, it is as though God were awake only at intervals; for the most part, it is as though He were asleep, unconcerned with the affairs of this world of ours. Under such a conception, this psalm would never have been written.

The God of this psalm, as of the Scripture as a whole, is not an absentee God, a far-away reality. He is one from whose thought and care we are never removed. He is active in all life. Nothing happens apart from Him. And yet how prone we are to forget this—to see the hand of God in the extraordinary events of life, but to forget that he is active even in the petty and ordinary events of which our lives are for the most part composed. With the psalmist, we should realize that God is present in all life and in every event as

truly, though not as directly, in natural events as in miraculous events. They err who suppose that God was active in darkening the sun that shone on Calvary, but that He is inactive in producing the daily sunlight that blesses and cheers; who suppose that God was active when He caused the manna to fall from heaven, but is inactive in connection with our obtaining our daily bread; who suppose that He was active in calling Lazarus back to newness of life, but inactive in preserving our lives from day to day.

How consoling the thought that the Lord keeps us, that the sleepless God is guarding us from all evil. We may forget Him, but He never forgets us. At all times the everlasting arms are underneath us and round about us. Not only are we told that the Lord will keep us from all evil, we are told that He will keep us forevermore. No real harm befalls the people of God. There is much apparent harm, much want and sorrow and suffering. In their case, however, these things prove to be blessings in disguise. Many have said what the psalmist says elsewhere: "Before I was afflicted, I went astray, but now have I kept thy word." God causes all things to work together for good to those who love, trust and obey Him, to those who are called according to His purpose. What is more, it is no fickle love that God has set upon us. God's love is an unchanging love, His covenant is an everlasting covenant. "For the mountains may depart, and the hills be removed: but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah, that hath mercy on thee." The God who protects us today will not neglect us tomorrow.

There is comfort here for the Church of the living God. While God's tender mercies are over all His works, and while none are beyond His care and protection, yet it is Israel who is the special object of His solicitude. Israel may be understood as including all those who, having turned away from sin, have sought the Father's face. These are in a unique sense the objects of His sleepless vigilance. The gates of hell shall never prevail against the Church of God. Particular Churches or particular denominations may go down in the struggle, but the Church itself is bound to be victorious. God is for her; what matters it who or what is against her?

Franklin, Va.

On June 10th, the United States Senate received a shock. Senator Smoot introduced a bill to amend the food and drug act of June 30, 1906, by extending its provisions to tobacco and tobacco products.

He said he introduced the bill because "the manufacture and sale of tobacco products are matters that affect the public health and welfare of millions of our population"; that "various drug products are contained in tobacco"; and that "false and deceptive statements made through advertising media in the interest of tobacco products should be brought under government regulation."

In introducing his bill, the senator delivered a scathing address in which he charges the tobaccoists with indulging in "an orgy of buncombe, quackery, and downright falsehood and fraud to create a vast woman-and-child market for their products."

Any one interested in having a part in the campaign in this matter so vital to the "public health and welfare of millions of the population" can obtain copies of the senator's address and suggested form of petition by writing to the No-Tobacco League, Box 578, Indianapolis, Ind., and enclosing 5 cents for postage.—*Christian Evangelist*.

E-D-I-T-O-R-I-A-L

EDITOR

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W. A. HARPER

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

VIRGINIA VALLEY CONFERENCE.

Sitting down this Saturday morning in his office at Elon College, three hundred miles away from where the sessions of Conference were held the past week, the editor will not be able to write with any degree either of composure or accuracy about the Conference and its doings. Such a halo of delight and ecstasy hangs about the whole experience that it is not only difficult but impossible for him to think straight and express himself composedly about the events of the trip to and from the Conference and the items of the program during the Conference. He hardly knows to whom he shall attribute this upset of his nerves and this inability to accurately put down events as they happened. Possibly no one person or event is to blame or should be called to account for this totality of happy experiences which he finds himself unable now to analyze and separate and reproduce in print.

To begin with, Bro. C. D. Johnston and his good wife of the Christian Orphanage, and J. O. Atkinson, Jr., and his good wife packed us into the extra seat of the Johnston Ford and assumed all responsibilities and liabilities of the trip, beginning early Tuesday morning, and by 11 o'clock of that day planted our feet on terra firma at Natural Bridge, Va. Now, this "bridge" is a freak and wonder of nature that never ceases to thrill and delight the pilgrims from all over the earth who come to visit, to wonder and to admire not merely the massive bridge of earth that spans a stream now gone and forgotten, but the wild scene that surrounds and magnifies the same. And, then, an hour later, at Lexington, Va., one stands with uncovered head and in adoring silence at the tomb of Stonewall Jackson, that Christian soldier who moved fearlessly amid the flying bullets of numberless battles and was sustained

by a courage born of an implicit faith in God. History tells us that before every battle Jackson spent much time in prayer, and his soldiers came to understand that when he spent long hours in prayer they knew that some hard fighting was about to begin, and whenever they saw his lips moving during a hotly contested battle, they knew that those lips were moving in prayer to God.

And then in the chapel, not far away at Lexington, lies the stately form of Robert E. Lee, that uncrowned King of the Southern Confederacy, and who, because they were unable to crown him by deed of hand and openly, crowned him in their hearts; and men and women will honor this man's name as long as Christian courtesy, fortitude and genteel human conduct shall have a name and place in the minds and hearts of mankind.

And then out by Staunton, where Woodrow Wilson was born, and down through the lovely Shenandoah Valley of Virginia. No wonder the Indians named it "Shenandoah"—"The Light of the Stars." Green grass grows abundantly here, and fat sheep and sleek cattle graze and browse leisurely on a thousand farms, where beautiful farm-houses with their great barns adorn and beautify the far-spreading acres in every direction as far as the eye can see. One finds beauty, glory and grandeur in three layers, or "three deep," in the Valley of Virginia. Under the surface are great caverns and grottoes, wonders of the world, lighted by day and by night, inviting the ceaseless stream of tourists to visit and be amazed at these subterranean displays of matchless art and indescribable beauty. The second layer, or strata, of attractiveness in the Valley is the wide-spreading acres of fertile fields with growing grain and cattle. The third strata, the towering and gently sloping mountains on either side of the Valley, mountains that temper the winds and give health and vigor and refreshing breezes to happy and prosperous multitudes of men and women who cultivate and are enriched by the fertile acres that intervene.

But, at this rate, how are we ever going to reach this Conference at Timber Ridge in West Virginia, just across the border-line, twenty-odd miles out from Winchester? From this beautiful plateau, rich, luxurious, productive, one views towering mountains in the distance, and hundreds of happy homes dotted here and there on the hilltops, or in the favored valleys intervening.

This was the eighty-first session of the Conference which was meeting at Timber Ridge Christian Church, Rev. A. W. Andes, pastor. Rev. B. J. Earp is the President of the Conference, and called the same in session at 10:30 A. M. August 14th. Dr. W. P. Minton, Foreign Mission Secretary, Dayton, Ohio, led the opening devotionals, making an inspiring talk on the relationship that the individual should sustain to the Church and the Lord as represented by "the vine and the branches." Bro. N. L. Morris, of the local Church, welcomed the delegates and visitors. Rev. R. L. Williamson, from the Winchester Church, responded in fitting terms. Rev. B. J. Earp, in lieu of a formal annual address, gave to the Conference a diagram and drawing of the location of the various Churches of the Conference, and in doing so presented for the consideration of Conference a suggested form of grouping the Churches into pastorates. The speaker seemed to have studied the field thoroughly, and his map revealed a very suggestive plan of grouping the Churches in the Conference as to locality. Later in the Conference a committee of five was appointed to take under consideration the advisability of trying to induce the Churches, through committees from each, to group themselves into convenient pastorates, following or rejecting the lines laid down in the diagram of the Conference President

as they may see fit. This committee was elected by the Conference and is to take the matter under advisement with the prospect of returning the results of their work to the Conference in the 1930 annual session.

In the afternoon, Rev. Joe French led the devotional service, and Mr. Marvin Seldon presented to the Conference the report on religious literature. Rev. W. P. Minton, speaking for our publications in general, emphasized especially the value of the *Herald of Gospel Liberty* to the Church and also the value and merit of our Sunday School literature. Bro. C. D. Johnston, business manager, emphasized the claims of THE CHRISTIAN SUN to the members of Conference and urged that the Conference give THE SUN a wider reading and a more liberal support by increasing the number of subscribers.

Rev. Joe French submitted the report on social service, and Rev. A. W. Andes that on Christian union. This latter report evoked interesting discussion, and it was found that the Conference was quite emphatic and unanimous in its desire and decision to enter the proposed merger of our Christian and Congregational Churches. The desire was expressed that if any delegate or visitor had objection to the proposed union the same be named, and no objection was uttered. The committee's report strongly endorsed the proposed union. Mrs. A. W. Andes presented the report of the committee on evangelism, which report showed the result of the evangelistic effort in the Conference the past year; and while there has been many conversions and additions to Churches through evangelism, the report recommended that more emphasis the coming year be placed on this all-important theme.

At the evening session, Miss Verdie Showalter presented the report of the committee on foreign missions, highly endorsing our foreign missionary work and recommending that efforts be increased to give a more liberal support to our foreign missionary work and workers. The Mission Secretary of the Southern Convention spoke on "World Brotherhood," and received, after the address, a compliment which he very much appreciated, since it came from a very intelligent and courteous member of the congregation: "If your address had not been so interesting, I am sure I would have slept even more than I did while you were speaking." We wonder, since that remark was made, while all those who on going to sleep during a long address, are not as courteous and considerate as this good woman was, and instead of saying, "I was so sleepy I just could not help sleeping while you spoke," say as this courteous and honest sister said: "I would have slept more if your address had not been so interesting." That gives the speaker more comfort and at the same time entirely excuses the listener for sleeping during a long address.

Thursday, the 15th, was an exceedingly busy day, and the sessions were very largely attended. Rev. R. L. Williamson opened the morning service with devotional exercises helpful to all. Rev. A. W. Andes, the chairman, presented the report of the committee on education, which strongly endorsed Elon College for the great work it had done in our denomination and for Christian education. It also urged that the Sunday Schools take an offering for Elon College on each fifth Sunday of the year. The report expressed the regret that Bro. Alfred Dofflemyre, who attended Elon College the past year as a ministerial student of the Conference, could not be in school the coming year, but would continue in his work of preparation for the ministry. Rev. Joe French was transferred from the Alabama Conference, and Rev. R. L. Williamson from the Eastern North Carolina Conference to membership in this Conference. Dean A. L. Hook, of Elon, made a choice and an

exceedingly appropriate address and a most telling plea for Elon College and the support of the same by the Conference constituency. Dean Hook was among homefolks and never spoke publicly to greater effectiveness and acceptance than on this occasion. Mrs. J. J. Lincoln made a most intelligent and worth-while report on "Stewardship," emphasizing her recommendations with a well-prepared address on this engaging theme. This was followed by an address on "Stewardship" by Dr. W. P. Minton which gripped the entire Conference and certainly gave to the great audience a lesson it cannot forget in the meaning and value of stewardship. By special vote, an offering for foreign missions was taken, which amounted to \$33.25.

In the afternoon, Superintendent C. D. Johnston, to the delight of all, addressed the assembly on "Our Orphanage." In his talk, Bro. Johnston showed how our Orphanage compares in running expenses with other orphanages, and that ours ranks among the foremost in the matter of economy. And then he told of some of the assets in real character and achievement of those who have had home and training at our Orphanage and gone out in the world as useful citizens.

Following this address, after miscellaneous items of interest were attended to and officers were elected for the coming year, being the same as those the past year, Mr. Roy A. Larrick presided over the Conference Missionary Association, which paid into the home mission fund of the Conference in a few moments \$170. Bro. Larrick is president of the Sunday School Convention of the Conference, and in his report on Sunday Schools and Christian Endeavor told of the Convention and of the points of excellence the Convention was trying to achieve, that of giving impetus to all the Sunday Schools and emphasizing in all the schools the need and the opportunity of the once-a-month offering to missions, once-a-month offering to the Orphanage, and the fifth Sunday offerings to the college. J. O. Atkinson made a report to the Conference at this point of what the various Churches, with the aid of the Sunday Schools, had contributed to home and foreign missions the past year, showing a total of \$1,086.91. (To this some individual donations were handed him immediately after the close of the session, which carried the total from the members of this Conference the past year to \$1,100.) Five Churches with their Sunday Schools of the Conference gave each \$100 or more. Bethlehem, \$100; Leaksville, \$119.67; Winchester, \$124.92; Linville, \$137.38, and Antioch (leading them all in the amount given and reaching a total of) \$200.82. Sunday Schools and Churches of this Conference are cultivating the missionary spirit as is evidenced by their missionary giving and the many missionary programs that are being put on through the year. Much of this is due to the consecrated activities of the many faithful women throughout the Conference.

At the evening session, the Woman's Mission Board had charge of the program, and Rev. W. P. Minton was the speaker, who gave by picture and the use of slides graphic description of much of our work on the foreign field.

It was the editor's great regret that he had to travel all day Friday, which was the last day of the Conference, and so could not be present at the closing session of the Conference Friday A. M., and cannot give in detail the business items. It was a good session of a great Conference. The spirit of the meeting was fine, the discussions were lively, intelligent and informative, and there was a deep interest throughout in all parts of the program. The large delegation was gloriously entertained in the happy homes of the people of Timber Ridge, each guest feeling that surely he had been assigned the best home in the community.

This writer had the joy of being entertained by the lovely family of Bro. and Sister Luther Johnson, in which there are three lovely daughters and a son, and whose intelligent, courteous and congenial company made the visitor feel welcome and at home. This home is, indeed, as a light upon a candlestick, or a city set on a hill, for the wide orchard and great spreading fields make the heart glad; and the glorious mountain-peaks stretching out as far as the eye can see from the lawn of the lovely home, cause one to repeat again and again with the psalmist: "I will lift up mine eyes unto the hills whence cometh my help."

Going to and returning from the Conference, our company of five were joyously entertained in the hospitable home of Friend J. C. Bradford and wife, of Bethlehem Church, whose hospitality knows no bounds, and whose fellowship is a delight to the heart and the soul.

And now the reader will understand the opening sentence of this long paper (if any reader has followed it through)—that sentence which indicated that our heart was still singing, and our mind was still dazed and overwhelmed by the halo, the glory and the gladness of untold incidents and events that transpired during four days, every moment of which was packed with peace and plenty and with the joy of delightful fellowship and all that makes life glad. J. O. A.

WHY AND HOW?

All questions involve why and how. Why should one keep the Sabbath and how should one keep the Sabbath? Why should one become a Christian and how can one become a Christian? Why should parents train their children in the nurture and admonition of the Lord and how can parents train their children in the nurture and admonition of the Lord? Why and how are endless in their application, and there is no obligation that does not embrace both of them.

Why should a citizen obey the eighteenth amendment? Because it is a part of the law of the nation, and the sworn obligation of citizenship binds the citizen to obey the law. There is no exception to this duty on the part of citizens. Then how should a citizen obey the eighteenth amendment? By total abstinence from intoxicating liquors; by his attitude toward public sentiment. The citizen is more than an individual. He is a part of society, and he should help to cultivate a public sentiment obedient to law.

Why should members of the Church attend Church services regularly? Because non-attendance would destroy worship and make it impossible to preach the gospel; because God requires it: "forsake not the assembling of yourselves together, as the manner of some is." Not only so; but for the benefit of the person himself and his help to others. Regular attendance of all the members of any Church would improve the preaching, singing, worship, fellowship, and contributions; and all these are necessary for the best results in the salvation of sinners, and the creation of a public sentiment that would bless the community. How can attendance be regular and useful? By arranging personal and home affairs so as to create the habit of attendance until the community catches the spirit and joins the people of God in the house of prayer. "No man lives to himself," and in regular Church attendance his life is enlarged. The reaction of such influence upon others comes back to the individual with a satisfaction that always comes from self-denial in doing what benefits self and others. It can be done by making Church attendance a real Christian obligation.

Why should all members make contributions to the support of the Church and its enterprises? Because God requires His followers to lay aside

the first day of the week and to honor the Lord with his substance as the Lord has prospered him. How can this be done? By carefully considering the obligation, the needs of the Church and personal ability to give. Such consideration begets a desire to give and the ability to give. Exercise in anything, the cultivation of any habit, the sense of obligation felt in the heart, the habit of such giving enables the individual to give beyond what he thought he could give. Giving becomes a satisfaction just as any other habit furnishes its own reward. "Give, and it shall be given unto you." No Christian service is lost.

W. W. S.

CO-OPERATION.

During the World War, the allied armies came to the sad realization that the German army was defeating them along their several fronts. The French were brave fighters, and so were the English, and so were the Belgians, and so were the Americans, but they were proving unequal to the unified army of the imperial German government.

Then something happened which brought the speedy defeat of that great fighting machine. The allied armies pooled their strength under the direction of Marshal Foch. The doom of the German hope of world domination was ended when this method of co-operation became effective.

The Church is beginning to realize that it is in a similar situation, and that co-operation is necessary for it, too. Its divided state is making it ineffective, and consequently we have talk of union projects in various groups of the Protestant Church. The union of our own Church with the Congregational Church, which is scheduled to take place this fall, is in keeping with this general spirit and conviction.

Rudyard Kipling never said a truer thing than the sentiment of these two couplets:

"It ain't the guns, nor armament,
Nor funds that they can pay,
But the close co-operation
That makes them win the day.

"It ain't the individuals,
Nor the army as a whole,
But the everlastin' team-work
Of every bloomin' soul."

W. A. H.

CONFERENCES MEET.

Georgia and Alabama meets with the Church at Lanett, Ala., Tuesday, October 8, 1929.

Alabama meets with the Church at Wadley, Ala., Tuesday, October 15, 1929.

Eastern Virginia meets Wednesday, October 30, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929.

NOTICE.

In submission to the Master's will, I shall end my stay in the Windsor pastorate with the close of this Conference year. We have made friends since being here whom we shall regret to leave; however, it seems to be the Lord's will that we make a change. So will be pleased to correspond with any Church or group of Churches desiring a pastor.

GEO. A. PEARCE.

Windsor, Va.

CONTRIBUTIONS

SUFFOLK LETTER.

THE CHRISTIAN SUN is the mother of the Southern Christian Convention, Elon College, the Christian Orphanage, missionary activity, and the spirit of unity manifest in the Convention at Marion, Ind., in 1890, and that spirit that is so outspoken for harmony between denominations. Its motto, "In Essentials, Unity"; "In Non-essentials, Liberty"; "In All Things, Charity." The Christian Church has inoculated other denominations with this spirit, and that explains the denominational movement toward unity in foreign missions, and the elimination of overlapping in the home field. There has been not only a waste of money and energy, but a generation of competition and jealousy that has produced selfishness on the part of denominations. Three Churches, three Sunday Schools, and three choirs in a village of three hundred is a travesty on common sense, much less religion. The Church needs to admit that "united, we stand; divided, we fall." "In union there is strength."

In present-day expression, the emphasis is placed on union rather than on unity. Jesus prayed, in John 17, for unity, not uniformity; and that has been the position of the Christian Church from its origin: It has done several things as first in history, and these things have been taken up by other denominations and become real working elements of power. The Christian Church published the first religious paper in the world—the *Herald of Gospel Liberty*—still published weekly in Dayton, Ohio; and now all denominations issue denominational religious papers, and many independent religious papers are published. Had the Christian Church increased in numbers and wealth in proportion to the multiplication of Church papers, it no doubt would have become vain and proud. Its limited growth has kept the Church humble and prevented jealousy on the part of other denominations. The humble sphere in which Jesus moved, and the great lessons He taught made Him the great power that is overcoming the world.

The introduction of co-education in Antioch College, Yellow Springs, Ohio, was the beginning of a revolution in education. It has changed the attitude, not only of the Church but of the State, towards education of women. It has liberalized and unified the public mind toward this great subject that concerns all mankind. THE CHRISTIAN SUN has advocated these great ideas and the children of them for eighty-five years, and encouraged the members of the Christian Church to support them in their work for the salvation of men. Such a paper deserves and should have the loyal support of all the families in the Southern Christian Convention by subscribing for and reading THE SUN. The cost is so small—\$2.00 a year, or 4 cents a week—that hardly any family is too poor to take the paper. Those who take THE SUN should encourage others to subscribe for it. It is an invaluable weekly visitor to any Christian home. Like sunshine, it lights the home when admitted into it. A home would be dark without windows and the sunlight. It is essential to life, work and enjoyment. THE CHRISTIAN SUN does the same for the Christian home.

W. W. STALEY.

ELON LETTER.

Occasionally one comes across a sentiment in his reading which sets in motion a train of thought. I recently ran across such an arresting

statement. It read as follows: "It is a principle in psychology as well as in experience, that whenever an organization takes on itself an obligation for a cause outside of its local needs, new life is infused into that organization." I have found myself thinking on the implications of this statement many times since and I cannot escape the conviction that it will be most helpful for leaders in Christian Churches and the allied organizations to consider this statement and to consider it well.

This summer, in motoring through Kentucky, I passed through the Cane Ridge Revival section where the Christian Church began in the West and where, through a working agreement with the Christians, the Disciples of Christ also began. I passed by one of the wealthiest churches in Kentucky of the Disciples of Christ, a rural church with many millionaires in its membership, a church to which people on Sunday drive only in the highest priced automobiles and whose country homes are rural palaces. But this church, a leader in that denomination told me, is dying, dying because it has no interest in anything but itself.

Some years ago Dr. Walter S. Athearn made a survey of the Religious Education situation in the State of Indiana. We have in that State a very wealthy rural church, one of the wealthiest in our denomination. He rated this church 5 per cent efficient in its educational work. This church has no vision, and it too is dying, dying in accordance with that all too true sentiment of the Scriptures, "Where there is no vision, the people perish," and also their churches.

I have made some little study of the local churches in the Southern Christian Convention since 1794. More churches have died than have survived in the 135 years of our history. Is it safe to say that these churches died because they had no sense of obligation for any cause outside their local needs.

Is the Sunday School in your Church sick? Does it find it hard to get enough money to buy the literature? Does it feel that it must buy the David C. Cook literature because it is cheaper than the literature of our own denomination? Then, let the Sunday School give an offering each month to the Orphanage, and another each month to missions, and each fifth Sunday's offering to the college. According to the wisdom of the world, this procedure will kill the feeble Sunday School, but according to the mathematics of the kingdom, it will infuse new life in it. Try it and see.

Is the Church house in bad state of repair? Is the attendance on the preaching services irregular? Is the preacher's salary in arrears? Then let the Church raise its Conference apportionments in full and petition the apportionment committee at the next annual session to double the same. Let the Church take the Thanksgiving offering for the Orphanage and the Easter offering for missions, and let the whole membership help the women of the Church raise as much through missionary organizations as the pastor's salary. I predict that the feeble Church which undertakes such drastic measures of cure will suddenly find itself flourishing in health and spiritual vigor.

For "it is a principle of psychology as well as in experience that whenever an organization takes on itself an obligation for a cause outside of its local needs, new life is infused into that organization."

W. A. HARPER.

FROM NAPLES, ITALY.

Enroute to Gibraltar,
Saturday, July 13, 1929.

The past ten days have afforded me and my shipmates experiences beyond description, limited only by the lack of "spendoolix." Those who have been blessed with the much-loved "filthy lucre" had a big time, and those who did not, have had to make their own good time without it. Anyway, to put our feet on Italian shore was the fulfillment of one of our dreams, and it is believed we have gotten about as much out of our lires (Italian name for our 5 cents) as any one could.

I wish you could have been with us on the deck of our ship the morning of the fifth as we were steaming into the Bay of Naples. Vesuvius was dead ahead and due East. The gray dawn of the day, rapidly shifting into the lighter hues, with a few drifting clouds draping across it, was magnificence itself, and, set with the big funnel-shaped Vesuvius belching out smoke drifting off into the sky, was beautiful to the *nth* degree. The sun came up directly behind it and gave a red glow to the whole, which made it appear divine. As it ascended, the sky became more and more of a light gold, pierced through by the oft-pictured sun-streaks shooting, as it were, from the mouth of the volcano, high up into the sky. The beauty and grandeur of this beggars description. Folks spend a lot of money to see pictures like this. One would think that the God of nature had thrown up this rupture of the earth's surface and then suspended it to the sun with all its golden glow and sparkling to attract the world to the beauty and glory of ordinary things.

As soon as we "dropped the hook," the fire-works began. A party of midshipmen were off on a trip to examine the old burning demon and see what it was all about. From that hour until the night of the tenth, the gang was going ashore somewhere to see something and be relieved of their coin. Saturday and Sunday, about 500 went to Rome, and on Monday and Tuesday about 600. Nearly every day parties of smaller groups were taking in Vesuvius, Pompeii, Amalfi Drive, and the interesting points of the city of Naples.

The city of Pompeii is a city which was destroyed by Vesuvius' eruption in the year 79 A. D. The whole city has been excavated and all treasures removed to the museum. All we see now are the streets, the buildings, fountains, statues, columns, baths, gardens, art on the walls, etc.

Vesuvius is rich in vegetation, orchards of apricots, olives, and vineyards of grapes, for quite a way up it. At the top, one has a magnificent view of the city and surrounding country, and there is quite a thrill in going down into the crater to the inner one where the sulphuric smoke is belching out.

At Rome, the tourist guide showed the party the Borgenese Museum of Arts, containing specimens dating back to the twelfth century. He showed them the catacombs—the underground city of the dead five stories deep—where over a half-million bodies were laid to rest and where only four are left now, which, we were told, the Lombards failed to find when Rome was sacked and the catacombs were ravaged about the seventh century and the relics of the martyrs were removed to the Churches. They were taken to the Coliseum, where the gladiators, with pride, fought to death for the amusement of the people, and where, as the combat was about to begin, each contestant saluted the emperor and said, "We who are about to die, salute thee." Where chariot races were held, and where Christian martyrs were dragged to the slaughter and thrown to the wild beasts. They took them to the Vatican, the home of the Pope and the seat of the Catholic Church, covering a territory of about 300 acres,

the building itself covering forty. The Vatican contains a collection of all the fine arts of ancient days, the richest treasure house of the world. St. Peter's Cathedral is here, and the largest and finest Church in the world, accommodating 100,000 worshipers at once. St. Peter's body rests under the high altar. (?)

One of the most interesting incidents was the reception of the Pope, who very kindly consented to give an audience to each party. The officers were presented in person, and he addressed the whole party and blessed a rosary which each one held in his hand. For a Catholic to have a rosary blessed personally by the Pope is a thing to be very proud of.

There are many other places and things which we have seen. It would fill a book to write about them. Those who could not see all, have put in a good time seeing what they could and enjoying (?) the beer and wine and real spaghetti. (It is but fair to say that while the majority of our men indulge in these refreshments, there are a great many who do not.) The behavior of all has been such as to merit the commendation of the admiral and the captain, and that is worth a lot.

We could write much more, but space forbids. The trip is a great one. We are all well and having a good time.

Yours truly,

U. S. S. Utah.

H. E. ROUNTREE.

FROM ACROSS THE SEA.

Jerusalem, Palestine, July 26, 1929.

Dear Friends:

We have now been in Syria and Palestine almost two weeks. Every minute has been taken in either sight-seeing or study, and as a result there comes a strange new conception of not only the Bible but of the Bible lands. These days in Jerusalem especially have brought to me the fact that in this very sacred spot where our Lord lived and performed His great works and where He died for the world, it is all so commercialized that we fail to see Jesus Christ because of the Church. A Catholic Church or a Mohammedan mosque over every sacred spot. The only place that we have found not covered thus is the Mount of Beatitudes. Some of the most absurd traditions! For example, in the Mosqué of Omar, on the Rock of Sacrifice, where they claim Abraham offered up his son, Isaac, and from which rock Mohammed ascended to heaven, there is a bottle with some of the whiskers of Mohammed, and they claim that at the day of judgment Jesus will stand on Mount of Olives, a mile and a half away, and Mohammed will stand on the Rock of Sacrifice, and each will hold to the end of a rope made of these whiskers, and all who can walk the rope are saved.

This afternoon we went to the Jews' wailing place, where the Jews were gathered in great numbers crying and praying and kissing the big stones in the wall with the idea that these stones are all that remain of the former kingdom of the Jews, but that their wailing and moaning will restore again the kingdom to Israel. There were here beggars of the most impoverished type by the scores. It is all so different from what I expected to find the land that we have called "Holy" that my mind is all in a whirl. I have not as yet seen "Gordon's Calvary," so I cannot say as to which I think the real place of crucifixion. Solomon's quarries are very interesting to me, and I can see some of the greatness of the builders of his temple in the manner of their procedure.

We are leaving here next Tuesday for Cairo, Egypt. The weather has been hot and peculiarly depressing. With all good wishes, I am,

C. C. RYAN.

STEWARDSHIP RECOMMENDATIONS.

(Presented by Mrs. J. J. Lincoln and adopted by the Valley of Virginia Conference, August 11, 1929.)

Information.

1. Continued and continuous reading of all current stewardship matter at hand, especially the weekly writings of our own "st'ship" leaders in THE CHRISTIAN SUN and the *Herald of Gospel Liberty*. Also books on Christian stewardship, such as can be purchased or made available through a Church or community library, or otherwise.

2. The adoption of a stewardship book to be used for class study during the special stewardship period—November and December.

Administration.

3. Creation or continuance, as the case may be, of a finance committee to be composed of the pastor, financial secretary, treasurers, stewardship secretary, and from one to three other members whose obligation shall be to study and, as rapidly as can be made practicable to a given situation,

apply to the Church's financial management the best methods known to good business.

4. Looking toward acquiring the highest standard of Christian character and to a more commensurate and adequate Church and benevolence support through systematic, individual paying and giving; the finance committee and the pastor conferring and concurring, immediate urge of definite, constructive preparation for early introduction of the annual every-member canvass.

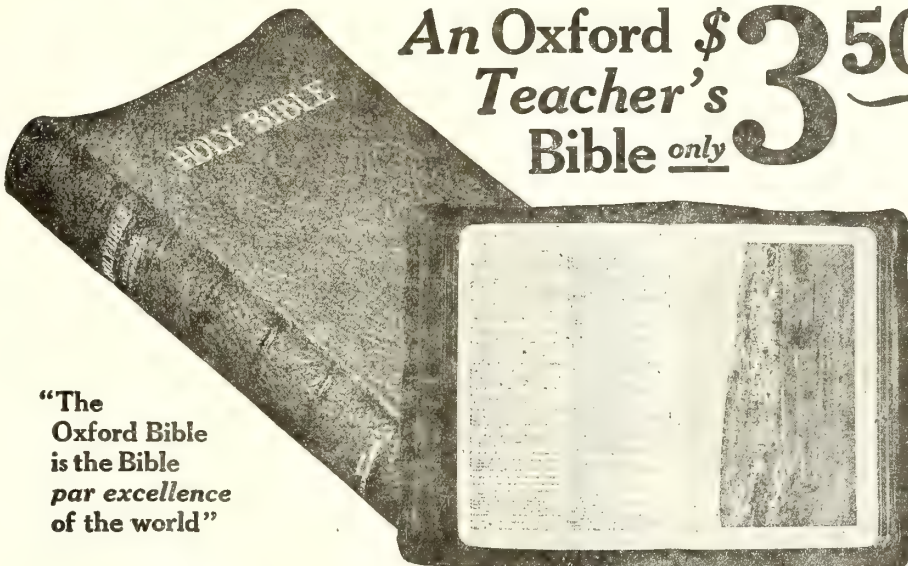
Dedication.

5. Where a pulpit is occupied by the pastor every Sunday, a series of four to six stewardship sermons; and where preaching is monthly, stewardship expressly to be stressed in not less than three consecutive sermons—in either instance preferably immediately preceding tithers' enrollment day, second Sunday in December.

6. Signers of the tithers' enrollment card definitely to be sought and enrolled at the preaching service second Sunday in December or nearest Sunday thereto.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

MINTON ON STEWARDSHIP.

Of course, one cannot carry in one's mind a clear outline even of a great address for many hours, especially when that address was one of many with others. But three days from the time and the scene of its delivery, THE SUN editor still has in his mind vividly certain points of emphasis on stewardship that Dr. W. P. Minton made in an address on the subject at the Valley of Virginia Conference this week.

First: God, by right of creation, is owner of all things. We ourselves cannot create, and we at our best can only manage for a season that which the Creator has permitted us to have charge of. This emphasis is increased to all Christians, for we belong to our Father by redemption, He having not only created but, through His Son, redeemed us, and, therefore, we stand in a peculiarly sacred and intimate relationship as stewards with our Father.

Secondly: Then it is by redemption that we become partners with God in kingdom service. Unhappy and unfriendly partnerships are brought about because of disagreeable partners, but we have as our partner in business the One who has both created all that we have and redeemed us, that we may be brought into a more sacred and secure relationship with Him as partner and guide in building up the kingdom of heaven on earth. It is not, therefore, a trial and a hardship, but a blessing and a joy to work in such a partnership.

Third: Acknowledgment of stewardship, which every one should make, and certainly every one who has been redeemed can make by setting aside some definite measures of our possessions. Some definite portion of our time should be set aside and sanctified by using it to acknowledge our indebtedness and our relationship to Him. A certain amount of our means should be sanctified by donating the same to furthering the work of our Lord, whose stewards we are. In thus making such acknowledgment of time, of talent, of means, of devotion, we help to sanctify the whole and make all our possessions the more sacred and more wholesome and divine.

Fourth: In acknowledging our stewardship, we owe it to God, our Partner and Creator, to give Him at all times the best we have and of which we are capable. We cannot afford to be dishonest, unkind, faithless, ungenerous, because our Partner and the one who has created all and owns all is Himself generous, kind, honest, courteous, liberal and true. We owe it to Him to give our best to every task and thus honor Him with an honorable partnership.

Fifth: This makes us personally responsible not only in our giving but in our getting. As faithful stewards of our Lord, we must get what we possess with honest hands and pure hearts, or we will dishonor our Partner.

Sixth: Then every steward, every Christian, in fact, in giving his substance will make it an act of worship. No one gives with the right spirit who does not do so as a part of worship, and with joy and gladness. This is the cheerful giver whom God loves, not sparingly or unwillingly or niggardly, but giving with a pure heart and as an act of praise to and of worship of Him from whom cometh all our blessings and to whom we owe all that we are and have and ever hope to be.

While we cannot from memory reproduce clearly the outline of the address, these facts stand

out and are worth printing, that we may the better grasp what it means to get and to give in the name of our Lord.

J. O. ATKINSON, Sec'y.

MISSION WORK IS NOW "BIG BUSINESS."

Within the past few years, by the introduction of genuine business methods into the process of helping backward races, the combined American missionary fund has increased from \$9,000,000 a year to \$50,000,000 annually, and the number of missionaries from less than 6,000 to more than 16,000. Modern efficiency methods have become necessary to meet the increased demand, it was found through a survey of the situation, the results of which appear in the April number of *Woman's Home Companion*.

In the old days, declares the article, the potato barrels of the community were carefully saved, and on "Mission Saturdays" zealous Church women cleared their attics and confiscated their husbands' wearing apparel—even the toys of the children—and packed them in barrels to be sent to foreign lands. "Usually the chiffon underwear went to the cold climates and the sleds and skates to tropical countries," says the article. The missionaries were forced to clothe themselves, their families and natives from the misfit garments that went abroad.

"Then," the writer continues, "men of affairs got together and decided to do a little missionary work on their own account. They came home after dealing with enterprises involving hundreds of thousands of dollars to find their wives and daughters trying to raise some missionary money by peddling on a lawn three oysters and a quarter of a tablespoonful of ice cream and strawberries for fifteen cents. But once they were aroused they did a mighty good job.

"Now a modern warehouse for supplying foreign missions has all the aspects of a big exporting house. The Rev. Smithson, in some far-away jungle, used to live a life of uncertainty. One year he would get eight derby hats, six woolen mufflers and as many boiled shirts as a bride gets saltcellars. Under the new system, he asks for what he needs and gets it.

"One sample modern requisition asked for winnowing machines, pumps, windmills, maps, globes and kindergarten material, medicines, plows, motorcycles, seeds, plumbing materials, a seismograph, a gravestone and a glass eye. Thus, all the romance has not gone out of missionary work. The gravestone made that plain, as did the glass eye. Both told the story of life and death in the foreign field as effectively as the orators of the old days of 'packing-bees' told it.

"One thing is certain: if we are going to have missionaries, we should feed and clothe them properly. These Smithsons and Mrs. Smithsons stand not only for the Christian religion, but for Christian America in the eyes of hundreds of thousands of people who have no other standards by which to judge us. And, human nature being what it is, even in darkest Africa, they are all too apt to judge God's work and God's own country by the fit of Smithson's hat.

PORTO RICO LETTER.

Probably most SUN readers would be interested to know a little of what the religious education program has been accomplishing. This depart-

ment is in its infancy on this island, but it is steadily growing. The natives are taking the leadership everywhere, and recognizing the value of religious education for their children. Of course, we must remember that the Churches on this island have not yet passed beyond the mission stage of development. They are struggling toward the idea of self-support in the midst of their poverty. From studying the conditions of the Churches in general, I know that the demands which would arise from the introduction of a new program could be taken almost as an imposition. There is not one of the Church buildings, including our own mission, that has been modified for educational purposes that offers bright prospects for graded Sunday School work, nor daily vacation schools, nor other departmental work. Can you imagine a Sunday School or D. V. B. school without any literature, or any separate rooms for the different department, or material for teachers, etc.? It is not an easy task to try to work under such conditions with a new program.

Or can you imagine trying to run four daily vacation Bible schools without any equipment and trained teachers? This year our own mission has had four schools fighting these problems, but I am happy to say that with the help of our Heavenly Father, all four schools have proved a great success, and two hundred and fifty-four children enjoyed the privileges and opportunities of this agency of religious instruction. It would be of some interest to the reader to know how the funds were raised for the above schools. Since last September, I had been collecting material that was useful for handwork, from the cyclonic boxes, and receiving a little offering from those that did not want to receive charity, but needed clothing; also daily offerings of the children helped to make it possible to have these four schools. I wish to thank all those who have been sending me boxes of material for such programs.

This year two new schools were added to our mission program of religious education, and a uniform program was carried by all the schools of the mission. Also this year I managed to arrange this program so that I could help all our schools. Since July 1st I have been living in my suitcase and meeting with many hardships and undesirable living conditions in order to make our program a success. I certainly have had an experience that could not be expressed.

This island needs your daily prayers and support, as well as good, active, earnest, willing leadership. Are you willing to help this island to be saved for Christ? If so, let us do our part.

VICTORIA E. ADAMS.

Ponce, P. R.

OBSERVING NEW-DOLLAR DAY.

The following letter was sent out by Franklin Christian Church, Franklin, Va., and signed by the following officers: J. A. Williams, Sunday School teacher; L. R. Jones, Sunday School superintendent; Mrs. E. L. Beale, secretary of missions; J. W. Fix, pastor:

Dear Friend:

Dollar-day advertisements in our newspapers indicate bargain sales in department stores. Dollar day implies that the customer may receive more than a dollar's worth of goods by taking advantage of the opportunity. Human nature says, "Get your money's worth."

The purpose of this friendly letter is to tell you of the new-dollar day in your Sunday School, Sunday, August 18th. This special day will afford you an opportunity to make one of the greatest dollar investments of your life. Here is the proposition:

Invest a New Dollar in Missions.

Every dollar invested will help carry the gospel to others, even unto the uttermost parts. The Federal Council of Churches, of which we are a part, recommends that every Church member invest his first piece of new money in missions. God gave His best to the world. The ancient Jew gave the first fruits of his harvest to Jehovah. Will you not give one of your first new bills to Christ and His work of establishing the kingdom of heaven throughout the world?

Our Mission Board is badly in need of funds to "carry on." Dr. Atkinson's books close September 30th. He urges us to send our money by September 1st. Our apportionment is \$800. To date we have sent \$415. He is counting on the Franklin Church for the additional \$385. Every dollar brought in Sunday morning will be sent to our Mission Secretary, and each person will receive credit. A list of those giving will be printed in THE CHRISTIAN SUN.

Let each one of us make a real investment in missions next Sunday morning. We are counting on you.

MISSIONARY OFFERINGS.**WEEK ENDING AUGUST 18, 1929.****Sunday Schools.**

Previously acknowledged	\$4,408.31
Apple's Chapel, Brown Summit, N. C.	3.52
Winchester, Va.	3.31
Palm Street, Greensboro, N. C.	6.00
Amelia, Clayton, N. C.	5.30
Liberty (Vance), Henderson, N. C.	4.91
Long's Chapel, Mebane, N. C.	1.78
Belew Creek, N. C.	2.00
Christian Light, Varina, N. C.	3.25
Union (Va.), Virgilina, Va.	3.07
Suffolk, Va.	25.00
Oak Level, Youngsville, N. C.	1.00
Youngsville, N. C.	1.00
First Christian, Norfolk, Va.	7.13
Total	\$4,475.58

Individual and Church Collections

Previously acknowledged	\$8,334.40
F. O. Leonard, Jonesboro, N. C.	3.00
Pleasant Cross, Asheboro, N. C.	33.70
*Mrs. H. E. Rountree, Suffolk, Va.	5.00
Mrs. W. A. Pierce, Apex, N. C.	5.00
*Mrs. Sallie S. McCauley, Chapel Hill, N. C.	5.00
*Mrs. Bess Everett Harrell, Driver, Va.	5.00
Miss Violet McCollum, Summerfield, N. C.	2.00
Big Oak, Bennett, N. C.	1.50
*Arthur Tuck, Virgilina, Va.	1.00
*Mrs. Mamie F. Alphin, Sumbury, N. C.	1.00
*Mrs. Chas. Farmer, News Ferry, Va.	5.00
*Charles Farmer, News Ferry, Va.	1.00
*Miss Nannie E. Farmer, News Ferry, Va.	1.00
*Mrs. Iris Allison, Burlington, N. C.	1.00
*Mrs. F. M. Wright, Asheboro, N. C.	1.00
Burton's Grove, Wakefield, Va. (add'l)	10.00
*Mrs. E. W. Carroll, Wakefield, Va.	1.00
*Mrs. Howard Stephenson, Wakefield, Va.	1.00
*Ollie V. Cokes, Elberon, Va.	5.00
*J. W. Hudson, Youngsville, N. C.	1.00
*Mrs. Margaret Pritchett, Altamahaw, N. C.	1.00
*T. L. Deavers, Harrisonburg, Va.	5.00
*B. C. Deavers, Harrisonburg, Va.	1.00
*Mr. & Mrs. Wm. Grady, Harrisonburg, Va.	1.00
*Mrs. Ella Green, Harrisonburg, Va.	1.00
*William Tate, Harrisonburg, Va.	1.00
*E. Floyd Showalter, Harrisonburg, Va.	1.00
*B. F. Frank, Harrisonburg, Va.	1.00
*Miss Annie Lou Showalter, Harrisonburg	1.00
*Jacob Berry, Harrisonburg, Va.	1.00
*Rev. W. B. Fuller, Linville, Va.	1.00
Mayland, Broadway, Va. (add'l)	11.80

*M. A. Dofflemyre, Elkton, Va.	1.00
*A. J. Step, Elkton, Va.	1.00
*W. H. Alger, Elkton, Va.	1.00
*H. M. Dofflemyre, Elkton, Va.	1.00
*D. H. Dofflemyre, Elkton, Va.	1.00
Bethlehem, Broadway, Va. (add'l)	25.42
A. L. Kelso, Gore, Va.	2.00
*John Collier, Dyke, Va.	1.00
*Rev. B. J. Earp, Harrisonburg, Va.	1.00
Mrs. R. D. Crawford, Geer, Va.	1.00
Abraham Crawford, Geer, Va.	.50
*W. C. Wampler, Harrisonburg, Va.	1.00
*Mrs. W. C. Wampler, Harrisonburg, Va.	1.00
*Mrs. Berta E. Argenbright, Harrisonburg	1.00
*J. W. Black, Harrisonburg, Va.	1.00
*Mrs. G. C. Orndorff, Capon Bridge, W. Va.	1.50
*Miss Wilda Giskey, Harrisonburg, Va.	5.00
*Miss Mattie Giskey, Harrisonburg, Va.	1.00
Beulah, Linville, Va.	5.00
Mrs. E. W. Cathers, Winchester, Va.	10.00
*J. E. Harris, Prospect, Va.	1.00
*A. P. Strickland, Louisburg, N. C.	1.00
*Mrs. O. H. Paris, Greensboro, N. C.	1.00
Mrs. Geo. D. Eastes, Portsmouth, Va.	5.00
*Mrs. A. A. Barrett, Washington, D. C.	1.00
*Miss Birdie Wilson & sister, Virgilina	2.00

Total \$8,523.82

New money.**Specials.**

Previously acknowledged	\$11,573.01
S. A. Holleman, High Point, N. C.	100.00
Virginia Valley Central Conference	33.25
Smithwood Sunday School, Liberty, N. C.	3.05

Total \$11,709.31

Summary.

Previously acknowledged	\$39,417.33
Sunday Schools, regular	67.27
Individual and Church collections	189.42
Specials	136.30

Total collected to date..... \$39,810.32

Many, many thanks for the liberal friends who remembered us the past week. We are climbing, but have a long way to go yet to reach the \$45,000, the \$5,000 by one donor having already been paid in and counted in the above.

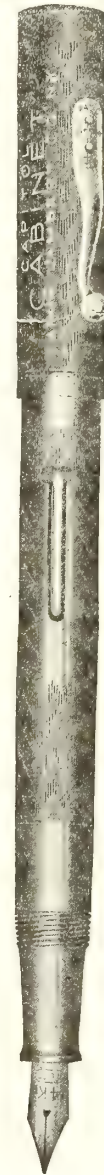
J. O. ATKINSON, Sec'y.

Jesus' leadership depended and depends more on what He is than on what He does. It is character that counts. His followers become true leaders only as they develop noble characters.

NOTICE.

Please let me send you my special summer offer on all magazines. I guarantee you 20 per cent reduction on any magazine you take. You can take advantage of this offer even though your present subscription does not expire for several months.

J. EDWIN HARRIS

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NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

Elon College, N. C.

THE MISSION BOARD, INC.,

J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson IX—September 1, 1929.

EZRA'S RETURN TO JERUSALEM.

GOLDEN TEXT: "The hand of our God is upon all of them that seek Him, for good."—Ezra 8:22.

LESSON: Ezra 7:1-8:36.

DEVOTIONAL READING: Psalm 63:1-8.

About eighty years from the first return of the Jews from captivity, which was made under the decree of Cyrus, a second was made, with the permission of Artaxerxes, under Ezra, to Jerusalem. He was "a ready scribe of the law which the Lord God of Israel had given." He studied the law, and not only copied it but interpreted it. He requested permission from King Artaxerxes to go to Jerusalem, and this the king readily granted. With a company of Jews who wished to settle in Judea, and with priests, scribes and singers for the temple service, porters to keep the temple gates and Nethinim, servants for the temple, he left Babylon the first month (Nisan, March-April) of the seventh year of King Artaxerxes, and reached there in the fifth month (Ab, July-August), after a journey of nearly four months. His purpose in going to Jerusalem was to teach the statutes and ordinances of the law to the people there. As for himself, he had "set his heart to seek the law of Jehovah," and what was more, "to do it."

Artaxerxes not only granted Ezra's request, but also gave him much gold and silver for the temple, and also a letter in which he directed his officers in Judea to do whatever Ezra might ask. "Blessed be Jehovah, the God of our fathers," exclaimed Ezra, "who hath put such a thing as this in the king's heart, to beautify the house of Jehovah; and hath extended lovingkindness unto me."

"It is interesting to notice names that had occurred in the earlier lists of the followers of Zerubbabel, showing that some of the descendants of those who refused to go on the first expedition took part in the second. But there was little at Jerusalem to attract a new expedition, for the glamor which had surrounded the first return, with a son of David at its head, had faded in grievous disappointment; and the second series of pilgrims had to carry with them the torch with which to rekindle the flames of devotion" (Walter F. Adeney).

Ezra and his company encamped for three days at the River Ahava. On reviewing his followers, Ezra discovered the absence of Levites for the temple service, upon whom he was depending for the work of teaching in Israel the statutes and ordinances. "The Levites were those who, before Josiah's reformation, had served as priests at the high places, and for this reason Ezekiel's program assigned to them a distinctly subordinate place in the reconstructed temple. Naturally, then, the prospect of return had little attraction for them, and that accounts for their absence from Ezra's company." Ezra sent to Casiphia, where there must have been a Jewish colony, and about forty Levites and two hundred and twenty Nethinim, temple servants, were secured. Then he proclaimed a fast by the river and all humbled themselves before God.

The treasures of gold and silver and sacred vessels which the king and counsellors and the

Israelites had given for the temple, Ezra had weighed and counted and given into the charge of twelve priests and ten Levites, making them responsible for their safe-keeping until the treasure could be again weighed and counted before witnesses in the chamber of the temple—the store-rooms around the outer walls of the court of the temple.

The River Ahava was left on the twelfth of the first month, and Jerusalem was reached on the first day of the fifth month. God delivered them "from the hand of the enemy and the liar-in-wait by the way." After retiring three days, the treasure was weighed in the temple, and burnt-offerings were offered.

CHRISTIAN ENDEAVOR.

Sunday, September 1, 1929.

TOPIC: "Being Loyal to Our Work."—Matt. 16:21-25; Neh. 6:1-3. (Consecration meeting.)

Some Bible Hints.

Jesus did not shrink from even the hardest tasks or the greatest dangers. He knowingly marched straight to His death (v. 21).

Sometimes our friends, through love, seek to turn us from the path of duty. Spiritual loyalty should come first (v. 23).

Loyalty may call for self-denial, taking the heavy, crushing burdens, and bearing them quietly and without murmuring (v. 24).

Sometimes Satan tries to wheedle us into trying to stop our work for Christ and the Church. Nehemiah's answer is fitting (Neh. 6:1-3).

Suggestive Thoughts.

Christian work is like no other work. It calls for self-effacement, the losing of our life, and it offers little immediate reward.

Christian work is voluntary. If we promise to do a task, and then do not do it, no one can punish us for our neglect; but we have been disloyal, and that in itself is a punishment.

Christ calls also for loyalty to all the work of life. We must be loyal to our employers, for example, and give them one hundred per cent service. In doing that we are honoring Christ.

Sometimes we see a youth shirking his work because he hates it. That is unchristian. The thing to do is to look for the good points of the task and love them, at the same time fitting one's self for more congenial work.

A Few Illustrations.

Watered work is just as bad as watered stock; that is, it is an evil practice to hold back the best. What would you think of that if you were an employer?

To a minister who wanted to retire, General Booth gave this motto: "Fight to the finish." Can you conceive of Paul's retiring or giving less than his very best?

A Hungarian woman had the right idea of loyalty when she said: "I work hard. But I like to work. I work for God! He is everything."

Our loyalty must include the little things. It is "he that is faithful in least," he is made ruler over many things. Jesus clearly promises that the loyal worker will be promoted.

To Think About.

What is loyalty?

When are people disloyal to their work?

How cultivate the spirit of loyalty?

OUR JUBILEE YEAR.

TIME: Late summer A. D. 29.

PLACE: Capernaum in Galilee.

PERSONS: The Lord and the seventy evangelists.

RECORD: Luke 10:1-16.

The last act of Jesus in Capernaum, so far as we have any record, was his sending out the seventy "heralds," or evangelists, who were to go "two and two before his face into every city and place whither he himself would come."

Jesus had come to Capernaum two years before this final departure, and had, no doubt, made His home in the house of Simon Peter. He Himself had no home, even though the "foxes had holes" and the "birds of the air had nests," yet He had not where to lay His head except on a borrowed pillow.

Sending Forth the Seventy.

A new program is being entered upon. Herald to the number of seventy are being sent forth by the Master in a somewhat spectacular way to prepare the way for His coming. He had previously sent forth the twelve to preach the gospel of the kingdom and to heal the sick, but there was no promise that He Himself would follow in the places where they labored. But here He sends out a much greater number with the avowed object of preparing the way for His personal coming to the places which they should visit. There is less emphasis in this commission regarding miraculous powers such as He gave the twelve when He sent them forth. These seventy seem more invested as "heralds" proclaiming that "The kingdom of heaven has come nigh unto you," and to thus prepare the way for Jesus' coming.

Sent Forth Two and Two.

Two and two seems to be "the Jesus way" of evangelism. These should go forth as brotherly pairs instead of as lone individuals. One should vouch for and supplement the other and carry with the very fact of their coming together the social fellowship of Christian service.

We have come back again in this our day to realize the unfailing wisdom of Jesus in this. One person is an individual, and it needs a devout Matthew to team up with a doubting Thomas; a practical Philip to match and work with a dreaming Nathaniel; a quiet Andrew to balance an impetuous Peter; a matter-of-fact James to pair with a visionary John, and so, no doubt, with those others of whom we know little, James the less, and Thaddeus, and Simon the zealot, and Judas Iscariot who also betrayed Him. And it may be that the last team was the most incompatible of all and precipitated the catastrophe of betrayal. "The Zealot" may not have balanced well with him "who had a devil," and even Jesus took men as they are. Whatever became of "The Zealot" we do not know and have only tradition's answer, but his zeal without knowledge may have something to answer for in that day when all things are known. Another team-mate might have changed even Judas.

He Himself was to Come.

These were new John the Baptists to "prepare the way of the Lord." Herod had murdered one John Baptist, but now seventy spring up in his place proclaiming the coming of the kingdom and the king. They were to go before into every place to stir up and prepare the people for His personal coming. This is new. Before this, he had shunned the crowds, but now the issue is to be put up fairly and fully to them. Before this were days of training and preparation; now the day of the kingdom is at hand and they are challenged to face it.

Harvest Time.

The days of seed-sowing are past, and the day of harvest is here. Laborers are needed in the

coming kingdom. The Church is to be born and Pentecost is only nine months away. Those three thousand at Pentecost and those thousands that followed did not all come out of one day's work. There was the seed-sowing of Jesus' life and ministry behind it as well as the Spirit which brought all these things to their remembrance. Harvest time was coming and laborers were needed. Jesus saw far ahead of his disciples, and He saw that ingathering at Pentecost and that untold multitude in the coming days which needed laborers in His vineyard. God has so ordained that even the kingdom of heaven could not come without laborers of earth to go into the harvest fields to gather and to care for the fruitage of the work which was being inaugurated by Jesus.

Lambs Among Wolves.

It was a glorious mission on which they were sent—it was gloriously dangerous. But men seem to be challenged by danger, and the army in way has a hundred recruits where it had one in time of peace. The writer has seen men lie about their health and age to get into the army in time of war and great adventure who could not have been persuaded to have "joined the army" on a peace basis. The feast of life seems to need a spice of danger to make it palatable to the taste of the average man. The Church today is "too easy" for him. There is no call to "come and do and dare," but rather a call to accept a good seat and hear a good sermon and listen to elegant music and there is little of the Jesus "man's religion" of "glorious danger" in it all. Instead of a call for lambs to go out into the midst of wolves, there is a call for more lambs to come into the fold, that there may be more lambs to pay the bills. And meantime the wolves see no cause for attack, as the lambs seem to give them food as well as they feed the Church. There is need for more of the heroic in religion if it is to win the adventuresome youth and the strong men of the age or of any age.

Blessings on the Faithful.

In spite of the look of the world, and in spite of what "men say in their blindness," there is a great unreached inarticulate company of men and women classed as "ungodly" who will respond when the Christianity of Jesus is put squarely up to them. It has been said, and it cannot be too often repeated, that many do not accept the gospel of Jesus for two reasons. It is sometimes (ofttimes) wrongly presented, and it is sometimes (ofttimes) misinterpreted by those who hear. If Jesus himself could be truly and rightly presented, we might multiply our successes in the winning of men. Never would we reach all for Jesus Himself failed in this, but we would reach strong men who would carry on as his disciples did. To such as hear and accept the "kingdom of heaven has come nigh unto them."

Curses on the Unfaithful.

This is a terrible invective which Jesus utters against those who have heard and refused the gospel. His home country in Galilee is especially brought under the ban of condemnation and woe because of its privilege, while the nearer cities of his ministry shall be "cast down to hell" because they had every chance and refused them all.

This terrible accusation and condemnation is Jesus' farewell to the city of his manhood home.

Meditation.

Do we boast of our Christian homes? If so, we but place ourselves with the favored cities of Galilee, and if we do not profit by that favor of God on us and around us, we will be as likely to come under the curse of Capernaum, which was exalted to heaven by spiritual favor but cast into hell because it did not and would not live up to its opportunities and privileges.

Dayton, Ohio,

HERMON ELDREDGE.

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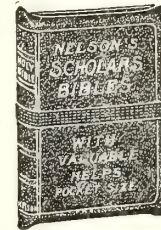
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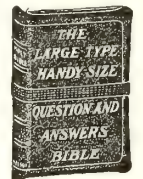
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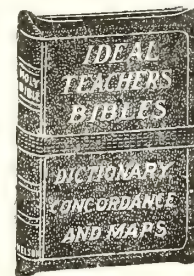
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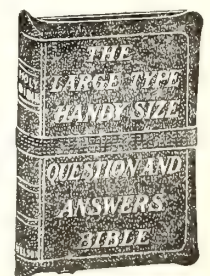
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

IMPATIENCE A BREEDER OF REVENGE.

The spirit of revenge could hardly be reached without this stepping-stone of impatience. Itself is the spirit of revenge. It cannot rule your breast without producing the desire to do injury. This spirit of revenge is the parent of the scold and rattle in the home circle. A man scolds his wife, or the wife scolds her husband, only when impatient. The scolding spirit is from a desire to hurt somebody. Itself is devilish! It is the spirit of murder in its infancy, and begets that spirit in those affected by our spirit. What mother ever struck her child in the face or on the side of the head after her fit was over? What father ever jerked his child unmercifully or threatened to break its neck who afterwards did not see himself to be a fool? Right reproofs are indispensable, and punishment is, some form or other, a necessity to the right government of human children. Reproofs given to vent your impatient soul are one thing; and reproofs given to bless and save your child are another thing! The correction, or punishment, of a child to relieve your spirit of revenge and his correction or punishment for his highest good in both worlds are fearfully distinct transactions. The one is right, the other wrong. The one is commanded, the other forbidden. The one is an act of obedience to God, the other is an act of disobedience. The one will help save your child, the other will help ruin him.

Prayer.—The Lord's Prayer.

TUESDAY.

DOES YOUR FAITH INCREASE?

"Lord, increase our faith."—Luke 17:5.

There is a faith that submits and there is a faith that aspires. The former is passive and barely keeps alive. The latter not only hangs on to what it has with desperation, but it seeks out the things that give reason for more faith. This faith is robust and growing.

In order to have this faith, we must accept most trustfully all the truths of God and realize our utter dependance upon Him; we must govern our ambitions by His principles of living: "Seek ye first the kingdom of God, and all these things shall be added unto you; we must feel that we are partners with Him in making the world right and a fit place to live in.

Therefore, we must have a faith that is as constant in difficulties, trials and misfortune as in the more favorable circumstances, "Letting patience have her perfect work, "Never weary in well-doing," whether we see the fruit of our labors or not, for "We shall reap if we faint not."

God has not promised us freedom from the above adversities, but He has promised to be with us in them, and if we can realize that promise, adversities may be open doors of triumph in something infinitely greater for which we may be his servant.

Prayer.—Our God and loving Father, through Jesus Christ the Headstone of the building and our High Priest, teach us how to build the walls of the building of our lives and our characters

according to Thy plans. Give us growing faith that reaches Thy heart. Give us clean hearts and make us Thine. *Amen.*

WEDNESDAY.

RIGHT AND WRONG.

"Study to show thyself approved of God."—1 Tim. 2:15.

"Keep thyself unspotted from the world."—Jas. 1:27.

Between right and wrong there is an invisible line. Every one has to determine for himself where that line is. Between temperance and excess there is no line. One can pass from the country of temperance into the country of excess and never know it, and altogether without intending to do so. In having a good time, but few people intend to go beyond moderation, but many get over the line without knowing it.

But not all moral boundaries are so undefined. Many are sharply defined, such as purity and impurity, truth and falsehood, love and hate, etc.

In the former, one needs discretion, that he may stay so far away from excess that he will not be found in it. In this he needs to make his own line according to well-defined principles of living. In the latter he finds it is as easy to say "no" to the wrong as it is to stop when one has reached the seashore.

According to our texts today, this is Christianity, and a conscientious obedience to these texts will be a sufficient guide to Thee.

Prayer.—Dear Father, Thou art our strength and song, and Thou art our light and way; Thou art our salvation. Teach us to believe in Thee. *Amen.*

THURSDAY.

LOYALTY.

"Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:5.

Loyalty is said to be faithfulness to one's duty, one's trust, one's interest both in self and others. Isaiah calls it the girdle of a man's life.

We hardly admire the man who is just good. We admire the man who is good for something, and that something abides only in a superior and unchangeable loyalty to truth in all the relations of life.

Everybody has some loyalty, but with many it is a petty selfish kind and only goes as far as his personal interest may seem to have the advantage. True loyalty involves ideals—and sticking to those ideals. It may involve counting the cost. When choosing friends, setting standards for ourselves, making promises, do not be rash and "bite off more than one can chew," but count the cost. Can you meet it? Can you and will you go through with it? It is better to refuse to act or make obligations because of the price than to have to face the cost later. This is Christianity.

Prayer.—Dear Father, grant us Thy grace, through Jesus Christ. May we belong to the communion of the loyal, the faithful and true, and do Thou sanctify us more and more each day until we shall appear before Thee without blemish. *Amen.*

FRIDAY.

SOUL HEALTH.

"Exercise yourself unto godliness."—1 Tim. 4:7.

Soul health comes to the soul just like personal health comes to the body. Of the body, there is orderliness in the arrangement and function of every organ, and they work with one another to keep the body in shape to do its work. Any in-

terruption in this order or function makes sick and incapacitates one.

The body must exercise itself throughout for development to its maximum ability. If not exercised at all, it must weaken and waste away.

Likewise, the soul, like the former, must embrace mind, heart, truth, passions, in an orderly sort of way and a regulated life. These are to be exercised unto godliness by cultivating such attributes of ourselves in their highest functions.

Prayer.—Our Father, we know we must enter into the kingdom of God. Every day has its evils which are enemies to us, but Thou hast promised that Thy grace will be sufficient for us; hence, we need not bear the ills of yesterday into tomorrow. Help us to lift our souls upward with open eyes and see the truth of Thy glory shining over all. *Amen.*

SATURDAY.

SEEING THE INVISIBLE.

"He endured as seeing Him who is invisible."—Heb. 11:27.

The writer is speaking of Moses here. This patriarch saw the triumphant end of things, and nothing was impossible to him.

Success in anything is not possible to him who can see no further than his day's drudgery. It is impossible to take interest in the immediate task if we can see nothing further on to be accomplished by it. There is no eight-hour day to him who is running his own business. Why? Because he has a life or he lives to support a family or he has a fortune to make and a service to render, and he must prevent being ditched. Paul said, except a grain of wheat fall in the ground and die, it cannot bear another grain of wheat. Life's invisible call is to forget time and self and die, as it were, in the service to bring forth the fruitful end. That is Christianity.

Prayer.—Dear Lord God, Thou who hast called us to the glory of a perfect day, help us never to lose sight of the commission invisible, and give us courage and faith, and love, and stick-to-itiveness to be faithful unto the end. *Amen.*

SUNDAY.

STRIPPING FOR BATTLE.

"Let us lay aside every weight that doth so easily beset us."—Heb. 12:1.

Men in military war service get rid of everything personal except those actual necessities. These are arranged in a most compact form and as light as possible, that the man may be at his best and carry on.

Men in the World War learned to discard every little thing, even treasured photographs, in order to stand the marches. The slightest thing was a burden. A battleship, getting ready for action, "strips for action" by removing everything from the decks, that there may be no losses and no hindrances.

Our text is the rule for successful Christian achievement. Unload! "Cast all your cares on Him, for He careth for you." Children play all day and scarcely seem to tire. Why? Because they have not a care. They leave that to their parents. Can we cast our cares on Jesus, who will bear our burdens for us? We are told of a man in the World War who, as he went to battle one morning, merrily said, "Lord, if I forget you, don't forget me."

Whatever our cares, this we know: that God has not left us out of His love and sympathy; that "He doeth all things well," and He will be with us in the sixth trouble and in the seventh not forsake us; yea, he will not leave our souls in hell. This cannot fail to lighten our weight, make us glad, and save us from lots of trouble.

Christian Orphanage

Dear Friends:

Several years ago we had two little girls in the Christian Orphanage. They were fine little fellows; just as nice and kind as could be. Their mother was living and remarried. She took the little girls to live with her, so they could have a mother's love and care, which was very fine indeed; but all did not turn out well. The step-father drank. He was unkind and made the home unhappy and the lives of the wife and children so unpleasant it was necessary for them to part. Today they are living in a little hut and I am told that they do not have clothes to wear sufficient to keep them comfortable, and last winter really suffered. They often go hungry for the lack of bread. A few days ago I received a letter from one of these little girls pleading with me to take them back. I thought it so sweet of her, as she said: "If you cannot take both of us, take one of us." She left it to me as to the one to take; one was willing to suffer, that the other might have a home and care.

We have the room, if we had the funds to support them. It costs us \$20 per month to care for a child. I wonder if we have some kind friends in the Christian denomination who want to do a real act of charity; an act that will help two little helpless girls and give them a chance in life. If you have charity money to invest, this is an opportunity offered you.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 22, 1929.

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THE LORD IS MY SHEPHERD.

I think from reading the psalms, David had his greatest trials and unrest up to the 23rd Psalm. Read the 22nd Psalm. It reads as if David felt he was lost, for he said with all the earnestness of his soul, "My God, my God, why hast Thou forsaken me?" Next we come to the 23rd Psalm. Here we find David much relieved. There is a different ring to the words of this psalm. I think that there is more real comfort in the six verses than in any other in the Bible. Notice "The Lord is my Shepherd, I shall not want." What a comforting promise! "The Lord is my Shepherd." When I am hard pressed and in need, He says, "I shall not want."

The Lord is my Shepherd when I am worn and weary. "He maketh me to lie down in green pastures"—not in the barren and dry pastures, but green pastures. The Lord is my Shepherd when I am thirsty: "He leadeth me beside the still waters"—not the rough, roaring waters, but the still waters. The Lord is my Shepherd when I feel like my soul is almost gone: "He restoreth my soul." The Lord is my Shepherd when I feel that I have wandered out in the paths of sin and vice, "for He leadeth me in the paths of righteousness for His name's sake." The Lord is my Shepherd when I come to the end of life and "walk through the valley of the shadow of death," I will fear no evil, for "Thou art with me, Thy rod and Thy staff they comfort me."

The Lord is my Shepherd, for "when mine enemies oppress and curse me, He 'prepareth a table before me in the presence of mine enemies.'" The Lord is my Shepherd, for when I feel that my head is dull and void, and my cup is empty, "Thou anointest my head with oil, my cup runneth over." The Lord is my Shepherd, for I know I shall not want as long as I follow Him and be guided and led in green pastures and by the still waters. Read the 6th verse, "Surely, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Now read the 24th Psalm and see how differently it is worded and sounds: "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

From the reading of the remainder of the remainder of the psalms, I feel sure David followed the Good Shepherd, for he is singing praises unto the Lord and so trustful. May we all follow the Good Shepherd all the way.

BETTIE J. ELLIOTT.

There was no hesitation on the part of Congress to appropriate the first amount asked by President Hoover for farm relief work. The sum was \$151,500,000—the \$1,500,000 to be used for the expenses of the farm board. The \$150,000,000 will be used for loans to co-operative marketing agencies and for setting up stabilization corporations to take care of surpluses. There was no objection in the House except an expressed desire to appropriate at once the whole \$500,000,000 authorized in the bill. The Senate acted without debate. President Hoover explained that the board, when created, would be the best judge of the amounts needed, and when needed, and that no doubt Congress would be in session again before need for further funds was felt.—*Ex.*

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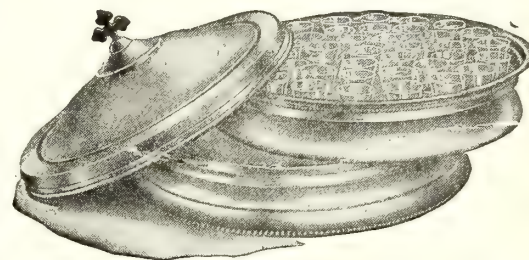
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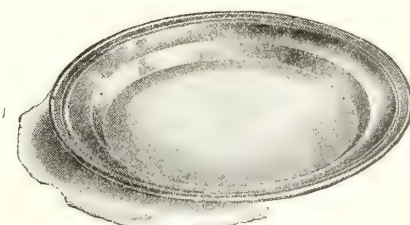
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THE PASTOR'S ASSISTANT.

BY MRS. MURDOCK NEWMAN.

(Read by Mrs. Murdock Newman, Henderson, N. C., before the Eastern North Carolina Sunday School and Christian Endeavor Convention, at Pleasant Union Church, and printed by vote of that body.)

We must be initiated before we can become the pastor's assistant or, in other words, a leader.

First, we must take the D. T. C. J. degree—"Daring to Claim Jesus." Peter dared to claim Jesus, but denied Him when faced with what that implied. Too many of us own Jesus with our lips, but not with our lives.

Jesus came to give life, and to give it more abundantly. Seek that life. Be where people are who live it, read what God's word says about it. Jesus said that those who follow Him must not only say Lord, Lord, but must do the things he has commanded. God can reshape a life after it has gone wrong, but the greatest thing to do is to really show to the world that we have been transformed by living a life that will be acceptable in His sight.

When young people dare to follow Christ they are not ashamed to be friendly or to show any friendly feeling which they may have. Let us strive to be first—to give a friendly sign, to bow first, to smile first, speak first, give first, and, if necessary, forgive first and forget first.

This is one step, as I see it, in becoming a Christian Endeavor leader or the pastor's assistant.

On time is the place where so many of us fall down. A man was asked why he did not vote on election day. He replied that it was a waste of time to vote. "What difference would my one vote make in Washington? They are going to

do as they please any way." I want you to think for a moment that "every little helps," and that "no effort for good is lost." Benjamin Franklin once said that "time is the stuff life is made of." Many souls have been lost because people put off accepting Jesus. Time waits for no man, so we must run the race on time.

In Christian Endeavor, much more efficient work could be accomplished by starting on time and starting on time. What becomes of a man's business if he is supposed to open at 9 o'clock and instead opens at 10? He loses customers and soon his business is gone. Just so with Christian Endeavor. We hear people say, "I went to Christian Endeavor last evening, but had to wait fifteen minutes before they started. I was so worried out that I didn't enjoy the program."

A person who hasn't received the A. D. degree can be of little help to the pastor. He must be "absolutely dependable." Can your friends, your home, your pastor, and your God depend on you? The first thing we ask of a friend is loyalty. Nothing can take its place. We cannot be God's friend unless we are loyal to our earthly friends.

Stephen, a Christian martyr, was loyal to Christ Jesus even when it caused him an unjust and a brutal death. In a certain school, a boy was made treasurer of the senior class. This boy came from a well-to-do family. Apparently he had plenty of spending money, but in some way he misused the class funds. It was found out, and the boy's father made the money good, but what about the impression of his classmates, his teachers and his principal? What about the recommendation the principal could give this boy? He could not truthfully say that he was absolutely dependable.

Can your pastor and your God depend on you? In order to enjoy life fully and give of our best

to the Master, we must keep our bodies strong physically, mentally and spiritually.

That boy in the Indian cabin who became the president of the United States spent his boyhood studying Shakespeare, the Bible, Robert Burns, and the lives of great men. His friends laughed at him, but he replied, "I'll get ready, and maybe some day my chance will come." Lincoln lived to see that day.

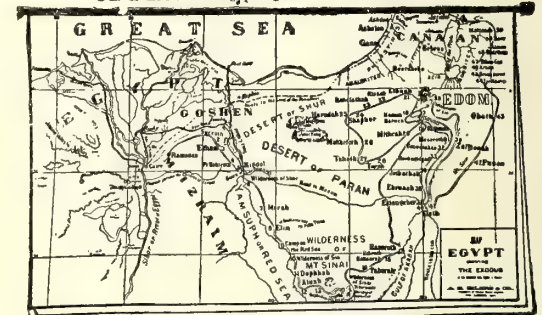
The Christian Endeavor is the place where we attain self-expression; even the junior boys and girls are given a chance. The boys and girls are the future Church. So by all means have a society where they can become prepared for leadership. I think it very essential that every Church have a junior society.

The young people are the Church of tomorrow. The older people will soon be gone and the burden will fall upon younger shoulders. In the Christian Endeavor Society, young people receive training that will enable them to carry on this work. They are not ashamed to testify and are willing workers. I challenge any pastor or Church worker to give a young person in his Church something he wants done, then watch the results and see how quickly and how well it is done. All we need is a chance and the right backing.

Older folks, don't criticise us too severely. Just remember that you were once young. We are living in a fast age, and we demand something to do.

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If we young people are not doing the right thing, we are doing the wrong. So it is up to the Church and other Christian organizations to give us the right thing to do.

Before we can give active service, we must manifest eagerness to serve; zeal, earnestness, love and patience to accomplish tasks for the Master, be they great or small. I once read a book which said, "If you want a thrill in life, do something for somebody quick—something which you do not have to do. There is a greater joy and a greater thrill in making another happy or contented or in being of real service to a sick, poor or weaker one than there is in getting something for yourself."

David Livingston was of service to the black race in Africa. His heroic deeds and true living give us a thrill to try to do something for others. Which was the more thrilling, when Lindberg landed in France and refused all stimulants, or when Levine called for a glass of wine when he landed in Germany?

The greatest thrill life has in store for us is real service and living up to our ideals. To my mind, Christian Endeavor is the school of the Church. The Sunday School teaches the Word of God, but Christian Endeavor trains for public service. There is more to be done than preaching the Word, and the pastor needs the congregation to help him carry on the work in a successful way. In the Baptist Church, B. Y. P. U. means to their young people, "Back Your Preacher Up." Just so, C. E. means Christian Endeavoring to work for Christ and His Church.

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WANDERING AROUND.

On the third Sunday in May I was at Auburn with Bro. W. C. Carpenter, and had two good services. From there I went to Brunswick and spent four days with Mr. Harry Vickers and Mrs. M. J. Duckworth, members of the Church at Ambrose. While at Auburn, I had the pleasure of visiting the following homes: Bro. Oswald Vickers, Bro. Henry Vickers, Bro. George Powell, Rev. W. C. Carpenter, and Bro. T. J. Holland.

I went to Brookfield to visit Bro. Willie Hand. I went then to their Church on the fourth Sunday and heard Rev. Carpenter preach two fine sermons. I took dinner and supper with Sister Marie Kirk and her husband at the Myron Hotel in Tifton, Ga., and spent the night with Bro. John Cotney and his family.

Monday I went to my daughter, Mrs. Ines Cookney, at Moulton, Ga. I went to Wadley to the commencement at Piedmont College and attended the trustees' meeting while there. I took dinner with John Gibson, and the rest of the time with Hiram Reardon, the cashier of the bank there. I spent one night with my brother-in-law, John Floyd, at Alexandria. I went from there with Bro. J. D. Dollar to Lanett, Ala., and spent a most delightful time of three weeks in that city. While there I had the pleasure of being at the dedication of their beautiful Church building that cost nearly \$20,000. It was all paid for before the day of dedication. Rev. G. D. Hunt preached the dedicatory sermon in a wonderful message. The Spirit-marked meeting lasted for two weeks, with Bro. H. M. Gray doing the preaching. He built the Church and served the Church for several years, and he had a large, consecrated following. He did some excellent preaching, and we had a good meeting. I organized

this Church and built the first house. The following preachers have acted as pastors: H. W. Elder (17 years), B. F. Young, M. L. Hurley, E. M. Carter, H. M. Gray, J. D. Dollar.

I went to Enigma on the first Sunday in July; in fact, I was there several days before with my good friend and brother, Bill Martin. I attended a meeting here for eight days. We had a good meeting, with Bro. C. W. Hanson, of La Grange, doing the preaching, and he did it in a way that got a hold of the people. We visited among the good people and had a grand time.

I went to Oak Grove on the third Sunday in July and attended a real good meeting for two days. Bro. Hanson is pastor there, and he did the preaching. Everybody seemed to enjoy the

meeting, and it was a feast to my soul. Bro. Hanson fed my soul on the bread of life day and night, and the good people of the community fed my body on the good things of their homes. It was a treat to me to be in that meeting. I organized this Church and preached here seventeen years. I received an average of forty-seven members a year for seventeen years. I built the second Church building here. It has a place in my heart.

I went from there to New Hope, in Alabama, to attend the family reunion in memory of my grandfather. It was good to be there and to meet so many of my kinfolks. I am back at home for a few days, and then I will be gone again.

H. W. ELDER.

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OBITUARIES.

VICKERS.

Charles Dennis Vickers, the infant son of Mr. and Mrs. Oswald Vickers, Ambrose, Ga., was born February 3, 1927, and passed away June 8, 1929. Another—the third—sunbeam has ceased to shine in this good home. May we be consoled by the fact that our Heavenly Father lovingly and wisely transplanted this little human flower in His heavenly garden. Heaven is more precious and earth less attractive by this sad dispensation of Divine providence. May we resolve with David: "Though he can't return to me, I may go to him."

W. C. CARPENTER.

Ambrose, Ga.

VAUGHAN.

Bro. Albert Vaughan departed this life at his home near Oak Hill, Granville County, N. C., June 28, 1929, at the age of 77 years. Bro. Vaughan was twice

married. Two sons survive by the first marriage—Andrew and Jimmy—and a number of grandchildren. He is also survived by his second wife, who was Miss Nellie West, and one brother.

The deceased was an industrious, honest man and a good farmer. Everybody seemed to be his friend. One had to be in his presence but a short while to be drawn to him because of his friendly, genial disposition. For the last year of his life he suffered much. I visited him several times and can give evidence to the fact that he trusted his Saviour and was

assured of a home prepared by his Saviour. For more than a quarter of a century he was a faithful member of Hebron Christian Church. The funeral was held at Hebron on the afternoon of June 29th, conducted by the writer, assisted by Rev. Mr. Teague, of the Baptist Church, and the burial was in the family cemetery a short distance from the Church. Seldom does one see a larger crowd than attended his funeral.

A faithful, honest man of God has gone to his reward, but the influence of such a Christian gentleman will live on to bless his Church, friends and community.

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VOLUME LXXXI.

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NUMBER 36.

.. THE SUN'S OBSERVATORY ..

By REV. STANLEY C. HARRELL.

A DISTURBING QUESTION.—

It is impossible as yet to determine the ultimate results of all the discussion about Church union. But attention is being drawn to certain aspects of the situation that it is impossible to ignore. One such phase is the spending of Church extension funds for the establishment of new Churches in fields that are already woefully over-churched. It is frequently the case that home mission boards and Church extension committees are spending funds to maintain two or three competing Churches in a field that could be adequately served by one Church, and this one Church could be self-supporting. Such a condition, when viewed solely in its own light, must seem wasteful and foolish. Viewed along with the millions who have never had an opportunity to hear the Christian gospel, for no other reason than that the money has not been available to send the messengers, such a course must seem like sinful misappropriation of the Lord's money:

We hear a great deal about the dead and dying country Churches. But in all of the dead and dying country Churches that we have seen, it is a question of the competition with other Churches. It is in the overchurched fields that the country Church is threatened with extinction. Of the thriving and prosperous country Churches with which this scribe is familiar, practically all of them are in one-Church communities.

HARVEST TIME.—

What a wonderful wealth of suggestion harvest time brings to the mind! But we were not thinking primarily of the gathering in of the crops that represent the reward of the farmer's diligent toil. We were thinking of the fact that at this season of the year so many of the Churches, especially the rural Churches, are engaged in series of protracted meetings. These meetings are often called revivals. And in many cases revivals are just what they are. The major portion of the effort is of necessity directed to arouse the interest and the enthusiasm of the Church membership itself.

What is the special season going to be in your Church? Is it going to be a harvest time, or is it going to be merely a revival? The question is one of necessity if the season of special meetings is at hand. There are times when nothing can be accomplished until a revival has begun. There are certain Churches where this is taken to be a matter of course. But it by no means needs to be so. If it is the case this time that you are forced to direct all your efforts toward a revival, then just as soon as the special meetings have closed, begin your planning to make the series of meetings a harvest time next year. And a year is not a bit too early to begin. I once heard a good farmer say that even while this year's crop

was growing, he was planning for the coming year. It ought to be that way in the Churches.

There is a recruiting work for the Church that must be going on all the year: Contacts must be established. Acquaintances must be developed. There ought to be a constant work going on to enlist the interests of those within the Church's field and to draw the unchurched closer to the work of the kingdom. Of those who are already under the influence of the Church or Sunday School, there ought to be careful instruction that will prepare them for making the final decision and that will prepare them for the work they will be expected to do when the decision has been made. There is urgent need for the constant efforts of a wise master-builder in this field.

SUNDAY EVENING SERVICES.—

Much publicity is being given in the religious press to the union Sunday evening services that are being held in many towns and cities throughout the country. In most instances the services alternate in the co-operating Churches, one minister doing the preaching and another conducting the services. The question might be raised as to the reason for holding these union services. Is it done in an effort to promote a more friendly and co-operative spirit among the Churches? or is it a combining of congregations in order to give the preacher a respectable hearing. There can be little doubt but that such services have a most beneficial effect in promoting a spirit of better understanding and good will. The fact is that for a long time individual Church members who are loyal to their Churches, and who attend Sunday School and the morning worship in their own Churches, have been in the habit of worshipping with other congregations in the evening.

It would be interesting to see the results of a vote taken among Church members as to their attitude toward evening services on Sunday. Certainly there are large numbers who do not believe that they are necessary for their spiritual welfare or else they are most careless about their spiritual interests. The fact is that many Church members feel that when they have attended one service of worship on Sunday that they have done all that could be reasonably expected of them, and they either stay at home in the evening or go to some other place rather than Church. The testimony may be frequently heard from those who are devout in their habits that to miss attending a service of worship on Sunday leaves them with a sense of distinct loss.

THE CHURCH'S CHANGING TASK.—

In the main, there are increasing evidences of the falling off in Church attendance. There are a few notable preachers who are still preaching to packed houses. There are certain localities and

towns in which Church attendance seems to be very much the vogue. But in the average Church there is little danger of the late-comer not being able to find a seat. If the exact figures were available it would probably be found that as large a per cent of the population attends Church as was the case in the days which we think of as being noted for piety. There are so many more Churches today than there were in the old days, and services are held more often.

Among both the attendants and the non-attendants upon the services of the Church there is sounding an increasing demand for the Church to minister more largely to distinctly spiritual needs. There was a time when the Church was about the only institution which was in a position to minister to social needs. It was also one of the most effective mediums through which political and moral questions might be carried to the masses of the people. If the grave social questions of the day were to be adequately presented, it must be done through the Church. In this present age the ideals and standards of the Church have become the controlling and directing principles by which great social organizations are organized and operated.

Today the printed page has become so prevalent as to become almost a menace. It is so easy for every form and shade of opinion to be carried to the ears of the people that they are in danger of being swamped under the deluge of information and misinformation. The masses of people are sufficiently well educated to weigh facts and draw conclusions for themselves. All public questions are discussed from every possible angle in the current newspapers and magazines. There are even those who resent the entrance of the Church into political and social controversies. There are thousands who are sufficiently acute to detect the fact when the Church takes unwarranted or ill-advised positions.

But in the field of ministering to the spiritual needs and heart hungerings of men and women, the Church has the field entirely to herself. No other institution is interested in these things. No other is prepared to deliver a message concerning the spiritual realities of life. Yet there never was a time when such a message was so urgently needed. The majority of men and women know where and how to satisfy all their needs, save the needs of the spirit. And because of this lack of knowledge, many lives are being broken upon the rocks. The minister is pre-eminently a shepherd of souls. It is in this capacity that his most effective work is done. His task is difficult enough if he is to instruct and lead his people in the practice of righteousness, justice and love. It is too much to expect him to do the work of an executive and of a promotional agent in causes that do not bear directly upon the work of the kingdom.

NOTES-PERSONALS

Mr. and Mrs. C. James Velie, of the music department at Elon College and favorably known to many SUN readers, happily announce the arrival of Mignon Yvette Velie on August 16, 1929. We are wishing for the new arrival all the health, joy and happiness that Christian rearing and a devoted parentage can give.

Mt. Auburn Church, we learn, has invited the Eastern North Carolina Conference to convene there in its next annual session. We are sure that no Church in the Conference would entertain the body more royally. The session of this Conference, according to resolution of last Conference, will be for two days only, beginning at 10 A. M. Tuesday, November 19th.

That is extremely good news that comes from Newport News by way of a letter from Rev. M. F. Allen, pastor, in this week's SUN. The loyal and true Christians at Newport News have felt for months, not to say years, that they must build a suitable house, and we rejoice with pastor and people that the hour has struck and the work has made such flattering beginnings.

Miss Lilly Spain, of our Waverly Church, proved herself a real worker and Bible teacher in the daily vacation Bible schools at Elk Spur and Rocky Ford, in Carroll County, Va., where she assisted the pastor, Rev. S. E. Madren, and Miss Jewel Truitt in two weeks of real Bible teaching and work. Bro. Madren gives an exceedingly encouraging report of the work done and results achieved. We only wish these schools could have lasted longer.

Elon College is making energetic and ample preparation for the opening of its doors and beginning its scholastic year Wednesday, September 4th. Prospects are good for the opening, and all our people in Carolina and Virginia who are sending their sons and daughters away to college should have them here for the opening day. The campus and the buildings are beautiful and inviting now. The faculty members are arriving, and all things are being made ready for the fortieth annual session, which we trust will be the best, as it should be, of all sessions thus far.

Our good brother, Rev. G. R. Underwood, has recently undergone a very serious operation in a hospital at Charlotte, N. C. A line from Sister Underwood brings the good news that Bro. Underwood now seems to be recovering nicely and is still bright and hopeful and as deeply interested as ever in the work of his Church. Any SUN reader wishing to communicate can use the following address: Rev. G. R. Underwood, Room 306 Charlotte Sanitarium, Charlotte, N. C. We are hoping that our venerable brother will soon be fully restored and able to return to his home and loved ones.

Dr. W. C. Wicker, Elon College, N. C., is in position to give full-time service to Churches desiring him as pastor, provided he secures Churches sufficient to give him support. Churches have already called him for all Sundays of the month except the first, and he will be glad to correspond with any Church that may desire his services for that Sunday. Dr. Wicker is president of the Eastern North Carolina Conference and is one of our ablest and best-known pastors. The Churches he has served the past few years have made progress and show growth in kingdom enlargement.

It is a genuine pleasure to report that Rev. P. T. Klapp still improves, and most wonderfully. He is now able to walk to the dining-room and about the place some. Many of us who visited him some weeks ago can hardly realize the change which seems nothing short of a miracle for a man of his age to go so close to the verge and yet come back with renewed strength and energy. Surely God, who has used this man so abundantly for good, in winning souls and building up the Church the past years, has other work for him yet.

However worthy and meritorious a contribution to the columns of THE CHRISTIAN SUN may be, it cannot be inserted without the editor having in his possession the name of the author and sender. We publish articles without giving the name of author if desired, but never without having in our possession the name of the person responsible for the article. This has been stated in THE SUN many times, and yet even good contributions reach us signed "Anonymous" and have to go to the waste-basket, because the author was not considerate enough to send along his or her name for our files.

Miss Graham Rowland, daughter of Dr. C. H. Rowland, Greensboro, who has had special training at Elon College and Boston University in religious education, and much practical experience in her own home Church, has been chosen religious work director of the Theodore Roosevelt Indian School, at Fort Apache, Ariz., by the Home Mission Board of our General Convention. Her superb achievement and marks of leadership as a college student, her boundless energy and resourcefulness, and her deep consecration to her Church and Christian activity, bespeak for her a career of great usefulness and results in the field of labor to which she goes.

The following from the *Herald of Gospel Liberty* with reference to the Church relationship of Dr. and Mrs. M. J. W. White, who recently went out to the Philippines as missionaries under the auspices of the Congregational Church, will prove of interest to SUN readers: "It will be of interest to our readers to know that if the proposed merger with the Congregational Church is voted by us in October, Dr. and Mrs. White will be able to continue their work as members of the Christian Church, though under the Congregational Board at present. It is altogether likely that in the new arrangement their support will be allocated to the Christian Church as part of our larger service."

From Mrs. Geo. D. Eastes, widowed now of a husband (whose name is enshrined in many a heart and loved far and wide in the Christian Church for the wonderful work and the beautiful spirit he manifested while amongst us), sends us from her home in Portsmouth, Va., this line which many SUN readers, as well as the Mission Secretary, will enjoy: "My first new dollar was received about a week ago, but I felt that I wanted to send more than that, and I only wish that the five which I enclose now could be many times more, and I am hoping by God's help to be able to send a larger amount by September, for I assure you of my interest in and prayers for the success in the wonderful work of our growing missionary enterprises."

Many Church papers come to our desk, but for artistic make-up, proper arrangement of material, and mechanical appearance, we are not prejudiced in saying that few, if any, surpass or equal THE CHRISTIAN SUN. This is due to the splendid work of Dr. P. J. Kernodle and the Central Publishing Company, Richmond, who evidently spare

no pains on their part, and lavishly indulge a passionate pride in making up, printing and mailing the paper. We doubt if any Church paper has a more competent and devoted publisher and printer than THE CHRISTIAN SUN, and too much praise cannot be given to Dr. Kernodle and his helpers, who are certainly making an invaluable contribution to the Church and a great enterprise of the Church to which they are devoted.

We trust that all SUN readers will pursue closely the material appearing in THE SUN from time to time supplied us by Bro. Hermon Eldredge, managing editor of the publications of our Christian Publishing Association, Dayton, Ohio, and appearing under the caption, "Our Jubilee Year." In 1930, all Christendom is called upon to celebrate the last year of our Lord's ministry on earth, nineteen hundred years ago, and the 1900th anniversary of the birth of the Christian Church on the Day of Pentecost. The centennial pentecostal celebrations are to be held in the Church in 1930, and Christian pastors and forces should be praying and preparing now for another Pentecost in all the Churches of Christendom, with the hope and expectation that the Spirit of our Lord will again be poured out in flaming abundance upon God's people everywhere who wish to see the Church quickened to newness of life and the enlargement of His kingdom on earth.

The *Herald of Gospel Liberty* is one hundred and twenty years old, and in the month of September will celebrate its one hundred and twenty-first birthday anniversary. This is the oldest religious weekly in the world, so far as the claim has been established, and was the first to proclaim, through the weekly press, religious liberty to all mankind. The *Herald* is rich with the experience of years, and yet virile in activity for all that pertains to Christian unity and the growth of the kingdom of our Lord. It has had a most honorable career, and all of us Christians indulge a pardonable pride, not only in its past but in its present contribution to religious thought and activity. We wish every CHRISTIAN SUN reader had also in his home the *Herald of Gospel Liberty*, for it stands for and advocates all that the traditions and polity of the Christian Church stands for and advocates. Here is wishing for it not only another one hundred and twenty years of activity and growth, but of unbroken service in the great work which is best expressed in a single sentence by the name it bears—*Herald of Gospel Liberty*.

From the *Herald of Gospel Liberty*, Magazine Number for September: "Dr. J. O. Atkinson, president of the Mission Board of the Christian Church, chairman of the Foreign Department of that board, and Secretary of Missions for the Southern Christian Convention, reports in THE CHRISTIAN SUN, which he edits 'on the side,' that the Southland has raised to date \$34,500.88 of the goal of \$45,000 for home and foreign missions set for this year. The year closes in September, as we understand it, and here is the hope expressed that Dr. Atkinson's heart may be made glad by the successful completion of the fund by that date." On the morning of August 19th, the mails brought us contributions from Sunday Schools and Churches sufficient to put us beyond the \$40,000 mark, and the editors of the *Herald* may be assured that there are hundreds, not to say thousands, of others whose hearts will be just as glad as that of the Mission Secretary of the Southern Convention if the \$45,000 goal is reached in September, and whose hearts also will be as sad as his if we fail to reach our goal. But we must not fail, unless God wills it so, after all of us have done our very best.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE ASSURANCE OF SALVATION.

"What must I do to be saved?"—Acts 16:30.

In answer to the question, "What must I do to be saved?" the Scriptures give one, and only one, answer: "Believe on the Lord Jesus Christ, and thou shalt be saved." Paul himself had acted on that representation, had found that it was true, and could say as he stood face to face with death: "I know Him whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him against that day."

It is clear that when Paul penned his final epistle to Timothy, he possessed full assurance as to his personal salvation. It is not to be assumed, however, that he possessed such assurance throughout the whole of his Christian life. In fact, on earlier occasions, he used language expressive of uncertainty. "I keep under my body and bring it into subjection," he writes to the Corinthians, "lest by any means when I have preached to others I myself should prove a cast-away." However, even if Paul had possessed full assurance from the day of his conversion, it would not necessarily follow that all true Christians possess the same assurance, and so that our faith is not genuine unless it produces such assurance. The general teaching of Scripture as well as the experiences of God's people in all ages accord with this inference. The fact that so many Biblical characters speak with such confidence of their personal salvation, as well as the fact that the Scriptures exhort us to make our calling and election sure, make clear that assurance is attainable in this life, and that such a state of mind is by no means akin to presumption. On the other hand, the fact the Scriptures speak of those weak in faith and that so many Bible saints use language expressive of uncertainty indicate that a man may be in a saved condition without being wholly aware of it, somewhat as a man may be the real owner of a piece of property without being altogether certain that his title is a valid one. And though regrettable, it will scarcely be denied that in the lives of most Christians, assurance has been the exception rather than the rule. There has been an if, a perhaps, an interrogation point in the experience of most.

The relation between faith and assurance finds many illustrations. Suppose ourselves in a burning building, the only way of escape from which is a ladder that has been extended from an adjoining building. But two things would be needful for our escape: (1) the ladder would have to be strong enough to sustain our weight; (2) we would have to have sufficient confidence in its strength to lead us to attempt to escape by means of it. The strength of the ladder would be of primary importance. No matter how strong it might look, no matter how fully we might be persuaded of its strength, if, as a matter of fact, it lacks the necessary strength, our attempt to escape would end in our meeting death in the street below. But if the ladder possesses the requisite strength, it would not be necessary for us to be wholly persuaded of that fact. It would only be necessary for us to be sufficiently persuaded to induce us to escape by means of it. We might be more than doubtful, we might think it more than probable that it would break under our weight, and yet that would not prevent our getting to the other building in safety. And when we had gotten to a place of safety, we would know that our doubts and fears were unwarranted—that they were due to our imperfect estimate of the ladder's

strength. So as regards faith in Jesus Christ. Here the thing of primary importance is the sufficiency of Jesus. If Jesus be a cunningly devised fable, or though real and living lacks the power and wisdom to save, our faith, however strong, will aid us nothing. On the other hand, if Jesus has the power to save, we need not be fully persuaded of that fact. It is only necessary that we be sufficiently persuaded to lead us to put our trust in Him. Our faith may be weak and wavering, we may be beset with fears and anxieties; but that will not prevent our being saved. And the time will come when we will perceive that our fears were uncalled for, that they sprang, not from the facts themselves, but from our imperfect knowledge of Him in whom we had put our trust.

It should be clear to all that assurance is not of the essence of faith, that it is the existence of faith rather than the strength of faith that is the essential thing. And that because the power of Christian faith resides not in faith itself, as a state of mind, but in the object on which faith terminates, namely: Jesus Christ as Saviour. Christ is able to save, and does save, all those who put their trust in Him, even though their faith be weak.

It should be clear to all also that the ground of Christian assurance is not so much within as without. No doubt it is easy to imagine the existence of a man who, with adequate knowledge of the situation, possesses assurance of his salvation from looking only within, from contemplating the purity and uprightness of his own life and character. It would be an impossible thing to discover such a man, however. Because such a man would need to be without sin, he would need to be able to place his life alongside that of Jesus Christ without being conscious of any contrast between what he was and what he ought to be. If such persons as ourselves are to have any well-grounded assurance of our personal salvation, it must be because we have placed our confidence in that strong Son of God who is able to save unto the uttermost all those who come unto God through Him. It must be because we can say: "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him."—*The Presbyterian.*

STATEMENT OF FINANCE BOARD.

Much emphasis has been laid upon the fact that the last session of the Southern Christian Convention adopted a financial plan which eliminated Convention missions and foreign missions from the Conference apportionments. The fund for Conference home missions is retained in all the apportionments made by the Conferences for the local Churches. This action was taken because of emergency conditions. It is well known that the Convention has to raise nearly \$4,000 each year to care for the deficit in publishing THE CHRISTIAN SUN. The only source of securing this money seemed to be from the local Conferences. It seemed unwise to increase the present Conference apportionments when the Churches have been in so many instances failing to raise the present apportionment. The only practical course, under the circumstances, was to appropriate this money from the funds sent to the Convention by the Conferences.

The same conditions were faced in the matter of funds for Bethlehem and Elon Colleges. Both

of the colleges have grave financial difficulties. Naturally, the situation at Elon is better known because the greater part of the Convention is in close touch with the situation. While Elon has a very valuable group of buildings and some endowment funds, it is passing through a financial crisis which seriously threatens the future of the institution. There is no prophet among us who has yet been able to see the way out of this trying hour without raising a larger amount of money. The people are getting sick of "financial drives" and "campaigns" for money in Churches. The Churches seemed to be unwilling to increase the Conference apportionment for any cause. But the college must have more money. Therefore, the only feasible way seemed to be to increase the percentage of the Conference funds sent to the Convention for colleges.

The Convention believed that the people were willing to try to raise the present Conference apportionments, and send in the funds designated for the Convention in a lump sum to be divided by the Board of Finance as provided by the Convention. At the same time, it should be clearly borne in mind that the Convention adopted a plan for missions, which, if followed, will greatly increase the amount raised for missions each year. Under the former plan, no one knew how much each Church was giving for missions through the Conference apportionment unless a very careful study of the percentage was made. Now, the Mission Board has a direct appeal to the Sunday Schools, Churches, societies and individuals, and the people may know what they are doing. This plan should help the mission work of the Convention.

It should be stated that the plan provides that the Woman's Missionary organizations seek to raise \$12,500 annually for missions. Under Convention obligations, \$12,750 may be allotted to college needs from amounts sent to the Convention from Conference apportionments. On this basis, it appears that the direct apportionment for colleges is about \$250 more than the goal set for the women's organizations for missions. At the same time, between \$3,000 and \$4,000 is raised annually for missions through the Sunday School offerings. Now, to all intents and purposes, it appears that the last session of the Convention sought to equalize the emphasis and provision for the great causes of missions and education. We hope the women will raise the full amount suggested for missions. At the same time, we plead with equal emphasis for our Churches to raise the Conference apportionments in full, so as to help the other worthy enterprises of the Convention.

Of course, we all know this plan is not perfect. But it is simple and practical. Some day our people will have a clearer vision of the kingdom, and will, we trust, be willing to give as the Lord has prospered them. Every department of the Convention is important, but there are certain emergencies which demand immediate consideration and support. Our colleges are fighting for their existence. They never can become self-supporting. Our mission effort should be increased and should have more liberal support. We call for prayer. We plead for co-operation. Let us all pull together for every enterprise of our Convention.

The Financial Program of the Southern Christian Convention—A Statement of the Executive Committee and the Board of Finance.

The Southern Christian Convention, at its Richmond session, unanimously adopted a financial program, and it behooves every Church, every minister, every member, to co-operate fully with it. In united effort and sympathetic, prayerful co-operation is success. The Executive Commit-

(Continued on page 14.)

E-D-I-T-O-R-I-A-L

EDITOR

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

AN ATHEIST IS A FOOL!

The Bible says so. Experience proves it. And atheists themselves will not let people of common sense think otherwise about them. "The fool hath said in his heart, There is no God" (Psa. 14:1). Nobody but a fool would say that or does say it. Any sane person, looking around at the wonders, beauties, glories of this world, must either say that the world created itself or that it had a Creator. Now, none but a fool would say that such a world as ours could create itself.

And whenever these atheists speak or write seriously, they prove themselves to be fools. Now comes Charley Smith, president of the "American Association for the Advancement of Atheism." He is trying to bombard the reading public with his ranting and raving. Take this as a specimen of his wisdom (?): "Religion is romantic nonsense." Nobody but a fool would say that, because religion is the most powerful force and the greatest reality in the life and history of mankind. Take another specimen from the wisdom (?) of this spokesman for the atheists: "If the dogma of God were not endowed, it would disappear." One wonders in that event why the dogma of God did not disappear before it was endowed, or one wonders further why people have endowed institutions whose business it is to proclaim the truth of the living God. Another specimen: "The Bible contradicts the Declaration of Independence." The only trouble with that declaration is that it is a plain falsehood, for the Bible was certainly written long before the Declaration of Independence, and if there is any contradiction, which there is not, the sentence should have been cast the other way around and said, "The Declaration of Independence contradicts the Bible." If Charley Smith, president of the "American Association for the Advancement of

Atheism, had had a regard for truth, he would have put his sentence that way.

Come now to a specimen of supreme folly of Charley Smith's: "For nobleness of character, how Voltaire, Paine and Ingersoll stand in contrast with David, Joshua and Moses!" Evidently, this man does not know enough about the Bible to understand the first rudiments of it. Whoever said that David, Joshua and Moses were held up in the Bible as men of perfect type, or as examples, or as men for the world to follow? Charley Smith should know that the Bible does not even undertake to picture perfect men, but a perfect God who is dealing with imperfect men and making out of them, in so far as they yield their heart and life to Him, better men than they were, or than they could have been without Him. The Bible is no treatise on the perfection of manhood or womanhood. It is the Word of God which sets forth God's relation to man, God seeking to reveal Himself to man, God making Himself known through men—often, very often, through very imperfect men, but never an imperfect or an unholy God.

The Bible is the Word of God—literally and really just that. God speaking to men. How very imperfectly many of the men to whom He speaks respond to His speech and obey His voice. When David obeyed the voice of God, and in the spirit of the Most High sang praises to His holy name, how sublime were those songs, how sweet and inspiring those utterances! When David disobeys and the weakness of human nature asserts itself, causes murder, takes another man's wife to be his wife, how very weak, how very frail, how very sinful, how very low in the scale of human conduct David descends then! The Bible doesn't leave out, or cover up these things, nor pass lightly over the shortcomings of these characters. But it does show how the Word of God can, and often does, sound to the low depths and lift men up to the high and holy places. Moses, Joshua and David have made contributions to the human family to the life and welfare of mankind, such as Voltaire, Paine and Ingersoll, and the whole line of atheists, never have made and never can make, not because the men of the Bible were perfect, but because they realized their own human weakness, and that the God they worshiped was perfect and was able to lift them up and set their feet upon the solid rock. And this the atheists have never done, and the foundation of sand on which they try to stand is ever and always swept away.

J. O. A.

THE CHURCH AND EDUCATION.

The Church sponsored education before the State did. During the first two hundred years of American history, the Church sponsored every college and university that was started. The University of Virginia, we believe, was the first tax-supported school in America. Thomas Jefferson deemed it wise to separate education from religion and leave religion and the teaching of it solely to the Churches. This was the beginning in America of the separation of religion, and the teaching of religion, from college education. This beginning, however, had quick and rapid following, and it was not long till tax-supported colleges and universities sprung up in all directions, and the matter of teaching religion was left out of the college curriculum. However, there are those in the Church who have never given up the idea that religion is an essential part of education, and while State universities, tax-supported, are maintained in all the States, Church colleges are also maintained, and even today there are more students in the Church schools—those colleges sponsored by the Church—than in the tax-supported and State institutions.

The fact is, no person is educated who has left off the training and the development of the moral and the spiritual man. It takes body, mind and soul to make a person, and when the education of either is omitted, the result is incompetency or "lopsidedness." It is folly to try to train a person physically and intellectually and to leave off the training of the soul, expecting it to take care of itself.

It would seem that some States are discovering this, for it is a fact that some of the universities are now establishing schools of religion on their campus. The University of Michigan is a notable example, and the University of Iowa and of Texas, all doing the same, and one writer says: "The fact is, there are those who prophesy that the time is not far distant when the State universities, which began by excluding religion, would quite universally be placing it in their curricula." Man is by nature religious. It is innate with him, and to leave this side of his nature untrained and undeveloped results in catastrophe, often in shocking tragedy.

The safeguard of the moral, religious and the spiritual life of those seeking education in our day is to get their collegiate training in a college sponsored by the Church, for it is in such institutions that the completest system of education is offered and the widest scope given for the development of the best in men and women. It is folly and nonsense to say that the Church college is lacking in breadth or in depth, when in very truth the Church college, rightly directed and governed by the spirit of Christ, gives the broadest scope of freedom, for it was Jesus Himself who declared that "I am the way, the truth and the life." The purpose of education is to explore the realms of truth, and when Jesus is left out a large area of the territory of truth is excluded from the search.

J. O. A.

WET PRESS AND FICTION WRITERS.

The press has announced, in great gusto, that a group of New York authors, artists and fiction writers, under the leadership of Irvin S. Cobb, the noted humorist, will work for the modification of the eighteenth amendment and do all they can against prohibition. So far as this writer has ever seen, this group of men and women never have done much to bring about prohibition, or any other movement that made for permanent progress and development. For the most part, they take life easily and seek to make a living and fame out of gibes and fun-making over the moral order and the established standards of conduct. It is one thing to write fiction and absorb the attention, by way of diversion in reading, for a few hours; it is quite another thing to engage the mind and heart of men and women in things that make for moral stamina and progress. Moreover, it is one thing to write in light vein and make people laugh at the ludicrous and the idiosyncrasies of the day; it is quite another thing to make people think and to lead them to constructive activity in character-building and social welfare.

It will be difficult for the public to take Irvin S. Cobb and his kind seriously enough to affect their views materially on temperance, prohibition and social welfare.

One views with amazement the attempt of the wet press to mislead the public in the matter of prohibition and modification of the eighteenth amendment. No opportunity is lost by the wet press to herald to the world every gesture and movement from any quarter that will discredit prohibition and the eighteenth amendment. Here is a case in point: One Dr. James Emperingham was heralded far and wide as a churchman who was "wet" through and through. This gentleman, we were told, was secretary of the "Church Temperance Society," which claimed a connec-

tion with the Episcopal denomination. Now, the facts come out that this society had no such official connection, but as long as Emperingham, its secretary, gave out interviews and opinions discrediting prohibition, we were told again and again that this man was "an Episcopalian leader." Now we are hearing quite a different story. This Dr. Emperingham was recently convicted in court of plagiarism and was ordered to pay \$8,500 as a penalty. Now, instead of the same wet press referring to Emperingham as "an Episcopalian leader," it calls him "a dry crusader." There seems to be no depths to which the wet press will not go in trying to cajole the public into believing that the eighteenth amendment is a failure and prohibition is a farce.

One day Emperingham stands before the world as secretary of the "Church Temperance Society" and is hailed as an "Episcopalian leader who is against prohibition"; the next day, when convicted in court, the same papers declare him in great headlines thus: "Minister is found guilty of plagiary in suit; Dr. Emperingham, dry crusader, must pay \$8,500 for stealing articles on health." And yet there are thousands of people ready to believe, to swallow, and make their own, all the wet propaganda that the wet press spreads before them day after day.

Now comes information that women of high social life in Chicago have organized themselves to fight the Christian Temperance Union and to fight for the modification of the eighteenth amendment and prohibition laws. "Well, so much the worse for these 'social lights.'" They never have yet led the world in the way of righteousness, truth, sobriety and morality. So, let the wet press have them and make the most of them while, the sober, law-abiding people of America go on endeavoring to build up a constituency that favors the enforcement of a law whose only purpose is to make, through sobriety, a right social order and good government.

J. O. A.

HELPING THE CHURCH PAPER.

Dr. W. W. Staley, in his last week's Suffolk Letter, directed attention to the worth and value of the Church paper. We presume every minister in the Southern Convention will agree with all that Dr. Staley said. The strange thing, however, is that the great majority of them agree and just leave it right there. The Church paper is the pastor's aid and helps him in his work. How we do wish that all our pastors would realize this and do the paper a good deed in return! We are compelled, as a Church, to have the paper; and, economize in every way we can, THE SUN costs more by far than the income from subscriptions. What the paper lacks in revenue from subscriptions to pay its way has to be paid out of the Church funds to the Convention. The Convention, in its last two sessions, has tried to provide a fund of about \$4,000. We do not know how much of this fund is required to supplement the income from subscriptions; we do know, however, that subscription money is not paying for the printing of THE SUN.

By proper effort on the part of interested laymen and the pulpit, the Convention and Churches could be saved this amount and THE SUN could be made to pay its way. It seems that all Church papers face this difficulty and have to be subsidized. Last week's Richmond *Christian Advocate* notes the following about Methodist papers, official organs of the various conferences, and the amount that Methodist conferences are assessed to keep their Church papers going: "The Oklahoma Conferences have \$8,500 assessment; the Baltimore Conference, \$7,500; the Alabama Conferences, \$4,000; the Arkansas Conference, \$10,000; the St. Louis Conference, \$3,900; the New

Orleans *Advocate* has a subsidy from its patronizing conferences of \$3,579; the *Central Methodist*, \$3,000; the *Southern Christian Advocate*, \$4,000. The Richmond *Christian Advocate* has an appropriation of four thousand dollars, and last year we realized from this 63 per cent."

Superintendent C. D. Johnston, circulation manager, is doing his best to make THE SUN self-supporting. This he can do by the hearty co-operation of ministers and laymen. As the fall begins, we wonder if the Churches will not bestir themselves, through pew and pulpit, to so increase the subscription list and renewals to THE SUN as to give a sufficient income from subscriptions to enable the paper to pay off the printer without recourse to the funds of the Convention. J. O. A.

IMPLICATIONS OF CHURCH MEMBERSHIP.

Membership in the Church of Jesus Christ is the most important human relation, because it determines the value of all other relations. The basis of the best citizenship is the relation of citizens to the teachings of God's word. Christian civilization is unknown where the Bible has never been taught. To be a good Church member qualifies the individual to be a good parent, a good child, a good servant, a good teacher, a good neighbor, a good business man, a good citizen. If a good Church member qualifies a person for all other positions, it is important to know what elements enter into a good Church member. Four elements may be named as implied in Church membership:

1. Regeneration or the new birth. "Ye must be born again," and this is the work of the Holy Spirit in the penitent believing heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Regeneration is an inner experience, and entrance into the Church is a confession of that experience. Mental choice and decision of the will may be of great value to the new-born soul, but they can never be a substitute for the experience felt in the soul when the individual becomes conscious of forgiven sin. This experience is not apart from knowledge, for "we know that we have passed from death unto life, because we love the brethren" (1 John 3:14).

2. Daily living before men. "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven" (Matt. 5:14, 16). The people outside of the Church read the members of the Church more than they read the Bible. The weakness of the Church is in the lack of spiritual influence of her members over outsiders. If all Church members lived so as to win the confidence of others, home missions and foreign missions would win the world for Christ. This is one sphere in which all members can shine. It is not education, not family standing, not wealth, but life that counts most in the membership of the Church.

3. Church attendance. If the workers in a mill did not go regularly, it would mean reduction of products, loss of pay, and partial failure in business. It is the regular attendance of the workers, the steady operation of the machinery, and the large output of goods that makes the business thrive and minister to the home and the world. Regular attendance of Church members to the regular services of the Church would create a public opinion that would turn the mind and heart of the world to Jesus Christ. Where the crowd goes, the individual will follow. "Forsake not the assembling of yourselves together."

4. Financial support. That is only a grateful and thoughtful return to God for what He has given to us. "Every good gift and every perfect gift is from above, and cometh down from the

Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

The giving should be "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come" (1 Cor. 16:2). In other words, the giving should be systematic and generous. The nations that give the most to carry on God's work among men are the richest nations; and what is true of nations is true of Church members. These are four things implied in Church membership: (1) regeneration—a change of heart and life; (2) a life that witnesses for the life of Jesus Christ, so that others can see it; (3) regular attendance upon the services of the Church as individuals and families; (4) systematic and liberal financial support of the Church, so that missions, institutions and help for the unfortunate may all prosper.

W. W. S.

PIEDMONT JUNIOR COLLEGE.

Piedmont Junior College, Wadley, Ala., resumes this week a movement to raise the sum of \$50,000.

The campaign will be conducted among members of the Southern Christian Convention, among friends of the college in Wadley and vicinity and Randolph County, and among other men and women who believe in the fostering of Christian Americanism and the carrying on of the ideals of our Anglo-Saxon heritage.

The \$50,000 will be used as follows: \$25,000 for payment of indebtedness, \$10,000 for 1929-30 maintenance, \$8,000 for completing construction of the administration building, \$5,000 for equipment of the administration building, \$2,000 for campus improvement.

Dr. S. L. Beougher, president of the college, announces that the need for the funds is urgent, so that the school may be able to begin work on a firm foundation and care for the increased number of students to be enrolled this year.

Then, too, the campaign will be the prelude to a general program of development that includes the recent agreement of co-ordination of activities with Piedmont College, an accredited senior institution located at Demorest, Ga. Plans for the co-ordination have been worked out by Dr. Beougher and Dr. Frank E. Jenkins, president of the senior college and head of the board of trustees of the junior college, with the approval of the Southern Christian Convention at its last session.

CONFERENCES MEET.

Georgia and Alabama meets with the Church at Lanett, Ala., Tuesday, October 8, 1929.

Alabama meets with the Church at Wadley, Ala., Tuesday, October 15, 1929.

Eastern Virginia meets Wednesday, October 30, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929.

NOTICE.

In submission to the Master's will, I shall end my stay in the Windsor pastorate with the close of this Conference year. We have made friends since being here whom we shall regret to leave; however, it seems to be the Lord's will that we make a change. So will be pleased to correspond with any Church or group of Churches desiring a pastor.

GEO. A. PEARCE.

Windsor, Va.

CONTRIBUTIONS

SUFFOLK LETTER.

Rebecca Jane Andrews was the daughter of Everett Gay and Priscilla Wright Gay, of Isle of Wight County, Va. She was born December 3, 1832. She married William H. Andrews July 6, 1856. Her husband, a soldier in the Confederate service during the Civil War, died in the Naval Hospital, Portsmouth, Va., in 1862, leaving her a widow, with three children—Ida Virginia Andrews, Benjamin Everett Andrews, and William Henry Andrews. Mrs. Andrews died in Parrish Memorial Hospital, Portsmouth, Va., by the same body of water July 20, 1929, at the age of 96 years, 7 months, and 17 days. She had lived, as a widow, about sixty-seven years. The most touching verse in the Bible is in Luke 7:12, when Jesus came to the city of Nain, a dead man was being carried out, "the only son of his mother, and she was a widow."

Mrs. Andrews is survived by one son, B. E. Andrews; twelve grandchildren, seventeen great-grandchildren, and two great-great-grandchildren. Before her death there were five generations of her family living. In her girlhood she united with Antioch Christian Church in Isle of Wight County, Va., but at the time of her death she was a member of the Christian Temple, Norfolk, Va. She was a stanch member of the Christian Church and loyal to its Principles and its worship. She was twelve years older than THE CHRISTIAN SUN, was born before railroads were in use, and lived through all the modern years of progress in heat, light, and power. She possessed a personality unique in faith, humor, loyalty to convictions and friends, sweet and agreeable in all social relations. The memory of such a person enriches life and inspires her loved ones to noble endeavor.

Some years ago she had a fall that broke one of her limbs, was carried to St. Vincent's Hospital in Norfolk, where her Christian patience won the hearts of those who ministered to her. She would repeat Scripture, offer prayer, and fill the room with brightness. Age did not rob her of life and interest in home, family, and Church affairs. Her funeral services were held in the Christian Temple, Norfolk, Va., on July 21, 1929, and the service was surcharged with sympathy, flowers, and a sweet song by Mordaunt Etheredge, one of Norfolk's great singers. She was laid to rest in Elmwood Cemetery and her grave was covered with flowers, as her life had been with love and kindness.

For the last thirty-three years she had made her home with her granddaughter, Mrs. Cora Johnson, six miles from Portsmouth, Va. Cora had lived with her grandmother in her girlhood years, so that they lived together most of Cora's life; and it was sweet that Cora could minister to grandmother in her old age. She left dear ones on earth to join dear ones in heaven. The flowers on her grave will fade, but her crown in heaven will never fade. She left the Christian Temple for the temple where Jesus went to "prepare a place for His followers, and promised that He would come again and receive them unto Himself, that where He is, there they may be also." The Church never suffers by the death of such saints as Aunt Jane Andrews was, but gains by adding another soul to the saints in glory.

W. W. STALEY.

ELON LETTER.

The alumni publication of Willamette University, Salem, Oregon, has just concluded a contest

among high school students in respect to "What Constitutes a Good College?" Scores of essays were submitted and examined. The publication awarded first prize to Miss Eleanor Gettman, of Newberg, Oreg. Her essay is as follows:

"What Constitutes a Good College?"

"It has been said that the ideal college is as simple a thing as this: a log, with Mark Hopkins on one end and a boy on the other—inquiry and knowledge face to face. But there are so many boys, so much inquiry, in comparison to the number of intelligent, learned men who are willing to sit on the end of a log and answer questions that we have the college, whose library, gymnasium, art building and museum, make the college a great improvement upon the log-method of enlightenment.

"Granting that the college of today is an 'imperfect means to the attainment of education,' but assuming that it is the best means of education at present available, we might ask the question, 'What constitutes a good college?'

"It cannot be dogmatically said that a small college is good, a large one bad; a sectarian college bad, a State college good; a college situated in the city good, one located in less densely populated districts bad. All these factors have relative values.

"A relatively small college, however, is the preference of most educators. Its primary asset is one which is impossible in a large college, namely: if well-endowed it can place its best professors, perhaps men of wisdom and experience, in touch with its students, even the freshmen. Concerning this idea, Charles Franklin Thwing, president-emeritus of the Western Reserve University, writes: 'If the metaphor for the large college be a plant in the mechanical sense, for the small, the metaphor is a plant in the botanical sense. The one stands for the machine, the other for the garden.' The Association of American Colleges says that in order to be reasonably efficient, a college should have an enrollment of at least four hundred. If it were much more than twice as large as this it would not provide as truly a liberal education as would a smaller college.

"A good college need be neither urban nor rural, for, despite the more varied educational advantages offered by the urban, the distinction is rather social than educational.

"As to denominational and State universities, the denominational colleges have departed from narrow sectarian interests, making the two types very similar in this respect. President W. W. Comfort, of Haverford College, says: 'The State institutions, being both large and undenominational, pay less official attention to the religious and spiritual development of the students. They do, however, gladly co-operate with city Churches and encourage the work of student pastors on the campus.' Besides, he says, 'Spiritual development is the result of example, of intimate contacts and of the ideals that are lived up to by those who direct the institution and who teach in it.'

"There are certain things which a good college, be it sectarian or nonsectarian, be it rural or urban, must have. It has such things as a reasonably large endowment and an efficient budget, athletics for every one, stimulating social life, an adequate curriculum, and a good faculty and president.

"A good college would have a budget system, and that system would be the effective instrument of financial control, for a good college is not

habitually in financial straits. Rather, it is fixed well enough financially so that it will be able to secure the services of the better professors for the students and provide generously for the equipment of educational facilities.

"Clean athletics and wholesome social life help to constitute a good college. Every student should have an opportunity to develop physically, for education should provide for *mens sana in corpore sano*. There is, however, no need for worry that 'Jack will become a dull boy because of all work and no play' if opportunity for athletics and social activities be distributed more equally than is customary in many colleges.

"The 'liberalizing' influences should be derived from college life as well as from its studies, for, as Woodrow Wilson has well said, 'The real enlightenments of life come not from tasks or from books so much as from free intercourse with other persons, who in spite of you, inform you and stimulate you, and make you realize how big and various the world is, how many things there are in it to think about, and how necessary it is to think about the subjects you are especially interested in in their right relations to many, many others, if you would think of them correctly and get to the bottom of what you are trying to do.' A good college would be sort of a community, where opportunities for such intercourse would be provided.

"A good college does not necessarily have a greatly extended curriculum. It has been said that colleges are making an attempt to cover the whole field of knowledge, both human and divine, and that 'the curriculum is being diluted in a way that is detrimental to the best interest of education.' Certainly there should be courses in philosophy, literature, history, economics, science, sociology, and foreign languages, but it is not necessary that subjects from 'assyriology to whatnot' be taught. Mr. Roland G. Usher has said, 'What the college curriculum needs is unity, content, a tangible object worth the student's while; something which will commend itself to him as obviously valuable in his first state of ignorance. . . . I would make political social history not a portion of the curriculum, but its backbone, the necessary approach to all subjects.'

"The personnel of a college might be considered the greatest single factor in the worth of a college, certainly of more importance than the curriculum. Mr. W. B. Munro has warned us of the danger of forgetting what James Russell Lowell said many years ago: 'The fame of a college depends on the teachers who teach therein.' The faculty should include men of wisdom and wide experience, men who are capable of interesting students in intellectual things and of holding ground against attractive diversions such as athletics and 'campus activities.' The influence of a teacher, and especially of a teacher in a comparatively small college, is seen by the following, which President James Burrill Angell wrote, near the close of his great life upon his experience while at the head of the University of Vermont: 'My teaching gave me peculiar pleasure with each pupil, and in many cases with his parents. . . . I was able to guide and impress them, to direct them in their reading and help shape their character and their plans.'

"The president of a good college (I refer here to a college whose aim is liberal education as I have defined it) would be a scholarly administrator, since the size of the school would not make it necessary that he be a purely executive type of man.

"The college of today may be 'an imperfect means to the attainment of education,' but a 'good' college, as this essay has defined it, is not all idealism. There are colleges with all or most of these criteria which those who understand the

needs of our colleges have generally agreed upon—colleges which provide what is most needed, a truly liberal education instead of merely technical or vocational training."

I feel sure that the readers of the *Elon Letter* will be glad to know what this representative high school graduate feels should constitute a good college.

W. A. HARPER.

NEWPORT NEWS, VA.

On Monday evening, August 19, 1929, at sunset, the congregation of the Newport News Christian Church formally "broke ground" for the new building. A large crowd assembled to witness the ceremonies, and it was a delightful service. A choir of about twenty-five voices sang "The Awakening Chorus," and the children sang "Onward, Christian Soldiers." The entire congregation offered the Lord's Prayer in concert.

Mr. Solomon J. Holland, one of the charter members, now eighty-six years of age, was present, and was on the program to read the twenty-third psalm, but low, overhanging clouds brought darkness so early that he was unable to see to read. He is very enthusiastic over the new building project, and his presence was inspiring.

Little eight-year-old Matthew F. Allen, Jr., the youngest member of the Church, presented the spade to Mrs. Mary L. Holland, who moved the first dirt toward starting the new building. Mrs. Holland is eighty-three years of age. In presenting the spade, Matthew said: "This is a solemn occasion, Grandmother. We are laying the foundation for a new Church. Jesus said the wise man built his house on a rock. Experience has taught you that Jesus was right. Jesus is always right. But I am very, very young, Grandmother, and you are very, very old. I do not know how to begin. Therefore, I am going to give this spade to you. Dig deep, Grandmother, dig deep; for within the walls of the Church that shall rise from this ground our children's children will be brought to Jesus."

The Rev. N. G. Newman, D. D., the organizer and first pastor of the Church, was present and gave an interesting address on the "History of the Organization of this Church." Thirteen of the charter members are still connected with the Church. There were forty-one charter members, and about twenty-five of them are still living, but some have moved away and a few have united with other Churches in this city. In the twenty-eight years from the organization, the membership has grown from forty-one to three hundred and thirty.

For a long time the congregation has felt the need of a new building. About two years ago we started laying plans for it, and had hoped to be in it in time to entertain the Sunday School and Christian Endeavor Convention, which met at Liberty Spring Church in July, but it took more time in getting started than we had anticipated. But, at last, our prayers have been answered and our dreams have come true. Great piles of material are already on the ground. The contract has been signed. The finances have been provided for, and the contractors have agreed to rush the work on the structure and to deliver it to us on or before January 1, 1930.

The building is designed on the style of the old Spanish Mission. The roof will be flat, and the monotony which would result from this will be offset by parapets around the walls. Several rows of tiling of contrasting color will also project from near the top of the wall to represent eaves. The entire building will be constructed of the Duntile cement-sand block. We are using the rough-surface block, and will cover this with stucco. We expect also to use wrought-iron light fixtures to correspond with this ancient style of building.

The main auditorium will be one-story, with gallery, and will seat 534 persons. A wing will extend from the back of the building, which will have three floors of available Sunday School space—a basement, and two floors. Only a few of the class rooms are to be enclosed at present. For others, we expect to use curtains till the present debt is paid. But, by use of curtains, we will have twenty-eight class rooms, and at the present time we have only eighteen classes. We are building for the future.

We have pledges sufficient to pay the building debt in five years. But we expect to do better than that. Only about thirty per cent of the membership made pledges toward the building fund. Many of the remaining seventy per cent will do their part. This Church, when finished, will be a good illustration of what "little things" may accomplish when consecrated to the Lord. The Church is being paid for by "little bits." The largest contribution to it was \$1,000; but co-operation, such as we have in Newport News, and

a little bit from each one, and the help of the Lord, can accomplish wonders.

M. F. ALLEN, *Pastor*.

ZION MEETING.

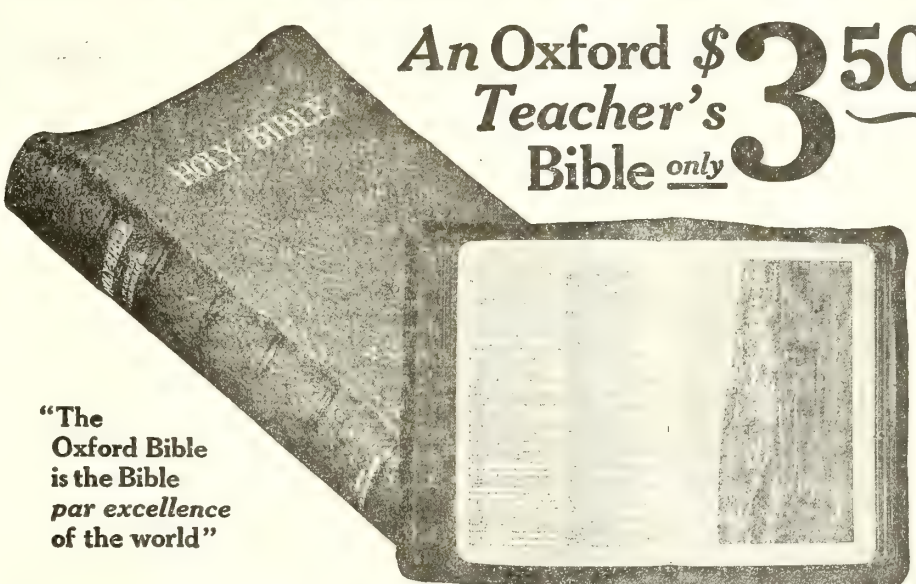
We just closed a few days ago a very successful meeting at Zion Christian Church. Christians were greatly revived and a number of the unsaved were born into the kingdom of God. Bro. H. C. Caviness, of Portsmouth, did the preaching. The Church and pastor thank God for the services of a man such as Bro. Caviness, who still believes in and preaches salvation by grace through faith in the blood and sacrifice of Christ. There were fifteen additions to the Church, most of them being on profession of faith.

J. S. DENTON, *Pastor*.

Chaplain H. E. Rountree, who has just returned from an extended tour of Europe, visited the publishing office of THE SUN Tuesday, accompanied by his wife. We were glad to see them.

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17 And there was a very sore battle that day; and Abner was beaten,

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— Specimen of Type —

6 And A-hi-shär was over the household: and Ad-ni-räm the son of Ab-dä was over the tri-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CONGREGATIONAL NEWS.

Rev. John Luther Kilbon, executive secretary of the New York City Association of Congregational Churches, died unexpectedly at the breakfast table in his home, 993 East Nineteenth Street, Brooklyn, Saturday, August 10, 1929. He was at his office, 287 Fourth Avenue, Manhattan, as usual on Friday and was scheduled to preach tomorrow morning in the Heights Church, Mount Vernon.

Mr. Kilbon had been executive secretary of the association since 1924. He gave particular attention to financing new Churches, and during the five years of his leadership five new Churches were added—Queens Village Church, in Queens; Oakwood Heights and Swedish Immanuel, in Richmond; and new Churches at Bronxville, Westchester County, and at Rockville Center, Nassau County. The association now numbers seventy-two Churches in Greater New York and in Westchester and Nassau Counties. The total membership is 33,191, a growth of 2,433 since 1924.

At the time of his death, Mr. Kilbon was engaged upon plans for launching two or more new Churches in 1929-1930. In addition to his Church extension work, Mr. Kilbon directed the co-operation of the Churches of the association in the missionary, evangelistic, religious education and other programs of the denomination. He preached regularly every Sunday in a different Church.

Mr. Kilbon's father for forty years was cashier of the First National Bank, Lee, Mass., and his own work in the Congregational denomination during the last ten years was especially along financial lines. He was treasurer of the Massachusetts Congregational Home Missionary Society and Conference at Boston, Mass., from 1918 to 1920, and from 1920 to 1924 he was financial secretary of the National Congregational Commission on Missions in New York, N. Y.

At the time of his death he was a member of the National Council of Congregational Churches, of the executive committee of the National Armenia and India Relief Association, of the Williams College Club of New York City, and of the Clergy Club. He belonged to the Ocean Avenue Church, Brooklyn.

Mr. Kilbon graduated from Williams College in 1886, and from Hartford Theological Seminary in 1889. His first pastorate was at East Had-dam, Conn. From 1891 to 1902 he was engaged in editorial work for the Congregational Publishing Society, Boston, Mass. He was then pastor of the Park Church, Springfield, Mass., sixteen years, 1902 to 1918.

Mr. Kilbon is survived by his wife, Lena Gillette Kilbon, and by three children and two grandchildren. The children are Roland Kilbon, Lynbrook, N. Y., and Ralph and Rachael Kilbon, who live at the family home in Brooklyn. The grandchildren are a son and daughter of Roland. Roland Kilbon is the New York correspondent of the Paris Edition of the New York Herald.

JESUS, GOD'S MESSAGE.

It was not without deep meaning that both John and Jesus began their work and continued it to the end without in any organic way connecting it with the authority and the forms of Jewish religious organizations of the day. The king-

dom which they constantly preached was that which Jehovah had promised and planned, but it was never entangled or corrupted with political elements or material ambitions. This kingdom ideal was the central, the dominating, the constructive idea in all the teaching, work and hope of Jesus. He succeeded only a little while before His death in making even His followers understand that He was concerned with righteousness and redemption, not with power and world rule. Then most of His followers left Him, while He held unfalteringly to His ideal, and to His course, "steadfastly setting His face to go to Jerusalem."

It was not just because His Messianic ideal so contradicted that which the Jewish authorities cherished and demanded that they turned upon Him with rage and dragged Him to the cross. They could have allowed Him to go on with His fine idealism to lose His following and fail as many an impractical idealist has failed to found any permanent enterprise. Jesus constantly declared Himself God's representative, God's very Son, and made His teaching and His person the divine standard of judgment, not of His followers alone, not even of His own nation alone, but of all men. He grew bold to denounce the constituted authorities in religious as in civil affairs, as blind guides, hypocritical hinderers of God's will. He announced that the kingdom would be taken away from them and given to another people who would honor God with the fruits of His kingdom. If He were right, their scriptures, as understood by them, were false, their hope was gone, and their God was turning from them to become the God of sinners and outcasts. He was profane, blasphemous, despicable in their eyes. They slew Him and buried Him. The resurrection was God's verdict in favor of Jesus against the Pharisees, in favor of His interpretation of God as against theirs. He was the only true Son of God. God's attitude toward men had been revealed to Him. He was God's message to mankind.—*From "The Bible a Missionary Message," by Carver.*

THE STEWARDSHIP OF LIFE.

No one can read Dr. Crawford's new book, "The Stewardship of Life," without wishing that it could be taught to every member of his Church. He has made a definite contribution in a statesman-like interpretation to all who wish a sane presentation of the great theme of Christian stewardship. This book, centering around the stewardship of personality, has presented a work that will be valuable to those who are seeking to build Christian character. Religious education workers will find much help in this phase of their challenging task.—*Warren H. Denison, Sec'y Stewardship and Promotion, Christian Church.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 24, 1929.

Sunday Schools.

Previously acknowledged	\$4,475.58
Hines Chapel, McLeansville, N. C.	1.62
Bethlehem, Altamahaw, N. C.	4.91
Class 2, Spring Hill, Waverly, Va.	1.00
Berea (Nans.), Driver, Va.	7.00
Ingram, Va.	3.00
Bisbee, N. C.	1.45
Third Avenue, Danville, Va.	4.75
South Norfolk, Va.	15.02
Randleman, N. C.	2.65

Berea (Norfolk), Hickory, Va.	19.56
Leaksville, Luray, Va.	3.84
Pleasant Hill, Benson, N. C.	4.30
Wadley, Ala.	1.48
Antioch, Harrisonburg, Va.	6.54
Dendron, Va.	8.94
Long's Chapel, Mebane, N. C.	.77
Durham, N. C.	26.28
Pleasant Ridge, Guilford College, N. C.	1.64
First Church, Roanoke, Ala.	3.80

Total \$4,594.13

Individual and Church Collections.

Previously acknowledged	\$8,523.82
J. S. Martz, Philadelphia, Pa.	5.00
*Mrs. C. B. Thomas, Siler City, N. C.	1.00
*Mrs. R. S. Holland, Suffolk, Va.	1.00
*Mrs. W. B. Bagwell, Durham, N. C.	1.00
*Mrs. Betty Wells, Williamson, W. Va.	1.00
*Harvey Wells, Williamson, W. Va.	1.00
*McAden Wells, Williamson, W. Va.	1.00
*Rev. J. A. Denton, Raleigh, N. C.	1.00
*Miss Mary Skinner, Hopewell, Va.	1.00
*Mrs. Maud Griffin, Hopewell, Va.	1.00
*Mrs. L. E. Werner, Hopewell, Va.	1.00
*Mrs. J. W. King, Suffolk, Va.	1.00
*A. P. Gaster, Randleman, N. C.	1.00
Macklem sisters, Havre de Grace, Md.	10.00
Durham, N. C.	200.00
*A. M. Long, Lillington, N. C.	1.00
*W. S. Briggs, Henderson, N. C.	1.00
J. G. Price, Wentworth, N. C.	5.00
Rev. J. W. Knight, Stokesdale, N. C.	5.00
Tom Friddle, Summerfield, N. C.	1.00
*Miss Ethel Friddle, Summerfield, N. C.	1.00
L. P. Rippy, Wentworth, N. C.	5.00
*Miss Mary S. Masserley, Linville, Va.	1.00
*O. H. Orr, Lineville, Ala.	1.00
Antioch (W), Elams, N. C. (add'l)	19.00
*A. J. Wicker, Moneure, N. C.	1.00
*D. T. Marks, Moneure, N. C.	1.00
*C. M. Wicker, Moneure, N. C.	1.00
*Miss Maggie Marks, Moneure, N. C.	1.00
*T. E. Farrell, Moneure, N. C.	1.00
Miss Emma Hart, Sanford, N. C.	5.00
Miss Sadie Hart, Sanford, N. C.	5.00
Miss Ethel Friddle, Stokesdale, N. C.	2.00
Mrs. S. A. McCollum, Stokesdale, N. C.	1.00
Mrs. E. J. Lester, Waverly, Va.	1.00
Miss Elizabeth McCollum, Summerfield, N. C.	1.00
Miss Thelma Cummings, Summerfield, N. C.	1.00
P. S. Dixon, Summerfield, N. C.	1.00
J. F. Barker, Summerfield, N. C.	1.00
Joe Bynum Gay, III, Franklin, Va.	1.00
*Mrs. A. C. Harris, Seagrove, N. C.	1.00
Mrs. A. C. Harris, Seagrove, N. C.	3.00
Dr. T. C. Amick, Elon College, N. C.	30.00
*J. E. Whitlow, Paces, Va.	1.00
*Rev. J. F. Apple, Elon College, N. C.	1.00

Total \$8,850.82

*New money.

Specials.

Previously acknowledged	\$11,709.31
Miss Mettie Sutton, Burlington, N. C.	10.00
Grover Stoneberger, Stanley, Va.	10.00
Mebane Sunday School, Mebane, N. C.	2.00
*S. B. Lea, East Durham, N. C.	5.00
*Mrs. J. W. Moore, Roxboro, N. C.	2.00
Burlington S. S., Burlington, N. C.	56.16

Total \$11,794.47

Summary.

Previously acknowledged	\$39,810.32
Sunday Schools, regular, August 24, 1929.	118.55
Individual and Church collections.	327.00
Specials, August 24, 1929.	85.16

Total collected to date \$40,341.03

J. O. ATKINSON, *Sec'y.*

THE CHRISTIAN CHURCH IN ACTION.

Piqua Convention Items.

Remember that the same delegates constitute both the General Convention and the Christian Publishing Association.

If we are to have a great Convention, you and your Conference are to help make it so. The Piqua Church will do its part; the program committee is doing its part; the pre-convention committees are hard at work; all delegates should be present and stay throughout; all the Church should pray for the Convention.

All Convention matters should be addressed to the President, Rev. F. G. Coffin, D. D., 47 West Fourth Avenue, Columbus, Ohio, or to the Convention Secretary, Rev. Warren H. Denison, D. D., C. P. A. Building, Dayton, Ohio. All Christian Publishing Association matters should be addressed to Harvey E. Sims, President, Piqua, Ohio, or to Rev. W. J. Young, Secretary, 614 N. Elm Street, Muncie, Ind.

The various board secretaries will be glad to give any data or other information to the several pre-convention committees that will be helpful in their work.

Rev. Raymond G. Clark, Piqua, Ohio, is the pastor of the Convention Church.

Piqua is on the Baltimore and Ohio Railroad, which runs from Louisville, Ky., to Detroit, Mich., through Cincinnati, Dayton, Deshler and Toledo. Piqua is between Dayton and Toledo. It is also on the Pennsylvania lines, running from New York through Columbus to St. Louis and Chicago. It is seventy-three miles west of Columbus, and on the line from Columbus to Chicago (table 42 Pennsylvania time-table); also on the line from Columbus to Indianapolis, via Piqua (tables 44 and 45). There are bus lines and traction lines also.

All Conferences should select their most representative delegates—men and women, ministers and laymen—who are informed as to our work and its needs.

There will be a committee room for each regular committee.

Sunday will be a great day. Piqua pulpits and nearby Christian Church pulpits in other towns will be supplied by visiting Christian and Congregational ministers.

There will be special features: college reunions, exhibits, book store, upper-room prayer meeting services, men's banquet, etc.

The Convention opens Tuesday, October 22nd, at 2 o'clock sharp. It will be in session eight days.

If you have any matters to bring before the Convention, please send them now to the proper committee, so that they may receive full consideration.

This is the educational period of the Christian Education Department of our work. Every pastor, Church, young people's congress should be using this time in the year's program of the Church to show our people the importance of developing Christian character and the need of sending our own sons and daughters to our own colleges. Do not make a mistake. They need to attend our own colleges. The offering in October should surpass any educational offering we ever made. Our colleges cannot be supported by quarters and dimes alone. The giving for Christian education, our colleges, young people's congresses, literature should be sacrificial giving. This is our Jubilee Year. Let us go up to our Convention at Piqua the 22nd of October feeling that our October educational offering was worthy of the Christian Church.

WARREN H. DENISON, Sec'y.

A LIVE SUNDAY SCHOOL.

(Attending our Palm Street Church, Greensboro, N. C., August 11th, to rejoice with the pastor and people on the opening day of their new six additional Sunday School rooms, we discovered a host of young people, a veritable bee-hive of life and activity, and a whole Church full of radiant faces. It was easily discovered that there were evidences of real growth and progress here. We asked the secretary of the Sunday School, who is also deeply interested in Christian Endeavor, for his record last Sunday. Here is what he handed us, and it needs no comment.—J. O. A.)

I am sending you the report of our Sunday School for last Sunday, as per your request, as follows: Total on roll, 246; present today, 232; present last Sunday, 138; present year ago, 124; offering today, \$6.00; offering last Sunday, \$5.80. We give our regular Sunday School offerings one Sunday each month to the Orphanage, and one Sunday each month to missions.

A word also for our Christian Endeavor Society, which we feel very proud of. The idea of Christian Endeavor in our Church was conceived by one of its most active young ladies in the young people's departments of both the Church and the Sunday School, namely: Miss Lettie Scott.

About nine years ago she, with the assistance of Rev. G. C. Crutchfield, then pastor, organized the Junior C. E. Society, with nine charter members. Since that time, this society has continued to flourish under the faithful leadership of the organizer, Mrs. Lettie Lumley, with Miss Maud Apple as assistant, and the membership is now 54.

As many became too old during this period for this department, it became necessary about two years ago to make some change to accommodate the older ones; so the Senior C. E. Society was organized, and we are glad to say that it is thriving under the leadership of Mr. Shelton C. Brady, president, and Mr. Morris Clark, vice-president, with a membership at present of 48.

After organizing the senior department, it was still a difficult task to make the programs interesting for all ages; so about one year ago the Intermediate C. E. Society was organized, and while this department only has a membership of 12, the superintendent, W. B. Lumley, is justly proud of the fact that they have a 100 per cent active society.

We are justly proud of C. E. work in our Church, and feel that it means everything to our young people and to the Church.

W. B. LUMLEY, Sec'y.

NOTICE.

Please let me send you my special summer offer on all magazines. I guarantee you 20 per cent reduction on any magazine you take. You can take advantage of this offer even though your present subscription does not expire for several months.

J. EDWIN HARRIS.

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Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

THE MISSION BOARD, INC.,
Elon College, N. C. J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

September 8, 1929.

NEHEMIAH REBUILDS WALLS OF JERUSALEM.

(NOTE: These notes are written while the writer is away on his vacation. In some way, he has misplaced his Lesson Guide, which has the titles, dates, etc., of the Sunday School Lessons. He is not sure that the title given above is the title for this particular lesson, but he thinks that today's lesson is concerned with the rebuilding of the walls of Jerusalem. He hopes to have the guide before the next week's notes are written, so that he can be sure of the title, golden text, etc.)

A Man Who was Concerned About Others.

Nehemiah had a good job. He was cup-bearer for the king. In modern slang, he was on "easy street." But when certain of his brethren came from Judah and he learned of the condition of Jerusalem and the lot of the people, he felt a great compassion, he besought the king for permission to go back, he gave up his position, and with great personal sacrifice and at the risk of real danger, he went back to the city of his fathers and spent and was spent. The world needs nothing more than it needs men and women and young people of Nehemiah's spirit, people who are so interested in others and in the things that concern the kingdom that they give themselves unstintedly and gladly to these causes.

Men Who Were Enemies of Human Welfare.

"When Sanballat and Tobiah heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." These fellows were seeking their own selfish interests. They were going to prey upon the more or less helpless Jews who had returned. They were absolutely selfish, and it grieved them to know that some one was seeking the welfare of their intended victims. The species is not extinct. The "wet" element is grieved because high-minded people are seeking to do humanity well by ridding the country and the world of a great curse. "White slavers" are grieved whenever unselfish people seek to save young girls from their clutches. Industry resents it when social workers seek to secure better housing conditions, better wages, better living conditions; that is, if there is the least possibility that such action will reduce profits. The "war jingoists" put up a great howl when lovers of peace seek to rid the world of mankind's greatest collective sin. Strange as it may seem, there are always those who are grieved when there comes into human life he who is concerned for the welfare of his fellow-men.

People Who Had a Mind to Work.

"So we built the wall; for the people had a mind to work." It was a tremendous undertaking to rebuild the walls of Jerusalem, especially considering the limited resources of the people from the material standpoint, but the job was done and done quickly, for the people had a mind to work. This is one of the most desirable and necessary qualities or spirits for any task. Mere willingness is not all, but when people are willing, miracles can be accomplished. And what a joy it is to work with people who have a mind to work!

The Devices of the Devil.

Sanballat and Tobiah used the devices of the devil in trying to stop the work. They resorted to ridicule, to threatening, to intrigue, to open opposition, to scorn, to a show of force. The

devil works with these weapons, not only as touching the person who is beginning the Christian life, and not only as touching those who are more mature, but as touching the organized forces of religion. Many a young person finds the Christian life a problem because of the fear of ridicule on the part of some of his "crowd." Many a mature Christian, and many of the forces of organized religion are afraid to do what they know they ought to do.

Common Sense in Religion.

"Nevertheless we made our prayer unto our God, and set a watch against them day and night." Faith in God does not discount common sense and human resources. Faith in the promises of God does not relieve a man from the responsibility of making provision for this family, of taking out life insurance, of exercising due care in the matter of health, of watching against temptation, and of using all that he is and has in the right way. We ought to pray as if everything depended upon God and then work as if everything depended upon us, as some one has tritely said. Jesus said, "Watch and pray."

Perspective in Life.

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down. As a matter of fact, he was probably laying bricks or putting stones in place. But he saw the ultimate implications of the common-place thing. Because of this fact, he refused to be drawn aside by his enemies. We all need this sense of perspective. The minister, the Sunday School teacher, the father and mother in the home or in the place of business, the young person in school or college—all of us need to see the ultimate significance of what often seems the common-place thing to us. The things we do every day are related both to the development of character and the extension of the kingdom of God. We should not be drawn aside, and we should not be lured back to the lower levels of life, either by our enemies or by the siren voices of pleasure.

The Reward of Work Well Done.

"So the wall was finished." Because they prayed about their work, because they had a mind to work, because they stuck at their tasks, they finished the wall. It is not always given to men to finish the things they start, but he who practices the principles of these people will receive their reward.

CHRISTIAN ENDEAVOR.

Sunday, September 8, 1929.

TOPIC: "What Does Our Church Ask of Us?"
Rom. 12:4-8.

Some Bible Hints.

The Church asks that we act as members of a body, not as self-willed individuals (v. 4).

We must learn to act "in Christ"; that is, under His influence, act as He would act if He were here (v. 5).

The Church wants to use whatever gift we have—speaking, praying, writing, drawing posters, even washing dishes (v. 6).

The Church asks cheerfulness, good will, kindness, each doing his own work and recognizing the work of others (v. 8).

Suggestive Thoughts.

The Church asks our attendance. Empty pews are poor witnesses for Christ. Nothing can be done if we absent ourselves.

The Church asks financial support. Money talks, it is said, but in Church life it only whispers. Generosity is needed.

The Church asks volunteers who will serve without pay. Its service is one of love. When we begin to look for monetary reward, we are on the wrong track.

The Church asks for loyalty, and Christian Endeavor, at least, promises it. The religious hobo who drifts from Church to Church is of value to no Church.

A Few Illustrations.

As the most important thing in nature is life, so is it in the Church. Christians must be alive and alert and Christ-like. A Church composed of indifferent people has no witnessing power.

The Church is a school. It asks for pupils. It seeks to promote thought and study. The Sunday School, Christian Endeavor, and all sorts of classes are parts of its methods.

An egg is composed of two things—the shell and its contents, the shell merely carrying the contents. A Church is like a shell that carries the message of the spirit. It asks that its contents in the hearts of its members be divine.

What a Church asks should be determined by what Christ asks. The Roman Catholic Church asks a great deal more, and its asking should be resisted.

To Think About.

What does our Church ask of us?

With what big task does our Church challenge us?

What does our denomination ask of us?

OUR JUBILEE YEAR.

TIME: Autumn A. D. 29.

PLACE: Galilee and Judea.

PERSONS: Jesus and His Brethren.

RECORD: John 7:2-10.

John's gospel introduces this period by stating (John 7:1) that Jesus had remained in Galilee up to this time because of the plots of the Jews who had planned to kill Him if He came to Judea. It may have been this situation which kept Him from attending the Passover, and it surely was this which kept Him from going openly to the Feast of Tabernacles.

But it was not fear of the Jews, but fear of not fulfilling the will of God in His life. In the plan of God, "His hour would come" at the coming Feast of the Passover, when the Lamb of God should be slain for the sin of the world. It was of that "hour" and that plan that Moses and Elijah talked with Him on the holy mount. It was that "hour" to which He referred often during these years, and when in the last week of His life He was faced with the crisis of the cross He plainly said for the first time (John 12:23), "The hour is come," and He went forth to meet it.

The Feast was Nigh.

Israel reveled in her feasts. They had been given by the law and these great religious "get-togethers" had held the nation for a thousand years. Every man of Israel was commanded to attend these feasts three times a year—at the Passover, at Pentecost, and at the Feast of Tabernacles. There must be good reason for the absence of Jew from these great gatherings at Jerusalem. Jesus attended regularly, but had missed the last feast of the Passover because of the plots against His life and "hour had not come" in which He was ready to give up His life for the world. There was much of preparation yet to do, but now much of that work had been done and He is freer to face the situation in Judea.

Show Yourself in Jerusalem.

His unbelieving brethren sought to force the issue. They taunted Him with the idea that He

was doing things in a corner when the way to be known was to go to the center of things at Jerusalem and at the great gathering of the people at the feast and there proclaim His leadership.

There is little doubt but that these "brethren" were His own brothers of His Nazareth home. The gospels use this word for them whenever He refers to them elsewhere as well as here (Matt. 12:46; Mark 3:31; Acts 1:14). Those closest to Him in His own family could not believe in that one whom they knew so well as being the very Son of God. They rather thought that He "was beside Himself" and wanted Him to go to Jerusalem to rid Himself of His delusion as they considered it.

My Time and Your Time.

They could go openly to the feast, and it was their duty to do so, but as for Him "His hour had not yet come" to openly meet His foes and give His life. He knew the situation and the plots which faced His life when He went to Judea, and He knew that in the plan of God it was not the hour for Him to go. That hour would come, and when it did it would find Him ready with His life. He knew that it was to come and tried repeatedly to get that knowledge to His disciples, but though He told them plainly, they could not reconcile death with His being the Leader of Israel and the conquering King for whom they were looking and whom they believed Him to be.

The Hate of the World.

The world is bent on pleasure and profit, and it hates that man who spoils either one for them. Jesus was spoiling the business of the ungodly priesthood and was not catering to the whim of the crowd, and so they hated Him. There was a year when the crowds adoringly and wonderingly followed Him and would have fought to give Him any earthly thing He wanted, even to the kingship of the nation and a war of rebellion against Rome. They pled with Him to lead them on to earthly conquest, but when He failed to do as they desired and talked of love and peace when their hearts were hot against Rome, they began to hate Him and to desert Him and to let the Pharisees and leaders have their way in plotting to kill Him if they would—the people had ceased to care what happened to Him, and the leaders had their plots laid to kill Him if he appeared at Jerusalem.

He Went in Secret.

When we first read this, we think it so unlike Jesus. He was always so open and brave and ready to face anything; but now He goes not with the crowds to the feast, but "secretly."

But if we will read on in the records we will find that He went a secret way, which was made secret by the prejudices and forms of the Jews. He went by the way of Samaria to the Feast of Tabernacles, and no devout Jew would go that way. It was the direct way to go from Galilee to Samaria, but his brethren and their devout and formal friends would go that round-about way down the Jordan valley and almost twice the distance, taking hills and valleys into consideration, but they refused to be "contaminated" by passing through that nearer way through Samaria. So Jesus could "abide still in Galilee" (Luke 7:9) and seem to give up all idea of going as the great company wend their way down the Jordan valley while He waits and takes the shorter route through "despised Samaria."

Secret Service.

But there is a deeper reason than that for His going in secret. We well know of His bravery and that it was not simply shrinking from danger which led Him to go in secret to the feast. When that day of danger came, He was there to face it when all His followers "forsook Him and fled," and He bravely stood alone and gave up His life when He might have had ten legions of angels

to guard and fight for Him.

But there is a time to do things quietly and secretly, and there is a time when it is a crime not to come out into the open. Some men are eternally hollering their convictions until after a while men pay no attention to them. Others quietly go on about their way and say little until the time comes when something must be said, and then that silent man is listened to far above his vociferous brother. There is a time to be silent, and there is a time to shout the truth from the housetops. He is wise who follows his Master and faces the situations of life in such a way to "hold thy peace" than it is to shout. The brave man is not necessarily the noisy one, and that quiet and controlled man who waits for his "hour to come" and then speaks with his life is the one who shapes the destinies of the world.

Prayer.

"Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind:
In purer lives Thy service find,
In deeper reverence, praise." Amen.

HERMON ELDREDGE.

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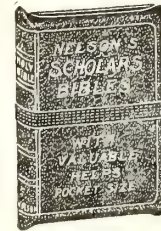
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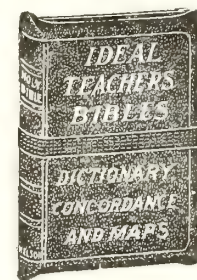
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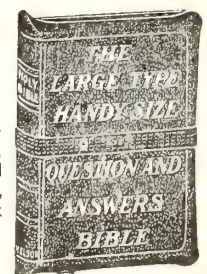
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

UNANSWERED PRAYER.

"And when Saul prayed unto the Lord, the Lord answered him not . . . because he obeyed not the voice of the Lord."—1 Sam. 28:6, 17.

We wonder how many believing children are like Saul, praying to the Lord and finding no answer to their prayers. We wonder still how thoroughly we have dedicated ourselves to the Lord and how thoroughly we have walked in obedience to His way and will. The voice of God is as impossible to be heard by a wayward and faithless child as is music to the ears from a fiddle out of tune.

Prayer.—Dear Father, we have great reason to thank Thee for all Thy goodness toward us in our unfaithfulness. Thou hast surrounded us with love and grace, goodness and mercy. Forgive us of all our sins, and may we follow Thee all of our days. *Amen.*

TUESDAY.

A FULL SOUL.

"Ask and ye shall receive, that your joy may be full."—John 16:24.

Life these days is a rush for pleasure and happiness. Whether engaged in business, politics, social relations, eating or sleeping, joy comes as a process, and the most of us are trying to obtain it with as little of the process as possible.

In religion we do not see that the process is unnecessary. We feel that the all-wise and ever-present God, who knows and sees our needs, should provide the pleasures, and that the mere asking should be sufficient. To pray without ceasing when money and fortunes are competent, or against darkness and barriers, or in dire need without immediate answer, is not consistent with the Lord's love and goodness. If one thinks this way, he mistakes God. We have to be in tune with His infinite love and goodness, and we have to realize that there is a process we must undergo to get in tune. The dam overflows by a process of little drops of rain and by a gradual filling. The real joy of an automobile is the climax of a desire for it through a long previous period and the many sacrifices for savings which have made it possible to realize that it is paid for. The joy of a meal is the hunger for it, and then when we get it, what a joy! Furthermore, when we go to a hole in the wall and call for a beefsteak, and it appears there, we believe that there is life back there somewhere.

Blessed is he that hungers and thirsts after righteousness, for he shall be filled," and the filling not only gives us joy, but a belief that God is and that He is the rewarder of them that diligently seek Him.

God gives many things in general, such as rain, sunshine, crops, personal living every day, but there are many things He withholds for the hungering for, for the labor of. Like the rain in the clouds waiting for the coming of the cool currents of air before it rains, so He waits for the fresh streams of prayer to condense His blessings into showers upon those that diligently seek Him.

Prayer.—Dear Lord, teach us how to trust not in our feelings, but to trust Thee and the realities of Thy providences. Thou art our strength and our life and the fullness of our joy and salvation. Teach us how to abide in Thee and in the prayer life and to have Thy joy forever. *Amen.*

WEDNESDAY.

THAT WHICH IS BETTER.

"The effectual, fervent prayer of a righteous man availeth much."

The apostle does not say that all prayer shall be answered, but that it availeth much, as if to say that He will answer in a way that is best for us. Jesus did not get the answer to His prayer as he asked it, but He said, "Not my will but Thine be done." This was harmony with the Father's will, and the Father gave Him what was better, viz (angels from heaven).

We may not get what we ask for. Often we are not competent to ask for what would be best for us. But we may get a character which may be reflected in glory, and that is infinitely better. So amidst our temporal daily needs, it is the transcending spirit, true manhood knowing the meaning and the values of life, that we need to make our objective, and which will be given us if we desire it. Let us work for it and bring our lives to bear to that end.

Prayer.—O Lord, we pray to Thee this day that our wells of salvation may not run dry amidst the brunts and fights of life. Bring to us the real victories. As Thou dost stand, so may we stand, and because Thou art with us we shall never be utterly stricken down. *Amen.*

THURSDAY.

PURITY AND VISION.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

The pure in heart shall see God. Then, purity is the means of seeing God. Now, purity does not come through study nor through education, but it comes through a manner of living. Even the wings of imagination cannot reach the dwelling-place of the good that comes to those of spiritual attainment.

On the contrary, our perceptions are blunted and benumbed by coarseness and undisciplined living. So many are on the wrong track. They encourage their passions for pleasure as the world gives it, instead of subduing them into a chastened and refined soul. Such are like those who refine their manners with touching the heart-life. They are cultivating finished courtesies without curbing and drilling their passions. They cleanse the outside of the cup, while within they are full of excess.

Prayer.—Dear Father, in Thy life all things are thrilling and delightful. Make our lives new and fresh daily. *Amen.*

FRIDAY.

JESUS THE CONQUEROR.

"It is not by might, nor by power, but by my spirit, saith the Lord of Hosts."—Zech. 4:6.

In a little country forty-five miles wide and 145 miles long, less than the State of Ohio, with all the great outer world unknown, Jesus was born. He possessed neither name nor wealth, place nor influence. He was the Son of a carpenter, inconspicuous and inconsequential. He had neither training nor education. He went with common people and ate with sinners. He moved along the highways and among the hills, stopped by public

drinking fountains and walked by the sea. He spent much time alone in the wilderness and silent places. He liked the solitude of the hills better than He did the halls of State. He liked valleys and gardens better than he did palaces. He was poor and had no home and when He died He left nothing but a seamless garment.

But His life amounted to something the greatest of all the ages. He was not a physician, but He was the greatest of physicians. He was not a lawyer, but He knew all law and administered higher laws. He was not an author; He never wrote a word in His life, but His doings have produced the greatest literature of the ages. He was not an orator, but His truths are the most eloquent of men. He was not an artist, but He is the background of all our arts. He was not an architect, but His soul-building in character has staggered the world. He was not a statesman, but He has moved governments.

He never commanded an army, stormed a fortress, led a charge, nor spilled blood, but He has fought and conquered the moral battles of the world through purity, sheer moral worth and dignity of character. Quality of soul is His weapon, and with this He will conquer the devil. The best of it is He gives us the same power to do these things.

In all His life He is blameless and unscarred by sin, or even marred by the taint of wrong. His life ended as a malefactor, but it was only a new birth into immortal life. He died and rose again, that we might do the same. We, too, may come to the end of our way, saying, "O death, where is thy sting? O grave, where is thy victory?" These facts challenge contradiction. In spite of it all, men will not believe.

Prayer.—O Lord, make perfect our love toward Thee through Jesus Christ our Lord. Give us a true appreciation of the value of love and virtue and godliness. Forgive us of our sins and strengthen us against temptations, and make us conquerors through Him who hath redeemed us by Thy power. *Amen.*

SATURDAY.

TRUE VALUES.

"He that trusteth in riches shall fall; but the righteous shall flourish as a green leaf."—Prov. 11:28.

One of the supreme functions of the Church is a leveling of the spirit of the people to a common thought of the brotherhood of man and the Fatherhood of God. Everybody faces the problem of riches and poverty. Some are enormously rich and abjectly poor. Others are abjectly poor and abjectly rich.

Usually our estimate of values lies in material possessions, honors, power of influence, but we have learned that often such things debase us. Take the Sabbath problem—it is not a question of whether amusement is right or wrong on the Sabbath Day, but it is a question of whether we obey God or whether we are losing our sense of true values. Often it appears that we give too much attention to superficialities, running after money, honors and things that hang on our chest and that make "lions" of us. What we need more is a study of things that make for self-control, that produce true statesmanship, that gives lasting prosperity to business and makes industry solid and personal life impeccable. Folks who can do nothing but be amused and have no capacity for spending time with themselves profitable, cannot do much in the building of character, cannot know much about God, and must find God and religion a very vague affair. We must "be still and know God."

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

The year is rapidly passing, and time to gather in the crops on the farm will soon be at hand. The silo to fill with 100 tons of green corn is one of our hard jobs. We have a very fine field of silage corn this year to fill it with. Then forty-five acres of soy-bean hay to cut, cure and haul to the barn is another hard job, but both make excellent winter food for our herd of cattle to furnish us so much nice milk and butter. Then putting in cultivation forty acres of land for wheat and twenty-five for oats is another job. When we see and realize what is to be done in the next few weeks it looks like a mountain of work, and it is. But with favorable weather and constant effort, it will all be accomplished on time. Seasons in this section have been fine this year and our crops are good.

We crossed the twelve-thousand-dollar mark in our financial report this week. We are still climbing toward our goal of thirty thousand dollars and have faith in our people to believe we will reach it. One orphanage in North Carolina last year had an income of \$212,787.63 and cared for 632 children in the institution. We sometimes wonder if our people love their orphanage as much? Surely we do! Let us show our love by our works. Let us increase our monthly Sunday School offerings. Let us remember it with personal contributions. Let us begin to think about the Thanksgiving offering this fall and plan to make it a splendid one. Then let us remember the orphanage in our will; whether this amount is large or small, it will help.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 29, 1929.

Brought forward \$11,872.71

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Bethlehem \$ 2.22
Greensboro, Palm Street 6.00
Ingram 3.00
Hines Chapel 5.47
Third Avenue, Danville 4.75
Hebron 4.00

27.33

Eastern N. C. Conference:

Shallow Well \$ 2.00
Christian Light 3.60
Mebane 2.00
Bethel (Wake) 2.25

9.85

Western N. C. Conference:

Shady Grove 1.00

Eastern Virginia Conference:

Dendron, July and August \$ 4.00
Spring Hill 1.35
South Norfolk 15.02

20.37

Valley Virginia Central Conference:

Leaksville \$ 2.58
Antioch 3.33
Winchester 5.41

11.32

Alabama Conference:

Wadley \$ 1.85
Forest Home 1.00

2.85

Special Offerings.

R. B. Wicker, support of Edna \$15.00
R. B. Wicker, clothing for Edna 11.20
D. J. Fitch, Burlington, N. C. 15.00

Mrs. A. M. Johnson, Norfolk, Va. . . . 10.00
Carolina Flour Mills, for wheat . . . 148.87
200.07
Grand total \$12,145.50

FROM ALABAMA.

We have just closed our revival at Rock Stand. Rev. H. M. Gray was with us and did the preaching. Bro. Gray is one of our best revivalists. He preaches the Bible and condemns sin without fear. We feel that much good was done and our Church greatly revived. We had six additions to the Church upon confession of faith.

From ten to eleven o'clock every day we put on a training class, and the young people were greatly interested. It was the first time we had tried a training course, but we are beginning to see the need of training in Church work and the future looks brighter for the Church in the far South.

Lord help us to be as progressive in our Churches as we are in our other institutions.

C. CARL DOLLAR,
Lanett, Ala. Pastor.

FAMILY ALTAR. (Continued from Page 12.)

Prayer.—Our Father and our God, may we draw of Thee the true waters of life, and drink of the fountain of Thy blessings until we shall come into Thy presence forever. Amen.

SUNDAY.

INCURABLY RELIGIOUS.

"He hath shown thee, O man, what is good; and what doth the Lord require of thee but to do justly, love mercy and walk humbly with thy Lord."—Micah 6:6.

In spite of all that is irreligious, humanity is religious and can't help it. Amidst all the complexities of life, human needs, mystery of existence, thirst for knowledge, passions for adventure, heartaches and loneliness and all other vicissitudes of life, there is an overwhelming sense of dependence upon a higher power, a sense of righteousness, and an urge to what seems best. This urge may be sometimes misdirected and distorted, but it is a sense just the same born of God, and a smoldering fire in the life which God has put there to be fanned into a flame for glory.

The worst of men have this sense. They endeavor to settle differences among themselves and harmonize feelings with one another. Who put that spirit in them? No man approaches the solution of a problem without the innate guidance of Him who is good. No man works with his back to the future. What spirit leads him on? The settlement of every quarrel is spiritual. The solution of every problem is spiritual. The endeavor to go forward and extract the best from the future is spiritual. Therefore, religion is more than a Church or a sect or a set of beliefs. Religion lies in the motives that prompt action, and it is found in due application to every-day life. It is not found in a Sunday frame of mind and then not applied to Monday practices.

Christianity must come to us, and it must lead us on until humanity has found a courage to say that the only thing to do is to live true to moral worth, to the practice of righteousness and justice, and honesty clear through. No short cuts.

Prayer.—Dear Lord, we pray for the life in God. We pray for the life of Christ in our daily lives. We pray for the daily food of his body and His blood to nourish us into a healthy, God-like life all the way. Amen.

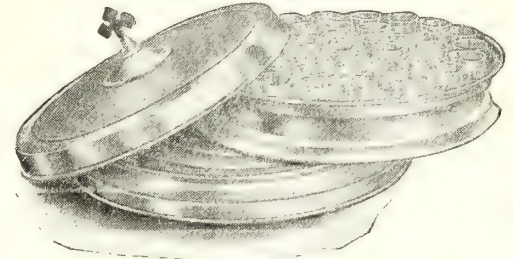
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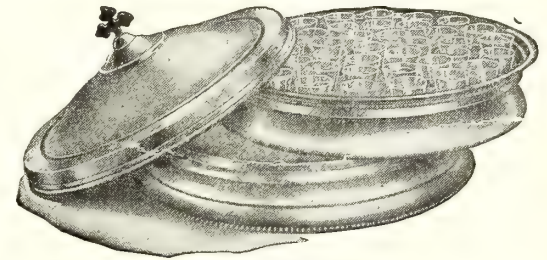
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Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
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Bread Plate No. 2—Broad rim..... 1.60

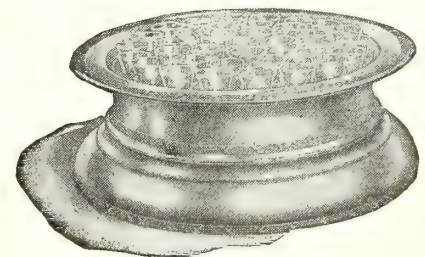


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(For Silver Bread Plates, see under No. 90.)



Style No. 90.

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Filler—Silver lined 6.00

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VIRGILINA LETTER.

What one of the great annual festivals at Jerusalem was to the Jew, so is the annual revival season to the country Church. They came together for worship, for spiritual blessings and for service to their Saviour. There is a feeling of regret at the close of a series of meetings, because not all has been accomplished that was hoped for. This feeling, however, is accompanied with praise and gratitude for spiritual blessings to self and others.

The first of the series of meetings in this field was at Liberty (Halifax), following the first Sunday in July. Rev. M. T. Sorrell, of Danville, was with us. He is a young man of special evangelistic gifts. There were storms every day, but the people came in large numbers. We had a good meeting, several professing, a great number of reconsecrations, and ten united with the Church. Bro. Sorrell was asked to be with these people in a meeting in 1930.

The third week in July, Rev. J. H. Dollar was with me at Lebanon, Semora, N. C. While there were but few people attending outside of the membership, we had a splendid Church revival. Five united with the Church. Bro. Dollar endeared himself to the people by his practical sermons, his part in the singing, and his fine personality. It was generally regretted he could be with us but three days. The people wish him to come back for a week or ten days.

Beginning on July 28th and closing on August 2nd, the annual revival services were held at Union, Virgilina, Va. Rev. J. F. Morgan, a former pastor, did the preaching and led in singing. The weather was favorable, the attendance immense, and the finest fellowship of spirit prevail-

ed. The Church was strengthened in the faith, scores expressing a desire to live closer to God, a goodly number professed faith in Christ, and ten were received into the Church.

Hebron held no series of meetings this summer as it has been a custom to alternate with the Baptist Church nearby. This Church has a good Sunday School, a young people's organization, and a Woman's Missionary Society, and the Church is working in a harmonious Christian spirit. I shall continue to serve the same Churches that I have been with for twelve years, and one (Union) for twenty-one years.

C. E. NEWMAN.

STATEMENT OF FINANCE BOARD.

(Continued from page 3.)

tee and the Board of Finance herewith explain this program fully and pleads for completer support of it.

We are this year expecting to unite with the Congregational Church. Let's go as a 100 per cent organized brotherhood. This means we must raise the Convention apportionment of \$25,000 fully and all the askings of our enterprise. We can do it. Let's do it for the Church and our Christ.

I. The Convention.

The Convention apportionments to the Conference \$25,000 annually. The allotment to each Conference is by it apportioned to the Churches. Here it must be raised. We urge the Conference officials to call upon their local Churches to send this fund up in full. We herewith ourselves urge each local Church to do the same. The good name and integrity of our denomination are at stake. We plead for generous response.

This money the Convention uses as follows:

For the Convention itself	\$ 2,000.00
For The Christian Sun	4,000.00
For superannuation	3,000.00
For the Convention's obligations.....	12,750.00
Undistributed	3,250.00

Total \$25,000.00

Each Conference is requested to send its Convention apportionment in promptly in lump sum.

II. Our Enterprises.

We have four enterprises, and they are to be supported in various ways, as follows:

(a) The Orphanage, \$30,000. To care for the 108 children of our Orphanage, we must raise each year \$30,000. Three sources are provided for this purpose:

1. Monthly offerings in Sunday Schools.
2. The annual Thanksgiving offering in the Churches.
3. Gifts from individuals.

Our people have always supported the Orphanage. We urge them to continue to do so.

(b) The Board of Religious Education, \$4,500. This board has not had the support its importance deserves, and has been forced to take its field secretary out of the field. The funds should be provided it to employ a field secretary and to conduct our two summer schools at Elon and Piedmont Junior (Bethlehem) Colleges, as well as its

Eilers Sunday School Maps.

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was a marriage in
Cana of Galilee; and
the mother of Jesus was

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carrying away into Babylon are four generations; and from the carrying away into Babylon unto Christ are fourteen

ing interpreted is, God with us.
24 Then Jesus being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Jesus to the multitude, and to his disciples,



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daily vacation Bible school and institute work in our local Churches. The Convention provided two ways of supporting this work.

1. Gifts from the Sunday School and Christian Endeavor Societies.

2. Gifts from the Sunday School and Christian Endeavor Conventions.

(c) Home and foreign missions, \$45,000. In the desire to carry out the great commission at home and abroad, the Convention voted that \$45,000 be raised for missions. Four methods were provided for raising this money:

1. Missionary organizations in local Churches.
 2. Monthly Sunday School offerings.
 3. The annual Easter offerings in Churches.
- (The Mission Board set as the goal for this offering one-third of the pastor's salary.)
4. Individual gifts.

Should the funds from 1, 2 or 3 fall short, gifts from individuals must make up the difference. The Mission Board must have the full amount.

(d) Colleges. Piedmont Junior College (Bethlehem), \$10,000. Piedmont Junior College holds a note of the Convention for \$12,500 as a part of its endowment. To give this note stability of value and make it acceptable as endowment to the standardizing agencies, the Convention pays out of that portion of its funds set aside as "undistributed" 6 per cent interest annually, or \$750. This leaves \$9,250 to be raised by the college in the name of the Convention from the following sources:

1. From quarterly Sunday School offerings in Georgia and Alabama Conferences.	\$ 250.00
2. From Church quotas in Georgia and Alabama Conferences	1,000.00
3. From members of S. C. C. outside of Georgia and Alabama Conferences....	5,000.00
4. From the general public	3,000.00
Total	\$9,250.00

Piedmont Junior (Bethlehem) College has done wisely to suggest a quota for each Church in the Georgia and Alabama Conference, and should collect the same from individual members of the Churches. People like to know what they are expected to do if a project is to succeed. The rest of the Churches should also help Piedmont Junior (Bethlehem) College.

Elon College, \$36,750. Years ago the Convention gave the Elon endowment fund a note for \$112,500, and later bonds in the sum of \$100,000, both obligations bearing 6 per cent interest annually. The Convention pays out of that portion of its funds set aside for Convention obligations 6 per cent interest annually, or \$12,750. This leaves \$24,000 to be raised by the college in the name of the Convention from the following sources:

1. Quarterly Sunday School offerings in the North Carolina and Virginia Conferences.
2. Gifts from individuals.

Elon College, acting on the authority of its trustees and the Convention's Finance Board, has suggested a goal for each Church in the Conferences in North Carolina and Virginia, to be raised from individual members of the Churches and others, and which if raised by all would provide this \$24,000 without hardship on any one. The quarterly Sunday School offerings are credited on the suggested goal of each Church.

III. General Observations.

Please note that the colleges cannot appeal to the Churches as organizations. It is hoped and urged, however, that our ministers will have at least one "College Day" annually, not to take an offering, but to interest our people in the college and the cause of Christian education.

Let it also be distinctly understood that the colleges did not suggest the payment of interest

on the endowment obligations given them by the Convention from the apportionment fund. The Finance Board did it and the Convention approved it. It was a wise decision, else the standardizing agencies would not count these obligations as endowments, and our colleges would be discredited.

We suggest that the annual offering for the Board of Religious Education be taken in the Sunday School and Christian Endeavor Societies on "Promotion Day" or "Children's Day."

Our enterprises must be cared for or our Church will die. We cannot let any one of them suffer. They are equally dear to us and to the heart of our Saviour.

Further as a Church has a budget and includes all the enterprises according to the askings; no

offerings will be taken or individual gifts be solicited from individuals to raise quotas.

Finally.

Finally, brethren and beloved, we call upon you to rally whole-heartedly to the support of our enterprises in full, sympathetic and prayerful co-operation with the financial program adopted by your Convention and approved by your Conferences.

In particular, raise and send in full the Conference apportionments for the Convention.

With earnest prayer for the blessings of God upon you and our Church and its enterprises, we are,

L. E. SMITH, *Chairman,*

I. W. JOHNSON, *Secretary,*

Executive Committee, Finance Board.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

BLED SOE.

At her home, near Henderson, N. C., Miss Fannie Bledsoe, age 73 years, passed from labor to reward on July 22, 1929. She was left an orphan at the age of 12 years, and came into the Coghill home sixty-one years ago and lived there as one of the family till her death. She has no brothers or sisters living.

In early life she united with the Christian Church and gave her services to the Church and the home which she loved.

The funeral services were conducted by the writer, assisted by Rev. D. M. Spence, at Fuller's Chapel Christian Church, where she held her membership, and her body was laid to rest in the Coghill family burying ground near the home. A life of loving service on earth has ended and she rests in peace, awaiting the resurrection call.

P. H. FLEMING.

Burlington, N. C.

THOMPSON.

"Servant of God, well done!"

Thy glorious warfare's past:

The battle's fought, the race is won,
And thou art crowned at last."

Such could be fittingly said of our departed sister, Mrs. Martha Christine Thompson, who quietly fell on sleep July 8, 1929, at the ripe age of 85 years. In girlhood she gave her heart to Christ and united with the Church at her home in Rockingham County, later transferring it to the First Christian Church, Greens-

boro. She loved the Church, and when her health would permit was present at worship. In the home, among her grandchildren and great-grandchildren, she was the center of interest and devotion. Through the long months of gradual weakening and decline, she was the object of their tenderest care and affection.

Funeral services were conducted from the Church by her pastor, and the interment was in Green Hill Cemetery. Her children rise up and call her blessed, and all who knew her testify of the beauty of her character.

C. H. ROWLAND.



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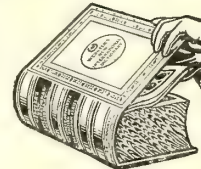
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For catalog and other information, address S. L. Beougher, President.

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NUMBER 37.

Mrs B F Frank Rt 4 12-1-29

.. THE SUN'S OBSERVATORY ..

By REV. STANLEY C. HARRELL.

CLINICAL TRAINING FOR MINISTERS.—

The word "clinic" is distinctly a medical term, and yet I know of no other word that quite conveys the desired meaning. There has never been a time when so much was being done for the training of prospective candidates for the ministry. But we know of no theological seminary that offers just the sort of training that we have in mind. Pastoral theology is a most excellent thing, but it deals with the pastoral duties from the theoretical viewpoint. The average young minister needs training not only in the theories of pastoral duties, but he needs practical training in the doing of the things that are required of him. Inquire of the minister, no matter how long may have been his period of service in the ministry, and see if he does not distinctly recall his feeling of unreality and absolute incompetence to meet the demands of the occasion when first he entered the active duties of his office. Not long ago a minister who has had more than twenty-five years' experience as a pastor, stated that he was just beginning to learn how to meet the demands of his office, with some degree of satisfaction to himself. It had taken him years to acquire what might be called an adequate technique. Men are differently endowed with tact and a sense of the eternal fitness of things. But both the gifted and the less gifted would be greatly helped by observing the methods of those who have achieved skill in the discharge of the duties of the pastoral office. When we recall the blundering way in which we have handled the most delicate situations, most of us must confess that we might have been saved from much humiliation and inefficiency had we been given the proper training in how to measure up to what was demanded of us.

PLEDGES FOR BUILDING FUNDS.—

Sooner or later almost every Church is confronted with the problem of securing funds for erecting a new building or for the remodeling of old buildings. And not many congregations are financially able to raise sufficient funds to pay for the needed buildings and equipment on a cash basis. It seems to be the generally accepted custom to take subscriptions on a five-year basis and to endeavor to secure pledges from the entire membership. This plan has a certain practical value in that it indicates just what money each member is willing to give to support the building project. But there are grave objections to the plan as it usually works itself out.

Such campaigns or canvasses are generally preceded by efforts to work the enthusiasm up to a high pitch. Certain members are stimulated to give by being told what other members have pledged. Often pledges are made not in the light of what the individual making the pledge is able

to give, but in the light of the entire amount asked for, and in proportion to what others are doing. It is generally the custom to launch such movements when business conditions are booming; often at the crest of a wave of prosperity.

It is always easier to secure pledges than it is to collect them. The majority of Church members resent insistent efforts to collect overdue pledges. Even when pledges are made in the utmost good faith, it is embarrassing not to be able to meet them, no matter what may be the reason for the inability to pay. Many of those who are delinquent in the payment of their pledges will become irregular in their attendance and indifferent to their other Church obligations. Such a situation reacts unfavorably upon the entire work of the Church.

These objections do not apply to pledges for the yearly budget of the Church. Most people have at least a general idea of what their income and expenses will be for a year. They know from past experience about what they will be able to pay for the support of the Church. There is not the stimulus of high-pressure enthusiasm and competition. The average individual, under ordinary circumstances, is generally able to meet the yearly pledge for the support of the Church, where there is a desire to do so. But no Church would think of asking for five-year pledges for the Church budget.

Where a building program is to be launched, it would seem a better way to determine the amount to be expended in the light of what is needed and the ability of the congregation to pay. If money has to be borrowed, it always has to be secured by the endorsement of those who are financially able to pay. The pledge of the average Church member is not negotiable. Let it, then, be understood that every three months payments will be received to curtail the indebtedness. Set a goal for each quarterly payment, and then each individual member will be in a position to give according to the financial condition in which he finds himself. There is then no occasion for those who are not able to give to feel that they have defaulted in their pledges. It sometimes happens that the advantages of new and enlarged physical equipment for Churches are offset by the disastrous results of unwise methods of raising funds with which to pay for them.

ARE WE PRACTICING CHRISTIANITY?—

These lines are being written amid the thoughts and suggestions prompted by the observance of Labor Day. At this time, in Charlotte, N. C., the State is engaged in the trial of sixteen men and women who are charged with murder in connection with the killing of the chief of police of Gastonia, N. C. The killing occurred last June, while a strike was on among the employees of the Loray Mills, of Gastonia. The chief of police

was shot as he, together with four other policemen, were entering the tent colony of strikers, the police having been called to investigate and quiet fights that were going on.

At the same time that the murder trial was getting under way in Charlotte, another strike among mill employees was going on at Marion, N. C. On August 29th, the daily press carried the following news item from Marion: "The strike situation in Marion today appeared threatening, after the collapse late yesterday of negotiations to end the strike at the Clinchfield Manufacturing Company, which came when the mill's representatives on the arbitration board declined to meet further with Judge N. A. Townsend and representatives of the strikers.

"An outbreak of some kind appeared inevitable. Shortly before the Clinchfield mill opened for work this morning at 6 o'clock, four sticks of dynamite, with caps affixed, were found on the switch-track leading into the mill. It would have been set off if a car had passed over the tracks, it was said by authorities.

"A stick of dynamite was hurled at the home of the Rev. J. N. Wise, Methodist preacher, who has been outspoken in his opposition to some of the actions of the strikers. The dynamite was lighted, but failed to explode."

In the same week that all this was happening in North Carolina, the *Christian Herald* carried an account of the work of the Japanese evangelist, Kagawa, by Galan Fisher, under the title, "The Friend of a Nation's Outcasts," which makes one wonder if, after all, we do not need some one to show us the right way. This is what is told of Kagawa's work:

"Kagawa's first active plunge into social reconstruction was when the leaderless and infuriated strikers of the Kobe dockyard went 'on the rampage,' burning, threatening, and destroying. Kagawa faced them when it seemed that one opposing them would be torn to pieces. 'That is not the way,' he told them. 'This is what Christ would do.' And he spoke to them strange words: 'To forgive those who come against us, to die for those who harm us; that is the ideal, and Christ did just that.' No violence, he counseled—and that enraged mob heard him and believed.

"For his part in espousing the cause of the Kobe strikers, Kagawa was sent to jail. After his release, for several years he was hounded by detectives, treated as the Japanese government knows how to treat anarchists and radical suspects. But when the earthquake of 1923 confronted the police and other officials with stupendous problems of employment and housing, Kagawa was one of the first advisers they summoned. And later, when that same government was confronted with an atheistic and revolution-

(Continued on Page 12.)

NOTES-PERSONALS

Rev. H. G. Robertson, director of religious education of the First Christian Church, Richmond, Va., has moved into his new home at 4719 Leonard Parkway, and will be pleased to have his friends call.

Dr. S. L. Beougher and Mr. Frank E. Skelton, of Piedmont Junior College, Wadley, Ala., were in Richmond, Va., this week and made a brief but pleasant call at THE CHRISTIAN SUN office. They report prospects fine for the opening of the college.

Ernest G. Carr, musical director of our Richmond Church, has returned from a tour of the New England States, where he was accompanied by his wife and little daughter, Ethel. He resumed his work last Sunday.

Mr. W. A. Newman, of the Henderson Church, Henderson, N. C., was in Richmond last week and made THE CHRISTIAN SUN office a short visit. Glad to see Bro. Newman and have a few words with him. His interest in Church work is inspiring.

Rev. E. B. White, of Dendron, Va., called by the office after a pleasant trip through the historic Valley of Virginia, Washington, D. C., and Baltimore, Md. Bro. White has just closed two successful revivals, one for Rev. F. C. Lester, at Centerville Church, and assisted Rev. G. A. Pearce at Isle of Wight Church.

Rev. L. L. Wyrick, one of the faithful and beloved pastors, residing at Elon College, from which institution he graduated in 1918, and since which time he has served Churches within reach successfully, is open for work the coming year on first, second and third Sundays. Bro. Wyrick is one of our very loyal and consecrated pastors, and renders faithful service in the field to which he gives himself. Any Churches desiring his services would do well to communicate with him at an early date.

President W. A. Harper, of Elon College, last week attended the first session of the Hazen Conference of fifty men chosen from as many colleges in different parts of the country to assemble at Lisle, N. Y., and spend some days together discussing the moral and spiritual betterment of the colleges. Dr. Harper reports a wonderful conference, and feels that Mr. Hazen, a wealthy philanthropist, is making a great contribution to college life in America in choosing a group of fifty men to come together once a year, as the plan contemplates to discuss the absorbing topic of college betterment. We congratulate President Harper on being one of the fifty favored ones of the first conference.

From the *Herald of Gospel Liberty*, August 29th: "The question of the merger of the Christians and Congregationalists was presented at the centennial session of the Ohio Central Christian Convention, held in Milford Center, August 15-18, and the vote was unanimous in favor of the union. Some of our Conferences have not yet voted on the merger of the two Churches, but in every case where there has been a vote taken it has been overwhelmingly favorable. It will be greatly to the credit of our Church if its action at Piqua is as fraternal and as unanimous as was

the action of the Congregationalists in their National Council at Detroit, and from all present indications this will be the case.

Sunday, August 25th, was a great day, with exercises of intense interest and rejoicing, at Elm Avenue, Portsmouth, Va. The people of the Church, under the consecrated leadership of their devoted pastor, Rev. T. N. Lowe, were determined to wipe out their indebtedness and prepare for further progress of their Church. Within three weeks, culminating on the 25th, they contributed over \$1,000. We are looking for great and good things in this Church, in which the spirit of brotherly love prevails and good fellowship abounds. As one brother expressed it, "The way seems now open for a great revival, and the revival spirit was abroad, and the people were as anxious and as ready to work for the ingathering of souls as they had been for the ingathering of mission money."

From the *Herald of Gospel Liberty* August 29: "The Piqua General Convention program is shaping, and promises to be the most interesting and helpful one we have ever been privileged to see. Piqua is on the Baltimore and Ohio Railroad, and the Pennsylvania lines between Columbus, Ohio, and Richmond, Ind. There are also many bus and traction lines and perfect roads for automobiles. A record attendance is expected. Piqua's new building will add greatly to the convenience of the Convention. The *Herald of Gospel Liberty* is planning to broadcast the news of the Convention by wire (night letter) on Friday night of the convention to all the Churches which arrange for this service, that they may have the latest from the Convention to be read in local pulpits on Convention Sunday, October 27th. The Convention opens on Tuesday, October 22nd at 2 P. M., and all delegates should be in place at that time."

We sympathize most deeply with our friends, Mr. and Mrs. J. D. Proctor, of Lumberton, over the loss of their only son, Dick Proctor, Jr., by sudden death, following an operation on Thursday, August 22nd. This devoted father and mother were wrapped up in their only son, and only those who have passed through a similar bereavement can realize in any measure the depth of their grief. Mrs. Proctor is favorably remembered as Miss Sarah Kernodle, daughter of Bro. J. D. Kernodle, of Graham, N. C., and a graduate of Elon College. Mr. Proctor is a prominent attorney of Lumberton, and well known throughout the State. The funeral services for their beloved boy was conducted by Rev. M. L. Kessler, D. D., superintendent of the Baptist Orphanage at Thomasville, N. C., of whose board of trustees Mr. Proctor is a member, and by Dr. W. C. Wicker, of Elon College, pastor of our Graham Church, of which Mrs. Proctor was a member. We pray our Father's blessings upon this heart-broken father and mother.

An official statement has been issued calling a "Standard Leadership Training Institute" of the Congregational and Christian Churches of the greater Norfolk, Va., district, which institute is to be held in the Christian Temple, Norfolk, October 6-11, 1929. The institute is to begin at 3 P. M. on Sunday, October 6th, with a chapel service led by Mr. Hermon Eldredge, Dayton, Ohio, and is to close with commencement address and exercises led by Rev. F. C. Lester, Waverly, Va., on the evening of October 11th. The administrative officers are Dr. W. A. Harper, Elon College, N. C., dean, and the secretary to Dr. L. E. Smith, registrar and librarian. The faculty as announced are Rev. J. O. Atkinson, D. D., missions; Rev. Geo. H. Edwards, B. D., D. D., psychology of

religious experience; Hermon Eldredge, worship; Mrs. J. W. Fix, A. B., story-telling; Rev. H. S. Hardcastle, A. B., B. D., young people's administration; W. A. Harper, M. A., LL.D., Church school administration; Rev. J. E. McCauley, M. A., B. D., the teaching work of the Church; Rev. Charles E. Shelton, D. D., psychology of adolescence; Rev. L. E. Smith, B. D., D. D., the New Testament; Mrs. W. R. Taylor, M. A., primary administration.

This is the revival season with many of our Churches, and we trust the pastors will send in reports of their meetings. We heard once of a very timid (?) pastor who said the reason he didn't send in any news from his Churches was that he did not wish to "blow his own horn" or seem to "boast of what he was doing." It certainly is a pity for the timidity of a pastor when he decides that he is the whole show and outfit of a Church, and that what the Spirit of God and the power of the Holy Spirit accomplishes in his Church are his works and will be interpreted as his works. Verily, some pastors have a strange notion about the Church of the living God on earth. Our Lord said that He would build His Church, and then when John on Patmos was permitted to have a revelation of his Lord, he saw his Lord walking among the Churches, furnishing them the power, and in His right hand were seven stars—the seven stars being the seven messengers (preachers) to the seven Churches. If a pastor decides that he is the whole outfit in the Church and that whatever the Church does magnifies him, he ought never to write to his Church paper, for he has left out of consideration the one who is supposed to be working in and through the Church as the power of God unto righteousness and the salvation of souls. If there is any news that is worth publishing in a Church paper, and that people read with gladness, it is the news of souls born into the kingdom of God, a revival of spiritual power and the manifestation of that power in the Churches. This, indeed, is the good news that a Church paper wants to herald to the world, not to the exultation or glorification of a pastor, but to the glory of that name which alone can save to the uttermost.

FRANKLIN LETTER.

The Churches of Franklin have gone together in a wonderful union revival campaign. The meetings are being held under a mammoth tent, and Evangelist Carey Barker, of Lynchburg, Va., is doing the preaching in a most dynamic fashion. Mr. Barker is a layman, who, like Matthew of old, heard the voice of Jesus speak in one of Billy Sunday's meetings, and left his business and office work to preach the gospel.

It is wonderful how God calls men to do his work. One remembers that from the River Nile and the ancient court of Pharaoh he called Moses to be a leader for the chosen race of His world. In years later He raised up prophets and priests. In this age, He calls men from their several places of work and sends them forth to be fishers of men.

Mr. Barker is doing wonderful work wherever he goes. He has preached in Norfolk, Petersburg and other cities of Virginia with great success. The fact that four Churches join in this campaign is evidence of the work he is enabled for his Lord. Union revival meetings surpass denominational meetings. Here in Franklin, all of the forces of all of the Churches are backing Mr. Barker and his company. Along with his preaching, he trains and sends out men and women to do visitation evangelism. Prayer meetings are held each morning in several homes of the city, and store and shop meetings are held for the business men.

JOSEPH W. FIX.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

HAS JESUS THE RIGHT TO CONTROL LIVES?

The question, "Has Jesus Christ the right to control our lives?" is being asked by a large number of the youth of today. This question is, in the main, being asked because the youth is searching for and is hungry for the real God, Friend and Saviour of Mankind. The youth wants to know whether or not Jesus Christ has the right to control or dominate his life. And if He has the right, youth wants to live more like Christ than his predecessors have.

At that great students' convention held in Indianapolis in 1924, Dr. John R. Mott said: "Jesus Christ has the right to dominate each one of us because of what He has done. . . . Jesus Christ has the right to dominate each one of us because of what His dominance over us makes possible. . . . Jesus Christ has the right to dominate us because He has the program and the work for our particular generation and for this moment in the life of the world."

Has Jesus Christ the right to dominate each one of us because of what He has done?

Jesus came as a poor Jew, preaching the Word of God. He did not come to form an empire; He did not come to gain great wealth; He did not come to gain power over other men! He did not come for any selfish end. He came healing the afflicted, giving sight to the blind, giving food to the hungry, giving hope to the down-hearted, giving joy to the sorrowful, giving rest to the tired, giving strength to the weak, giving comfort to the lonely. . . . He came giving Himself, that we, through Him, might know the way of God.

Then, "Jesus has the right to dominate each one of us because of what His dominance over us makes possible."

The Christian life is the change which the dominance of Christ makes possible. And, this change to a Christian life is so wonderful that it is sufficient to challenge each one of us to let Christ dominate our lives. Not only is it sufficient to challenge each one of us; but it is the only life which has a right to claim our attention. It is the only one which can present a task worthy of the investment of a young life. The Christian is the only life that is so real, so fascinating, and so romantic that a person is willing to completely bury himself in it.

"The Son of Man came that they might have life, and that they might have life more abundantly." The Christian life is the happiest and the most joyous life possible. The Christian life is positive and not negative. In most of the religions of the world, there is found no positive force. Some religions have as their golden rule, "Do not unto others that which you would not have them do unto you." Here there is no positive force. There is no challenge given for a more abundant life or for growth. It is dead and lifeless. But, Christ put new force into this old saying. He said, "Do unto others as you would have others do unto you." The dead negative is here replaced by the living positive.

The Christian life makes it possible for us to live the abundant life which our Creator intended for us to live. He gave each one of us a special task to perform, and He equipped us with talents with which we are able by His guidance to use in the accomplishment of our task. The Christian life does not only make possible the living of one's life as it should be lived; but it is the only life which presents such an opportunity.

The Christian life gives new power to each one of us. A Christian has more strength and more ability, some way, somehow, than other men. It has been said that the world is yet to see what can be done with a young life fully consecrated to God. The poor and ignorant boy Dwight Moody, heard this statement, and we all know what Moody's life amounted to. We have today the example of that ex-coal miner, Raymond Robbins. After I had first heard Mr. Robbins speak, I asked how it was possible for a man to change like Mr. Robbins must have changed. Dr. Sherwood Eddy answered, "It is just the power of Christ over a man's life." Christ gives new power to His followers, for the Christian life awakens in each individual untouched talents and power.

Therefore, Jesus Christ has the right to dominate us because His dominance makes possible the most abundant life—the Christian life.

"Jesus Christ has the right to dominate our lives because He has the program and the word for our particular generation and for this moment in the life of the world." The program of Jesus is that of service, and His work is that of love. "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many."

"Before we can enter upon this life of unselfishness, we must first let love guide our entire thought and action. If love guided our thought and action today, we would not have the world problems which we have. "These problems exist simply because millions of men and women, just ordinary men and women like ourselves, prefer the way of selfishness to the way of God."

Why have we the problem of war and peace today? Simply because we "prefer the way of selfishness to the way of God." If two nations decided that their policy toward each other would be one of trust, one of love, and one of service, war would not be possible.

There would be no industrial problem today if we took the word and the program of Jesus Christ. We have the industrial problem because we are selfish. He who owns the factory, or rather hires labor often, considers his employees as so many tools, or lifeless and soulless things to be used for a day and then cast aside. He does not realize that his employees are just as much the children of God as he and his are. He does not say: "Yes, I built the factory, but it is not mine. I am only holding it in trust and managing it for those who labor in it daily."

There would be no race problem today if we only took Jesus at His word, and dared to live as He taught. Christ taught the universal brotherhood of mankind and the universal Fatherhood of God. He took the hated and despised Samaritan and showed the self-righteous Jew what a neighbor was like. No, a race problem can't exist in a Christian nation or world. Christ believed in fair play and equal opportunity for all. Should not a Christian do the same?

Jesus has a right to dominate our lives because His program of service and His word of love will solve the problems of war and peace, of industry, and of race, and every other problem with which the world is confronted today.

The control of our lives by Jesus Christ means the existence of a bond of love and friendship between Christ and each of us. It is not that of an angry one whose anger has to be appeased; it is not that of a stern, hard, and cruel ruler. The

dominance of Christ Jesus over each one of us means the forming of the closest of friendships with the best of friends. It means knowing Him who can and will help you through all trouble, who is always strong and kind, who has an "undisguised sympathy" for each of us, and whose love is everlasting.

All of the above is true, but that is not all of the story. Jesus Christ has the right to dominate our lives because all of us, especially the youth, are searching for and are hungry for Him. The trouble is that we have not stopped long enough to "think clean, clear, and courageously" about the proper relation of Christ Jesus to our lives. The world is still crying out, "We would see Jesus?" We want the truth. We want the joyous life. We want the living positive life. We want to live the life our Creator intended for us to live. We want the power of Christ in our lives. We want the most abundant life. We want the problems of the world to be solved, and we know that only the spirit of love put into service can ever solve the problems, and, we want the love and the friendship of Jesus Christ. Jesus Christ has the right, the only right, to control our lives, because He alone can satisfy the yearning of our souls.—*James T. Walker, in Epworth Era.*

A CHALLENGE TO LIBERALITY.

Evidently THE CHRISTIAN SUN has a reader in Texas who loves his Church and his Lord. He writes, of his own volition and without solicitation, so far as we know, under recent date: "You pick out ten Sunday Schools or Churches not now making a monthly offering (to missions), and for every dollar they give for a period of three months I will match it with another dollar, and their Church or school will get full credit for all they and I give. You make up your list of Churches or Sunday Schools and get their promise of co-operation. Then at the end of each month mail me a list of what each gave, and I will mail you a check for the total amount of all."

Now, what do some of our Churches and Sunday Schools not contributing anything to missions think of that? Then this brother proceeds: "I also make an offer of a dollar for each dollar you can get my own Church to give. This last offer to hold good until further notice."

This brother still holds his membership in a rural Church (whose name he gives THE SUN editor) in North Carolina, from which he went out some years ago to win his place and do his work in the world. He is yet a young man, by no means a rich man, but tithes his earnings and wants his Church to share with him the joy and gladness of helping make the world Christian. He strictly enjoins us not to use his name or let his name be known in the matter, as he wishes no praise or honor for anything he may do or amount he may give, since it is all in the name and for the sake of his Lord.

Where are the ten Churches or Sunday Schools that will accept this wonderful challenge to good works in the name of their Lord? J. O. A.

NOTICE.

The Mission Board of the Southern Christian Convention is called to meet in regular annual session in the Christian Church, Suffolk, Va., at 9:30 A. M., Wednesday, September 11, 1929. The members of the board are Lieutenant-Governor J. E. West (chairman), Dr. W. W. Staley, Mr. J. M. Darden, Mr. and Mrs. J. A. Williams, Mrs. L. L. Vaughan, Mrs. M. L. Bryant, Mr. K. B. Johnson, Dr. C. H. Rowland, Dr. G. O. Lankford. Mr. R. W. Malone, Burlington, N. C., is treasurer of the board, and J. O. Atkinson, Elon College, N. C., executive secretary.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY

W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RESPONSIBILITY TO ALMIGHTY GOD.

We may deceive men; we cannot deceive God. His all-seeing eye searches the depth of the human heart and understands all that is in man. In much of our conduct and conversation, we are as if our accounting was altogether with man, and that our sole responsibility was to man. The *Boston Transcript* tells the story, often repeated, of how a man once asked Daniel Webster, the great orator and statesman, what had been his greatest thought. At once the reply was, "A consciousness of my responsibility to Almighty God." It is before God that we are to stand or fall in the final make-up of things. This was the feeling of Peter and the other apostles when they stood before the indignant high priests and Sadducees and said: "We ought to obey God rather than men" (Acts 5:29). It was this same conviction that made Paul a prophet and a man unafraid before the forces and factors of all human councils, principalities and powers. Moreover, this is the plain revelation in the Word of God.

There is nothing that restrains man in his waywardness, and nothing that inspires him to his best like the conviction that he is responsible to Almighty God. History is replete with evidences of this patent truth. The closest contest for the presidency of the United States in all its history, we are told, was that between Thomas Jefferson and Aaron Burr. The matter was thrown into Congress, as the electoral college, because of its even division, was unable to settle elect. And after thirty-five ballots in Congress, Jefferson won out over Burr by one majority. Thus, by the narrowest margin ever given a candidate for the presidency, Thomas Jefferson became the chief executive of our nation, and from that day forth, with the weight of responsibility of a great government upon him, and with the added conviction

that he was responsible to Almighty God, Jefferson began to be a different and a greater man. On the other hand, with the weight of responsibility gone, and with the feeling that he was answerable to himself alone for his own conduct, Aaron Burr begins a career of irresponsibility that ultimately brings him to an end of shame and disgrace, and to one of the darkest of human tragedies. An individual is headed for danger and the rocks when he throws off the weight of responsibility and begins to realize his own self-sufficiency, and that he is answerable only to himself and to his fellowman for his conduct. This is also the tragedy of the rich fool of the Bible, who, having torn down his barns and built larger ones, said to his soul that the weight of responsibility had been thrown off, and now his soul could feast and take its ease without having to give answer to any sense of responsibility to Almighty God.

This is the one great boon and blessing of the Christian religion. It makes every individual who professes it feel his responsibility to Almighty God. This applies to the least as well as the largest, and has done more to stabilize human society and give weight and worth to human character than any other factor ever given to man. Jesus, while here on earth, went out of His way to find the outcast, the diseased, the afflicted, the ostracized of society, and to make each feel that while He did not count Himself much in the sight of the world, He was responsible to Almighty God and must answer some day at a bar of justice and of judgment for the deeds done in the body. Jesus makes men aware of their responsibility to Almighty God.

J. O. A.

ORPHANAGE HOME-COMING DAY.

Our Christian Orphanage celebrated its first home-coming day Saturday, August 31st. It was a great occasion and a gala day, seemingly, for all concerned. Superintendent C. D. Johnston invited back to the institution all those who had lived there as their home, but who had now gone out to make their homes elsewhere. A goodly number returned, and they certainly had a great day. One who returned said publicly that she had traveled most of the night before in order to attend the event and had slept very little from the delightful anticipations of the day. One young man went further and said he had traveled all night to be present, and that he was having the time of his life in meeting friends and associates of other days and getting acquainted with those in the institution now. A brief but very appropriate program was rendered, beginning at 11:30 A. M. with a song by the audience, followed by prayer. Superintendent Johnston delivered a most fitting welcome address to all present, and a hearty response was given by Clarence McKinney. Then a most delightful program of song and recitation and pantomime was rendered by the Orphanage class. A brief address was given by J. O. Atkinson, and then to the delight and thrill of all present, Bro. Sam Leonard Davis, of Norfolk, rendered in his own incomparable manner, "Home, Sweet Home." Bro. J. M. Darden, chairman of the board of trustees, made the address of the day and told what the Orphanage was trying to accomplish through its institutional effort and, incidentally, also through this home-coming day. Chairman Darden declared there would be no orphanages but for Him who before leaving the earth said, "I go to prepare a home for you." Because Jesus loved little children and stressed the home life, orphanages had sprung up in the world to the glory of His great name. It was an address worthy of the occasion and exceedingly appropriate for the day.

Those who trained the children for their recitation and song deserve credit, as the exercises were

of a high order and perfectly carried out. Sam Davis delighted the children with his musical renditions, and the remarks by former children of the institution were exceedingly interesting. After the benediction, a sumptuous feast was held under the great oak tree of the Orphanage lawn, the principal and sufficient item on the menu being a genuine, thoroughly cooked, perfectly seasoned Brunswick stew. We are sorry for all SUN readers who were not present to enjoy the first home-coming day of the Orphanage and indulge their palate in the delights of Brunswick stew, followed by ice-cream and watermelons.

We have an idea that home-coming day at the Christian Orphanage will grow into a great event, as it is to be made an annual celebration, and that in the years to come hundreds, if not thousands, will gather to enjoy the fellowship of the fine young men and young women who have gone out from the institution and the splendid boys and girls who are in rearing and in Christian training there. We congratulate the board of trustees and the superintendent on the successful outcome of their first home-coming day.

J. O. A.

IS THE WORLD GROWING WORSE?

There are so many lines in the examination of this question that it seems difficult to answer yes or no. If we examine roads, houses, means of transportation, the way people live in their homes, as to food and dress, school and Church buildings, books, magazines, and papers, the answer would be that the world is not growing worse than it used to be. If the financial condition is considered, the world is improving all the time. If geographic, race, national, contacts are thought of, the world is closer together than ever before. If one thinks of trade in the world of commerce, he finds that the products of the world become the possession of smallest localities. The fruits of the islands, of Florida, California, and other parts of the world are distributed over the globe. The thought of the world becomes the thought of the individual. The speech and song of the artists of the world are heard over the radio in the humblest homes. "There is nothing covered that shall not be revealed; and hid that shall not be known" (Matt. 10:26). This is an age of revelation. The secrets of nature, and the secrets of man are being disclosed more and more as man advances in the knowledge of nature and mankind. "The secret of the Lord is with them that fear Him; and He will show them His covenant" (Psa. 25:14). God is better known than ever before in the history of the world. More Bibles are printed, and in more languages, than any other book ever written; and more people read the Bible than any other book.

The question turns upon the moral, religious, and spiritual condition of society in its business, political, social and Church relations. Banks represent the business world, and they have improved the character of business. The bank is the financial Church, teaching promptness in meeting financial obligations, and cultivates the habit in other business relations. Whatever may be said about political conditions, they improve with the increase of education. Citizens are not dominated by designing leaders as they were in days of the saloon, where plans were laid and candidates were selected. The friendly relations of denominations indicate improved spiritual conditions. The tendency is toward Christian unity in a larger and more brotherly spirit than known before since the Reformation. The Church places less emphasis upon creed and more emphasis upon Christ.

The social world is coming more and more to a level in dress, behavior, and thought of others. The distinctions that once separated men and

women in society are passing as rapidly as the bad roads. The moral conditions improve with all other religious and domestic conditions, and the difference as seen is the more public all human relations become in the progress of society. The world is not growing worse, unless the Bible and Christianity are failures. W. W. S.

PENTECOST.

Under the auspices of the Federal Council of Churches, functioning especially through the Commission on Evangelism, the day and event of the first great Pentecost, now nearly nineteen hundred years ago, are to be celebrated during the year 1930. The council, through its Commission on Evangelism, calls all the Christian Churches of America to a campaign of evangelism and soul-saving during the whole of the year 1930.

As this great event is to be celebrated, its spiritual worth and value should, above all things, be emphasized. It will be a sad spectacle, indeed, if the Churches shall make of this a mere memorial of a dead past. And even worse than this will the event be observed if it is to be merely an intellectual array of platitudes and exhortations or sentimental outbursts on this divine theme. What the occasion is designed to be in the minds of those who are calling us to the event is the return of a pentecostal visitation as of old, so that all Churches of whatever name shall be, with one accord, in heavenly places and with a new-born love for God and souls, we will proclaim to the world the saving power of an ascended but of an ever-present Lord. If 1930 is to be a year in which the Churches shall be visited with pentecostal showers, it will only be by the grace of God and the sending of His power after His people shall have tarried much and long in earnest and devout supplication to Him, from whom come all blessings, and who alone holds in His hand the power to revive the Church and to save immortal souls from sin and death. J. O. A.

*MAN'S SOCIAL DESTINY.

Prof. Ellwood, in his book, which has the title of this editorial, surpasses his well-established reputation as a writer and thinker in the field of the social sciences. Its six chapters constitute "The Cole Lectures, 1929," given before the Vanderbilt University.

This volume is an explicit treatment of the implicit attitude embodied in Prof. Ellwood's "The Reconstruction of Religion" (1922), a book that produced a profound impression and has been translated into more than one foreign language. "The Reconstruction of Religion" was an epoch-making book, because it insisted that our civilization is pagan at heart and not Christian. This present volume also insists that we are pagans, though it strikes the note of optimism by pointing out the resources we possess to make our civilization Christian. It is heartening to read such a pronouncement from such a source. This book, too, will become an epoch-making book. Social scientists will be more considerate of religion from now on.

Prof. Ellwood's view that science is tested knowledge, and that each science should also enter the realm of values, will, however, hardly commend itself to all scholars. It would appear that science (including the social sciences) should devote its energies to the discovery of facts, philosophy to the consideration of reality, and religion to the realm of ultimate values. On this basis, religion may be treated scientifically and philosophically in tax-supported institutions, but not "religiously" as involving the choice, with commitment thereto on the part of the student, of one

religious viewpoint or system out of the various systems or sects of systems now prevalent in the world. This is a situation that demands a careful treatment by some outstanding thinker.

The limitations of the lectureship, no doubt, account for the omission from the discussion of three very important items—the future of the home, the future of industry, and the future of leisure. Any thorough-going treatment of man's destiny socially must certainly cover these three major concerns.

The weak spot in the book is the discussion with reference to the future of education. Prof. Ellwood looks upon education as "that phase of the cultural process which concerns itself with the transmission and enhancement of culture." And again he says: "A socialized education means that the studies—history, anthropology, sociology, politics, economics, and ethics—shall be given the central place in the curriculum of our schools, flanked on the one side by language, on the other by the natural sciences." Manifestly he has not heard of the insistence that the learner's experience weighed in terms of the racial experiences should constitute the curriculum, or having heard, has not accepted. Certainly education is not the means of transmitting culture. It is rather the process of discovering meanings in experience, personal and racial, and the use of those meanings as purposive controls for conduct. Prof. Ellwood's theory of education needs radical revision.

However, his discussions of government and religion are excellent. Government is not a necessary evil, but a social necessity and a social good—a view which our best thinkers will heartily endorse. No Christian could ring clearer in his understanding of and appreciation for the way of life revealed by Christ than Prof. Ellwood does. This is the heart of his message, and it will do a tremendous service to the Christian cause at this uncertain time.

The book is destined to become a helpful signpost along the highway of Christian progress. It will prove a tonic for every class of reader, confirming the faithful, encouraging the faint, and steadying the vacillating and doubtful. W. A. H.

"Man's Social Destiny," by Charles A. Ellwood. The Cokesbury Press, Nashville, Tenn. \$2.00.

THE CHURCH AT WORK.

Piqua is only thirty miles north of Dayton. Why not plan to visit the headquarters after the Convention?

Whatever else you do, be sure to be on hand when the Convention opens, and stay until it closes. Be on time at each session. It is just as easy to be on time as a little behind hand.

Each speaker and each committee should provide several typewritten copies of addresses and reports, so that secretaries and reporters may have them promptly if desired. Typewriters save errors.

The men's banquet on Friday night will likely be a great event. A special committee is promoting the attendance, and that committee will reach our men far and near. If they have the information, our laymen will be there by the hundreds. Put a ring in your diary around Friday night, October 25th. The women will have a great meeting in another Church at the same time, with Dr. Mary Cushman, of Africa, as speaker.

Evening Convention Speakers.

Tuesday, Rev. F. G. Coffin, D. D., President of General Convention; Wednesday, Bishop Francis J. McConnell, president Federal Council; Thursday, Rev. Leon E. Smith, D. D., pastor of Christian Temple, Norfolk, Va.; Friday, Mr.

Fred B. Smith, moderator National Council Congregational Churches; Dr. W. A. Harper, president Elon College, and Dr. Mary F. Cushman, missionary to Africa; Sunday, Dr. J. O. Atkinson, Elon College, N. C.; Monday, Dr. Peter Ainslie, Baltimore, Md.

Those Stewardship Books.

What have you read in 1929? Miss Mary Rountree, Lincoln, Kans., stewardship secretary of the Northern Kansas and Nebraska Conference, says: "I have read 'Jesus' Teaching on the Use of Money,' which I think is surely worthwhile reading, and I wish especially that many parents would read it."

We have a few 1929 "Christian Annuals" on hand which you may have for sixty cents, plus postage.

We are anxious to have the name and address of all attorneys belonging to the Christian Church.

Valuable Literature.

The various denominational secretaries take great care to select literature and forward it to the various conferences at their annual sitting. This literature is valuable, and worthy of reaching the workers in the Conference. None of it should be overlooked, wasted or remain unused. Conference workers will do well to get it into the hands of the delegates and visitors, and some of it should be carried home to the Churches. Not only should we not waste this valuable matter, but we must become an informed people and we need to cultivate an appetite for the reading of religious literature. The literature end of the Conference session is important.

Calling a Minister or Hiring a Preacher?

There is a vast difference between "calling a minister" and "hiring a preacher." Which does your Church do? Is the matter one of much prayer on the part of the Church? Do you consider one only at a time? Do you know his previous record? It is a serious matter for a Church to call a minister—one who will give his full time to the work, not just his Sundays. If a minister is called by a Church to serve one-half time, it means one-half time, not one-half of his Sundays. This calling of a minister is one thing and hiring a preacher is entirely another thing. We have known ministers and Churches who sought bargains and prices as they would a sale at a store. Is there anything that needs more prayer and faithful consideration than this very matter?

Every-Member Canvass.

If you are going to use the every-member canvass at all, do it well. Plan, prepare for it and work it. Please do not botch it and call it the every-member canvass, and thus bring reflection upon one of the greatest spiritual financial and enlistment agencies the Church has ever used. Please do not dishonor such a great Christian agency by abusing it. It surely is a God-given means of blessing to Church and members alike.

CONFERENCES MEET.

Georgia and Alabama meets with the Church at Lanett, Ala., Tuesday, October 8, 1929.

Alabama meets with the Church at Wadley, Ala., Tuesday, October 15, 1929.

Eastern Virginia meets Wednesday, October 30, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929.

CONTRIBUTIONS

SUFFOLK LETTER.

Revival meetings in this section of Virginia are in progress at Liberty Spring Christian Church, Dr. C. H. Rowland, of Greensboro, N. C., assisting Pastor Dr. I. W. Johnson; Rev. J. E. McCauley, of Norfolk, assisting Rev. G. A. Pearce, at Bethlehem; Dr. James Assisting Pastor Cobb, at Windsor, Va., Baptist Church; and Carey Barker, in a tent union meeting in Franklin, Va. These meetings are all well attended and in fine spiritual condition. The best time a Church ever has is during a revival, and "revival" sounds better than "protracted meeting." Revival includes the conversion of sinners and the improvement in the spiritual condition of Church members; and, sometimes and in some Churches, the latter is more important than the former. Pastors are sometimes discouraged in a revival because there are so few unconverted people in the congregation, and even in the community. That need not discourage the pastor, but should be a new urgent to the higher cultivation of real spirituality and activity in the service of the Master.

The pastor's task in this day is more difficult than the pastor's task in the evangelistic period. Fifty years ago there were many in every community who had never been to Sunday School, public school, or regular attendants at Church. It was emotional in type and appeal. Preaching unconsciously appealed to the unconverted. The Church members were concerned about the salvation of sinners. A revival meant a stir, an excitement, a shout when souls came to the altar and were born again. Those were great times in the Churches. In the average Christian community, that day has passed. Many children become Christian through the Sunday School, enter the Church quietly without the annual or semi-annual protracted meeting. The task now for the preacher is harder than the task then.

Farmers know that when land is first cleared and the soil is fresh, crops flourish; but when the land runs down it requires greater effort and fertilizer to make crops good; and yet the good farmer works harder, improves his land, and makes better harvests. That happy shouting time of the old-time meeting passes, members lose the conscious sense of that experience, become indifferent, drop out of spiritual enjoyment and need stimulation. Boll weevil, bean beetles, and other enemies enter the growing crops, and greater effort becomes necessary to make progress and profit. It is even so in religion. Evils multiply in the progress of Christianity, and that makes successful preaching more difficult. It is harder to make a living now than fifty years ago, because living demands are greater; it is more difficult to live a Christian life now, as it must be of a higher type to overcome more subtle temptations. To meet such conditions, the preacher must be cleaner and more spiritual in his personal life, more edifying in his sermons, and more consecrated in his ministry. This increases the importance of pastoral visitations.

W. W. STALEY.

WHAT IS COLLEGE FOR?

BY PRESIDENT W. A. HARPER.

(Address before the freshman class of Elon College September 4, 1929.)

College is an experience worth while in itself. The time has been when the emphasis on the college experience has been in respect to its preparation for a future life. College speakers, visitors,

alumni, professors, never lost an opportunity in a former generation to remind college students that they were enjoying a rare opportunity to equip themselves for service in the coming years. A generation ago, however, a new spirit appeared on the college campus and a new note was sounded, to the effect that college life is actual life and need not be haloed in terms of larger service, of responsibility or of leadership in some time and place removed from the college campus.

I well remember the first time this new thought sounded in my ears. A Y. M. C. A. secretary, in visiting the colleges in North Carolina, had just received his doctor's degree in education and philosophy under the inspiring instruction of John Dewey. He was eloquent in his assurances to us in our undergraduate days that college life is life, and that we should seize each sparkling moment as an opportunity for expression and enjoy it to the full. I quite well remember the discussion that a group of us engaged in following his animated presentation of the new philosophy of education when we gathered in our room that night. We felt that the young Y. M. C. A. secretary, in the enthusiasm of youth, was entirely too epicurean and utilitarian, not to say opportunistic in his viewpoint. We were in the habit of regarding our college days as a preparation for life, and his insistence that we should regard these days as actual life worth while in themselves and for themselves, challenged the fundamental conception in accordance with which we were ordering our lives. We discussed this matter away into the night and in accordance with the wisdom of our inexperience and purpose decided that this young fellow would soon change his mind or else be dropped from the student secretaryship of the Y. M. C. A. It did not occur to us that we had too great a slant toward the future and too meager appreciation of our then present situation.

In the years that have come and gone since that initial presentation of the worthwhileness of the present and actual college experience sounded in our ears, the entire philosophy of education has been reconstructed. Today we exalt the experience of the learner to the central place in educational procedure. In terms of his experience, we weigh and evaluate the past experience of the race as it is represented in the several bodies of knowledge which have come down to us in the form of the arts, the literatures, and the sciences of the world. Education is not something as we conceive it today to be put over on college students, but self-activity on their part in the environment in which they find themselves, a pursuit for meanings in personal and racial experience and the organization of those meanings into programs of living and a philosophy of life.

Colleges today from the outward appearance present very much the same aspect as colleges a generation ago, but a new viewpoint, a new spirit, a completely changed attitude and approach toward life have come into these institutions and made them over again. They have ceased to be laboratories of abstraction and have become genuine laboratories of life.

This makes it entirely worth while, therefore, for us at this time to raise the question, "What are we in college for?" Last year I submitted this question to a group of seniors in the institution to which you have just hopefully come. Perhaps it would be well to review the conclusions to which they came. These reasons were written out on the spur of the moment and were not signed. Summarized briefly, they read as follows:

- Because others were going to college.
 - To get and to carry good.
 - To serve myself and my fellow-man.
 - Because my people wish it.
 - To broaden knowledge and help in my life's work.
 - To prepare myself for future living.
 - To broaden my view of education, secure new associates, and prepare for my vocation.
 - To better understand our world.
 - To make myself the best possible teacher.
 - Because you must have an education to count in life.
 - Because I love reading and study.
 - To fit myself to stand equally with others in the financial and social world.
 - To be able to live a better life in my profession.
 - To render service to mankind.
 - To get an A. B. degree.
 - To learn how to see life and see it whole.
 - To contribute more to the world.
 - Because of an inner urge.
 - To secure a broader outlook on life and be better able to cope with its problems.
- After four sessions of research and discussion, this group of seniors decided that the actual experience of being in college is worth while in itself, and at the same time that it is a preparation for a large contribution on the part of the educated man in his effort to solve the world's problems as they are related to citizenship, politics, social democracy, education, industry, religion, and the home. They were of the opinion that a man never completes his education, but that he may be said to be well on his way toward education if his college experience has done certain things for him. Among these certain things, they listed the following:
1. Ability to use the tools of human intercourse.
 2. The habit of study and thought without guidance.
 3. An acquaintance with the achievements of the race.
 4. A grasp of the processes upon which life and service depends.
 5. An acquaintance with methods of satisfying the intellectual and aesthetic interests of life.
 6. Ability to use occupational interests to advance general culture.
 7. An appreciation of the good, the beautiful, and the true.
 8. The ability to discover the meanings inherent in personal and racial experiences and to use the same in the service of fellow-man.
 9. A Christian philosophy of life.

(To be Continued Next Week.)

FELLOWSHIP WITH LOVED ONES.

Having recently returned from one of the most delightful trips of many years, I feel called upon to speak out in meeting and commend, or thank, at least a few who were responsible for a large part of my joy. Arriving in Greensboro, N. C., July 15th, Dr. Chas. H. Rowland, one of the living lights of the Christian Church, and who carries the close favor of his saintly mother in his face to brighten the pathway of all who know and mingle with him in daily life, met and took me to his splendid home for dinner. After a few pleasant hours with his lovely family, he was kind enough to take me over to Elon College, where I spent a very pleasant evening with my two brothers and families. On the morning of the 16th, the good superintendent of the Orphanage, Charles D. Johnston, offered Bro. J. O. and me a ride with him to the Sunday School and Christian Endeavor Convention near Lillington, N. C. We arrived soon after organization of the morning session and found a goodly number present, but not as many as there would have been but for

the very busy time with the farmer on account of crop conditions.

The two delightful days spent at the convention were profitable to us on account of the spiritual atmosphere noticeable in the speakers and in the song service led by our long-time and much-loved friend, George McCullers.

On the morning of the 17th, hearing that our former schoolmate, who, from what we learned, has proved himself a prince in Christian education, Rev. J. Archie Campbell, lived near, we called to see him and the college now bearing his name. The splendid crops and nice homes and general improvements in that section show what has been done since the public spirit and welfare of the community has been properly directed.

Leaving the convention Wednesday afternoon, by the kindness of one of the fortunate Manns who got into our family by marriage, took us by Fuquay Springs and to visit his relatives, thence on to our dear aunt's (Mrs. A. D. Sorrells), where we spent the evening and night so pleasantly; next day on to visit so many dear relatives. My good friend John Murray insisted upon our spending the night with him, which we were so glad we took advantage of. We ask ourselves the question, "What would Catawba Springs Church have been without the Murrays and other like spirits?" God bless and multiply their efficiency for service in the Master's name.

Bro. Murray was kind enough to take us to see our old childhood home, and on to our good cousin's. Rev. Jesse Franks, where we enjoyed the fellowship of his splendid family and saw some of the best crops it has been our pleasure to see in North or South Carolina. But the thing that touched our heart and made us glad was that Cousin Jesse has long since committed all to Him who doeth all things well, whom he loves to serve with his very best, and is putting his time and talent into the channel where it counts most.

After visiting others, we returned to our brothers at Elon College on August 1st, to find the summer school of religion in session, which we enjoyed very much indeed, and from our observation it was one of the most helpful meetings it has been our pleasure to attend in years. Sorry more of the pastors and Sunday School superintendents and teachers could not or did not avail themselves of this study course. The missionary pageant put on the last evening by Mrs. C. H. Rowland was a grand climax. The illustration of the Christ and the Church from which we can get our light not only to light up our pathway, but light up the pathway of those who are in darkness about us who are lost was impressing indeed. Then when that circle was formed upon the campus, with their lights shining representing Him (the Light of the world) who gave His all that we might have power to represent Him, O such a joy filled our hearts, as all had a silent prayer of thanksgiving and then joined in song, "Where He Leads Me, I will Follow." The Holy Spirit was recognized with His presence to guide into "all truth" (John 16:13, 14). We pray that that scene may live with and make us more efficient for service each day.

Returning to Greensboro Saturday, August 3rd, by the kindness of our good brother, J. O. A., we spent the week-end with Dr. Rowland and family and had the joy of worshiping with him and his great Church people on Sunday. Then, think of a hard-worked preacher arising early enough on Monday morning to make a cup of coffee and scramble an egg for the unworthy traveling man in time to catch a 6:20 train for his home in Spartanburg, S. C.

We pray God's richest blessings upon every one who had a part in making our visit among good Christians in North Carolina a real joy.

E. B. ATKINSON.

FROM LONDON.

BY CHAPLAIN H. E. ROUNTREE, U. S. N.

I.

Since our trip to London and England has been completed and we are on our way home, nothing gives me more pleasure than to tell you about it.

There is nothing to say, of course, about London that has not been said by a great many others, but perhaps your interest in our cruise and the pleasure and privileges it affords us warrants my story.

Chalmondeley Pennell is quoted as saying:

"London! That deck'st thyself with wave-won wealth, sea-spoils, fanes, palaces,

And temples high:

Well said the turbaned traveler of the East,

'Behold . . . and die!'

As this is also said about Rome, it is not certain how many beautiful cities enjoy the same distinction, but it can be truly said that London glitters in the sunlight like a spring-blown flower, and steadfastly preserves her majesty and charm when canopied with cloud and fog. Her age-long increasing glow of eternal endurance flashes the brilliancy of the centuries. Her parks are rich in fair foliage and the exquisite bloom of her flowers are aglow with every color of the rainbow. Her streets and thoroughfares sparkle colorful cameos, and where the dusty travelers stream by, the flower women stand, their trays heaped high with carnations and roses, and their cries lost in the thunder of the surging traffic. Here and there peddlers stand offering bright-painted tags for sale, nodding policemen, tumbling monkeys in scarlet coats, gay balloons in the likeness of strange fish or fowl. Down the narrow and less attractive streets tanned men and women scurry hither and thither, bearing flowers to sell in the more prim sections, or bent on a thousand other missions.

During the past week, the Royal Gardens were en fete with garden parties, and Her Royal Highness Princess Mary received helpers of the League of Mercy where George I once strolled in his "dark wig, plain, snuff-colored coat and blue riband." We are told that once roses were plucked in the Temple Gardens, and the Bishop of Ely leased his palace to Sir Christopher Hatton for the rental of a single red rose and for the right to gather twenty bushels of bloom a year. Though few roses flourish in the heart of the city today, the care given to their culture in the parks and outlying open sections, fostered by the National Rose Society, shows that Londoners still appreciate beauty though it be cultivated out of town.

The dignified sports of bowling, tennis, golf, cricket, polo, horse and gray hound racing, have brought to the city many experts in the arts from all over the country, and the parks and tea gardens are alive with thousands of spectators who love these sports of the centuries. One is reminded of the days which Pepy describes "Where lords and ladies stayed, talking and singing, and drinking of claret, and eating botarg and bread and butter till 12 at night, it being moonshine."

Some of the outstanding events of the week were the Mansion House dinner, where the Lord Mayor entertained the bankers and merchants of London. We are told that it was not in fine clothes as it used to be when "their feast, and guests were temptingly drest," but it is an evidence that King Carnival still holds sway upon the Thames. The Thames itself was alive with champion regattas of various speed crafts, and sunburn and blister were the order of the day. That the battleship Arkansas's baseball team played the Anglo-American Association on Sunday on London's diamond bespeaks a national good will, to say nothing about their sense of sport and fun.

Those of us who had the privilege of spending Sunday there, found all that one could wish, whether in attendance at Church or visiting the parks where the populace was on parade, or touring to the outlying points of interest.

Those who attended Church found old Westminster Abbey, built in the sixth century A. D., breathing with the very spirit of the presence of God, and it was packed to its mammoth portals with worshipers who had come from near and far to worship there. The message of Dr. Storrs on "What Is Religion?" in its simplicity, was a masterful appeal for the Christ's standard for which this age-long edifice itself stands as an impressive symbol. At Spurgeon's old Church, the voice long silent still speaks. Here we heard a great sermon on the attitude of Jesus towards a high standard of living every day, and that it was His implicit trust in a God who does everything well that led Him to victory, and that it is that same attitude which is the hope of humanity.

The tours afforded us took us in parties of twelve to twenty-four, in deluxe coaches, with guide to explain things, to all sorts of places. We went to the Natural History Museum, Kew Gardens, Mansion of King George IV, where there is a monument on the spot where Lord Bradbury erected a telescope and discovered the aberrations of light and mutations of the earth's axis; through the east end, Jewish and Chinatowns, and the noted "lime house." It took us on a visit to Milton's and John Wesley's Churches and the manse where John Wesley lived and died; to the old cemetery where the bodies of John Bunyan, Daniel Defoe and other celebrities lie, and to the British Museum, where in sculpture, art, literature, metal and crockery, all peoples, from the stone age up, are represented.

It was an interesting drive we had to Hampton Court, the palace and gardens of the kings of England from the time of Cardinal Woolsey, who built the palace for King George III in the seventeenth century. It is most interesting to visit such ancient soil and enter the palace rooms where centuries ago these noted statesmen spent their lives and wrought their country's cause as they saw fit. Here all the paintings, tapestries, statuary, and a part of the furniture then used is still retained as a national museum. Even the garden designs are maintained as they were originally under the direction of Henry VIII. Here is also a grape vine, the body of which is more than six feet in circumference. This vine, more than two centuries old, still bears luscious grapes, although it is permitted to bear only five hundred bunches a year.

There are but two days remaining, but these are easily most delightful. We went to see the beautiful grounds of the King's abode—Buckingham Palace. We were there at the time of the change of the guard. No visitor comes to London and overlooks this event. All in full dress, with band at the head of the parade, the King's guard of the day was relieved by another one. It was a spectacular affair. A thousand or more people, mostly American tourists, were packed out front to witness this ceremony, the most gorgeous known in the world. We were told that never a day passes without such a gathering to witness the ceremony.

Other interesting rambles took us to old St. Paul's, London's famous tower, the World War Museum, and Westminster Abbey. Old St. Paul's dates back to 404 A. D. It has been burned three times and the present structure was erected in the fifteenth century. In the crypt lie the bodies of many notables, among them the famous Duke of Wellington, who died in 1852. In this crypt is the funeral car used to bear his body from West England to this place.

(To be Continued.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

TO OUR MISSIONARIES.

By BERTHA D. MARTIN.

Soldiers of Christ, on your far-flung lines
Of the world-wide battlefield,
Where the days are long, and the ways are lone,
And heavy the sword you wield;
From over the sea that rolls between
You and your homeland dear,
We who are tarrying by the stuff,
Send greetings of love and cheer.

Soldiers of Christ, with your faces pale
And lined with the battle's strain,
Think not, if the onward march be slow,
That your labor is all in vain.
We strive, and may we more willing be,
To answer your earnest calls;
In silent tribute our hearts are bowed
With yours when a comrade falls.

Soldiers of Christ, from afar we see
The glorious victories won;
Your Captain is leading the way before,
And soon shall the war be done.
All honor and love to you we send,
Who are bringing the promise near,
For soon as "the uttermost parts" are reached,
Triumphant our King will appear.

—Review and Herald.

NEW MONEY FOR MISSIONS.

Our beloved Mission Secretary has asked us to give the first bill of the new currency which we receive to the cause of missions. Many have responded, and the figures have grown from week to week as we have read them over in THE SUN. Yet many have failed to respond, perhaps saying, "Charity begins at home—our own Church needs the money to meet expenses." The wisest man in Proverbs 11:24-26 says, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that withholdeth shall be watered also himself. He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." And Jesus the Christ said, "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Which applies to Churches as well as to individuals.

Recently, in reading, the following paragraph met my eye and made a deep impression on my brain: "The word mission carries with it the idea of labor and service. One on a mission is not carried; he runs. He runs not even on a mission of his own; he labors for others, he runs on an errand." And so as we give of our new money to missions, we send it on a mission, on an errand, that it may help the missionaries in their great work of converting the heathen from the gross darkness of false teaching to the wonderful light of the gospel of Jesus Christ. And though we may feel that what we give or are able to do is so seeming small, yet if we do it "for Jesus' sake" He will own and bless the giver and the gift.

It is what He would have us do, and so our new money goes on an errand for us, carrying the gospel message to places where we could never go and doing a work that we could never do in person. Shall we withhold it from Him and His service?

"Signs of His coming multiply," and it will not be long until we will all be gathered from the East and from the West, from the North and South to meet around the throne of "Him who loved us and gave Himself for us," and be asked to give an account of our stewardship of life and service—yes, and new money also! God grant that we may all be true to the trust that He has given us, and as we look at those who have labored in the mission fields so faithfully, may we be able to say, "We have done what we could." Read the beautiful words written by Annie Johnson Flint:

"Oh, make Him the Master of all that you have,
The Lord of your heart and soul;
Yield Him all of yourself for His dwelling-place,
And let Him take the whole.
He will do for you, He will work with you,
He will reign in your life alone;
And you will find the blessing that you have missed,
And the joy you never have known."

W.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 31, 1929.

Sunday Schools.

Previously acknowledged	\$4,594.13
Newport News, Va.	12.00
Franklin, Va. (special offering, new money):	
E. P. Jones	1.00
W. H. Jones	1.00
W. E. Jones	1.00
T. M. Cobb	1.00
W. H. Norfleet	1.00
J. C. Bradshaw	1.00
R. C. Council	1.00
E. F. Gray	1.00
B. R. Daughtrey	1.00
W. F. Keeter	1.00
R. H. Stephenson	1.00
W. E. Smith	1.00
L. B. Norfleet	1.00
V. C. Lankford	1.00
G. I. Ernest, Sr.	1.00
L. R. Jones	5.00
Mrs. T. M. Cobb	1.00
Mrs. W. H. Jones	1.00
Mrs. V. C. Lankford	1.00
Mrs. L. B. Norfleet	1.00
Mrs. India Lankford	1.00
Mrs. W. H. Jones	1.00
Mrs. W. E. Jones	1.00
Mrs. R. H. Harrell	1.00
Mrs. Ava Cobb	1.00
J. A. Williams	1.00
J. W. Burton	1.00
Samuel Bradshaw	1.00
Tall Jones	1.00
Joe Bynum Gay, Jr.	1.00
Mrs. J. W. Fix	1.00
Miss Maria Holland	1.00
Miss Mary Lee Williams	1.00
Mrs. J. B. Gay, Jr.	1.00
Mrs. E. L. Porter	1.00
Mrs. J. O. Haslette	1.00
Mrs. Hayes Holland	1.00
Miss Helen Lawrence	1.00
Mrs. E. L. Beale	1.00
Mrs. E. P. Jones	1.00
Miss Kathrine Lawrence	1.00
Miss Dollie Williams	1.00
Miss Shirley Jones	1.00
G. I. Ernest, Jr.	1.00

Mrs. W. J. M. Holland	1.00
Miss Mary Ruth Jones	1.00
Mrs. R. B. Eure	1.00
Miss Grace Harrell	1.00
Miss Mildred Lankford	1.00
Miss Ollie King	1.00
Mrs. J. A. Williams	5.00
Vaughan Beale	1.00
H. G. Council, Jr.	1.00
Miss Doris Copeland	1.00
James Beale	1.00
Mrs. G. I. Ernest	1.00
Miss Louise Norfleet	1.00
Miss Helen White Daughtrey	1.00
Miss Louise Jones	1.00
Mrs. G. W. Wade	1.00
Three Friends (\$1.00 each)	3.00
First Church, High Point, N. C.	4.55
Waverly, Va.	20.00
Ebenezer, Cary, N. C.	5.50
Mt. Carmel, Zuni, Va.	5.15
United Church, Lynchburg, Va.	2.91
Wood's Chapel, New Market, Va.	1.00
Timber Ridge, High View, W. Va.	2.05
Howard's Chapel, Wentworth, N. C.	2.00
Elm Avenue, Portsmouth, Va.	8.40
Ether, N. C.	.73
Holy Neck, Holland, Va.	8.00
Pleasant Ridge, Ramseur, N. C.	6.35
Mt. Bethel, Summerfield, N. C.	3.80
Piney Plains, Cary, N. C.	1.15
*Mrs. Howard Brill, Yellow Spgs., W. Va.	1.00
*Marvin Seldon, High View, W. Va.	1.00
Dry Run, Seven Fountains, Va.	1.30
Oakland, Suffolk, Va.	4.00
Ramseur, N. C.	5.00
First Church, Greensboro, N. C.	32.51
Windsor, Va.	5.50
Turner's Chapel, Sanford, N. C.	1.20
Shiloh, Kemp's Mills, N. C.	.80
Rosemont, Norfolk, Va.	18.27
Pleasant Hill, Liberty, N. C.	6.12
Total	\$4,830.56

Individual and Church Collections.

Previously acknowledged	\$8,850.82
United Church, Raleigh, N. C.	30.00
*Mrs. L. W. Stagg, Norfolk, Va.	1.00
Wade Harris, Seagrove, N. C.	1.00
*Miss Julia Suggs, Ether, N. C.	1.00
*A Friend, Raleigh, N. C.	1.00
Mt. Auburn, Manson, N. C.	7.84
*Rev. F. C. Lester, Waverly, Va.	1.00
*Mrs. E. B. Richardson, Waverly, Va.	1.00
G. C. White, Waverly, Va.	1.00
*Miss Adelle Matthews, Waverly, Va.	1.00
*E. B. Richardson, Waverly, Va.	1.00
United Christian Church, Lynchburg, Va.	50.00
*Mrs. J. E. Vincent, Suffolk, Va.	5.00
*Miss R. Olyn Barrett, Ponce, P. R.	1.00
*Mr. & Mrs. W. B. Madison, Wentworth	3.00
*Mrs. S. B. Lee, Durham, N. C.	1.00
*Mrs. J. H. Massey, Durham, N. C.	2.00
*Mr. & Mrs. H. F. Samuel, Germantown	1.00
*Rev. R. H. Peel, Gasport, N. Y.	1.00
Hebron, Buffalo Junction, Va.	5.35
Mrs. John Harell, Sunbury, N. C.	2.00
Misses Lizzie and Edna Johnson, Media, Pa.	10.00
Mrs. S. R. Gay, Lynchburg, Va.	6.00
Miss Retta Rush, Edinburg, Va.	3.00
Berea (Nans.), Driver, Va. (add'l)	16.66
South Norfolk, Va. (add'l)	500.00
Mrs. John W. Pease, Wardensville, W. Va.	2.00
*P. W. Isley, McLeansville, N. C.	5.00
*Mrs. J. T. Hopper, Ruffin, N. C.	1.00
Mrs. Boyd Richards, Winchester, Va.	5.00
Antioch, Windsor, Va. (add'l)	10.00
*Miss Mary F. Brinkley, Driver, Va.	1.00
*Mr. & Mrs. Alfred Apple, Elon College	2.00
*Mrs. R. E. Apple, Brown Summit, N. C.	1.00
*Mrs. O. P. Shelton, Greensboro, N. C.	1.00

*Mrs. J. C. Anthony, Greensboro, N. C. . . .	1.00
*Mrs. Grace Stewart, Greensboro, N. C. . . .	1.00
*Mrs. C. H. Rowland, Greensboro, N. C. . . .	1.00
*S. D. Scott, Greensboro, N. C.	1.00
*Dr. C. H. Rowland, Greensboro, N. C. . . .	1.00
*W. B. Truitt, Greensboro, N. C.	5.00
*Rev. L. L. Wyrick, Elon College, N. C. . . .	1.00
*M. W. Hollowell, Portsmouth, Va.	1.00
*W. Z. Atkinson, Titusville, Fla.	1.00
*Prof. E. L. Daughtrey, Franklin, Va. . . .	5.00
*Miss Jennie Lee Bradford, Suffolk, Va. . .	1.00
Rev. C. E. Newman, Virgilina, Va.	5.00
*Mrs. J. T. Johnson, Zuni, Va.	1.00
*Miss Linnie Morris, March, Va.	1.00
*Rev. T. F. Wright, News Ferry, Va.	1.00
*W. J. Pierce, News Ferry, Va.	1.00
*R. O. Strange, News Ferry, Va.	1.00
*Mrs. R. O. Strange, News Ferry, Va. . . .	1.00
*P. W. Farmer, News Ferry, Va.	5.00
*Miss Jessie H. Jones, News Ferry, Va. . . .	1.00
*Miss Fannie Jones, News Ferry, Va.	1.00
*Mrs. C. M. Johnson, Varina, N. C.	1.00
Mrs. Willie Pettigrew, Reidsville, N. C. . .	5.00
Mrs. W. B. Fields, Reidsville, N. C.	1.00
John R. Foster, Jr., Greensboro, N. C. . . .	10.00
Mrs. James G. Anthony, Greensboro, N. C. .	25.00
Miss Margaret Rowland, Greensboro, N. C. .	5.00
*Miss Margaret Rowland, Greensboro, N. C. .	1.00
Providence-Memorial, Graham, N. C. (add'l)	3.85
Rosemont, Norfolk, Va. (add'l)	85.00
Mr. Mills, Norfolk, Va.	5.00
Miss Valton Short, Stanley, Va.	2.50
*Mrs. D. E. Armentrout, Harrisonburg, Va. .	1.00
*Mr. & Mrs. J. W. Reid, Elams, N. C. . . .	2.00
*Mrs. H. E. Pearce, Franklinton, N. C. . . .	1.00
*I. L. Alger, Aliquippa, Pa.	1.00
First Church, Richmond, Va. (add'l)	261.98
*W. J. Turner, Burlington, N. C.	1.00
Elon College, N. C. (add'l)	75.00
Total	\$10,057.00

*New money.

Specials.

Previously acknowledged	\$11,794.47
E. S. Morris and family, March, Va.	25.00
Holy Neck S. S., Holland, Va. (\$20.00 donated by R. C. Norfleet)	74.00
Elm Avenue, Portsmouth, Va.	1,395.00
Rosemont Class 3, Norfolk, Va.	5.00
Total	\$13,293.47

Summary.

Previously acknowledged	\$40,341.03
Sunday Schools, regular	236.43
Individual and Church collections	1,206.18
Specials	1,499.00

Total collected to date \$43,282.64

We are profoundly grateful for the liberal and numerous responses coming in the past week. That was a most timely offering coming from Holy Neck Church and Sunday School, \$82.00. Of this amount, our good friend and brother, Deacon R. C. Norfleet, donated \$20.00. And, then, Elm Avenue and South Norfolk always do their best. Two new dollars last week were credited to Berea (Norfolk) Sunday School that were sent in by Bro. M. W. Hall and Bro. E. W. Hodges. Berea has "gone over the top" and is happy. So are we.

J. O. ATKINSON, Sec'y.

STATEMENT OF DR. DEBLOIS.

The little booklet which has just appeared from the press of the American Baptist Publication Society, as a result of the joint authorship of Dr. Edgar DeWitt Jones, of Detroit, Mich., and President Austen K. deBlois, of the Eastern Baptist Theological Seminary, is a noteworthy production. It is hardly in our place to say anything

about Dr. Jones' paper, inasmuch as it should be reviewed by our Baptist brethren who are in the best position to pass upon its merits. The paper of Dr. deBlois, entitled "An Appreciation of the Disciples of Christ," more properly comes within the field of our criticism and review.

Aside from a certain almost oversensitive politeness which is commendable at a time when such vast issues are at stake, the statement seems to us to be remarkably accurate and convincing. Assuredly, if all the Baptists are like Dr. deBlois, we need have no concern as to the successful fruition of the union negotiations. Moreover, we should have no anxiety with regard to the preservation of these ideals for which our brotherhood has stood from the beginning of its history. Dr. deBlois knows what these ideals are, and believes in them. The fact is, he appears to know them better and accept them more fully than some of our own leaders who claim to be full-fledged Disciples. Union with Baptists like Dr. deBlois would add an element of strength to the advocacy of our plea which all of us would welcome.

One fine thing about the article is the fact that the author, quite contrary to the established practice of most Church historians of the last century, gives us at least some credit for the development of the Christian union sentiment in Christendom. Concerning this matter, he says:

"The spirit of Christian union is abroad in the world. Various influences have contributed toward this astounding change (from the separatist to the union attitude). Probably the greatest single factor entering into the account, however, has been the magnificent and continued protest of the Disciples of Christ. It would be both unjust and absurd to deny them credit where assuredly credit is due. By their dauntless delivery of the message of Jesus Christ concerning the beauty and power of Christian unity, and by their ceaseless emphasis upon the principles of New Testament Christianity, they have wrought mightily for God and men."

This is a fine word of appreciation, and we believe that ultimately history will agree with Dr. deBlois. We are grateful to the Baptist committee for sponsoring so excellent a production, and we congratulate President deBlois upon the admirable manner in which he has executed the very difficult task which was assigned him.—*Christian-Evangelist* (Disciples).

NOTICE.

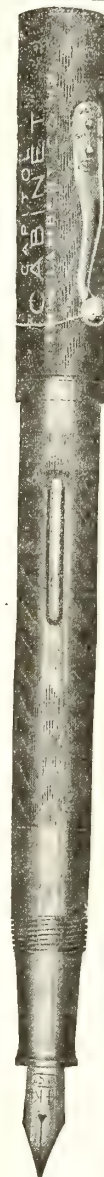
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Prospect, Va.

J. EDWIN HARRIS.

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NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

Elon College, N. C.

THE MISSION BOARD, INC.,
J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson XI—September 15, 1929.

TEACHING THE LAW OF GOD.

GOLDEN RULE: "The opening of Thy words giveth light."—Psa. 119:130.

LESSON: Nehemiah 8:1-18.

DEVOTIONAL READING: Psa. 119:97-104.

Explanations and Comments.

The first day of the seventh month is the day which, from the time of Alexander the Great, has been celebrated by the Jews as their New Year's Day. On this day occurred the festival known as the Feast of Trumpets, which was observed with special rites. In the year 445 B. C., on this day the people of Jerusalem assembled in the broad place before the water gate, and Ezra, the priest and scribe, read to them the Book of the Law of Moses. "In Ezra the title of 'scribe' came to mean 'the man of the book.' It is evident that the scribes were the nearest originals to the clergy of later times" (Dean Stanley).

Ezra stood upon a wooden platform above the people and was aided by thirteen Levites, who gave the sense, so that the people understood the reading. Evidently Ezra read the law sentence by sentence, and briefly expounded it, and then the Levites made the explanation clear to the people. Men, women, and children, old enough to understand, listened attentively to the reading from early morning until midday. On account of the heat, they had their customary rest during the noon hour. To the reading the people responded with Amen, amen (so be it), with a lifting up of the hands, evidently with the palms upward in supplication for the divine blessing, and then they bowed their heads and worshiped Jehovah with their faces to the ground.

"By Ezra's inspiration and under his guidance the law was now for the first time put before the Jews in such a way as to convince them that it was the most important thing in the world that their lives should be conducted wholly in accordance with its precepts" (A. S. Peake).

"The best way to create joy in our own hearts is to set ourselves to create it in others. It is not enough to eat the fat and drink the sweet in our own selfish little corner; we must send portions unto them for whom nothing is prepared. In every circle there are many who look across a desolate world, which has no reassuring smile, no greeting voice, no loving or loyal heart. Look out for these. They hide for the most part like wounded game in the thicket. Go forth to be a joy-bringer to such as sit in darkness and the shadow of death" (F. B. Meyer).

"And does not joy make us strong? What nimbleness joy gives to the feet! The sad heart wearies in a smile, the joyful heart is fresh and exuberant at the end of the tenth mile. 'He maketh my feet like hinds' feet.' How exultant and joyful must the psalmist's heart have been! He felt ready for anything. Just as we sometimes say when the heart is glad and sunny, that we feel we could jump over the moon. Yes, joy makes us strong" (J. H. Jowett).

And the Levites stilled the people, saying, "Hold your peace, for the day is holy." It was an ill-omen to use words or signs of lamentation on a feast day. And all the people obeyed. They kept the festival with mirth, rejoicing especially because they had heard and understood the words of the law.

"If, then, the joy of the Lord is a man's strength, it must be a bounden duty to cultivate it, and with God's help, enlarge it. The man is sinful as well as unwise who holds stubbornly by sorrow and depression."

CHRISTIAN ENDEAVOR.

Sunday, September 15, 1929.

TOPIC: "Putting God in the Budget."—2 Cor. 9:6-8; 1 Cor. 6:20.

Some Bible Hints.

Natural law often illustrates spiritual law. Give little material good, and you get little spiritual blessing (v. 6).

Giving must be according to a real purpose. The value of the gift depends entirely on the spirit that prompts it (v. 7).

After all, the things we give have already been given to us by God. Our financial limitations may be caused by our niggardliness (v. 8).

God owns us. He created and redeemed us. All our life belongs to Him (v. 20).

Suggestive Thoughts.

Planned giving yields better results than desultory giving. A budget is simply a plan laid out ahead for giving.

Every home should have a budget; so much to be spent for clothes, so much for food, pleasure, etc., so that the family does not live beyond its income. Do we put our gifts to God into our budget?

After laying out a plan or a budget, we must keep it before us, and try to carry it out. It is a guide at hand. Laid aside and forgotten, it is useless. It is not a mere resolution.

A vote in any Church would show that very few members plan to set aside for God a definite sum weekly or monthly, and carry out their plan. Giving is more or less haphazard, according to the nature of the appeals made from the pulpit.

A Few Illustrations.

The envelope system helps to remind us of God's share of our income. There is a difference between a collection and an offering.

Endeavorers who are tithers not only keep a bank at home in which they place their weekly tithe, but also keep a book to account for the tithe—how it is put into the bank, and how it is spent.

Suppose a tenant forgets or neglects to put into his budget of expenses the owner of his farm. He would be evicted. That happened to the rich fool of the parable. Evicted!

Our gifts should be given not to the Church or to missions or to any cause, but to God. He comes first. Then we can take the money we have thus consecrated to Him and use it for all these purposes.

To Think About.

Why give joyfully?

What proportion of the budget should be God's share?

Why give anything at all?

BENEFIT OF ORGANIC CHURCH UNION.

By REV. JESSE M. KAUFMAN,

Field Sec'y Western Christian Convention.

Almost all religious bodies have Church organizations which are at considerable distance from each other and have little fellowship and contact with Churches of like faith and practice. Some

of these Churches are located in sparsely settled sections of the country. Some were organized in the day of sectarian rivalry, thus giving to a community more Churches than were needed to serve the populace and more Churches than the community could adequately support. Others which were needed in the day of their organization, but on account of a shifting population find it difficult to maintain their work.

A weak and struggling Church is not very inviting to folks who want a Church home, and much less does it appeal to those who are little interested in a Christian program. I think that every Church is really interested in serving the Master in the most efficient way. Several things have been proposed and tried in order to make the Church effective and lift it to the place where it will truly be the "light of the world." Church federation, community Church, union denominational Church have all been tried—some to advantage and some to disadvantage. Missionary money has been appropriated oftentimes, which has done little more than just keep alive the struggling organization.

First of all, "organic Church union" would eliminate many scattered congregations. They will come to be close neighbors and friends. There would not be the feeling of distance and separation. The union will give strength to many weak Churches that are only so because folks living in the community will not associate themselves with the organization and give it their support on the ground that it is not of their particular denomination. If the Church were of the same name as the one from which they moved, they would gladly work and boost it. Organic union will give a feeling of a oneness and a consciousness of a common brotherhood and common interest. I have known several Churches which would have been the pride of the community but for the fact that the organization did not carry the particular brand that some leading citizens of the community had received earlier in life. Divisive names will gradually be eliminated, and all the followers of Christ will be interested in the Church of the community in which they live.

Organic union will mean the centralization of a community's religious organizations and Church plants. Instead of scattered efforts and inadequate Church plants, there will be a consolidation of the religious forces and a Church plant adequate to the needs of the community. The two or more weak Churches in a given territory, and separated at considerable distance from another Church of their particular name, will form one strong organization that will be able to serve the religious needs of the whole community. This will give the Church prestige, power and influence.

Then there are those conditions and places in which organic union will not make it possible to centralize as indicated above. Where such is not possible, there will be the forming pastorates with two or more Churches located close enough to each other that no territory between the Churches will be without the influence of the Church and no family but what will be ministered to by one of the Churches and their pastor. This means that no Church will need to be without a pastor and depending on preaching occasionally or just on certain Sundays of the month. The pastor can live in a parsonage owned by the Churches forming the pastorate. The Churches will have the advantage of the service of the pastor. Interchange of programs, both for worship and social activities, by co-operating Churches will add interest, stimulate the mind and inspire the soul.

In union there is strength. It is this great spiritual strength and power that is needed. It cannot come by rooting each other out. It can-

not come by a wishful waiting for the other Churches to die. That is not Christ-like. That spirit is not the kind of food the soul builds upon. The organic union will give strength to all the needy weak Churches in the country. What strength each has will be added to that of another Church and the union will result in a growth and efficiency.

LEARNING THROUGH PRAYER.

When Jesus was on earth, His disciples asked Him, "Lord, teach us to pray," and Jesus taught them what we call the Lord's Prayer. Now, there is more wrapped up in these few words than a great many think, if it is lived up to as Jesus really lived it. When He was here, a soul must be truly born of God before it can say "Our Father." "He that is born of God doth not commit sin, for his seed remains in him and he cannot sin." So few seem to think Jesus has power over the soul to keep it free from sin. Yet He tells us that all power is given unto Him in heaven and on earth. If a child and through His power, are we so living as to say, "hallowed be Thy name"? His name should be on every tongue—the only name by which we are saved. We are taught to pray for God's kingdom to come, His will to be done on earth as in heaven. Oh! what a changed world this would be if God's kingdom had come and His will were fully being done on earth now.

Turn to 1 Thess. 4:3 and you will find His will that should be done on earth. We are told that not every one that says unto Him, "Lord, Lord," shall enter into the kingdom of heaven, but he that doeth the will of God. Jesus prayed that God's will be done in earth as in heaven. How do you suppose the angels are living in heaven today? Is there envy, hatred, malice, and such like up there? No; sin can never enter there, and we who are His believing children should pray more earnestly for our daily bread. I really think this means spiritual food, for He says, "Seek ye first the kingdom of God, and all these things shall be added unto you."

If we are forgiven only as we forgive, I fear there are many who are standing just outside the door of God's peaceful kingdom. There is so much that can be accomplished through real, earnest, believing prayer. There is a power which man can wield when mortal aid is vain, and that power is prayer. Prayer is the opening of the heart to God. Prayer does not bring God down to us, but carries us up to Him, and if the Saviour of men, the Son of God, felt the need of prayer, how much more should we? Oh, how we need the unceasing, unbroken union of the soul with God, so that life from God may flow into our life, and from our life purity and holiness will flow back to God. God will not suffer us to be tempted above what we are able and will make a way to escape for us from all the snares of the wicked one. He lets us be tempted to prove our faithfulness to Him. Jesus said we should have power after that the Holy Ghost is come upon you. And again, "All power is given unto me in heaven and in earth." So it is through Him we can say, "Thine is the kingdom, the power and the glory forever."

MRS. G. M. SPAIN.

RADIO BIBLE STUDY.

Announcement is released by the Moody Bible Institute, of Chicago, that its radio school of the Bible, broadcasting over Station WMBI, 1080 kilocycles (277.6 meters) will begin the fall term lectures September 12th, to be concluded December 20th.

A practical and inspirational course on "The Church at Work" will be given by Rev. Clarence

H. Benson, director of the Christian education course of the institute and author of a number of books on Bible school organization, Church administration, and related themes. Each enrolled student will receive a copy of the textbook of the course.

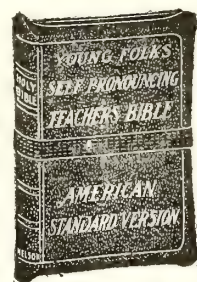
The increasingly popular work of Iris Ikeler McCord will be continued in "Introductory Studies in the Epistles of Paul." Mrs. McCord's classes have steadily increased in numbers from the first term of the radio school of the Bible to the present.

Dr. James M. Gray's renowned synthetic Bible studies will be on the air, Rev. James O. Duffy, director of the correspondence school, being the weekly lecturer. He will present studies covering the gospels and the Book of Acts.

As heretofore, the enrollment fee is one dollar for each subject, and successful completion of the work entitles the student to the certificate of the "Radio School of the Bible." Early enrollment is suggested. Mr. Benson's subject will be presented each Thursday at 3 P. M.; Mrs. McCord's, Friday at 10:30 A. M., and Mr. Duffy's each Friday at 3 P. M.

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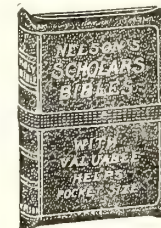
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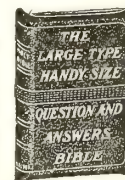
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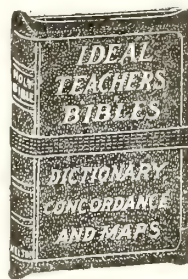
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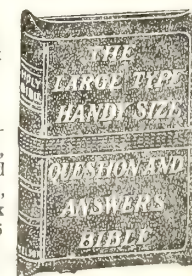
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

POWER WORTH HAVING.

"Give me also this power."—Acts 8:9-20.

No wonder Simon the sorcerer wanted to get for himself the power which Peter and John evidently possessed. He could well afford to pay a large sum for it, since it would enable him to become enormously wealthy; but all the gold in the world could not buy it.

Powers rushing in and offering themselves to us are so vast that we seldom understand that we can have them for the asking. God, who sums them all up, working in and through all of them, will give Himself to any sincere taker, and give Himself unreservedly. There might even be a barrier of unresisted sin; but we need not allow any barrier to His glorious entrance.

Prayer.—O God, Thou infinite Giver, we are petitioners of Thy bounty. We are bold petitioners, for we ask no less than all of it. We are insistent petitioners, and will not be denied. We are confident petitioners, for we ask in the name of Thy Son. *Amen.*

TUESDAY.

A JUST GOD.

"A just God and a Saviour, there is none besides me."—Read Isa. 45:20-25.

The foundation of all spiritual peace is the justice of God. No matter what terrible injustice reigns on earth, we know that God is against it and that it cannot long stand. No matter how infidels may rave against what they conceive to be the cruelties of nature, we know that the God of nature is not cruel. No matter how at times our sorrowing hearts may rebel against our individual lot, when we come to ourselves we know that our God is a Father just and kind. You are in just hands. However harsh your fate may seem, it is not really harsh if you only understood it.

Prayer.—Infinite Justice, endless Compassion, Love unbounded and eternal, the scales of all fortune are safe in Thy hands. Complaining and fear shall be far from us, and we shall walk securely all our days. *Amen.*

WEDNESDAY.

AS WE GO ABOUT OUR WORK.

"There were shepherds in the same country abiding in the field, and keeping watch by night over their flock."—Luke 2:8-14.

If those shepherds had journeyed six miles to Jerusalem to get a heavenly vision in the temple, none would have been vouchsafed them; the vision and the song of glory came to them as they remained at their task and did their daily duty.

Tolstoi told the beautiful story of two pilgrims, Yesei and Yefim, who set out for Jerusalem. But Yesei encountered a starving family, and stopped to bring them food and cook it, to nurse the sick, to pay off the mortgage on the home. This took all his money and delayed him so that

he went back home. Yefim, not pausing to help any one, reached Jerusalem. But the crowd was so great that he could not reach the Holy Sepulcher. While he was there trying in vain to get in, he had a vision of Yesei wearing a glorious halo; for, while Yefim had been selfishly going to Jerusalem, Christ Himself had gone to the unselfish Yesei and given him His richest blessing.

Prayer.—And even thus, Lord Jesus, we would see Thee as we busy ourselves about Thy work. Thou wilt be very close to us; yes, Thou wilt be doing the work by our side. As we work in this way with Thee, we are increasingly conscious of Thy presence, rejoicing in it and upheld by it. Ah, Thine infinite condescension, so to companion a sinning soul! *Amen.*

THURSDAY.

ON THE UPPER LEVEL.

"I have called you friends."—John 15:9-16.

Phillips Brooks once said that men might meet on two different levels. If they meet on the lower level, they talk about the weather, about business, about politics, books and men and money and sport; they tell each other what they know. They meet on the plane of acquaintanceship. But if they meet on the higher level, that of friendship, they exchange intimate confidences, they give each other what they are.

Which shall it be? For it may be either. "I have called you friends," He says to every one of us. In His call is a sweet invitation. In His call is a blessed promise of what He will do for us if we only give Him a chance. Was ever such an imperial invitation refused? Never on the upper level of divine opportunity.

Prayer.—It is easy, our Saviour, to seek Thee on the lower plane. We can carry our money there, and our worldly interests and desires. It is not so easy to meet Thee on the upper level. We must climb to it, climb far and hard, and we can carry nothing on our back. But there is where we would seek Thee, and, seeking, may we find. *Amen.*

FRIDAY.

GO INTO TRAINING.

"Why could not we cast it out?"—Matt. 17:14-21.

That sad case of the epileptic boy disclosed to the disciples their lack of faith and corresponding lack of power. "Why could not we cast out of the lad the demon of his disease?" they queried; and Christ might well have answered, "Because you have not yet been long enough in my school." They were slow pupils and they had much to learn. Even with the most wonderful Teacher the world has ever seen, they needed much training before they could do their work.

So is it with Christians as they try to do the Lord's work. They must not expect to be masterly in their apprentice days. They must place themselves humbly in tutelage. They must practice and practice and practice. They must be patient with themselves and content with slow progress. All that the Lord requires of them is to do their best, not His best, and keep on doing it.

Prayer.—Thou, Master Workman of all time, teach us, we pray Thee, till we learn. *Amen.*

SATURDAY.

THE CLOSING WORD.

"Blessed are the dead who die in the Lord."—Rev. 14:13-20.

Once I obtained the following message from the famous lecturer and author, Joseph Cook. It

was his summary of life, and it was written not long before he passed away:

"Man's life means
Tender 'teens,
Teachable twenties,
Tireless thirties,
Fiery forties,
Forcible fifties,
Serious sixties,
Sacred seventies,
Aching eighties,
Shortening breath,
Death,
The sod,
God."

That is a remarkable condensation of experience. It is true of all of us, even up to and including the closing word. But ah, the vast difference in that closing word, according as one has lived with God on earth, or in opposition to God! After death we all of us shall stand before God; but will it be God the Judge or God the Father? Must His words be of condemnation or loving approval? Will they welcome us to heaven or leave us outside?

Prayer.—In our closing hours, dear Lord, may we have only one thought of Thee, and may that thought be joy. Forgive all that is wrong in our lives, cleanse us from every stain, and receive us in glory. *Amen.*

SUNDAY.

WHAT IT DOES FOR ME.

At the close of an infidel lecture in England, the speaker invited questions. To his surprise, an old, bent woman, in old-fashioned clothes, came forward and said: "Ten years ago I was left a widow, with eight children unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and my family. I am now tottering to the grave, but I am perfectly happy, because I look forward to a life of immortality with Jesus in heaven. That is what my religion has done for me. What has your way of thinking done for you?" The infidel attempted to shirk the question, but was completely discomfited, and the audience showed its adherence with the old woman by a burst of applause.

It is a fair test to ask: "What is your way of thinking doing for you?" Applied to infidelity, the test shows its entire inadequacy as a way of life. Applied to the true religion of Jesus Christ, as millions will gladly testify, it proves it to be the way of happiness, of peace, and of power.

Prayer.—Our blessed Redeemer, we know what Thou hast done for us, what Thou art ceaselessly doing. We rejoice in Thee all the day long. We find in Thee all that we need for the highest satisfaction. And we pray for wisdom to testify of this grace to others. In Thy name. *Amen.*

OBSERVATORY.

(Continued from Page 1.)

ary Bolshevism running through the swarming proletariat like creeping fire in moss, it was Kagawa, the non-violent exponent of the Golden Rule, who became one of the stoutest allies of order and peaceful reconstruction.

"His power lies in this: that he practices the social gospel which he preaches. He does not merely talk about what Jesus would do—he does as Jesus did. He says: 'Without realizing the love of Christ in society, the message of Christ is so small. When Christ took the form of human flesh, He identified Himself with real humanity. The trouble with the Church is that it has been absorbed in adoring the cross, and has not realized the meaning of the cross in daily life, in the factory, the mine, and the slum.'"

Announcing . . .

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- 8,000 for Completion of the Administration Building.
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Christian Orphanage

Dear Friends:

The "Home-Coming Day" at the Christian Orphanage, held on Saturday, August 31st, for the children who had gone out from the institution, was a decided success. An invitation was mailed to all the children whose address could be found, and between thirty and forty came home. This is the first home-coming day the Christian Orphanage has had, and the management did its best to make it a real home-coming day for all who returned.

A service was held in the chapel at 11 o'clock. After the opening song, Dr. J. O. Atkinson, Mission Secretary, led in prayer. The welcome address was delivered by the writer and was responded to by E. Clarence McKinney (one of the boys). The children of the Orphanage rendered a short program. Dr. J. O. Atkinson, in his usual beautiful way, made a very inspiring talk to the children who had returned home, and it was enjoyed by all present. Our good brother, Sam Davis, was present and gave us a beautiful selection on the piano. Mr. J. M. Darden, chairman of the board of trustees, was present and made a very inspiring talk to the children. After the closing prayer by Dr. Atkinson, the meeting adjourned till 3 o'clock P. M.

Lunch was served by the Orphanage in picnic style—Brunswick stew, sandwiches, ice cream, cake, lemonade and watermelons. The former children, as well as the Orphanage children, seem-

ed to enjoy the day, mingling together as of old and telling of things that happened while they were in the institution.

We all like to go back home. It always has attraction for us as no other place. The children who go out from the Christian Orphanage like to come back home. The Orphanage has a tender place in their heart, too. The Orphanage family was happy to have the children back. We are glad that we will have a home-coming day each year.

The former children met in the Orphanage chapel in the afternoon and formed a "Home-Coming Society," with thirty members, and made the dues one dollar per month. They also pledged themselves to work for and help the institution that had been a home to them in their young and tender years.

CHAS. D. JOHNSTON,
Superintendent.

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Oakland 5.00

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ing interpreted is, God
with us.

24 Then Jo'seph being
raised from sleep did as
the angel of the Lord had

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CHAPTER 23.
THEN spake Jesus to the
multitude, and to his dis-
ciples,



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HOPEWELL, VA.

"All things work together for good to them that love God, to them who are the called according to His purpose."—Rom. 8:28.

The Church at Hopewell, though handicapped by the sudden bursting of the so-called boom bubble and the subsequent lack of work for many of its members, is still on the firing line, and, though not able to do great things, is trying to do the little things. The Sunday School attendance has been fairly good during the vacation period, and the missionary societies have held their regular meetings and are sending in reports which show a good progress over those of last year.

The Church attendance is fairly good; prayer-meeting attendance is many times extra good. At a recent Church conference, the pastor, Rev. J. W. Barrett, brought a feeling of great consternation upon the people by the reading of his resignation. However, as soon as the people could recover their thinking powers, they voted against accepting the resignation and called Rev. Barrett for the coming Church year. Rev. Barrett accepted the call and the conference closed with a happy feeling that God is working things out for our good. The officers were elected with a few changes.

We come to the close of the Church year knowing that we have not accomplished what we had hoped to accomplish, but still we know we have tried. Another year we hope to accomplish more "in His name and for His sake." Pray for us, that we may.

R. H. W.

A TRIBUTE.

The following appreciation was written by Rev. J. H. Abernethy, Methodist pastor at Flint Hill, Va., to Mr. Sam Leonard Davis:
Dear Bro. Sam:

I was glad to hear of the good meeting you just closed. While we did not have so many additions at Amissville, the Baptists held a meeting one week after ours closed and they benefitted greatly by the work you and Sister Davis did there. Our Church was much revived. Everybody was highly pleased with the way you and Sister Davis conducted our meeting. To me it was one of the best in point of method, gospel and system that it has been my pleasure to have. It was sane, sound, soul-saving, searching, stirring. Sister Davis preached the plain and pure gospel in a plain and powerful way. I wonder that the Churches don't make more calls upon you than you can accept. Your art is one of the greatest contributions one could make to the work of the kingdom—I mean your piano work.

I am certainly delighted to have had you people with us, to have met you, to have learned you better. I know you now, and you can refer any preacher, congregation or person to me. Now, Sam, by all means, if you can get the work, play to His glory, sing to His glory, testify for Him. Sister Davis, continue to preach the plain, pure, powerful gospel—preach and sing to His glory.

Feel free to call on me for anything I can do for you. May God's richest blessings and His peace, comfort and strength be yours in His service all the days of your life.

Most sincerely yours,
J. H. ABERNETHY.

BIBLE SCHOOLS.

Two daily vacation Bible schools have recently been conducted at Fancy Gap, Va. One was conducted at Elk Spur in the morning, and the other was conducted at Rocky Ford in the afternoon. Miss Lillie Spain, of Waverly, Va., came to as-

sist Miss Jewel Truitt and the writer in these schools.

These Bible schools were of the same type that are put on in many of our Churches. The attendance was good all the while. There was an enrollment of sixteen at Elk Spur and twenty at Rocky Ford. The children took an interest in the work and were eager to learn more about the Bible.

The handwork which the children did under the supervision of Miss Truitt and Miss Spain was especially good. Besides this, the children were taught some of the leading stories of the Bible as well as other valuable facts about the

Book. Hymns, prayers and Scripture verses were also learned in connection with other material.

This is the second time that we have had a Bible school conducted at both of our Churches in Carroll County, Va. The children showed more interest than they did last summer when our first Bible school was conducted. Our Bible schools covered a period of two weeks and closed with a commencement on Thursday and Friday nights, August 15th and 16th. Miss Truitt and Miss Spain did a fine piece of work, and I am sure much good has been accomplished.

S. E. MADREN,
Fancy Gap, Va. Pastor.

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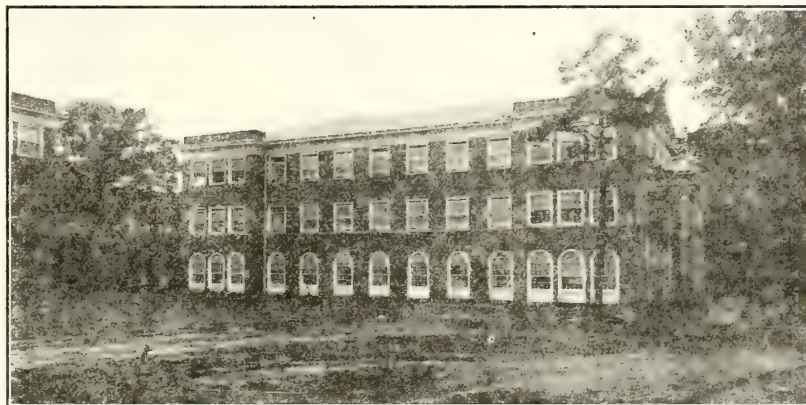
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KERNODLE.

Whereas, our Heavenly Father has seen fit to remove from this life to the life beyond our friend and brother, John T. Kernodle, on the 11th day of April, 1929. Brother Kernodle was 79 years of age and came to Berea Christian Church when it was organized, in 1903, from Bethlehem Christian Church, of which he had been a member for many years. He gave the ground on which Berea Church was built, and also gave liberally of his means for the erection of the Church and has always been most generous in the support of his Church. He was the senior deacon and also a faithful member of both Church and Sunday School. Therefore, he it resolved:

1. That in the death of Bro. Kernodle, our Church has lost one whose services we greatly appreciate and whose passing we deeply mourn. We recognize in his death the providence of God and how in humble submission to His will.

2. That the Sunday School appreciates his faithful attendance and very generous support of all its undertakings.

3. We would say to the family and friends to study his life and emulate the many virtues of this good man and be prepared, like him, when the end shall come to receive the plaintiff, "Amen."

then good and faithful servant; enter, then, into the joys of thy Lord."

1. And we would extend to the family of our deceased brother our heartfelt sympathy in their bereavement; and for comfort, we would point them to the all-wise God, who doeth all things well and whose grace is sufficient for them.

5. That a copy of these resolutions be sent The Christian Sun for publication, a copy be sent his family, and a copy be spread on the records of Berea Church.

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For catalog and other information, address S. L. Beougher, President.

WAY.

Julia Gaynelle Way was born May 14, 1926. For two years, two months and fourteen days she lived to brighten the home of her parents, Mr. and Mrs. Chas. C. Way. Then she was taken to brighten the home above. The many friends who attended the funeral in the home thus showed their love for Gaynelle and their sympathy for the sorrowing family.

Interment was in the Buffalo Cemetery, near Sanford. May the Lord comfort the sorrowing hearts with the thought that He will keep their treasure safe, folded in His arms, awaiting their coming.

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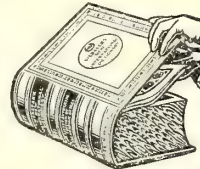
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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, SEPTEMBER 12, 1929.

NUMBER 38.

THE SUN'S OBSERVATORY

BY REV. STANLEY C. HARRELL.

THE JEWISH-ARAB CONFLICT.—

The strong arm of British law and order has, temporarily at least, put an end to the fighting between the Jews and Arabs in Palestine. It is perhaps difficult for us to understand the intensity of religious hatreds which exists in the East, where men take their religion with such desperate seriousness. But lest we be tempted to too much self-righteous complacency, we should remember the fires of racial prejudice which occasionally flare up in our own land. In Palestine there is a combination of both religious and racial prejudice.

It is at best a difficult situation. The Arabs so greatly outnumber the Jews that the Jews hardly constitute what we would consider a respectable minority. On the Jewish side, there is the idea that the land constitutes the ancient and God-given heritage of his fathers. On the Arab side there is the sentiment for a united land, and the right of possession and the greater numbers. The world has not yet arrived at a system of justice by which such claims can be settled.

But it is difficult not to see in that which has befallen the Jews of Palestine, the inevitable results of the power of force which they invoked against Jesus nineteen centuries ago. There exists in Palestine today a situation that can be coped with only according to the principles and methods of the Man of Galilee. It is but another illustration of the fact that the teachings of the Christ are inescapable. Unless the nations of the world meet the issues that confront them in the light of the teachings of Jesus, they, like the Jews of Palestine today, will find the same situations arising to plague them nineteen centuries hence.

SEEKING THE BAD PLACES.—

A writer has recently revealed the method by which boys' clubs are located in Chicago. When a new club is to be built, a study is made of the police records to find what particular section of the city has had the largest number of cases of delinquency among the boys, and there the new club is located. The wisdom of such a course of procedure has been justified in the cases where clubs have thus been located. There has been a marked decrease in the number of cases engaging the attention of the juvenile court. Is there in this a suggestion by which the Churches might profit? During recent years there has been a constant shifting of Churches from the crowded centers of population out into the more spacious suburbs. Sometimes the Churches have moved because their localities had become business districts, in which few people lived. Others have moved because their locality, while still remaining residential, was being occupied by a different class of people than that which made up the membership of the Church.

It is but natural that the Church membership should wish to have their Church located in quiet and beautiful surroundings. The average Church member does not like to go to Church in a neighborhood where one has to view the crowded, and often squalid, conditions which maintain in the crowded sections of large cities where often the foreign element lives. But the Church not only has an obligation to its membership; it has an obligation to the life of the city of which it is a part. In the past, with the individual Churches and the different denominations going their separate ways, many of the most needy sections have been left without the ministry of the Church.

DID ENGLAND WIN OR LOSE?—

The world ought to have rejoiced last week when the Hague Conference reached a satisfactory agreement as to the divisions of the reparations payment which the Young plan fixed for Germany to pay. At one time it appeared that the conference was going to fail to reach an agreement because of the insistent demands of Sir Philip Snowden, that England receive a larger share of the funds that were exacted from Germany. The demands made by the British representative seem to have surprised the majority of the American people.

One cannot, however, help feeling a sympathy for the British position, when all the facts are taken into consideration. When the time arrived for the funding of the British war debt to the United States, England acted upon the assumption that there could be no other possible course than the payment of her debts. She did not make the bid for sympathetic consideration in fixing the terms of settlement to which some other nations resorted. Wide publicity has been given to the sufferings of Belgium and France. And it is true that England did not suffer a similar ravaging of her soil. But the world perhaps has never known just how hard England was hit, for the simple reason that it is an ingrained tradition of the Britisher not to talk about such things. This reticence on the part of the English may have resulted in the failure of England to receive all the consideration that was her due.

On the other hand, the question arises as to whether or not the manner in which Mr. Snowden presented the demands of England for a larger allotment of reparations payments may not have lost for England more than the increased payments may be worth. Just at this time when the world is with great difficulty trying to grope its way to surer foundations in international relationships, such unequivocal demands and insistent claims do not help to engender more harmonious feelings between the nations. With such good grounds for her claims, as it seems to us, it is regrettable that the English position might not have been presented in a different way.

THE QUEST FOR BROTHERHOOD.—

One wonders at the many organizations that have sprung up in and around the Church. There are societies, brotherhoods, associations, and all sorts of fellowship and service organizations. Some of them are consciously limited to denominational boundaries. But in most cases where there has been an effort to limit them to sectarian lines, similar organizations have sprung up that overlap denominational restrictions. Surely these movements bear testimony of the desire of the human heart for universal brotherhood. They are indirect evidence that all mankind seeks to grow and to serve in fellowship with those of his kind. They should have warned us long ago against the separations and divisions which have grown up in the name of religion.

The London correspondent to the *Christian Century* has caught evidences of this spirit and described it in his account of the recent Boy Scout celebration in England. This is what he says: "The chief scout, 'B. P.,' has been made a baron. He has passed the three-score years and ten; but happily he is hale and hearty as ever. In twenty-one years he has seen out of small beginnings a mighty international order of boyhood arise; and last week, in the jamboree held at Birkenhead, he had the reward, enjoyed by few pioneers, of seeing translated into deeds the dream which he dreamed. From every nation scouts had come together to celebrate their coming of age. And B. P. saw his dream come true. The accounts of the jamboree leave a somewhat confused picture of great doings. Marches, rushes, vast assemblies, seasons of worship, thousands of smaller groups, a medley of tongues; all kinds of religion, but chiefly Protestant Christianity and Catholic. The archbishop of Canterbury and Cardinal Bourne both visited the camp on Sunday, and the cardinal gave emphatic testimony to the way in which the scout movement had been true to its principle not to interfere with the religious beliefs of its members, seeking rather that they should be good members of their own community, whether Jewish, Catholic or Protestant.

"Among the scouts were fifty blind scouts, fifty deaf and dumb, and fifty cripples. But more space is needed than is here available to describe the varieties of boys who had come to celebrate the festival. There are many internationales in the world of today, but none perhaps more full of promise than the scout movement, in which every scout confesses that he is a brother to every other scout, wherever he may be found. Twenty-one years ago, on Brownsea Island, a troop of twenty-one boys held the first scout camp. Last week the same flag was hoisted over the jamboree at Birkenhead, where more than 50,000 scouts were assembled and the same horn sounded; and these 50,000 were only a small fraction of the world's scouts."

NOTES-PERSONALS

Mr. O. W. Ayseue, of Liberty Church, Vance County, N. C., was a pleasant caller at THE CHRISTIAN SUN office the first of this week. Glad to see Bro. Ayseue.

Rev. G. R. Underwood, who has been for weeks confined to a hospital for treatment and surgical operation, is able to return to his home, Pittsboro, N. C., and is much improved.

We learn with sincere regret that Rev. H. W. Elder, Richland, Ga., who seemed to be improving in health, has had to return to the hospital for further treatment. We trust that the skill of physicians and nurses, by the wisdom of a loving Heavenly Father, may bring him back to better health again.

The following is received and will be read with wide interest, as Chaplain Elder is well known by many CHRISTIAN SUN readers: "Mrs. Luella Jane Stewart announces the marriage of her daughter, Mabel, to Commander W. W. Elder, chaplain U. S. Navy, Sunday, August 18, 1929, Long Beach, Calif. At home after December 1st, 316 Roycroft Avenue, Long Beach, Calif." Our heartiest congratulations to Chaplain Elder.

It was a rare privilege THE SUN's editor enjoyed Sunday, September 1st, in worshipping with our Reidsville Christians, Rev. Jesse H. Dollar, pastor. Although it was the first Sunday after vacation and the pastor and many workers had been away, there were 225 in Sunday School and a good attendance at Church services. The Christian Church, we are told, now has the largest Sunday School in the growing city of Reidsville, and the congregation is increasing encouragingly.

One of our well-equipped and very promising young ministers, in giving his first new money to missions, very appropriately writes: "The enclosed represents the first new money that came into my possession. Also, in giving this first fruit to the service of God, I am resolving to give Him the tenth of all the money that comes into my possession. I have been tithing for some time now, and it has brought God closer to me and me closer to Him, and I feel that we are working together. To my mind, the greatest joy that comes from tithing is that God is keeping an account of my labor while I keep an account of His dues, and some time our two accounts will tally perfectly." We have never known one to tithe who did not come to acknowledge it as a spiritual benefit and blessing.

The Young People's Missionary Society of the First Christian Church, Portsmouth, Va., held an open-air service in the City Park on the evening of August 28th. The following program was carried out: hymn, "Day is Dying in the West"; hymn, "I love to Tell the Story"; prayer, Mrs. J. F. Brothers; Scripture, 23rd Psalm in unison; stories of missionary heroes—"A Missionary Doctor in India" Miss Helen Powell, "Setting the Bible Loose in Africa" Mrs. H. C. Caviness, "The First Woman Medical Missionary" Miss Verna Whitehurst; solo, "Follow the Gleam," Miss Rosa Griffin; address, Rev. H. C. Caviness; short pageant consisting of representatives of various nations; hymn, "The Golden Chord"; special offering; benediction, Rev. H. C. Caviness. This proved to be a fine service, and there were about 125 persons in attendance.

It was the privilege of THE SUN's editor to attend a "going-away service" at First Christian Church, Greensboro, Sunday evening, September 1st, for Miss Graham Rowland, daughter of Dr. and Mrs. C. H. Rowland. The congregation and people of the Church joined with the pastor and his wife in giving a word of encouragement and congratulations to Graham, who was to leave on an early train September 2nd, under appointment of the Home Mission Board of the General Convention, to do home mission work among the Indians at Ft. Apache, Ariz. It was a most delightful service, and the whole congregation, after a most fitting address by Bro. W. B. Truitt and some words from the Mission Secretary, and also from the anxious and happy father, seemed to enter into the spirit of the occasion and to express both congratulations and solicitude for this splendid Christian woman, who goes out in her Master's name to do Christian work among an underprivileged people. By nature and training, Miss Rowland is well qualified for the great work to which she goes.

Rev. G. D. Underhill, who graduated from Elon College in May and accepted work in Goldsboro, N. C., was prevented by a very serious accident to his mother. The following from Bro. Underhill explains: "St. Johnsville, N. Y., Aug. 24.—You know that after graduation mother and I went to Albany, N. Y., where I was to be ordained on the 16th of June. On the 4th of June, mother and a friend of hers were struck by an auto and were taken to a hospital. Upon examination, the doctor found that mother had a fractured skull. For about a week we didn't know if she could possibly live. She came through nicely, but the doctor told me that a trip from New York to North Carolina would be more than she could stand for many months. It was impossible for me to leave mother, so I wrote to Goldsboro at once and secured my release. After that I started to make inquiries concerning Churches in my home Conference, with the result of securing the Grace Christian Church, St. Johnsville, N. Y. We came to St. Johnsville about a week ago and will take up my regular duties on the first of September. It is a lovely place here and I think that I am going to enjoy my new work immensely."

We learn with interest that our Church at Chapel Hill, N. C., like the one at Raleigh, has voted to unite with the Congregationalists of the university town. While the latter have no Church building in Chapel Hill, there are individual members among the residents of the town who, if merged with our membership, will make a strong and active Church. The following is from the Greensboro Daily News: "The final step in the merging of the Christian and Congregationalist denominations of Chapel Hill was taken here recently when the Christian Church held 'homecoming day' festivities and by unanimous consent of the members voted to merge the two denominations into the one United Church of Chapel Hill. The two denominations in the future will worship together in the Christian Church, with Rev. B. J. Howard, popular Christian pastor here filling the pulpit. Unification locally is regarded as the forerunner of a national merging of the two denominations in the fall. The Congregationalists endorsed such plans at their convention last spring, and the Christians are expected to approve the same plans at their October convention in Piqua, Ohio. Both denominations are non-creedal, holding the right for each member to put his own interpretation on life, the Bible, and the Supreme Being, and, indeed, they have been worshipping together already in many sections."

We congratulate our people of Hanks Chapel for having recently finished paying for and dedicated their splendid new house of worship. The first lumber for the new building was cut April 6, 1927, with Rev. J. Fuller Johnson, the then pastor, in charge, and Bro. Kemp Riddle gave the first dollar to the erection of the new building. The first brick was laid August 3, 1927, with Rev. G. R. Underwood in charge of the services. The last work on the building was done August 24, 1928, and the building was finished at 11:30 o'clock of that day. Bro. R. L. Mann gave the lot, 50x100 feet, with five acres of land in all. The last dollar on the new building was paid on August 24, 1929, exactly one year from the date the building was completed. The house will do credit to any thrifty rural section in North Carolina, and cost between \$6,000 and \$7,000. Hanks Chapel is in Chatham County, three miles east of Pittsboro. The following is from the Greensboro Daily News, August 28th: "Sunday was a joyful day for the members and friends when the beautiful new house was dedicated. The dedicatory service was in charge of the pastor, Rev. R. A. Whitten, of Elon College, assisted by Rev. S. M. Penn, Congregational minister of Sophia. Rev. Mr. Penn delivered the sermon for the occasion, and his message was a masterly discourse. Following the sermon, the ritualistic formula of the Christian Church was read by Rev. Mr. Whitten and responded to by the large congregation in a very impressive manner. Special music by the choir was a beautiful feature of the meeting."

Our deepest sympathy for our friend and brother, Rev. John G. Truitt, and the other members of the bereaved family over the passing of their dear mother, Mrs. H. Lee Truitt, Summerfield, N. C., on September 2nd. The Greensboro Daily News, September 5th, gave the following items touching the event: "Funeral services for Mrs. H. Lee Truitt, who died September 2nd, were held at 3 o'clock yesterday afternoon at Mount Bethel Christian Church. Dr. C. H. Rowland, pastor of First Christian Church, Greensboro, officiated, and Rev. F. C. Lester, of Waverly, Va., assisted. The pallbearers, who were nephews of the deceased, were Newton Joyner, James Webb, Toliver Webb, George Webb, Charlie Webb, and Grady Barham. Mrs. Truitt was for fifty years a member of the Mount Bethel Christian Church and was a regular attendant of both the Sunday School and Church services until the beginning of her last illness several months ago. Mrs. Truitt is survived by her husband, H. Lee Truitt, and six children, Miss Essie Mae Truitt, of Summerfield; J. S. Truitt, of Sanford; Rev. Howard E. Truitt, of Waynesboro, Va.; Rev. Reuben A. Truitt, of Cameron; Rev. John G. Truitt, of Dayton, Ohio; W. J. B. Truitt, of Norfolk, Va., and by seven granddaughters and seven grandsons. Hundreds of friends were in attendance at the funeral service." This woman of rare Christian graces and virtues has gone to her reward. It is given to few in a lifetime to accomplish what Sister Truitt had accomplished in rearing such a large family of Christian workers. To the devoted husband and father, Bro. H. Lee Truitt, we extend sincere sympathy in his sorrow.

NOTICE.

The Eastern Virginia Christian Conference will meet at the Suffolk Christian Church on Wednesday, Thursday, and Friday, November 6, 7, 8. The change of date was made by the executive committee to avoid a conflict with the date of the General Convention, which will be held at Piqua, Ohio, October 22-30. The program committee is planning an interesting and constructive program. Please keep in mind the date—November 6th to 8th. H. S. H.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

HOW TO PRAY.

"Lord, teach us to pray."—Luke 11:1.

In all lines of work and experience, Jesus was a very busy Man. By His constant activity, in deeds and words, He attracted much attention. The disciples 'round about Him marveled at His energy and genuine earnestness. They wondered how He maintained the power to preach such marvelous sermons, remain constantly in the field of pastoral work, and pray without ceasing. So they go to Him, in all seriousness; for they, too, would like to have some of His rare qualities. But they do not ask Him to teach them to preach, even though they could appreciate the value of a good sermon. They do not ask Him to teach them to perform miracles, though they knew that this means of ministry would surely attract attention and win for them popularity. They do not ask Him to teach them the art of healing, even though they knew that He had won the hearts of many by relieving pain and suffering; but they say unto Him, "Lord, teach us to pray."

From His own life and works, they knew that He regarded prayer as the greatest power in existence. The fact that He prayed without ceasing led them to believe that He should not be other than a praying man. There were times when He prayed so fervently that others were moved by His intercession for them. On certain occasions, He prayed all night. One one occasion, He prayed so mightily that great drops of blood fell from His brow. He prayed before eating. He prayed when He took little children in His arms for blessings, and He prayed in such a way that the chosen band desired to be like Him in prayer.

When the disciples surrounded Him and sought instruction in prayer, it is most likely that Peter was the spokesman of the occasion. He was always ready to venture. Always anxious to try a new experiment—and now that his training under the Master is causing him to become deeply in earnest about all things, we hear him, as he stands forth, saying, "Lord, teach us to pray." The answer to this vital request is one of the high points of biblical instruction. The teaching cometh from the lips and life of one who spake as never man spake, for the words that follow are authoritative on prayer. Jesus took the time to teach them to pray because He realized that prayer was the chief means by which they would learn God's will. Their success as leaders in the new kingdom depended largely upon what they knew and practiced concerning God's plan. Prayer was their way to God. It was God's way to them. He led them to know that through prayer they might be comforted, might receive instruction and become powerful in all things.

Up until this time, they, like many of us, had not learned the importance of definite prayer. They knew not its compensation, because they had not given prayer a chance in their personal lives. It is evidently true that a small per cent of professing Christians do not pray. They have time for professional work, domestic life and social activity, but no time to pray. Perhaps our neglect of prayer is due to the fact that we haven't been taught how to pray. Should that be our trouble, let us, with the disciples of old, come to Him and request Him, saying, "Lord, teach us to pray." Should we do this, He would unhesitatingly teach us to pray. He would request us to follow Him by planning prayer life.

1. The plan of prayer. Every great building is the result of a carefully worked plan. Every well-written book is the product of an author's plan. One has but to look about and behold the wonders of the world to know that God had a plan. So in prayer, there must be a plan. The first section of the plan, as outlined by Jesus, is that we plan to pray in secrecy rather than in public to be heard and seen. The hypocrits had a plan, but it was the wrong kind of a plan. They prayed standing on the streets, and aloud in the synagogues. Jesus denounced this method in setting forth instruction on how to pray. Listen to His condemnation of the hypocrits.

"When thou prayest, thou shalt not be as the hypocrits are; for they love to pray standing in the synagogues, and on the street corners, that they may be seen of men. Verily, I say unto you, they have their reward."

These love to pray that others may see and hear. Their reward is to receive notice and attention. They pray not to God, but to man. Such prayer is not prayer. Real prayer is communion with God. The hypocrits of whom Christ spoke, sometimes prayed for three hours. By hypocrit, the Greek classics refer to one who is an actor but who is not real. One who is false is a hypocrit. In biblical Greek, hypocrit means one who pretends to be religious and prayerful, when in his heart he is not. These love to pray standing on the streets, with head covered and eyes lifted to Jerusalem, as was the custom of the ancient Jew.

Often we hear it said that Bro. A prayed a beautiful prayer. Such prayers are words, words, words. They are sometimes lifted but do not rise very high, for the prayer is not meant for God, but that he might be glorified and considered very religious in the sight of his fellow-man. Jesus, therefore, says, "When thou prayest, thou shalt not be as the hypocrits: for they love to pray standing in the synagogues and on the streets, that they may be seen of men."

Instead of praying on the streets and in the synagogues to be seen and heard of men, Jesus suggests that our plan of prayer be in secrecy. To that end, He taught them, saying, "when thou prayest, enter into thy closet; and when thou hast shut the door, pray to thy Father, who is in secret; and thy Father who seeth in secret will reward thee openly." While Jesus does not say dispense with public prayer, He advocates that all prayers be made in sincerity. Hence, prayer in secrecy with God. Jesus holds that the test of one's sincerity and Christianity is shown by his prayers made in secret. Enter into thy closet, shut the door, be alone and pray to God alone rather than man. To many, God seems far away, and prayer availeth little. But real prayer brings God very close to one's heart. The long-distance telephone can only be successfully used when one is in a quiet place and all disturbances removed. There must not be any distraction if the distant party's voice would be brought close. So prayer in a quiet place has untold advantages over prayer that is offered on the street corner or in the Church. God, who is apparently far away, will come very close when spoken to from the prayer closet. Every man and woman, boy and girl ought to have a definite place for personal prayer. One's prayer closet may be a desk, may be a pantry or a bedroom. Prayer thus offered changes things. Some years ago a noted bishop came upon

a group of convicts who were upon their knees breaking stones in a quarry. The bishop gave them some encouraging advice, and as he was about to leave said, "I just wish I could break open the stony hearts of my parishoners as you break the stones in front of you." The convict looked at the proud ecclesiastic and said, "Maybe you could if you worked on your knees." And so the prayer that changes things is the prayer that is born on one's knees. It is prayer that is offered in secret. It is prayer that is void of vain repetitions.

2. The quality of prayer. Prayer does not of necessity have to be a prolonged process. God rewards us not for the quantity but the quality of our praying. When ye pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking. At the recent International Convention of Physiologists, held in Boston last week, Dr. Phillip Hawk, of the food research laboratories of New York City, stated that he was greatly surprised at the result of a coffee-drinking test. In this experiment, Dr. Hawk used 100 young men in endeavoring to discover if six cups of coffee used daily had any greater effect than the moderate use of two cups. His conclusion was that the nervous system was very unfavorably affected and the mechanical and mental efficiency of the human machine lowered just as much when two cups are used daily as when six are used. In other words, he says quantity is not the determining element that lowers vitality and affects the nervous system. So it is that quantity of prayer avails nothing.

The heathen pray, using words, words, words. Christians are taught to pray, not to be heard for their much speaking but to be heard of God. He refers to the fact that the Heavenly Father knows what things we have need of before we ask of Him. Therefore, praying in terms of quantity does not add one cubit to bringing about a change in His mind. Much praying does not inform Him, for He knoweth what things ye have need of before ye ask Him.

3. The manner of prayer. When we pray, use not vain repetitions as the heathen, but "After this manner, Pray ye: Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power and the glory forever. Amen."

In this model prayer of our Lord we have set forth more than an illustration of the manner in which we ought to pray. We have a set form of words to be used; for when the disciples said unto Him, Lord, teach us to pray, they added these words, "As John also taught his disciples to pray" (Luke 11:1). In those days it was the custom of every Jew to recite eighteen prayers daily. The rabbis taught their pupils many prayers. Hence the disciples came asking that they be taught a prayer as even the others had prayers to recite. Jesus taught the twelve to pray after the manner recorded by Matthew and Luke, what is known universally as the Lord's Prayer.

To pray after the manner of His teaching herein recorded was the distinguished badge of discipleship for them. To be able to pray, "Our Father, who art in heaven," indicated that they were chosen men of the Master. To that end, it has been adopted by the Church universal and is a prayer of Christ's followers, rather than men of the world. The prayer we are taught to use is divided into six petitions and two distinct parts. The first portion deals with the glory of God; the second, with man's own needs.

Next week we shall think together of the contents of this beautiful prayer.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A PLAN OF ADVANCE.

With the prospective merger of the Christians and Congregationalists, there is already a call for a plan of advance all along the line, especially in the South, in Church extension and home missionary work. Dr. W. Knighton Bloom, secretary of missions for the Congregational Church in the Southeast, says there is no reason, so far as he has been able to discover, why we may not merge our efforts in home missionary enterprises throughout the South. There are many points in the South where a sufficient number of Christians and Congregationalists live, and are without Churches of either name, who, if united, could do much in planting and building Churches. If the mission boards of the two Churches can properly get behind such projects, there should be an advance along the line, both in soul-winning, in Church-building, and in the work of Christian education. Writing in *The Congregationalist*, Boston, Mass., issue of September 5th, Rev. F. P. Enslinger, from the area of the Carolinas, Kentucky and Tennessee, in which he is mission superintendent, says:

"It would be a plan of advance for us if we might have 25 per cent added allowance for full service; if \$10,000 might be found for larger parish salaries and equipment; if we had money to support the splendid student summer service program that trains workers as well as helps fields; if \$100,000 could be found to finance city Church building programs. This is but the beginning of our Church needs."

Dr. McQuarrie, who is mission superintendent in the Southeast, says in the same paper: "To assure our Georgia, Alabama, and West Florida Churches an advance movement in city and rural centers, we should have a grant from our missionary boards of \$12,000 a year for the next three to five years."

Dr. Ricker, writing of the needs and plans for certain centers in Oklahoma, says: "Without encroaching on the work of other denominations, Congregationalists ought to lay out on salaries, and mostly on adequate Church plants, \$52,000."

From which it is seen that our Congregationalist brethren are calling for plans of advance in the territory that interests our own Mission Board and all CHRISTIAN SUN readers generally.

Within the last few years, the Mission Board of the Southern Convention, besides giving material aid and necessary help to dozens of less-expensive Church buildings and projects, have been instrumental in planting, or helping to get on a safe and secure financial footing, Christian Temple, Norfolk; South Norfolk; First Church and Elm Avenue, Portsmouth; Winchester, Va.; United Church, Raleigh; Chapel Hill Christian Church (now United Church); Reidsville, N. C.; Richmond, Va.; Roanoke, Ala.; Lanett, Ala.; First Church, Columbus, Ga., and other points in which the Christian denomination now indulges a very pleasing pride. Our own Mission Board, now practically clear of indebtedness, is prepared to again go forward in planning and building up Churches where the demand is pressing and the outlook is promising. If the merger takes place, as now seems most likely, Congregationalists and Christians, working hand in hand, and with a single purpose, should go forward, certainly, within the territory of our Southern Convention. This in our Master's name and in the spirit of Him who prayed, "that they all might be one," so that the world may believe that He is truly the Son of God and is the world's one and sufficient Redeemer.

J. O. A.

A WORLD BENEFACTOR.

Mr. Henry M. Robertson, in *Popular Science Magazine*, declares that Mr. John D. Rockefeller has given away five hundred and fifty million dollars in the last twenty years, which is declared by the same writer to be five times more than any one person has ever given in the history of the world. Mr. Robertson is of the opinion also that this has been done five times more wisely than the giving of any other philanthropist. Rockefeller's gifts have gone principally in two directions—one to medical research, for the healing and betterment of the human body; the other to education (mostly religious education), for the enlightenment and enlargement of the human mind and the inspiration and salvation of the soul. It is doubtful if there is an institution on earth that is doing as much, and has already done as much, to relieve human suffering and heal or prevent sickness to the human body as the Rockefeller Institute for Medical Research. One recalls that when Mr. Hoover was appointed by our government to go to the relief work necessitated by the devastations of the Mississippi flood, he said on arrival and after investigation: "Gentlemen, this flood is the worst I have ever seen; but without the preventive medical assistance of the Rockefeller Foundation, I think it would be one of the greatest disasters in the history of the world."

As to his educational and religious work, there is scarcely a college of recognized merit and standing that has not felt the benefits of aid coming from the Rockefeller Foundation. Millions of youths who must have gone without a college education have been helped by this man's beneficence to a life of usefulness and service, and numberless struggling institutions have been put on safe footing through his gifts. That he is a great giver, Mr. Rockefeller declared some time ago, was no accident in his life, as he was taught by a Christian mother to live within his income, whether that income was small or large, and that one-tenth of his earnings belonged not to himself

but to God, who is the Giver of all things. One can easily believe that Mr. Rockefeller has made his gifts to world betterment, not for any honor or glory to himself, but all to the glory of the God whom a Christian mother taught him in youth to love, to obey and to worship. J. O. A.

HEROES FOR CHRIST.

A hero is one distinguished for bold enterprise, and Rev. Dr. Francis E. Clark, of the Congregational Church, Portland, Maine, was a hero when he formed the first Christian Endeavor Society in 1881. It grew slowly at first, but it flourished after 1896, when the World's Christian Endeavor Union was formed and societies sprang up in all Christian lands. It was hindered for a time in the United States by withdrawals and the formation of denominational societies, as the B. Y. P. U., in the Baptist Church, and the Epworth League in the Methodist Church; but while it lost, for the time, it inspired the organization of these other denominational societies. Like the Christian Church, its work and influence spread beyond itself, and put new purpose and activity in the young people of other denominations. The Christian Church published the first religious paper in the world—the *Herald of Gospel Liberty*; opened the first co-educational college—Antioch College, Yellow Springs, Ohio—and now, all denominations publish religious papers and nearly all colleges are co-educational.

In 1910 there were 75,000 Christian Endeavor Societies, and about 4,000,000 members, chiefly in the United States, Canada, Australia, and Great Britain. The purpose Dr. Clark had in mind in the organization of the Christian Endeavor Society was the self-training of young people in worship and service in the Church. The Sunday School was doing a great work in teaching the Bible and music, but Christian Endeavor furnished opportunity for self-expression, personal service, and training for real work in the Church. Its pledge, when obeyed, cultivated loyalty to the Christ, regular attendance on Church services, and liberality in support of the Church. Its principles, when carried out, were the same to the Church that literary societies are to the college, and apprenticeship in preparation for work and business. Young people need the Church, and the Church needs young people; and Christian Endeavor is the school of preparation for Christian work.

Christianity has given young people new opportunities for service that nothing else in history has ever given. It gave the public school, the Sunday School, the Christian Endeavor, and has brought into line that vast army of young people that can conquer the world for Christ. The training of a generation in temperance gave us prohibition, and training for another generation in obedience to law will give us a sober nation. The greatest army in the nation is the army of young people marching under the banner of Jesus Christ. The greatest asset is not the banks, but the boys and girls. If they fail, the nation will perish; if they are faithful to Christ, their pledge and the Church, the Stars and Stripes will lead the world to peace, and the banner of the cross will win the victory over the nations and save the world. Young people, let's help to save the world. "We can do all things through Christ, who strengtheneth us" (Phil. 4:13). W. W. S.

A TRIUMPH FOR RELIGIOUS LIBERTY.

Out of Italy, the home and stronghold of Catholicism and religious intolerance, comes a note of triumph and victory for religious liberty. Mussolini, Premier and practical dictator of Italy, gave an address to the Italian Parliament some weeks ago, out of which there came a law, unani-

mously adopted, giving complete religious liberty to Protestants as well as Catholics in Italy. Seemingly, a new day for Protestantism has dawned in Italy, at the very time when the outside world felt that the Vatican, having gained temporal power through an independent State, was threatening religious liberty, not only in Italy but elsewhere.

The new law enacted by the Italian Parliament gives both Protestants and Jews legal standing in the State, and recognizes their Churches as institutions to be protected by the State. Among the various articles of the law are provisions guaranteeing to all citizens, of whatever creed, cult or conviction, religious liberty and the right of religious discussion; State protection; the legality of marriage performed by Protestant ministers and Jewish Rabbis, the same as heretofore granted to Catholics only; and no religion, Protestant or Catholic, is to be forced on children in the public schools. Religion will be taught in the schools, but parents can choose for their children such religious instruction as they may desire, or they may ask that their children be released from religious instruction, which request must be respected. While the Catholic teachers and priests of Italy are bitterly denouncing the law and are in consternation over its outcome, Protestants are rejoicing.

There is nothing that makes for the progress of religion like religious liberty. And there is nothing that makes for superstition, ignorance and prejudice like the suppression of religious liberty. Some of the most destructive wars, and many of the most deplorable catastrophes and tragedies of mankind have come about because of the attempt or determination of one portion of mankind to make other portions of mankind have views, religious beliefs, and convictions in accordance with their wish and will in the matter. There can be no fully developed religious life where there is constraint and repression. In Christ Jesus there is that liberty which makes for the triumph of righteousness in the world and in the hearts of individuals.

J. O. A.

NO CREED BUT CHRIST.

Our Saviour is not responsible for the creeds that have divided His followers, and the theology that has confused the thinkers. Theology has, from time to time, emphasized certain phases of the life, the labors and the love of our Lord. When, however, we sound theology to its depths, we come back to Christ. The strange thing is that Christians have not been willing to let others, who think differently from themselves, indulge their own personal views without dividing on the essentials of Christ. What the world needs most of all is a spiritual loyalty to Jesus, the Son of the living God, and to have no creed but Christ. After all, His life and saving power are sufficient, and to that the world must come; and, in fact, all creeds have this in view. The trouble has been and is that we magnify the things that divide instead of the essentials that unite. Rev. John R. Ewers, in speaking of the early Church, very pertinently points out these salient facts when he declares that:

"The early Church had a passion for the personal Jesus: He was fresh in their minds and hearts; His spell was still upon them. Theology began with Paul, and with it various schools of thought. The early Church was not divided as ours. There were some who favored Paul and some Apollos, but there were not the hundred of denominations we have now to curse our cause. There was no creed but Christ. We must heal the divisions in Protestantism by a return to a spiritual loyalty to Jesus. We cannot go back to apostolic Christianity, but we can go forward with Christ."

J. O. A.

"SO YOU'RE OFF FOR COLLEGE!"

Whatever else may be the purposes of education today, upon the very surface there are four major ones.

To understand the world in which we live is the first. The spirit of education today is to take nothing for granted, but by the inductive method to find out the facts from which principles may be evolved. Therefore, education is for the business of tearing the world to pieces, analyzing it, and then patching it together again. Thus it is that the botanist tries to understand the flower; the chemist, the geologist, and others the striking characteristics in their respective fields.

To understand man is the second purpose, through vivisection and through analysis. We are tearing this body of ours apart in order to understand more about the most wonderful machine in the world. We are studying the working of the mind, the indefinable endowment which makes it possible for a man to reason and lifts him above the lower animals. We are studying his personality, or soul, in order to understand more about this subtle something which is ever a fascination.

To understand God, the first great cause of all things, is the third purpose. I am not insensible to the trend in some quarters to the theory of extreme naturalism that is making no place for God or for immortality in our thinking. In some quarters the old theory of dualism is giving way to the theory of "monoism"; but these two elements are so much a part of our natures as to make one feel a sense of permanency at this point.

To take all of these laboratory findings, tangible and intangible, spiritual and material, visible and invisible, and to correlate them so that man may find himself existing in and as a part of a world which is cosmic and not chaotic, orderly and not discordant, is the fourth purpose. In other words, education is primarily for the purpose of helping man to think through the many problems incident to his environment.

With such a view, religion and education are very close companions. Attempts have been made to separate them, but they have met with failure.

In America, there have been three stages through which education has passed. In the first stage, which covers the first 200 years of our history, every educational institution in the land was the child of the Church, and the Church governed the curriculum and everything else.

The second stage dates from the time when Thomas Jefferson organized the University of Virginia, the first tax-supported school in America. Here, religion was to have no place in the regular curriculum.

The third stage is that through which we are now passing, when the State university has discovered that since religion is so inevitable and so vital a part of human nature, it must be included in the curriculum of the university. So it is that within the last several years the University of Michigan has established a school of religion on its campus, and other universities, such as Iowa and Texas, are following its lead. The fact is, there are those who prophesy that the time is not far distant when the State universities which began by excluding religion will quite universally be placing it in their curricula. No man can be considered educated unless, along with the so-called humanities, he has also studied his spiritual self and his relation to his Maker.

Such a view of education lifts one out of mere materialism and pushed him into the field of human relationship. This fact need in no sense make him less efficient in the sciences and arts, but will add to his education a value to the human race which cannot be measured.

None need fear that the last thing has been discovered in any field or the last word spoken.

It was useless for Alexander the Great to weep over the fact that there were no more worlds to conquer, and for the great composer to fret, lest there should be no more new chords to be sounded. It is likewise useless for this generation of youth to worry, lest there are no more seas to be charted in the various fields of endeavor. This generation and every succeeding one may say, as did the psalmist the millenniums ago: "Yonder the sea lies, vast and broad, with its countless swarms, with creatures small and great, with fleets of the nautilus, with leviathan at his play."

The great challenge which comes to the educated youth of today is in the seas of human relationships in which the charting has just begun.

Can one touch and handle the material stuff all about him and still keep faith with his God? Can he rise above mere materialism? Jesus answers, "Yes." He prayed, saying, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one."

Can labor and capital be comrades and friends instead of warring enemies? Religion says they can, if they are willing to make the Golden Rule of Jesus operative, namely: "As you would that men should do unto you, do also unto them."

Can we, in this scientific world of ours in which we see operating the laws of cause and effect, keep our faith in a personal God? Great scientists like Michael Paupin say we can.

Can all the races of man live together on our shrinking world, where major happenings are known everywhere on the same day, and do it peaceably? Some say, "No." Jesus says it can be done, for "God hath made of one blood all the nations of the earth." In His sight there is neither black nor white, red nor yellow.

Can the nations of the world, which are increasingly rich in natural resources, tolerate the crossing and recrossing of their economic paths and see it done without war? Some say, "No." Jesus says they can, and the majority of the nations of the world said, as they signed the Kellogg peace pact, "We have done with war; we shall try the plan of Jesus."

Lastly, we ask: can one man and one woman live happily together, building a home upon foundations which are spiritual and moral, thus keeping it in tact for a lifetime? Some say, "No." Jesus thought otherwise.

The youth of today is going out upon these charted and uncharted seas in the most challenging times the race has known. We follow him with our benedictions and expect him to make a contribution to his generation which is commensurate with his opportunities.—*World Call*.

CONFERENCES MEET.

Georgia and Alabama meets with the Church at Lanett, Ala., Tuesday, October 8, 1929.

Alabama meets with the Church at Wadley, Ala., Tuesday, October 15, 1929.

Eastern Virginia meets with the Suffolk Church, Suffolk, Va., November 6-8, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929.

The great events often pass with but little fuss over them. Such was the signing of the pact outlawing war. Ex-President Coolidge went to Washington to be present at the ceremony.

CONTRIBUTIONS

SUFFOLK LETTER.

Success increases strain in every walk of life, in every line of business, and in Christian life. Primitive peoples had an easy time when compared with civilized people, and simple religion had an easy time compared with religion in the present day. Before the time of railroads, newspapers, good roads, and electric lights, men toiled quietly through the day and slept at night. They cannot do that way now. The whole world speaks to man, makes demands upon his thought, his energy, and his time. It is more difficult than ever to make a living and to live a life. Human conduct is now the subject of observation, criticism, and demands are made upon behavior and conduct that try men's souls.

Private life is almost a thing of the past. Fashion in dress, in manner, in style of living, come into vogue and the individual joins the procession or is left out of the ranks. The shoes are on the market, and you wear what other people wear. Religion is reduced to forms and ceremonies; programs tell the worshipers when to pray, sing, listen, give, and join in the doxology. Religion is no longer a personal and individual experience, but a mode of conduct, a standardized life which the public can see. Public opinion sits enthroned upon a judgment seat that watches the conduct of men. Schools interpret for us the meaning of life, standards of conduct, and the trend of society is toward a desire to make society, in character, what the home was once thought to be. Home life is a unit in community life; and it increases the strain upon home, Church, school, and State to make the thought, conduct and character clean and aspiring.

The Church has a great opportunity and task to make society Christian in its faith, its experience, conduct, and service. The Church was never on the verge of such a strain as now confronts leaders of the followers of Jesus Christ. If society is not cleansed of its evils, the future of the nations is moving toward perils that nothing but the Lord Himself can prevent.

The progress of Christian civilization does not make life easier; the demands increase faster than the means to meet them. The ownership of automobiles makes a heavier demand upon families now than carts and buggies did a half-century ago. All the demands upon society reach more people than in other days. It takes more religion to win the confidence and respect of others in this day than in the time that is past. Men have to know more to get on in society now than ever before. The strain for better houses, better clothes, larger contributions, all press upon men as the price that must be paid for progress. Church members could once go to Church and pay nothing and be counted good members; but that day is gone.

W. W. STALEY.

WHAT IS COLLEGE FOR?

By President W. A. HARPER.

(Continued from Last Week.)

I should like to suggest seven answers to the query we have raised with reference to the whyness of the college experience. No doubt, as your college experience advances, you will be able to add other reasons to this brief catalog. My own experience, however, as a student and as a college teacher and administrator, has convinced me that the seven reasons I hope briefly to outline for your consideration are really and inevitably wrapped

up in the college experience, but that they will need to be brought to consciousness in actual living in each individual case.

1. One of the most valuable items in the college experience is found in the fact that it places responsibility on the individual student to make decisions for himself. There is a marked contrast between the atmosphere and methods of procedure in the college environment and those in the high school, though high schools are beginning to exhibit some of the freedom and of independency of judgment so characteristic of the college. Upon your arrival here you entered upon what we know as "the freshman period," and of which this assembly tonight is an item. In this period of induction into the Elon environment, your recently chosen alma mater has undertaken to interpret to you the ideals and the freedoms, as well as the established *modus operandi*, of this campus. You were assigned to an adviser who has discussed with you the courses of study which you should pursue in terms of your life plans and present commitments. You have been told how to study, how to plan your work, and various appeals have been made to you for the successful planning of what we hope will be for each of you, a successful college career. But in each instance you have been brought to the point where you had to choose for yourself. You will find this characteristic of college life forcing itself upon you insistently. It is one of college's chiefest contributions to your character development. Character grows, blossoms, and fruits in the midst of situations, complex and intricate, involving judgment as to outcomes and consequences, in which the individual is free to choose for himself.

In the atmosphere of the home from which you have come, oftentimes parents have decided for you what you should do, and because of your confidence in their judgment you have accepted their decisions. You have found that their judgments were, for the most part at least, sound and dependable. But the responsibility for decision has not been yours. It has rested upon them. In college, however, you must assume responsibility for your decisions, which means likewise that the consequences, whether good or ill, of your decisions will rest upon you. In this situation there is great hope for developing character, provided you accustom yourself to weighing all the elements involved in any particular situation and arriving at your decision in the terms of the highest values inherent therein. Character of the best type cannot develop unless decisions are reached in terms of the highest values inherent in that particular situation that requires judgment. The mere fact that we decide to do a thing and to assume responsibility for it, does not guarantee that Christian character will result therefrom. Christian character arises and grows up out of experience only when every decision arrived at is based on the sincere desire and aspiration to achieve the highest values inherent in the problem.

This brings me to the point where I must say that there are certain inhibitions and prohibitions in the college experience, as in all other experience, which the wise, discreet, respectful, reverent individual will recognize and co-operate with. That naive story in the opening chapters of our Bible, which describes the origin of evil in the world, is fraught with powerful suggestiveness at this point. Our first parents were privileged to enjoy a beautiful garden and to eat of its fruit. Of the fruit of but a single tree were they forbidden to eat, and yet just because there was a

prohibition with respect to this tree and its fruit, they could not resist the temptation to indulge. This unwillingness to subject one's self to authority, this perverseness of the human heart, this unwillingness to obey has been the undoing of not a few men and women in every generation. Every social situation in which we find ourselves of necessity has its rules and regulations. Even the games that we play are governed by regulations. Our physical life which involves our very existence is under compulsion from law outside of itself to which it must conform, if there is to be continuation of life and happy response to environment.

The college experience is not different in this respect from experience in other realms of our life. There are certain ways of doing things on every college campus—ways of doing things that have justified themselves in the experience of former generations of college students and of those who are the responsible administrators and officers of such institutions. I am not suggesting that we should blindly accept authority in such matters, but rather that the presumption is in favor of the regulatory practice in an institution until experience has shown that it is subversive of the best interests of life. If we will take this attitude toward any new situation and environment in which we find ourselves, we will be in position to co-operate in the improvement of the laws, rules and regulations of society, and this, after all, is a most desirable situation. We should also resolve when we set ourselves in opposition to the rules and regulations, which men have found helpful in the conduct of life, to be able to offer something constructive to take the place of the objectionable items against which our soul rebels. It is the constructive thinkers, and not the iconoclasts and radicals, who have promoted the welfare of human society. We will find this principle operative, too, in the college realm. But here again the fundamental principle that the college student must choose for himself, after weighing all the elements involved in the situation, applies, and applies with particular appropriateness.

2. The college experience in the second place widens the horizon of life. This is true, of course, from the standpoint of geography, just as all travel widens and broadens and deepens life. But it is true in a far more significant sense of the college experience, in that the college student is confronted in a very definite way with the programs and judgments of the human race based on experience and preserved for us in the several bodies of knowledge with which he sets out to become acquainted in the curriculum of study. It has been truly said that the four years spent in college are worth while for the contacts which they make for the growing mind with the best that has been thought and said and done in the process of human history. This best is comprehended in the arts, the literatures, and the sciences which it is the purpose of the college curriculum to make available to the mind of youth. It is impossible to spend four years in such acquaintanceship with and pursuit of the best without having the horizons of life expanded and widened, without having them broadened and heightened and deepened.

3. The third benefit from college is the formation of friendships. Gathered together on the somewhat less than a thousand college campuses in America will be found in any particular year from three-quarters to a million of the choicest youth of our day—young men and young women of intelligence, of culture, of aspiration, altruistically inclined, motivated in spirit of service for the race, self-forgetful and adventurous in their response to an inner urge which challenges them to invest self in noblest enterprises. It will be difficult, it will be impossible, to find a more de-

(Continued on Page 14.)

FROM LONDON.

BY CHAPLAIN H. E. ROUNTREE, U. S. N.

II.

(Continued from Last Week.)

London's famous Tower is the old prison where criminals were tortured and beheaded and their bodies subsequently taken out to a street of the city and hung up as an example of warning to others. Here royalties, both male and female, suffered like fates. We saw the old block where many a head has been laid. The signs of the blade of the axe are there, and the old axe itself is now suspended above the block. This place is now an imperial museum, including all materials and weapons of war from the stone age up. In one room of this Tower are kept all the crown jewels.

The World War Museum is equally a marvel. In these brief ten years, England has dedicated a building to this purpose and filled it with relics of the World War, including figures and paintings of celebrated officials.

Westminster Abbey is an old cathedral, a shrine of the illustrious dead. It was a distinction to visit the tombs of Tennyson, Dickens, Handel, Macauley, Isaac Newton, Isaac Watts, David Livingstone, Wordsworth, Darwin, and many other notables of the noble past. As we turned to go, daylight was fading into evening, and as we passed out we paused for a moment upon the threshold of this ancient shrine, as many millions have done before, and we wondered where are the souls of these now and what they think about it all.

Time was when serene old London invited leisurely exploration, and one could see the sights comfortably on any day of the week. Now one takes his seat in a motor coach and whizzes from one place to another in rapid succession, with a guide-lecturer to hurry things along. Having jammed five days full of seeing this enormous, fascinating, bewildering metropolis, it was a pleasant alternative on the last day of the stay and the last day of our visit to England to board a motor coach and take a drive through the country to Windsor Castle. We went by Stokes Poges old Church and Eton College. Along the way we caught a glimpse of rural England, where scenery gives a very pretty setting to some interesting old towns and where apparently romance still lingers.

At Stokes Poges old Church we stopped a while and took a few pictures. The churchyard is the burial place of Thomas Gray, who, it is said, while sitting under a yew tree, now over a hundred years old, composed his immortal elegy in which are the famous words, "Far from the madding crowd." Stokes Park, adjoining, is the home of William Penn, and a tomb marks the resting-place of this great family.

The Church itself is a historic shrine. It dates back to 1107. The private but very attractive entrance for the well-to-do people of the manors, and the special compartments for these worshippers, including spaces for all their servants, who also had the privilege of the pew, bespeaks a quaint old custom which has long since passed away. To the right of the altar there is a small room with only one entrance from the outside and no access to the auditorium. Through the wall of this room adjoining the altar, there is a little square hole. It is said that in this room lepers assembled at Church time and the hole enabled them to see the altar while they prayed.

Eton College, England's oldest and most exclusive public school, was founded by Henry VI in the year 1440, and accommodates over 1,100 pupils. It is not a college in such a sense, but it is called a college because it was intended to be a school for the training of boys from twelve to eighteen years of age for the priesthood. This school carries seventy scholarships annually, the recipients of which are quartered within the walls.

All other students live outside but with the specific requirement that each shall have a room to himself. The building itself was never fully completed, being stopped by the War of Roses. It is now just as it was originally. The seats are long benches, running clear across the room, and the desks consist of a twelve-inch board two inches thick, lying flat on upright supports. These are all splotted with spilled ink, cut and carved all over and worn sleek by the use of the ages. The old punishment block is still in the corner, and the old brush whips are still well preserved. When a boy was punished, he was stripped bare, and the strong arms of the master applied the weapon, which it is said "left a good impression behind."

The names of all who have finished this school are carved professionally on the walls in a systematic order, and among them are the names of Gladstone, Winthrop of Massachusetts, Shelly, Gray, Arthur Henry Hallam, Balfour, Howe, Walpole, Captain Scott of the South Pole exploration, and William Pitt.

The chapel itself is a noble edifice, and its interior has been from time to time beautified in various ways. It has a splendid organ and beautiful stained-glass windows. A recent removal of a wood wainscoting from the walls has uncovered works of art in fresco which must have been there from the earliest history. Also there has been found a brass lectern which has been hidden for over two centuries. It is now polished up and in use at every service. The chapel also contains many original paintings, among which is Sir Gallahad, by Watts, presented by the artist himself. This is regarded as England's greatest public school, and so popular is it that one has to be on the waiting list for years before admission is obtained. Often baby boys are enrolled at birth.

(To be Continued.)

A VETERAN OF THE CROSS.

To the Editor:

It was my pleasure recently to pay a visit to Rev. Peter T. Klapp, of Elon College. I use the word "pleasure" advisedly, for there were many real pleasures connected with my visit.

Some time ago he suffered a severe fall, from which paralysis of the right side resulted; followed by unconsciousness for many days, and his physicians and close friends felt that he must very soon pass down through the valley of the shadow to the great beyond. By what seems a miracle, he is now able to sit up, read his Bible, and carry on an intelligent conversation with his friends, and his entire recovery now seems to be a possibility.

Although this veteran of the cross has passed by ten years the allotted three-score and ten years of man, and has been called to pass through various severe misfortunes in recent months, his faith is still secure and serene, his trust in God unshaken, and he is confident that "the angel of the Lord encampeth 'round about them that fear Him." After half a century of service he would gladly render more if ever able to do so. It is a benediction to be in his presence and talk with him. One feels that to him may be applied these lines:

"He liveth long, who liveth well:

All other life is short and vain;

He liveth longest who can tell

Of living most for heavenly gain."

With all the confusion and perplexity that often arises in one's mind as to human life, its meaning, its purpose, its adversities, and its disappointments, it is helpful and comforting to talk heart to heart with one whose experiences have covered a large field and who stands within view of life's sunset with brow unbowed and faith and

confidence still warm and glowing, feeling through it all "I only know I cannot drift beyond His love and care."

WM. THORNTON WHITSETT.

YOUTHS' CONGRESS.

The executive board of the Youths' Congress of the Eastern Virginia Conference held a meeting at the summer cabin of Rev. W. C. Hook, at Cold Stream, W. Va., August 19th to 22nd. Those present were Rev. F. C. Lester, Misses Lillie Spain, Ophelia Harrell, Mary Sue Parker, Simon Piland and Rev. W. C. Hook.

Three matters were considered by the board, the same being resolutions passed by the late session of the Youths' Congress. The first was a resolution asking each Church with young people's organizations (including Christian Endeavor Societies, Young People's Missionary Societies, and Sunday School classes) to send two or more representatives to the congress.

The second was a resolution to make a survey for the purpose of learning what the young people from thirteen to thirty years of age are doing.

The third was a resolution suggesting that the congress get in touch with the congress or such like organizations in the Southern Christian Convention and plan, if possible, a young people's department of the Southern Christian Convention.

It was decided to ascertain the leading young people in each Church and have a meeting of the same in the Suffolk Christian Church, Suffolk, Va., September 14th. The main purpose of this meeting is to set the goals to be reached by the congress during the year 1929-'30.

It is a general conviction that the possibilities of our young people for personal development and kingdom service have barely been touched. It is the serious purpose of the leaders of this congress to find out what the young people are now doing, what it is possible for them to do, and plan for such methods and activities as will call out their latent energies and devotion and consecrate them to the service of the Church and the kingdom.

(MISS) MARY SUE PARKER, V.-P.

(MISS) OPHELIA HARRELL, Treas.

ELON COLLEGE OPENING.

Elon College opened for the fortieth annual session this week, with an enrollment of approximately the same as last year. The registration figures have held up well, in view of the acute financial depression affecting this section of the country.

The initial registration of the freshmen was above that of last year, but the registration of the old students did not quite meet the figures of last year. Many of the old students find it extremely difficult to stay in college this year.

However, in spite of these handicaps, the college expects to reach the full registration of 400 students for the year. A number of the students are returning a week or so late, after a portion of the crops can be disposed of, or after opportunity to extend their earning period to meet last-minute deficiencies in their finances.

The college has a good working student body, and is looking forward to one of its best years in results accomplished.

C. M. CANNON,

Registrar.

NOTICE.

The annual meeting of the North Carolina Woman's Conference will be held with the Burlington Christian Church on Friday, October 11th. This is an accessible point, and it is earnestly desired that all of our Churches and societies be represented by delegates in the conference. Every minister in the conference is invited to come.

MRS. C. H. ROWLAND, Pres.

MRS. B. H. PARIS, Secretary.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE YEAR IN MISSIONS.

As figures and statistics show, the past year, ending September 1st, was the best thus far in missions in the Southern Christian Convention. The amount collected for the year ending September 1, 1928, was \$38,512.99. This year, ending September 1st, the total collected was \$43,282.64. This was nearly \$5,000 in excess of the amount given last year. While we had hoped to reach the \$45,000 by the time our books closed for the fiscal year, September 1st, the conditional gift of \$5,000 made us all allows us till September 30th to raise the amount. If the many Churches and Sunday Schools and individuals who have put the matter off and expected to send a donation will do so by the 30th, we will reach the \$45,000 and retain the \$5,000 provisional gift.

The Mission Board is meeting in Suffolk this week, and it is hoped that the report of the Secretary will be a sufficient guarantee of progress and forward movement for the coming year. We haven't reached yet the climax of our opportunity and privilege in giving to missions, nor have we learned to sacrifice, as we will learn, to the glory of His name and the furtherance of His cause.

The Mission Secretary is naturally grateful to every one who has helped, and all may be assured that the Mission Board will do their best to properly direct and administer all funds coming in to their hands to build up the kingdom of our Lord and to carry the message of His Christ to the people at home and abroad who are perishing without it.

J. O. ATKINSON,
Mission Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 7, 1929.

While the books of the Mission Secretary close September 1st (in order to present the report for the year to the Mission Board, which meets the second week of September each year), the time set for reaching the goal of \$45,000 was September 30th. Our last report showed a total of \$43,282.64, and is about \$5,000 more donated to missions this year than that of last year, and thus larger than that of any previous year. While this report begins in giving items for the new fiscal year beginning September 1st, readers should bear in mind that we have only till September 30th to reach the \$45,000, which means that from this date (Saturday, September 7th) we have yet to receive \$1,523.04.

The Mission Secretary will certainly greatly appreciate aid of Sunday Schools, Churches and individuals, since he feels that it would be a little short of a tragedy and a very great hurt to our work not to receive the full amount of \$45,000 by September 30th. Thank you, friends, one and all.

Sunday Schools.

Oak Level, Youngsville, N. C.	\$.84
Haw River, N. C.	25.21
Newport, Stanley, Va.	2.00
First Church, Winchester, Va.	3.77
Wake Chapel, Fuquay Springs, N. C.	10.00
Palm Street, Greensboro, N. C.	5.38
Chapel Hill, N. C.	12.08
Lebanon, Semora, N. C.	2.30
South Norfolk, Va.	5.61
Bethlehem, Timberville, Va.	2.04
New Harmony, Craigford, Ala.	.60
Livville, Va.	7.71
Vanceville, Tifton, Ga.	1.50
Graham, N. C.	4.13

North Highlands, Columbus, Ga.	1.10
Bethlehem (Naus.), Suffolk, Va.	3.31

Total \$ 87.61

Specials.

Woman's Bible Class, Rosemont, Norfolk.	\$ 12.50
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Individual and Church Collections.

*Miss Net Coker, Schrell, Va.	\$ 1.00
Miss Annie K. Isley, McLeansville, N. C.	1.00
Mrs. J. W. Lawyer, Washington, D. C.	1.00
W. F. Brill, Hook's Mill, W. Va.	1.00
Junior Rodgers, Martinsburg, Va.	1.00
*Mrs. Mite Duke, Greensboro, N. C.	1.00
Oak Level, Youngsville, N. C.	4.11
Franklin, Va.	
*Miss Cora Norfleet	1.00
*John Hedgepeth	1.00
*Mrs. W. A. Daughtrey	1.00
*Mrs. E. G. Magee	1.00
*Mrs. J. I. Beale, Jr.	1.00
*J. I. Beale, Jr.	1.00
*Miss Doris Beale	1.00
Miss Virginia Beale	1.00
*Mrs. T. A. Gillette	1.00
Mrs. Laura Pease, Wardensville, W. Va.	2.00
Roy Andes, Harrisonburg, Va.	1.00
Billie Andes, Harrisonburg, Va.	1.00
Mrs. J. K. Eppard, Stanley, Va.	5.00
Mt. Zion, Wadley, Ala.	10.10
*Mrs. R. W. Isley, McLeansville, N. C.	1.00
*Mrs. J. P. Barrett, Windsor, Va.	1.00
Miss Louise Watkins, Windsor, Va.	1.00
Enigma, Ambrose, Ga.	5.00
Bethlehem, Suffolk, Va. (add'l)	3.00
*Mrs. W. J. Pierce, Suffolk, Va.	1.00
*Anonymous, News Ferry, Va.	2.00
*Mrs. B. A. Knight, Dyke, Va.	1.00
*Mrs. L. E. Morris, Dyke, Va.	1.00
Sanford, N. C. (add'l)	14.50
Miss Wiley Stout, Sanford, N. C.	2.50
Waverly, Va.	15.00
*A. Friend, Elon College, N. C.	1.00
*A. A. Dofflemyre, Elon College, N. C.	1.00
Rev. G. Staley Hunt, Wadley, Ala.	1.00
*J. A. Cook, Brown Summit, N. C.	1.00
*J. S. Haffines, Brown Summit, N. C.	1.00
*Chalmer & Lucila Clapp, Brown Summit.	1.00
*Miss Mary Thomas, Brown Summit, N. C.	1.00
*J. E. Cook, Brown Summit, N. C.	1.00

Total \$ 94.21

*New money.

Summary.

Previously acknowledged	\$43,282.64
Sunday Schools, regular	87.61
Specials	12.50
Individual and Church collections	94.21

Total collected to date..... \$43,476.96

J. O. ATKINSON, *Sec'y.*

NEWS ITEMS

By MRS. W. M. JAY.

It is nearing the close of our year, and each society is checking up to see whether they have met all the requirements for the year, I am sure. Here's hoping that all the societies have had banner years and that each society and Church will have a goodly number to attend the annual conference in your respective State. Let's push hard to finish up the work and go to conference with that grand and glorious feeling of having "gone over the top."

Mrs. Y. C. Byrd, of the Liberty Spring Christian Church, sends the following interesting information: "Seeing the need to build up the Young People's Society," she took up the work, and in the last few months has added ten new members and a good attendance at meetings. They use the mission study at their regular meeting, and on the third Sunday nights they have a short program at the Church. Mrs. Byrd has recently written a missionary plan, entitled "A Little Child Shall Lead Them," and it has been given with success at Liberty Spring, Holy Neck and Berea Christian Churches. Any Church desiring a good play to present would do well to write Mrs. Byrd, Holland, Va., R. F. D. 2.

The Young People's Missionary Society of Union (Surry) Church is doing a splendid piece of work. A special program is arranged for each meeting, having the various members to take part. They were much pleased with the missionaries' pictures which were sent to the Churches. They used their pictures in a unique meeting called "moving pictures," and had some one tell of the person's work when their picture was shown. Their social committee gave them a nice watermelon feast recently, and of course a good time is reported. They expect to raise their apportionment and go "over the top" in all the goals. Their district superintendent attended their last meeting and gave them an interesting talk, and they all appreciated the honor. This is a good suggestion for all district superintendents.

The Young People's Missionary Society of the Waverly Christian Church has shown a very fine spirit during the past year. They have had meetings regularly each month, with a short business session and program at each meeting. They have a good increase in membership, and during the month of April had their mission study class. Their public program was given on a Sunday night, and they showed stereopticon pictures of our work in Japan and Porto Rico. This society did a splendid thing by securing subscriptions for THE CHRISTIAN SUN, and by so doing helped THE SUN and themselves, too. They are coming along well with their apportionment, and hope to have it all by Conference.

The Burton's Grove Young People's Society has had a very successful year in many ways. They have held their meetings regularly, enrolled five members, and sent their reports in full each quarter. They gave two pageants, entitled "Candle Light or Sun Light" and "Aunt Margaret's Tea," to appreciative audiences and sent one nice box to the Orphanage. They were also well represented at the district rally. These young people have an optimistic outlook on the future and are planning great things for next year. Mrs. Payton N. Gay is their efficient secretary and treasurer.

The Woman's Missionary Society of the Portsmouth Christian Church recently held a splendid service in the form of a spiritual life program, and from all reports, it proved to be a wonderful program. It consisted of hymns and a five-point program, the papers being on Bible study, family altar, prayer, tithing, and spiritual life, and a large audience was present to enjoy this feast of spiritual things. This information comes through Mrs. C. F. Rudd and is a fine idea for other societies to try.

**PROGRAM FOR EIGHTY-FOURTH SESSION OF
GEORGIA AND ALABAMA CHRISTIAN CON-
FERENCE, TO BE HELD AT LANETT, ALA.,
OCTOBER 8-10, 1929.**

FIRST DAY.

Evening Session—7:30 o'Clock.

Called to Order by H. M. Gray, President.
Devotional Service—Rev. H. R. Heard.

Enrollment of Ministers and Delegates.
Welcome Address—J. O. Bolt.
Response—Rev. A. H. Sheppard.
Election of Officers.
Annual Address—Rev. H. M. Gray.
Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

SECOND DAY.

Morning Session—8:30 o'Clock.

Called to Order by President.
Devotional Service—Rev. W. C. Carpenter.
Reading of Minutes of Previous Session.
Report of Executive Committee—Rev. H. M. Gray.
Report on Foreign Mission—Rev. T. W. Gray.
Address—Dr. J. O. Atkinson, Mission Secretary.
Report on Home Mission—Rev. H. M. Gray.
Address—Rev. J. D. Dollar.
Sermon—Dr. J. O. Atkinson.
Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by President.
Devotional Service—Rev. W. C. Carpenter.
Reading of Minutes of Previous Session.
Reading of Ministerial and Church Reports.
Reports on Sunday School and Christian Endeavor—
Rev. W. C. Carpenter.
Miscellaneous Business.
Report of Trustees—T. J. Holland.
Adjournment.

Evening Session—7:30 o'Clock.

Meeting of the Missionary Association (7:30 o'clock)
—Rev. H. W. Elder, President; Rev. C. W. Hanson,
Vice-President.
Called to Order by Rev. C. W. Hanson.
Devotional—Rev. W. C. Carpenter.
Election of Officers.
Address—Rev. C. W. Hanson.
Roll Call and Collection of Dues.
Address—"Our Orphanage," by C. D. Johnston, Sup't.
Adjournment.

THIRD DAY.

Morning Session—8:30 o'Clock.

Called to Order by President.
Devotional Service—Rev. W. C. Carpenter.
Reading of Minutes of Previous Session.
Report on Moral Reform—Rev. W. C. Carpenter.
Address—Rev. W. C. Carpenter.
Report on Religious Literature—Rev. J. D. Dollar.
Address—Rev. J. D. Dollar.
Report on Superannuation—Rev. H. M. Gray.
Sermon.
Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by President.
Devotional Service—Rev. W. C. Carpenter.
Reading of Minutes of Previous Session.
Report on Education—Rev. A. H. Sheppard.
Address—Rev. W. C. Carpenter.
Miscellaneous Business.
Adjournment.

PROGRAM OF ALABAMA CHRISTIAN CONFERENCE, MEETING AT WADLEY CHRISTIAN CHURCH, WADLEY, ALA., IN THIRTY-FIRST ANNUAL SESSION, OCTOBER 15, 16, 1929.

FIRST DAY.

Morning Session.

10:00. Called to Order by President of Last Session.
Song and Praise Service—Rev. C. W. Carter.
10:15. Enrollment of Ministers and Delegates.
Election of Officers.
10:30. Reception of Fraternal Visitors.
11:00. Annual Address—Rev. E. W. Butler, of Congregational Church; Alternate, Rev. G. D. Hunt, of Christian Church.

Communion Service—By the President.
12:00. Adjourn for Lunch.

Afternoon Session.

1:30. Called to Order.
Prayer—Rev. W. T. Meacham.
1:45. Report of Executive Committee—Rev. C. W. Carter.
2:00. Reports of Ministers and Churches.
3:00. Report of Committee on Moral Reform—W. T. Meacham. Discussion.
3:30. Report of Committee on Superannuation—Rev. J. H. Hughes. Discussion.
4:00. Miscellaneous Business.
Adjourn.

SECOND DAY.

Morning Session.

9:00. Called to Order by President.
Devotional Service—Dr. S. L. Beougher.
9:15. Report of Committee on Foreign Missions—
Prof. G. S. Hunt. Discussion by Dr. J. O. Atkinson and Others.
9:45. Report of Committee on Religious Literature—
Rev. C. Carl Dollar. Discussion by Editor of Christian Sun.
10:15. Report of Committee on Schools and Colleges—
Dr. S. L. Beougher. Discussion by Dr. Frank E. Jenkins, of Congregational Church.
11:00. Report of S. S. & C. E. Board.
Address—Rev. G. S. Hunt.
11:30. Address—"The Christian Orphanage," by C. D. Johnston.
12:00. Adjourn for Lunch.

Afternoon Session.

1:30. Called to Order.
Prayer—Rev. G. H. Veazey.
Report of Conference Home Mission Board—
Rev. G. D. Hunt. Discussion.
2:30. Address—"Our Attitude Toward the Union of
Congregational and Christian Churches," by
Members of Both Churches. Discussion by
Dr. F. P. Ensminger.
Miscellaneous Business.
Closing Service.

G. D. HUNT,
C. W. CARTER,
W. T. MEACHAM,
Committee.

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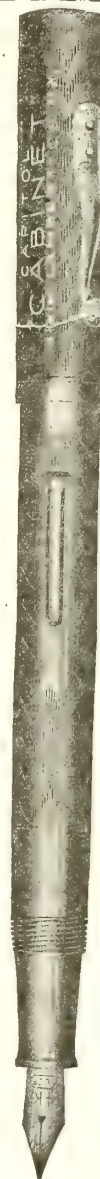
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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson XII—September 22, 1929.

MALACHI FORETELLS A NEW DAY.

GOLDEN TEXT: "Behold, I send my messenger, and he shall prepare the way before me."—Mal. 3:1.

LESSON: Mal. 1:1-4:6; print Mal. 3:1-12.

DEVOTIONAL READING: Isa. 11:1-12.

The Messenger of Jehovah.

"Behold, I will send my messenger, and he shall prepare the way before me." The reference was undoubtedly fulfilled in John, the messenger who came before Jesus, and who prepared the way for the coming of Jesus. But there is a wider application to the prophecy, for in a sense every one of us is a messenger before the Lord, one who is to prepare the way for the coming of the King, one who makes possible the coming of the King. There is given to all of us who are Christians the responsibility for speaking not only by word of mouth but by manner of life the things that concern the King.

The Majesty of the Lord.

"But who may abide the day of his coming? And who shall stand when He appeareth?" A certain man once said that if Julius Caesar came into a room, those present would stand up in his presence, but if Jesus Christ came into a room, those present would fall on their knees before Him. Men are vain and beastful and self-sufficient when they look at things from the human standpoint only, but even those who are most vain and boastful are not able to stand before the majesty of the character and person of Jesus Christ. And those who love Him most and who have succeeded in becoming most like Him are the first to acknowledge that they cannot stand before Him in their own righteousness. Here, of course, is the norm or standard of Christian living. There is nothing that is at once so discouraging and so stimulating as to keep Jesus Christ constantly before one as his ideal; discouraging because of the seemingly hopelessness of being like Him, stimulating because one feels that by Christ's help it is possible. This is one of the supreme contributions Jesus has made to human life.

The Mercy of the Lord.

"Return unto me, and I will return unto you, saith the Lord." The Jews had gone far from Jehovah. They had broken His commandments and violated His statutes, and it would appear that they had done it more or less deliberately. But here stands the Lord with Mercy unbounded inviting them to return to claim His blessing and assuring them of His forgiveness—on the grounds, of course, of the true spirit of penitence. It is always thus. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Robbers of God.

"Will a man rob God?" On the surface of things, one would immediately say, "No." But Jehovah indicts His people of robbery, and robbery against Him personally. And He specifically states the charge and gives the evidence in the case. His people have robbed Him, in that they have not only not paid the tithes, but they have not brought the free-will offerings. There are no two ways about it, says Jehovah, the whole nation has robbed Him.

The ugly truth is that there are millions of people, the majority of them members of the Church and professing Christians, who are robbing God by failing or refusing to honor Him with the material things which He has committed into their trust as a stewardship, and by withholding from Him not only a fair and reasonable proportion of material things, but in using selfishly their time, talents, influence, ability, and lives. Christianity is a rather inclusive thing. It touches all of life. And one never exhausts all of its applications to life when he simply accepts a few creeds or dogmas or when he performs a few rites or ceremonies.

The Dividends of Religion.

The writer of Malachi had a somewhat materialistic conception of religion. He plainly states that tithing pays. And he is right as thousands of tithers can testify. But he has not got at the heart of the matter in thus stating the matter. Religion does not, as a matter of fact, always pay from the standpoint of dollars and cents. To apply the principles of Jesus to many phases of industry and business would be to cut down dividends in many cases. But the fact remains that religion pays large and abiding dividends. The man who does wrong can never ultimately prosper in the things that have abiding value. The man who does right may be poor in material things, but he will be rich in the coin of eternal values.

CHRISTIAN ENDEAVOR.

Sunday, September 22, 1929.

TOPIC: "Our Part in Making a Better World." Matt. 6:10, 28:19, 20.

Some Bible Hints.

Jesus taught us to pray for a better world, for God's kingdom to come (v. 10).

The only thing that will make the world better is to know God's will and do it. All else is vain (v. 10).

To make the world better, it must be taught; men must become Jesus' pupils. Teaching calls for teachers. That is our task (v. 20).

We must go with the message of Christ to the world. Men do not come for it. It must be placed before them (v. 19).

Suggestive Thoughts.

Is the world growing better? Compare morals three centuries ago with morals today. None of us would want to go back and live in those old days.

Our first duty is to become interested in the world. If we care nothing about the world, then we shall let it alone in its misery. World-saviours must be world-lovers.

The weapon we have with which to improve the world was forged in heaven. It is the gospel. The story of Christ, if believed, will transform mankind; and men surely need transforming.

Missionaries are planting thoughts and desires in the minds of backward nations that inevitably will bear fruit in the future. The unrest of today is but the bursting of the seed, a necessary part of growth.

A Few Illustrations.

We can work for peace. The world will not be made much better as long as wars continue. And wars will continue as long as nations arm for war. Disarmament is a step in the right direction.

We can work for a better understanding between nations. Misunderstanding and hatred cre-

ate wars. Christian Endeavor, by uniting the Christian youth of the world in love to Christ, is doing its bit to remove the cause of war.

We can put into public office only Christian men of high character. A drinking man as an enforcer of prohibition is a menace. Good government comes only through good men.

We can insist on better pictures in the movies, because, after all, the movies are creating ideals of life for young people today. Patronize only good pictures.

To Think About.

How can we make ourselves better?

What betterment is needed in our town?

What service is our Church rendering?

OUR JUBILEE YEAR.

TIME: Autumn A. D. 29.

PLACE: Samaria.

PERSONS: Jesus; ten Lepers.

RECORD: Luke 17:11-19.

Galilee, with all its sacred memories, has been left behind. The home of His boyhood in Nazareth has rejected Him, and His manhood's home at Capernaum, which had been "exalted unto heaven" with His presence, had refused to see in Him their spiritual Leader. It must have been a deeply depressing thing to leave the home of His childhood and manhood under such a cloud of misunderstanding and opposition. There must have been a load on His heart as He turned His back to Galilee and faced new dangers without their sympathy or help.

But the thoughts of Jesus were not inward in self-pity for His own state, but they were outward, and every sign of distress in others and every cry for help filled His heart of hearts with a response of help for body and soul.

That Other Village.

When the Samaritan villagers refused shelter to Jesus (v. 53), it is said that He "went to another village" (v. 56), and here in this other village He finds need of His ministry. No matter how Samaritans might despise Him, yet His loving life of ministry went out to all. The only question was as to the need—the one in need was His neighbor and His brother beloved. His very need made him the more so.

Ten Lepers Cry for Help.

There is hardly a more disgusting sight than that of a leper. His condition comes at last to be so vile that one cannot attempt to describe it. These vile men "stood afar off," for the law would not allow their coming near.

It is easy to love the lovely and the beautiful. It is natural to love those who are bound to you by ties of blood and association. But Jesus came and gave us the standard of loving not only because of loveliness in others or not only because of family or friendly relations, but because of need. The disease of body, mind or soul of man was a call of need to him and should be to us who profess to follow in His footsteps. George MacDonald once said that "nothing so heartens a man as a cry for help," and in saying that he revealed the creed of Jesus. The "Jesus way" was to look through the unlovely exterior and see the man within the sense and minister to his need.

Go to the Priests.

Jesus respected the law, and the law said that lepers should report to the priests. They might have objected or have given the reasonable excuse that they had gone there regularly. But they had faith in that voice that something was going to happen if they obeyed. The look in that eye, the tone of that voice, that commanding presence, all was an inspiration to them, and, like Simon who "had fished all night and caught nothing," yet let down his nets on the other side at the command of the Master, so these who had been over

and again to the priests, now could not resist the voice which told them to go again, and they went with hope in their hearts that something was going to happen.

And as they went, something began to happen. One by one they began to look at each other and at themselves and see and feel the dread and hated poison leaving their bodies clean and healthy. We can think of them even dancing and shouting in their joy of new life and health.

One Thankful Soul.

Of the ten, only one returned with a song on his lips and praises to God in his mouth for his cleansing. The story is so like us all in all the story of the race! We are ready enough to receive all that is good of God, but not so ready to give thanks for what we have received. We are ready to pray and cry mightily for deliverance from disease and trouble, but we are not as ready to thank God for that deliverance when it comes. The house of God and the souls of men are full of petition, but empty of praise for blessing received. We pray best when we need most. We pray least when all goes well with us. Ten men are blessed, but only one in ten praise Him who has given deliverance.

And He was a Samaritan.

This despised Samaritan returned to give praise to God, when the others (presumably) more orthodox and more godly, went their way from Jesus until another need should come, when they should be as ready again to cry for help. But this "dog of a Samaritan" had better stuff in him, and he remembered the voice which had directed him aright and had put healing in his bones.

"In men who men condemn as ill,
I find so much of goodness still."

God says that the weeding out of the tares from the wheat is not our business, but the business of His sent messengers (angels) at the last. We are too ready to judge and pass sentence on our brethren of the family of man, but this is not our business. Last week I rode twenty miles on a bus beside a man who had been a gambler for thirty-five years, and in an hour's conversation with him I found that down in the heart of that man was that which Jesus might have brought to life and light; or I might have done so if I had more of the spirit of Jesus in me. Jesus would not have seen the gambler, but He would have seen the man and his need and draw the man out of him.

Thy Faith Hath Made Thee Whole.

Jesus never did it all. God planned that it was the power of God plus the faith of man which accomplishes things. And the power of Almighty God and the very personal presence of Jesus was powerless to help thousands who came to Him because there was no faith.

Jesus not only cleansed the body from disease, but He roused the man in him, which is a bigger thing to do, no matter if we do look at it in a different way. The world disputes His physical miracles, but His greater works was in making men over. Souls are greater than bodies, and Jesus sought the souls of men. He began on their physical need, but He could not succeed fully and finally in making a man out of a creature of God without the faith of the man himself.

"Thou whose touch could heal the leper,
Make the blind to see,
Touch our hearts and turn the sinning
Into purity." —Ninde.

PIEDMONT JUNIOR COLLEGE LETTER.

The college will begin the fall term Wednesday, September 11, 1929, with the following faculty: Rev. S. L. Beougher, B. D., M. A., Ph.D., president and professor of Bible and philosophy; Buford Jennings, B. S., dean and professor of mathematics and chemistry; Rev. G. S. Hunt, A.

B., coach and professor of French and biology; Rev. G. H. Veazey, A. B., chaplain and professor of religious education and biology; Miss Helen B. Potter, A. B., professor of English, history and education; Mrs. E. H. Pearson, B. M., professor of piano and voice; Mrs. P. M. Beougher, A. B., bursar.

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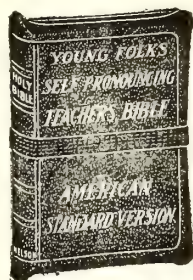
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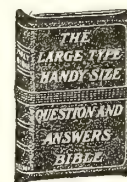
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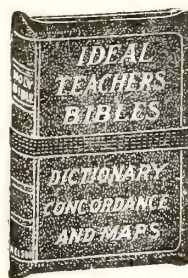
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

WHY I BELIEVE IN GOD.

The Church is the most important stabilizing element in the world society at this moment of world-wide unrest.

The Church is the channel through which the ruling moral ideals of the present age of mankind have flowed into men's hearts.

The Church is custodian of the only offer made any where on earth of a power sufficient to save sinning men from their sin.

The Church concentrates in its members and adherents a larger aggregate desire for righteousness than any other fellowship of men.

The Church is the source of the greatest benevolent generosity and the largest missionary ideals that look today to the general welfare of mankind.

The Church counts more heavily than any other social influence for morally serious home life and a practical parental responsibility for the moral character of the generation now in childhood.

The Church, by its history, its inherent character, and the potentialities of its personnel, offers a far more promising hope of regenerative power equal to the need of the world than any other institution, actual or imagined, that everybody ever proposed to substitute for it.

Finally, there stands unshaken after nineteen centuries the proclamation of Christ that the Church cannot be overthrown by even the wickedest powers of death and hell. It is in actually the Church of the ever-living God.

Criticize the Church, then, as truth demands; But do not let yourself for a moment cease to love it,

Nor to believe in it. —*The Continent.*

Prayer.—Lord, help us poor sinners to see and understand the true values of the Church and give our lives to its supreme callings. *Amen.*

TUESDAY.

CONSECRATION.

Be "Instant in season and out of season."—2 Tim. 2:4.

Consecration is the next step after conversion. Having repented and received grace, we dedicate our lives to Him and the principles of His kingdom.

Consecration is like conversion, in that it is a process (growth) unto an attainment. The realization of conversion may be very sudden with some, but in reality it is not sudden at all—it is the attainment of much growth of feeling, of thought, of teaching, which suddenly breaks into reality.

A blaze of lightning which bursts out of a thunder cloud is instantaneous, but that was the result of gathering of clouds and rising temperature and other things. The clock strikes only when it reaches the hour, but the whole machinery has worked through sixty minutes to make it strike. The dam burst in the flood, but it took a lot of rain and filling to make the dam break.

The clock struck when Paul was converted on his way to Damascus, but the wheels of truth had been going round a long time. Christ's unseen hand had been laid upon Paul much before that. He had felt it, but had hardened himself against

it and shaken it off. It was now that Christ knocked him down and he gave in. He could not "kick against the pricks any longer."

Saul realized then that God had laid hold of him and yoked him to a higher service. He then cried, "Lord, what wilt Thou have me to do?" This was his consecration. A transformed soul, says Lord.

In this realization he looks at things from the Lord's standpoint. That was the beginning of his consecration, which was to grow like conversion until God's work was accomplished in him; and when he exhorted his brother to be "Instant in season and out of season," he meant that under all circumstances be loyal, true, vigilant and "covet earnestly the best gifts." It is the everyday earnestness in these things and subordinating everything of subordinate character to the end in view. If not the act of dedication in the beginning amounts to nothing.

Prayer.—Dear Lord, reveal the things of Christ to us, that we may do Thy will. Consecrate our hearts in a way that we may have deepest insight into the deep things of life and Thy kingdom. Increase our faith, our loyalty, and our knowledge of Thy kingdom, that we may be perfected in Thy presence at last. *Amen.*

WEDNESDAY.

IS A LIE EVER JUSTIFIABLE?

"Neither shall ye deal falsely, nor lie one to another."—Lev. 19:11.

"Lying lips are an abomination to the Lord."—Psa. 12:22.

"He that uttereth lies shall perish."—Prov. 19:9.

If a man's conception of the truth is so capricious that he is willing, whenever the price seems to be sufficient, to betray it, what do you think of him? If a man will lie, how much will you depend on him?

There are circumstances when to save another from pain or misery, one thinks he is justified in telling a lie. But how can any one know when the circumstances justify the enormity of a lie? One party thinks he needs to know the truth at any cost. The other thinks it is best to lie. Who is to be the judge? The fact is, that when one thinks he must lie, he takes over the whole foundation of truth, of good society, of God's laws, and places it upon an individual unreliable basis of selfish virtue, and all evidence in the history of the world is most convincing that such a foundation is quicksand.

For instance, suppose one tells a lie to save his loved one from pain—what will happen when it is known? It has only tended to postpone pain.

A doctor may lie to save his patient a few hours or days of life. Has he a right to do so? Most folks want to know when they are about to go. Life is not the richest possession. Men die for their country, for honor; why not for truth? It is false that a man must live. It is only the devil's claim that we must.

The following principle is good guidance: There can be no good character which does not rest on solid foundation. There can be no solid foundation of truth which is handled carelessly and is replaced by the false at the discretion of conscienceless people. The code of mankind from the beginning of the world has always been that truth is right and lying is wrong. It is from the wrong Jesus came to save humanity.

It matters not what the occasion for lying. It has been truly said that one never feels half so well after a lie.

"O what a tangled web we weave,
When first we practice to deceive."

Prayer.—Dear God, give us courage to fear no consequences of the truth. *Amen.*

THURSDAY.

WHAT MUST I DO?

"What must I do to be saved?"

This is a question which it is believed comes to every one. There is one way to answer it. This question of the Philipian jailer was born out of the joyful tribulation of Paul and silas. The jail was a place of misery and cursings, with little that had the semblance of peace, much less the spirit of God. The soul that can sing and be glad amidst such misery as these saints now suffered must have something divine, and this appealed to the jailer with a vengeance. No doubt, this feeling was basic with the jailer, rather than his anxiety for his safety. When the fear of his life fell upon him, he fell back upon the good he saw in the apostles. Then, with the instruction he got, he came into the knowledge of salvation and embraced it.

What if all Christians sincerely practiced their faith at all times and under all circumstances? It would almost bring heaven to earth. Others would be impelled to recognize the vital life of God and do as the jailer did—surrender to God themselves.

What must I do? Maybe I do not need to be converted like the jailer, but, as a professed Christian, I need to live the life in all sincerity, without hypocrisy. If I do not, I am a guilty soul. If I do, I shall not only save my own soul, but my life will be convincing others of the verity of God, Christ and religion.

Prayer.—Dear Father, we believe. Help, Thou, our unbelief. We believe Thy glory is lost in insincerity and unfaithful living. Keep, Thou, our souls on spirit to faithfulness. *Amen.*

FRIDAY.

WHAT SALVATION IS NOT.

"I come not to bring peace, but a sword."—Matt. 10:34.

Whatever salvation is, it is not God's wrath. It is true, it appears, that Jehovah, in patriarchal days, meant God of war, vengeance, etc., but Christ gave us a new conception. This new law is love, and whatever He does is to achieve that love and not restitution. His bolts are hurled not in vengeance as men retaliate. He does not delight in destruction. If He smites, it is to heal and not to kill. When His sword is drawn it glitters with lightning, but it has the glow of the sunrise on its blade.

It is not penalty. Every sin carries with it the seed of its own penalty, and if one sins the consequences are as certain as the hole in a plank where a nail has been driven. It is because this penalty is not speedily executed that man continues to sin, forgetting that he must reap what he sows. We love to play with the thrill of Niagara as long as we escape the plunge of the rapids. We love to gratify our desire for thrills if we can escape the price. But according to God's law, it cannot be done.

Prayer.—Our Father, save us from unconsciously incurring the penalty of everlasting shame. Grant us Thy penalty to follow Jesus, who took the penalty and bore the shame that we might know His grace and be forgiven. *Amen.*

SATURDAY.

WHAT SALVATION IS.

"He that loseth his life for my sake shall find it."—Matt. 10:39.

Since man's guilt is so enormous, Christ had to set the whole plan of salvation in His grace of forgiveness to have all sins blotted out of the life of him who comes to Him. Thus, salvation (Continued on page 13.)

Christian Orphanage

Dear Friends:

Last week was one busy week at the Christian Orphanage. The boys put one hundred tons of silage corn in the silo. This amount of corn was produced on twelve acres of land. Eleven years ago this same twelve acres of land produced seventy-five bushels of wheat—six and one-half bushels to the acre. This shows what can be done by careful handling of a piece of land and rotating crops, etc. If nothing happens, in a few more years the Orphanage will have a farm in a high state of cultivation. Some may say that it was quite a lot of silage to grow on twelve acres of land; but when you take into consideration that this field of corn was thick in the row and averaged from ten to fifteen feet high, you can get some idea as to the quantity that can be produced on an acre of ground. This means milk and butter for the children for the next year.

Then, during the same week our boys unloaded and hauled into our three buildings a car of coal and cut twelve acres of hay. You see, our Orphanage boys enjoy real work! We have forty-five acres of excellent soy-bean hay to mow and cure and haul to the hay-loft. We are hoping to have clear weather in which to cure it.

We now have one hundred and twenty boys and girls in the Christian Orphanage, and twenty-five applications, and funds are running very low. In the thirteen years we have had charge, we have financed the Orphanage so we have never had to go to the bank and borrow money for running expenses. If our Churches will stand by us loyally this fall, we hope to pull through again; but it looks a little doubtful at this writing.

We are hoping and praying that we will have a splendid Thanksgiving offering this coming Thanksgiving, in order to place us on a good financial basis. If our Sunday Schools and friends who have been contributors toward the support of this institution for all these years could have been here on "Home-Coming Day" and looked into the faces of the fine young men and women who had been reared here and had "come home" for the occasion, they would have felt proud of the investment which they had made in this institution from time to time.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 12, 1929.

Brought forward \$12,279.11

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Haw River \$19.13
Elon College 6.25
Durham 14.82
Rocky Ford 2.00
42.20

Eastern N. C. Conference:

Chapel Hill \$ 2.30
Wake Chapel 5.30
Catawba Springs 10.78
Pleasant Union 7.61
Mebane 2.00
Turner's Chapel 1.58
29.57

Western N. C. Conference:

Boscoe \$ 1.82
Randelman 1.80
Graham-Providence Memorial 18.47
Liberty 1.67
High Point 7.63
31.39

Eastern Virginia Conference:

South Norfolk \$ 5.63
Bethlehem 5.00
10.63

Valley Virginia Conference:

Timber Ridge \$ 2.47
Woods Chapel 1.00
Bethlehem 2.03
5.50

Georgia & Alabama Conference:

Vanceville 1.50

Alabama Conference:

Pisgah \$ 5.00
Noon Day50
Mt. Zion, July-Sept. 3.22
Roanoke 4.90
13.62

Special Offerings.

Mrs. Council \$ 2.50
Philathea Class, Lynchburg, Va. 5.00
A Friend 15.00
J. M. Bullock, support of Hazel 20.00
T. J. Dixon, Haw River, N. C. 2.00
W. A. Lee, Durham, N. C., support. 10.00
L. W. Wagoner 1.30
Alamance Laundry, Burlington, N. C. 20.00
Ladies' Aid No. 1, Bethlehem Church 20.00
T. B. Roberts, support of children.. 15.00
Mrs. Chas. N. Johnson, Varina, N. C. 1.00
Class 5, Burlington Church 34.25
C. A. Penn, N. Y. City, support.... 50.00
Violet, Nellie May and Wilmer Holt,
Burlington, N. C. 15.00
R. J. Miller, Reidsville, N. C. 62.50
273.55

Grand total \$12,687.07

FAMILY ALTAR. (Continued from page 12.)

means freedom from guilt through that grace. It means we love Him. It awakens in one a sense of what one might have done, and inspires every possible effort to correct a bad past. It centers interest in others and the general welfare of them. It turns one's thoughts and actions to the right. By growth (development), it shapes such effort, if persisted in, into Christian characters.

Prayer.—Dear Father, our God, we thank Thee that we may so live in Christ that we are honored with the name, "a child of God," who will inherit the crown of glory in heaven. We pray for the power to attain this. In Christ's name, we ask it. Amen.

SUNDAY.

A POWERFUL THING TO SAY.

"Believe."—Acts 16:31.

When the Philipian jailer cried unto Paul for salvation, Paul might have replied, "Let us out of here and God bless you." Who wouldn't have said that? But it seems that that was not uppermost in his mind. Paul was living for salvation. He was in prison for salvation. Whether in jail or not, it seems to have been of little consequence to him compared to his purpose and the opportunity it afforded. Thus, when he had a chance to say something seriously to this jailer, he said, "Believe." In other words (in slang of today), "get rid of what's the matter with you." As soon as this man professed faith and surrendered to instruction in the way of the Lord, he was saved, he and all his house.

Prayer.—Dear Father, we must acknowledge that the path of glory to many of Thy people has been through contumely, persecution, tribulation. Let it be our honor to become like Jesus. Let our comfort be that He has preceded us on their path, and let this be our strength that the Scripture may be fulfilled in us. Amen.

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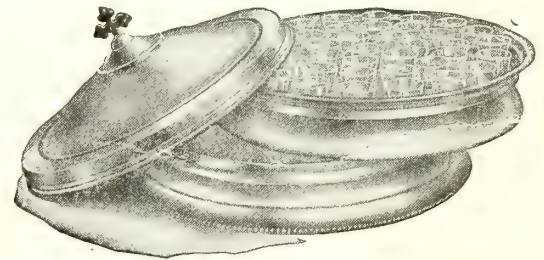
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Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
Bread Plate No. 2—Broad rim..... 1.60

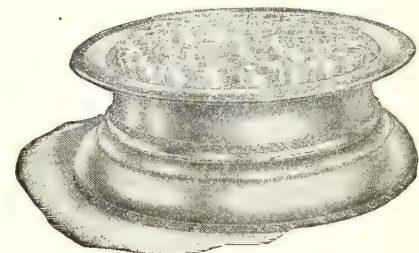


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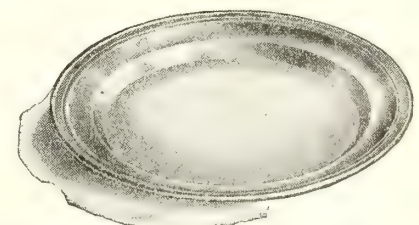
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occasion of the renewal of happy experiences and of the rehearsal of joyous scenes that cannot be forgotten. Love, after all, arising out of the emotions and deeply rooted in our sentiments, is the principal characteristic of the human heart.

Give reign, therefore, to the cultivation of love for your college and all that goes with it. Love the campus, love the flowers and shrubbery of the campus, love the walkways and driveways and the grass of the campus, love the wall that surrounds it, love its trees and its squirrels and its birds, love its buildings and their equipment, love its faculty and its students. Let love be the supreme passion of the heart in its response to your college experience, and happy and gracious will be the consequence of that experience in the development of Christian character.

6. Reference has already been made to the fact that college is an opportunity to discover the meanings inherent in our present experience and in terms of the experience of the past. We used to think that students went to college to acquire information, but now we know that they devote themselves to study in order to understand the processes of life and their consequences. Progress would be impossible for the human race if it could not benefit by the experience of the past. Progress would be impossible in individual life if a man could not benefit by all personal past experience, if he could not derive meanings from those experiences, personal and racial, and utilize them as controls for his conduct and as the bases of his decisions and judgments for situations untried. So, likewise, it would benefit us little to know of the experiences of the past unless we could extract from them their meanings and bring those meanings to bear upon the solution of our own problems from whatever source they may arise. When it happens, therefore, that one of our greatest philosophers tells us that education is a reconstruction of experience in terms of the meanings of life derived from the experience of others, we may rest assured that he has given us the golden key that will unlock for us the mysteries of human progress and that will likewise make clear the highways along which that same progress is to proceed hopefully in the centuries to come. That group of seniors, therefore, who last year decided that the college should discover for us the meanings inherent in personal and racial experience were wiser perhaps than they knew in the conclusion to which they came.

7. But these meanings of experience need to be organized into programs of action. They need to be generalized into a philosophy of life. One of America's greatest educators has said that the college graduate who is not able to sit in judgment on the things that he has learned and out of his findings through such judgment to construct for himself a consistent philosophy of life is not an educated man, but an ignoramus, no matter how much knowledge he may have acquired or how well informed he may be with reference to the facts and tendencies of life.

We need, therefore, to have time in college to meditate on the meanings we shall derive from a consideration of personal and racial experience. We shall need time to think through to their ultimate conclusions the meanings that we have discovered as inherent in experience. We shall need time to organize these discovered meanings into a consistent and satisfying philosophy of life. And may I add this word, that no philosophy of life can be sound and satisfying which neglects the religious and spiritual values of life?

The college experience, therefore, is a challenging one, in that it puts responsibility on the individual student to make choices for himself, in that it widens the horizons of life, in that it lends itself to the forming of friendships, in that it develops loyalties, in that it engenders love, in that

it discovers meanings from the experiences of the individual and of former generations, and in that it offers a choice opportunity of organizing and generalizing those meanings into a helpful and satisfying philosophy of life. I trust that the college experience of every member of the class of 1933 be replete and abundant in these seven helpful and wholesome contributions offered by the college to those who take seriously their opportunity for study and advancement.

REVIVAL MEETINGS.

The annual series of revival services began at Bethlehem Christian Church August 25th, with the Rev. Joseph Macauley breaking the bread of

life. It seems that he was the man for the place, and that there is not another who could have been more appreciated by the people. His messages were very forceful, clear and to the point. Interest was high all the week, attendance was good, and many Christians were drawn nearer to Jesus, while others were regenerated, and some found Christ precious to their souls for the first time.

It was a great revival, and may the influence thereof last throughout eternity. Three were received into the Church by confession, and four by letter. The ordinance of baptism will be administered September 8th, at 3 o'clock P. M., by the pastor, at Norfleet's mill pond.

Windsor, Va.

GEO. A. PEARCE.

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OBITUARIES.

TUCK.

James William Tuck, son of Amanda and Edward L. Tuck, was born in Halifax County, Va., May 5, 1871, and died in Birmingham, Ala., August 16, 1929, age 58 years, 3 months, and 11 days. The deceased when a young man went to Birmingham and worked as a skilled mechanic. He never married. Three years ago his health began failing, and for seven months prior to death he was in the Ensley Sanitarium.

His body was brought back to Virginia, Va., and placed in Union Christian Church, where he worshiped when a boy and where his ancestors for generations had worshiped. Many relatives and friends came to view the remains. The funeral was from the Church at 11 A. M., August 20th, and the burial in Old Union Cemetery.

He is survived by one brother, Sergeant Mac Tuck, of Clarksville, Va., and three sisters—Mrs. Ida Wilkins, Mrs. Ada Williamson, and Mrs. Rosa Hobgood. One sister, Mrs. Thomas Tuck, of Virginia, Va., died about ten years ago.

Bro. Tuck was of a friendly disposition, and made friends wherever he went. While his years of decline were spent far from home and people, friends there were kind and rendered every needed attention.

C. E. NEWMAN.

STANFIELD.

Little Lester Stanfield was called from a Christian home to be at a better place August 17, 1929, 1:45 A. M., after a few days' suffering with infantile paralysis. He was born October 11, 1918.

The funeral service was conducted from the home of the deceased on Third Ave-

nu, by the writer, assisted by Rev. Charlie Young, of Greensboro, and Rev. O. A. Guinn, of Danville, after which the remains were laid to rest at the family burying ground, near Whitmell.

He leaves, to mourn his loss, father, mother, five sisters and two brothers and a host of friends. The large crowd that attended the services and the large number of floral designs were a token of the esteem and love the people had for him.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

P. H. RICKETTS.

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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, SEPTEMBER 19, 1929.

NUMBER 39.

.. THE SUN'S OBSERVATORY ..

BY REV. STANLEY C. HARRELL.

INVESTIGATION OF PROPAGANDA.—

Senatorial investigations, in the main, have not a very brilliant record for having achieved much that was worth while. But it is earnestly to be hoped that the present senatorial investigation of navy propaganda will not be permitted to lag until it has gotten to the bottom of the facts in the case. The question of the limitations of armament and naval strength is one which concerns every one. It is important as it affects the future peace of the world; and it has an interest for every individual who pays taxes, either directly or indirectly, which means all of us.

The present investigation has grown out of a suit instituted by William B. Shearer against certain shipbuilding corporations. Shearer is suing for \$300,000, which he claims is due him for services rendered at the 1927 Geneva Conference on Naval Limitations. Shearer claims to have gone as the paid representative of these companies to work against any limitation of naval equipment. Shearer also claims to have carried with him certain information which he had received from officials of the Navy Department which he was to use in his publicity campaign for bigger and more expensive navies.

There have been many charges and counter-charges. A few weeks ago a naval officer, of high rank, made the accusation that the publicity campaign that was being carried on by the Federal Council of the Churches of Christ in America, in the advocacy of peace and the limitation of armaments, was being financed by British money. He charged that the Federal Council was the tool of British propagandists. The charge was effectively answered at the time it was made. But should the Senate committee decide to investigate both sides of the issue, such an investigation would be welcomed by those who are working in the interests of peace and reduction of the tax burden.

However, in the light of the increasing activity of the Church and religious organizations in questions of political and social significance, it is well to recognize the fact that there are those who would not hesitate to secure the support of the Church for their own private and individual ends. Church and State have been permanently separated as to organization in this country. But as affairs are now going in this country, it is going to require wisdom of the highest order to prevent the Church being drawn into entangling alliances that will work out to the detriment of the spiritual interests of the Church.

WEEKLY GIVING.—

There is no better plan for the financing of the enterprises of the kingdom than that laid down in the New Testament. "Upon the first day of the week, let every one of you lay by him in store

as God hath prospered him," was the injunction of St. Paul to the Corinthian Church. There are three important principles laid down in this command. The first is that giving for the work of the kingdom is to be one a weekly basis. The second is that giving is an obligation that rests upon every member of the Church. Paul says every one of you. And the third is to the effect that all giving is to be in proportion to the prosperity which God has bestowed upon the individual.

It needs to be recalled that the first day of the week which is referred to is our Sunday. Already the Church had departed from the old Jewish custom of worshiping on the seventh day, and were holding their religious gatherings on the first day of the week in recognition of the Lord's resurrection. This can mean but one thing, viz: that their gifts were to be a part of their worship. It had to do with the memorable event which they were celebrating on the first day of the week. If it were intended as being merely a part of the summing up of the business transactions of the week, it would not have been scheduled for the day that was being given over to holy things. No Christian has entered into the fullness of his birthright until he has made his giving a recognized part of his service to his Lord.

There is also occasion to emphasize the fact that every one should have a part in this expression of love for the Christ. It is a strange fact that we bitterly resent being counted out of every thing except the collection. That is due to the fact that we have been thinking of the collection purely as an obligation, and not as a privilege. The fact that some are having no part in carrying on the work of the kingdom not only makes it hard for the few who are not willing that the kingdom shall suffer lack, but it also means that the spiritual lives of those who are not having their share are being dwarfed and stunted.

And the last and most important fact of all is that the individual is called upon to measure and test his life in terms of the divine rather than the human. This is a truth that runs all through the Bible. But somehow it seems very difficult for men to apply this truth to their lives. We are constantly measuring our lives by what others are doing and saying. Man's relation to man is important, but man's relation to God is more important. It is absurd to measure one's love and loyalty to one's God by either the liberality or selfishness of another man.

THE U. S. OF EUROPE.—

There has been no more challenging proposal made in recent years than that which was recently suggested, that the various nations and countries of Europe organize into the "United States of Europe." In so far as the proposal has been defined, it is to organize the countries of Europe

into a federation similar to the United States of America, with some form of centralized control which will harmonize and direct their common interests. One of the outstanding ideas is the economic proposal to do away with the tariff barriers which have been erected between these countries.

The first reaction is to think instinctively of all the difficulties which of necessity must stand in the way of the perfecting of such an organization. It must be admitted that they are many. There are the age-old differences of racial origins. There are the suspicions and bitterness which have been accumulated through many wars. There are the barriers of language, which always make it difficult for people who speak different languages to arrive at a satisfactory basis of agreement in their thinking. There are the ancient traditions of each nation which must be reckoned with. The force of tradition is never realized until a course is launched which runs counter to traditions.

It is not difficult to find reasons why such a proposal should challenge consideration. The economic advancement and prosperity which has come about in the United States of America is bound to make an impression upon poverty-stricken Europe. The policy of isolation which the party in power in the United States of America has constantly emphasized and adhered to since the close of the war has forced Europe to the realization that she must consider her own interests as against the policy of her creditor in the West. The refusal of the United States to officially sanction and enter the League of Nations and the World Court must have made a deep impression upon the European nations which were trying desperately to find a way out of their difficulties. Then there is the bill to revise the tariffs upward which is now pending in the United States Congress, which will impose an added burden upon Europe if it is adopted.

The first reaction to the proposal is to pronounce it impossible of achievement. But then this fact must be remembered, our age is the age in which the impossible is being achieved. When it is recalled that many times in the organization of our own Federal government, it looked as if the difficulties were insurmountable, and yet a way was found; there is hope for Europe to find a way to effect a closer unity if it is really desired. The greatest barrier that has ever stood in the way of organizing and maintaining large political governmental organizations has been lack of mediums of quick communication and quick transportation. This barrier has been completely broken down in modern times. Given a sufficiently strong motive for unity and the determination to achieve it, there is practically no limit beyond which modern organization and administration may not go.

NOTES-PERSONALS

Rev. Alfred W. Hurst was duly and with appropriate ceremony installed as pastor of the Elon College Church on Sunday, September 15, 1929.

Dr. W. C. Wicker, Elon College, has been called to the pastorate of Pleasant Grove Church, Halifax County, Va., beginning with the close of the present Conference year.

Rev. T. Fred Wright, Paces, Va., has been called to and has accepted, we are advised, the pastorate of our Sanford Church, beginning his residence and work at Sanford at the close of the present Conference year.

It was recently stated in THE SUN that Rev. J. E. Franks had accepted the pastorate of New Elam Church. Bro. Franks advises that this was a mistake, and that, so far as he knows, nothing has been said officially to this end. We regret we were erroneously advised in the matter.

New money for missions still comes in and is greatly appreciated. It is a good and timely thing to consecrate to kingdom service the first bill received of the new issue. Rev. Joe French, Broadway, Va., is having "Dollar-Day Sunday" in his Churches at an early date. Franklin, Va., had such an event in its Sunday School recently and sent in, as a result, seventy-one new dollars.

The women of the North Carolina Woman's Christian Conference are planning a splendid program for their annual session, which is to convene with Burlington Christian Church Friday, October 11th. The theme the women have adopted for their annual missionary conference at Burlington, N. C., is "To Know Him and to Make Him Known." Some of the subjects to be presented under this theme are "Knowing Him Through the Bible," "Knowing Him Through Prayer," "Making Him Known Through the Elon Summer School," "Making Him Known Through the Sunday School," and "Through Mission Study Books," etc. The women desire and hope for the presence of every pastor in the two North Carolina Conferences and in the North Carolina and Virginia Conference.

We print elsewhere a brief poem from the hand and heart of our good friend and former school-mate John A. Oates, Fayetteville, N. C. We knew John as an earnest student in college, as a faithful citizen of the State, and as a man who led the prohibition forces to great success, as head of the Anti-Saloon League in this State, when the State, by an overwhelming majority several years ago, voted for State-wide prohibition; but we had not known him heretofore as a poet. However, no man could write "The Wondrous Pageant" who had not, through the years, had a deep sense of the presence and power of God and who had not sought through the years to live a life of close contact with God. We wish that our readers may, every one of them, note carefully the sublime implications of "The Wondrous Pageant" and to realize with Bro. Oates that in our lives and in this universe of the great good things about us there "is an all-directing God."

Miss Pattie Lee Coghill, Henderson, N. C., known throughout our Southern Convention as the capable and efficient secretary of Christian Education, has resigned that position and has accepted the position as religious education worker for the Congregationalists of Florida, with headquarters in Jacksonville. Her address will be

117 West Forsyth Street, Jacksonville, Fla. Miss Coghill will go to Daytona Beach September 30th for a three-day meeting with Florida Congregational ministers and their wives, and will then begin her active work in behalf of the young people in Florida. We are not losing—the Christian Church cannot lose the fellowship, the asset, and the services of Miss Coghill, since she is so thoroughly identified in spirit and in heart with the work, especially with the young people in our Sunday Schools and Christian Endeavor Societies of the Southern Convention. She only enters a different field in the same work, and will, by her gripping public messages and agreeable personality, win the young people in the Congregational Churches in Florida to a more willing and active service for the Master and for the kingdom. She carries with her into her new field of activity the good will and the best wishes of our entire Convention.

BETHEL.

Our revival services began at Bethel, Wake County, August 25th, and closed the 29th of August, 1929. The attendance at each service was encouraging. Interest was very good from beginning to end. Rev. J. S. Carden, Durham, N. C., one of our beloved pastors, was with us and did the preaching in an acceptable way. He had served as pastor of Bethel eighteen years ago. Remarks by those who had heard him were to the effect that Bro. Carden improves with age and experience.

Bro. Carden's messages were of a high spiritual type and were food for the soul. His stay was very pleasant, and it renewed and formed friendships. Bro. Carden is a consecrated man to the ministry and a soul-winner for his Christ. May the Lord bless his labors of love wherever he goes.

The Church was encouraged and strengthened because of the meeting. A splendid co-operative spirit existed in the community, which we greatly appreciate. There were many reconsecrations, seven professions of faith in Christ, and five additions to the local Church and perhaps more to join later.

We enjoyed the meeting and thank the good Lord for the blessings received. We hope all will live faithful to professions of faith and reach a home in heaven. L. L. WYRICK, *Pastor.*

RICHLAND, GA.

We had a great meeting at Rock Springs, receiving eleven members, all being baptized. Rev. J. H. Dollar, Reidsville, N. C., did the preaching in an inspiring and effective way. The Dollar reunion was held at the Church on Thursday of the revival and was voted an annual affair, to be held at the Church on Thursday after the second Sunday in August.

We began our revival at Red Hill, August 18th, and closed the night of the 23rd. We received six members. Rev. M. B. Brown, of the Baptist Church, did most of the preaching. Bro. Brown was born and reared in this old Church, but moved away and united with the Baptist. The revival reminded me of "home-coming." The people spoke often of the "good old days" when Dr. Jubilee Smith, Rev. J. D. Elder, Rev. H. W. Elder, and others used to hold great revivals.

Red Hill is a memorable place to many. The present building was erected before the Civil War and served as a Church and Masonic lodge. Later the second story was taken off and a new roof put on. During this year new weatherboarding, new windows and doors were put in, and painting done inside and outside. The old wooden blocks that supported it were removed and replaced with brick pillars. It is now in good shape to serve another generation. Most of the old members have moved away, but there are a

great many children in the community. Their greatest need is an active, consecrated pastor on the field. I am resigning October 1st.

We are in the midst of a revival at Richland, Ga., at this date (August 27th), and Rev. J. D. Dollar is doing the preaching in a very effective way. We are having the hearty co-operation of the other Churches in the town. The membership is small, but no pastor has a more loyal band to work with. This Church feels very keenly their loss on account of the affliction of their beloved former pastor, Rev. H. W. Elder. He organized the Church and built the present magnificent brick edifice in which we now worship. He was carried back to the hospital at Plains, Ga., this morning. He is very feeble. His loved ones and friends are not expecting him to be with them much longer without a great change for the better.

G. H. VEAZEY, *Pastor.*

THE SUN LETTER.

THE CHRISTIAN SUN in every home is our goal. Of course this is quite an undertaking, but it can be done. The circulation manager cannot do it alone; the editor or the managing editor cannot. It will take the hearty co-operation of the entire Church. Every member of the Church should be loyal to the Church paper, because it means so much to our denomination. If our people would only take and read it! We now have about twenty-eight hundred on our mailing list. Suppose these twenty-eight hundred would get just one new subscriber and also send in their own renewal—that would give us five thousand, six hundred on our mailing list. Counting five to the family, we ought to have about six thousand families in our Southern Convention. This would put THE SUN in most of our homes. Then all of our people would learn of the institutions of our denomination and they would come to their rescue and our denomination would grow as never before. Let every member of our Church help us get new subscribers for THE SUN—only \$2.00 per year.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

THE WONDROUS PAGEANT.

I watch the crimson daybreak and the rising of the sun,
I watch the far-flung painting when the busy day is done—
The quiet of the evening and the coming of the stars,
I hear the tinkling cowbells across the meadow bars.
I smile back at the daisy and greet the goldenrod,
For behind this wondrous pageant is an all-directing God.

The sunrise songster warbles a waking song for me
As he sings his wondrous solo of nature's liberty;
The field mouse scampers wildly beside the quiet trail,
And the unseen lily blossoms far in the darkened vale.
There's glory running riot where man has never trod,
For behind this wondrous pageant is an all-directing God.

The crimson rose runs rambling along the garden wall,
The world is full of beauty and the sky is over all;
The daylight brings us happiness, and the twilight brings us rest,
Each day is full of glory, but tomorrow is the best.
'Tis more than passing picture; 'tis more than earthly clod,
For behind this wondrous pageant is an all-directing God.

BY JOHN A. OATES.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE BASIC PRINCIPLES OF LIFE.

BY PRESIDENT W. A. HARPER.

(Opening address to Elon College students, delivered September 8, 1929.)

"We are severally members one of another."—Rom. 12:5.

Social solidarity is the watchword of our day. We have become accustomed to think in universal terms. Our practice, however, does not comport with our philosophy, for while we use the language of brotherhood, we practice the creed of paganism. It has always been thus. The prophets and the seers have ever lived in the vanguard of progress, far in advance of the oncoming host.

It is all but impossible today to take up a book or a magazine or to attend a public gathering where groups of men and women have assembled to consider ultimate issues of life, in which emphasis will not be given to the common interests that bind men together in their social strivings and aspirations. We speak so glibly of the social gospel and of human brotherhood and of the universal fellowship of the human race, that the impression grows upon the thoughtful listener that we are prone to use words in the place of achievements, to call our hopes our facts, and to believe that the announcement of ideals means the realization of our dreams and aspirations.

Men, however, have not always looked upon humanity as a brotherhood, and they have not always regarded life as a fellowship. Its relations they have at times accepted as accidental. Shakespeare, for example, looked upon life as a stage, and upon the individual man as a player on that stage. Manifestly, in such a situation the relations between the individual actors in the play are temporary and without abiding significance. There are those today who look upon their brethren as pawns, useful for the particular moment or need, and to be discarded when the occasion for their usefulness has passed.

The Apostle Paul twice speaks of life as a race. He enjoins the Hebrews, whom he was anxious to win to the Christian standards of life, to run with patience the race that was set before them. And in writing to the Corinthians, who were thoroughly acquainted with athletic contests, he reminds them that those who "run in a race run all, but one receiveth the prize." He then urges them to run in such a way that they may obtain and reminds them that every athlete must be temperate in all things, that he may win a corruptible crown. How much more, therefore, ought those who profess to be Christians to be temperate in all things, that they may win an incorruptible crown, is the lesson which he draws from the Isthmian games to which the Corinthians were so completely devoted! Paul, however, was not satisfied with this figure. Only one athlete could win in a contest, and he wanted every Christian to come out victorious in the race of life.

He, therefore, in writing to his friend, Timothy, resorts to another figure to express his conception of life. He conceives it as a battle. He says to Timothy, "I have fought a good fight." And in another instance he enjoins this same friend to "fight the good fight of faith." Evidently Paul was not pleased with this figure either, because he realized that his Master came as the Prince of Peace and enjoined his followers not only to love their friends, but to love their enemies as well. To think, therefore, of the Chris-

tian life as a warfare was to think of it in un-Christian terms.

Today, however, this figure represents the actual practice of the great majority. We find business organized on a competitive basis; we find labor and capital contesting with each other; we find nations organized especially to promote the economic welfare of particular groups of men as against the economic welfare of the human race. We even find the Church of Christ divided up into competitive groups which we call denominations, a situation which has been aptly described as the scandal of Christianity. It is a generally accepted principle that the individual man will act in line with his own selfish interests rather than bestir himself to promote the happiness and well-being and success of his brethren when in conflict with his own narrow, selfish interests.

Evidently, though, a happier situation is in the offing. For we not only have a League of Nations to which all but four nations of the earth belong, but the nations of the world have agreed with each other to outlaw war and have formally renounced it as a method of settling international disputes. The day will come when the nations will beat their swords into plowshares and their spears into pruning hooks, and when the modern devices of scientific warfare will be used as instrumentalities for promoting human life rather than as engines for its destruction. The time will come, too, undoubtedly, when industry and government and individual life and all the social institutions, which serve life, will be organized co-operatively rather than competitively. Then the lamb and the lion will lie down together and the lamb will not be inside the lion. That day is surely coming and will be evidence that the spiritual state of men affects even the most ferocious animals. No man can be a Christian, and his dog and cat and horse not find it out.

The apostle Paul foresaw this, and evidently gave up his figure of life as a race and his further figure of life as a battle, and came to think of it rather as a brotherhood. We find him stating this most plainly in his letter to the Romans, in which he speaks of the relationship that should characterize one Christian with reference to another under the figure of the human body with its inseparable dependence of one member of the body upon another. He says, "For as we have many members in one body and all members have not the same office, so we, being many, are one body in Christ, and every one member one of another." When Paul had once conceived of life under this figure, he was so enamored of it that he recurs to it again and again, seven times in writing to the Corinthians, twice in writing to the Ephesians, and again in writing to the Colossians. Our prophets and seers and philosophers and, happy to say, many of our statesmen and not a few of our captains of industry and leaders of labor, together with a host of individual men and women, are convinced today that Paul's figure of the human body as expressive of the mutual relationship that necessarily exists between individual Christians and between the various institutional organizations that serve human life, is a satisfactory description of the ultimate facts and issues in the situation. We must be careful, however, not merely to commit ourselves by word of mouth to this idea, but to seek every opportunity possible to infuse the spirit of brotherhood based on the identification of interests organically in all the relations of men with one another. Surely there

can be no conflict between the various members of the social order, since they are organically united.

In order to make this organic relationship effective, there must be certain basic principles for the guidance of action and the conduct of life. For those of us who are college students, these principles may be illustrated by intercollegiate athletics, and particularly by a football game. Let me pause at this point long enough to say, however, that college athletics do not necessarily build character in a student body. They are great potential character-builders, but they must be conducted according to the highest standards in order to result in Christian character. I am a firm advocate of college athletics because I believe we shall increasingly make the potential goods that inhere in them realities in the lives of students and in the spirit of the college itself. Their potential energy must become kinetic goodness if Christian character is to result.

We have already witnessed our candidates for the football team, in their uniforms, going each day to the athletic field for practice. It is safe to say that no one in Alamance County works harder at his job, whatever that job may be, than the men who are members of this football squad, and who constitute the hope of Elon for a successful season this year.

Success in athletics depends upon four things, and every one of them has its lessons for the great game of life.

1. The lesson of the rules. Every sport has its rules adapted to the particular game, and the players must respect these rules or they will be disqualified.

In our day, when there is such chafing under restraint, such opposition to authority, such aversion to rules and regulations in every realm of our experience, it is refreshing to know that those who engage in football and the other types of college athletics yield themselves readily to the rules of the game. The more readily the rules are obeyed, the more valuable the game is for character-building, and the more likely is victory. The player who breaks the rules is unworthy and will endanger the sport as such. He will bring defeat and shame to his team.

Life, too, has its rules, its principles, and it is obligatory upon each and every one of us to conduct ourselves in accordance with those principles, to recognize that organization, authority, regulations, and rules are necessary for the successful living of life. We must come to the point where we not only submit to the rules of life as a necessary evil, but regard them as promoters of freedom. It is one of the paradoxes of civilization that as freedom and liberty increase, the rules and regulations designed to govern men in their relationships with one another increase and multiply. Experience has taught that individual freedom is promoted by social limitation in the interest of group life. Athletic games have made no small contribution to our understanding of this vital principle for the ordering of life.

2. College athletics are valuable, too, for the emphasis they give to training. Every candidate for a team gives a pledge to the coach that he will abstain from certain practices and that he will positively do certain things. In order to make the team, the candidate is willing to regulate his diet, his sleep, his leisure time, and so to organize himself that he can perform at a maximum rate of efficiency. In addition to this, he agrees to accept the daily grind of practice in order that he may acquire the skill, the initiative, the resourcefulness, the insight into the critical situations native to the game, so that when in the contest itself he may be able to acquit himself creditably and as a seasoned veteran. He further agrees to obey the will of the coach. To his command he

(Continued on Page 15.)

E-D-I-T-O-R-I-A-L

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W. A. HARPER

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BEYOND EXPLANATION.

Many of the highest values, and most certain truths, cannot be explained. "Business is business," but the Church of the living God has persisted and become the most powerful institution on earth, not because it followed business methods, but because it was divine and is divine. No one can explain how the Church has lived and prospered through the ages, in the light of business dealing and reasoning. No one can explain how twelve men (and one of them a devil), under the instruction and leadership of one who never wrote a book, composed a hymn or painted a picture, has rewritten human history in terms of His life and teaching. And some one has said, well and wisely, that when human history is finally and correctly written, it will be nothing more or less than "His-story."

No one can explain, in the light of reasoning and intellect, how it has come about that the most popular poem in the world, and more often quoted than any other, was not written by Homer or Virgil, Shakespeare, or Milton, or any other or "the twelve greatest poets" of all ages, but by a Hebrew lad who had far more training in a sheepfold and with a shepherd's staff and sling than in any school of books and teachers, or with an author's pen. The greatest poem of all time begins "The Lord is my shepherd; I shall not want." That is the greatest poem, because it not only appeals to the intellectual, but satisfies and comforts the heart. When the president of the oldest university in America was asked to ransack the literature of all time and name the best sentence ever written, he complied with the request, to the best of his ability, and out of the storehouse of his wealth of knowledge and reading, declared that the sentence unsurpassed by any writer of any or all time was by a young man named Micah, and reads as follows: "He hath

shown thee, O man, what is good; and what does the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?"

The most harmonious note, and far-sounding, ever struck on the great theme of love was not by any musical composer, or by the best literary lights of the world, but by the apostle Paul when he wrote the thirteenth chapter of 1st Corinthians.

These, and a thousand other phenomena of history and of fact, cannot be explained other than to say that they are of divine origin and have the divine imprint and approval, and are therefore spiritual and not temporal.

The things of the spirit cannot be explained. They simply are. They reveal the hand, the mind and the power of God. And the one reason why the Bible remains the most widely read, and deeply studied, of any book ever published is because it is not the word of man, but the word of God; it is not a Book created and written by man, but a Book in and through which God speaks His mind to the minds and souls of men.

No more can one explain the nature, the power, the joy of the spiritual life. One can know and share the joy of the spiritual life, but it is a life hid with Christ in God; a life that shares sweet fellowship with Him who is supremely human, and more than human, because He is divine. When one lives and has fellowship with Him, one has a peace and an abounding joy that one cannot explain.

J. O. A.

A UNITED CHRISTENDOM.

Various agencies, as well as many Churches and communions, are putting forth a strenuous effort to bring about in our day a united Christendom. A century ago it was the custom to emphasize, with great vehemence and vigor, the doctrines and teachings of Scripture that divided Christendom. Then preachers in hundreds of pulpits felt called upon to emphasize not only baptism, but the mode of baptism, and many congregations were made to feel, by zealous preachers, that the mode of baptism made all the difference in the world, and unless a certain mode was submitted to, there was little hope of eternal salvation. Very, very little of such preaching and emphasis are in evidence in our day. There are preachers and there are laymen who believe, as thoroughly as any ever did, in some definite mode or manner of baptism, but they are not heralding to the world those beliefs because such a belief emphasizes the division and not the union of Christians.

The same is true of Church government. A hundred years ago there were zealous souls in the pulpit and in the pew, who felt that the only and the divine way of governing a Church was by the episcopacy or a presbytery, or by specific and well-defined "methods." There are churchmen today in pulpit and in pew who believe as they did in former times in the superiority and even in the divinity of such government, and they are not heralding these things to the world nor emphasizing them as in former times because they help to divide rather than unite Christendom. The Christian world has changed its emphasis, and now Episcopalians, Presbyterians, Methodists, Baptists (in many quarters), Congregationalists and Christians are emphasizing those essential and salient truths of Christianity which help unite, and are relegating to the background of their thinking and of their emphasis those doctrines that divide and those sayings which separate the body of Christ, the Church.

It is significant that a body of outstanding churchmen in the various communions have under the name of "The Christian Unity League" extended a cordial invitation to Christians of all creeds and communions to meet in a "Christian unity conference and round-table" discussion at

St. George's Protestant Episcopal Church, New York City, November 13-15, 1929, under the following pact and preamble:

"We, Christians of various Churches, believing that only in a co-operative and united Christendom as being opposed to the Spirit of Christ and the needs of the world, and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling Churches.

"We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ; and we propose to recognize, in all our spiritual fellowships, the practice of equality of all Christians before God, so that no Christian shall be denied membership in our Churches, nor a place in our celebration of the Lord's Supper, nor pulpit courtesies be denied other ministers because they belong to a different denomination than our own; and, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve."

J. O. A.

A GODLESS STATE.

Russia is undertaking the impossible. It is doubtful if there is a sadder scene on the religious horizon of the world than that presented by Russia. Russia, as a recent observer said, is trying to banish God. According to Dr. Chamberlin, who has recently been in Russia and made a study of present conditions, says in the September *Atlantic* that "atheism has become almost a State creed." Under the law, religious organizations of any kind are forbidden—

1. "To create mutual aid funds."
2. "To render material support to their members."
3. "To organize special meetings for children, young people, women, and for prayer, or to organize meetings, groups, for Bible study and education in religion."

Lenin, Russia's Soviet leader, declared that "religion is one of the forms of spiritual oppression, lying everywhere on the masses of the people, who are oppressed by eternal work for others. Religion is opium for the people." Therefore, the only hope of Russia, according to Lenin, is to rid itself of religion. Atheism is taught in the schools, and the "Society of the Godless" is one of the most flourishing in the Russian republic.

A godless creed cannot long endure. Missionaries from Protestant denominations are going into Russia, and the Baptists have quite a following, but the work is exceedingly difficult, because Russia had a Church and a knowledge of God, and the Russians have deliberately turned their backs on God and repudiated the Church. It will be far more difficult to win Russia to Christ than it will a nation of idol worshipers. Neither an individual nor a nation can, with any degree of safety or security, repudiate God. One of the hurtful signs of the present is the increasing number of atheists in the world; not only in Russia, but in Japan, China, America. The "Society of the Godless" is by no means confined to Russia.

The sad spectacle in Russia, however, is that of an organized effort on the part of the State to make the children of Russia atheistic. The Commission for Education of Russia, in an article entitled "The Anti-Religious Struggle in the School," declares that "Theaters, concerts, moving pictures, radio, visits to museums, richly illustrated scientific and especially anti-religious lectures, well-arranged children's literature—all this must be set in motion, developed, completed or created for the great objective of most quickly trans-

forming the whole growing generation into an absolutely atheistic one."

And then this high light in the educational world of Russia addressed the following warning to religious teachers in the schools: "The believing teacher in the Soviet school is an awkward contradiction, and departments of popular education are bound to use every opportunity to replace such teachers with new ones, of anti-religious sentiments." Russia is headed for the rocks, for the people who forget and repudiate God cannot endure.

J. O. A.

THE MYSTERIOUS IN CHRISTIANITY.

The soul is stifled when any professed Christian decides that he will believe only what he can understand, and accept that which is "practical and rational." The strength of Christianity is the marvel and the majesty of its mystery. Our Saviour, while on earth, emphasized this salient fact repeatedly. In talking to that scholar and "master in Israel," Nicodemus, Jesus said to this practical man and rationalist: "Except a man be born again, he cannot see the kingdom of God." For the life of him, Nicodemus could not reason that saying out, could not follow it logically and understandingly, and so he said in his confusion, "How can these things be?" (John 3:9). The glory as well as the strength of Christianity is the sublime mystery of it that the mind itself cannot comprehend. And such is the glory of the great and the good things all around us.

One scarcely knows which brings the greater thrill, the program of song that delights the ear and heart over the radio, or the mystery of that marvelous machine which the man who invented it could no more fathom and explain than we who enjoy it. The radio can no more be explained than Edison can explain electricity, or the most learned physicists can explain the power residing in an atom of earth, air or water. A while ago a member of the English Parliament said, in addressing that body, that there was sufficient power, if suddenly released, in one dewdrop hanging from the eave of the great building in which Parliament was assembled to blow that building into fragments; and, moreover, that there was sufficient atomic power in one penny, if released, to pull a freight train of heavily loaded cars twice around the earth, if the power that held the atoms of the penny together were suddenly released and could be harnessed for locomotion. The rose loses its beauty, and the flower its fragrance when analysis is made of them to understand their mechanism and make-up, which, by the way, no mortal has yet understood.

We cannot understand the mystery of the most commonplace things about us, and if we could, their majesty and grandeur would disappear. With advancing science and learning, the world doesn't grow less mysterious, but more so.

We were reading this morning that the mother of Jesus said to the servants at the marriage in Cana of Galilee: "Whatsoever He shall command you, do it." They obeyed, and Jesus said, "Fill the waterpots with water." Then He commanded them to draw out. No mortal mind can any more grasp the majesty and mystery of the power to transform that water into wine than the mind can understand the majesty of the shining stars, the glowing sun, the silvery moon and the meaning of life and love. If we discard Christianity because of the mystery attached to it, we would logically discard the glory and the grandeur of things around about us.

J. O. A.

HABITS ARE GOOD OR BAD.

Habit, in most people, is stronger than will. Habit includes an involuntary tendency toward thought, speech, or action. There may be good

habits or bad habits, and life is made up largely of habits. The formation of habits begins very early in life and, once formed, remain to the end of life. It is very important to begin life by the formation of good habits. Association with others is essential to best life or worst life. "No man lives to himself." Intimate association with others should rest upon careful selection. This does not mean that one should be snobbish or self-important, but select persons of good character and good reputation as intimate associates. This will grow into a habit that will win the confidence and respect of other people. Then, the habit of reading good books, and especially the Bible, is a good habit to form in early life; and it will grow in value as years and experience add to our character and reputation. Whatever habit is formed will come to be a pleasure. To read THE CHRISTIAN SUN until it becomes a habit, makes a Church member anxious to subscribe for it. That is one habit that Church members ought to cultivate. THE CHRISTIAN SUN is one of the best Church papers. The front page, by Rev. Stanley C. Harrell, is a fountain of good information; and "The Family Altar," by Chaplain H. E. Rountree, is a source of fine suggestion to the family. Then the "Sunday School Lessons," by Rev. H. S. Hardcastle, to say nothing of missions by Dr. J. O. Atkinson, and Orphanage by Superintendent Chas. D. Johnston, furnish interesting food for thought and service.

THE SUN ought to go into every Christian home, because it would plant seed that would bear fruit to help all the institutions of the Church. Here is a challenge to any reader of this column on habit: can you name any regular reader of THE CHRISTIAN SUN who does not support the Sunday School, the Church service, and the enterprises of the Church? If you know such a regular reader of THE SUN, send the writer of this editorial the name and address of that person, and it will be kept as confidential information.

The habit of attendance upon Sunday School and Church can be cultivated in such a way that the time for service would be an urge to go. The habit to stay away is just as strong the other way. The same is true of giving. A systematic and habitual giver finds delight in giving. We love to do what is our habit. Outside of the new birth, there is no more valuable experience than the formation of thinking pure thoughts, speaking the truth, abstaining from evil, and doing what God requires of His children. The most satisfactory life is the "life that is hid with Christ in God."

W. W. S.

LOBBYISTS AND LYING.

It is a sorry spectacle that faces the American people at this time. Any citizen has a right to advocate a large navy if in his honest judgment the best interests of our country demand it; but no man has a right to pose as a disinterested citizen in such advocacy, when he is really a paid lobbyist and in the service, too, of those who will profit tremendously by success from his efforts.

That is what disgraces us at this time. Mr. William B. Shearer has posed as a disinterested naval expert. As such, he has created sentiment to have all the cruisers built which the recent congressional bill made possible, and besides he figured largely in wrecking the Geneva Conference on the limitation of armaments.

It now appears that he was all the time in the employ of three great private shipbuilding concerns. They have paid him \$50,000. He is suing them for \$250,000 more. It is a sorry spectacle, a national disgrace.

The whole world will approve President Hoover's demand for an explanation and for senatorial investigation. Shearer deserves a prison sentence,

Such falsifying strikes at the very tap-root of democracy, which depends for its life on an honest and informed public opinion.

Shame on Mr. Shearer! Lobbying is an honorable profession, when it is known to be such. But Mr. Shearer's procedure will put the whole profession under the ban of public disapproval. Shame on Mr. Shearer and all his slime-tribe!

W. A. H.

THE CHURCH AT WORK.

Piqua Convention Items.

Piqua is only thirty miles north of Dayton. Why not plan to visit the Headquarters after the Convention?

Whatever else you do, be sure to be on hand when the Convention opens, and stay until it closes. Be on time at each session. It is just as easy to be on time as a little late.

Each speaker and each committee should provide several typewritten copies of addresses and reports, so that secretaries and reporters may have them promptly if desired. Typewriters save errors.

The men's banquet, on Friday night, will likely be a great event. A special committee is promoting the attendance, and that committee will reach our men far and near. If they have the information, our laymen will be there by hundreds. Put a ring in your diary around Friday night, October 25th. The women will have a great meeting in another Church at the same time, with Dr. Mary Cushman, of Africa, as speaker.

Rev. Alfred W. Hurst, formerly president of Palmer College and now pastor at Elon College, N. C., will be the speaker at the Saturday night program of the Convention.

All pre-Convention reports are to be in the hands of the Convention Secretary by September 16th, ready for the printer. The Convention is right at hand. Next month will be here before we know it.

It is a great honor to be a delegate to the General Convention. Every delegate should be present. Every Conference should have full representation. Conferences and Churches should see that no delegate is kept away for financial reasons.

Valuable Literature.

The various denominational secretaries take great care to select literature and forward it to the various Conferences at their annual sitting. This literature is valuable and worthy of reaching the workers in the Conference. None of it should be overlooked, wasted or remain unused. Conference workers will do well to get it into the hands of the delegates and visitors, and some of it should be carried home to the Churches. Not only should we not waste this valuable matter, but we must become an informed people, and we need to cultivate an appetite for the reading of religious literature. The literature end of the Conference session is important.

Those Stewardship Books.

What have you read in 1929? Miss Mary Rountree, Lincoln, Kan., stewardship secretary of the Northern Kansas and Nebraska Conference, says: "I have read 'Jesus' Teaching on the Use of Money,' which I think is surely worthwhile reading, and I wish especially that many parents would read it."

Every-Member Canvass.

If you are going to use the every-member canvass at all, do it well. Plan, prepare for it and work it. Please do not botch it and call it the every-member canvass, and thus bring reflection upon one of the greatest spiritual, financial and enlistment agencies the Church has ever used. Please do not dishonor such a great Christian agency by abusing it. It surely is a God-given means of blessing to Church and members alike.

WARREN H. DENISON, Sec'y.

CONTRIBUTIONS

SUFFOLK LETTER.

Mary Elizabeth Darden, daughter of William Wright and Nancy Langston Darden, was born in Holy Neck district, Nansemond County, Va., on November 16, 1839. She married Luther Rawls, of Holy Neck district, May 30, 1867, when 26, and her husband 30. Her husband died on June 9, 1915, after they had lived happily together for about fifty years. He was a Confederate soldier four years. She moved to Suffolk in 1916, and died at the home of her daughter, Mrs. J. V. Gatling, at 4 P. M., September 12, 1929, at the age of 89 years, 9 months, and 26 days. She was the mother of six children, who survive her—Jesse P. Rawls, of Enterprise, Ala., who married Maggie Jones, daughter of Benjamin F. Jones, and they have five children and two grandchildren; Mrs. E. S. Norfleet, deceased, and her husband died September 6, 1928; Mrs. J. V. Gatling, whose husband was of Gates County, N. C., and they have two daughters, Azzie married Dr. J. L. Rawls, and they have two children, Mary Emily married Dr. J. P. Cross; Dr. J. E. Rawls married Emma Copeland Holland, and they have eight children; Mary Sue married E. H. Williams, and they have two sons and live in Smithfield, Va.; Dr. David L. Rawls married Sarah Davis, and they have three children. That makes a family of six children, twenty grandchildren, and four great-grandchildren now living, thirty in all.

She is survived also by a brother-in-law, Dempsey Langston, of Gates, N. C., and a useful member of Sarem Christian Church. He is a very Christian man.

Mrs. Rawls was a member of Holy Neck Christian Church, founded by Rev. James O'Kelley in 1793, for eighty years. Her husband's grandfather, Hardy Rawls, sold the land on which Holy Neck Church now stands in 1747, and an English Church had occupied that place for forty-six years. It was abandoned by the English after the Revolutionary War. Holy Neck has been an important community for nearly 200 years, and since 1793 it has been noted for its substantial citizenship, hospitality, social refinement, and Christian character. Among the prominent and devoted members of Holy Neck Christian Church, Luther Rawls and his companion, Mary Elizabeth, were counted in the front row. Their children rise up and call them blessed.

Dr. J. E. Rawls, one of the founders of the Lakeview Hospital, which has rendered such good service in Suffolk for many years, and his brother, Dr. D. L. Rawls, fills an important position in that institution. Drs. D. L. Harrell, W. T. Gay, and J. L. Rawls, who married Miss Azzie Gatling, are also useful and successful members of the Lakeview staff.

The service of these children, and their helpers, are the fruit of the Christian home. Her simple life of faith in Jesus Christ, her devotion to Holy Neck Christian Church, and her service and prayer in the home still live, and will live on while her offspring are faithful to her teaching and example. She had a host of friends, and she loved them all. Her life and conversation were an inspiration to all who came in contact with her. The end, like her life, was like a babe going to sleep in the arms of mother.

Funeral service at her childhood Church, Holy Neck, Sunday afternoon at 4 o'clock, September 15, 1929, conducted by her pastor, Rev. Dr. N. G. Newman, and Rev. H. S. Hardcastle.

W. W. STALEY.

REV. HUNT CONDUCTS REVIVALS.

Dear Bro. Editor:

I will try to give the readers of THE SUN a brief sketch of my revival activities during the summer. My first meeting was at LaGrange, Ga., First Church, with Rev. C. W. Hanson. Here we labored two weeks, had a fine meeting, and added about seventeen names to the Church roll. The work goes well at this Church, and it has before it a great opportunity.

The first meeting in my charge was at Pleasant Grove Church, in Chambers County, beginning the third Sunday in July and continuing until Friday night following. Rev. J. D. Dollar assisted me in this meeting and did some fine preaching. One new name was added to the roll as a visible result. We were sorry that Bro. Dollar was having some trouble with his throat at that time, and hope he is well by now.

My second meeting was at old New Hope Church, in Chambers County, Ala., where I have been pastor for twenty-three years. We had a fine meeting at New Hope. The best we have had in ten years, I think. Seven new names were added to the Church roll, five upon profession of faith. Staley Hunt, who graduated one year ago at Elon College, did the preaching for us during the meeting, and every one seemed to enjoy his sermons.

My third meeting was at Mt. Zion Church, in Randolph County, Ala. Here we had a fine meeting and received into fellowship nine new members. Rev. C. W. Hanson did the preaching from Monday night until Friday night, and we all enjoyed his sermons. The Church here is on the upgrade, and the Church and community are still rejoicing.

My fourth meeting was at Antioch, in Chambers County, Ala. Rev. R. A. Whitten, of Elon College, N. C., did the preaching for us, and we all enjoyed his earnest, timely messages. Our meeting closed Friday night, with seventeen received to fellowship. In all these meetings there was not a dull service, and we all rejoiced in the Lord together.

The week following the third Sunday, I was with Staley Hunt at Shady Grove Church, in Clay County, Ala. We had a great meeting at this Church, considering the surroundings. It was a great pleasure to me to be able to attend this meeting, and one member was received to fellowship.

The week following the fourth Sunday, I assisted in a union meeting at Cragford, Ala., with the M. E. Church, South. Staley Hunt is pastor of the Christian Church, and Rev. Porter is the pastor of the M. E. Church. We had a fine meeting at Cragford. Revs. Igow and Keeble assisted in the meeting. One member added to the Christian Church was the visible result. Every one enjoyed the meeting. Thus you see that I have not been idle.

Next week I am to help Bro. Hanson at the Congregational Church, in LaGrange, Ga., where we expect to have a good meeting. I am trying to give my best to, and do my best for, the kingdom of my Christ.

I close this letter by asking every Church in our Conference to take an offering for missions and send it to Dr. Atkinson at once, so you can get credit for your contribution when due. Please don't put it off. I need the prayers of those I love.

G. D. HUNT.

VALLEY STEWARDSHIP SECRETARIES.

As guide and help to Conference stewardship secretaries in the way of foundational and constructive aim, by courtesy of the Conference and of THE CHRISTIAN SUN, which (by the way, ought to be more generally used as a medium of information between Churches and workers) recommendations, adopted as part of the stewardship report at the late session of Valley of Virginia Conference, are herewith presented. Because of the habitual late issue of the "Annual," with reference to the work this secretary is trying to promote, the privilege of space here and now is of inestimable value.

Remember, please, the recommendations are intended as guide only; not goal. If a Church can go beyond, let it be done! As for the "guide," the best effort of each of us to bring the Churches to such plane of adaptability as will put the recommendations, point by point as per calendar setting, into actual practice is our responsibility. Shall we each assume it at once?

RECOMMENDATIONS.

1. Continued and continuous reading of all current stewardship matter at hand, especially the weekly writings of our own stewardship leaders in THE CHRISTIAN SUN and the *Herald of Gospel Liberty*; also books on Christian stewardship, such as can be purchased or made available through a Church or community library or otherwise.

2. The adoption of a stewardship book to be used for class study during the special stewardship period—November-December.

3. Creation or continuance, as the case may be, of a finance committee, to be composed of the pastor (ex-officio), financial secretary, treasurer, stewardship secretary, and from one to three other members, whose obligation shall be to study and, as rapidly as can be made practicable to a given situation, apply to the Church's financial management the best methods known to good business.

4. Looking toward acquiring the highest standard of Christian character and to a more commensurate and adequate Church and benevolence support through systematic, individual paying and giving; the finance committee and the pastor conferring and concurring, immediate urge of definite, constructive preparation for early introduction of the annual every-member canvass.

5. Where a pulpit is occupied by the pastor every Sunday, a series of four to six stewardship sermons; and where preaching is monthly, stewardship expressly to be stressed in not less than three consecutive sermons; in either instance preferably immediately preceding "Tithers' Enrollment Day," second Sunday in December.

6. Signers of the tithers' enrollment card definitely to be sought and enrolled at the preaching service on the second Sunday in December or the nearest Sunday thereto.

In subsequent issues of THE SUN, by request of Conference, under the special heads denoting the three underlying needs which suggested them, will be given separately the stewardship secretary's Conference "remarks" on each couplet of recommendations.

MRS. J. J. LINCOLN.

NOTICE.

The annual meeting of the North Carolina Woman's Conference will be held with the Burlington Christian Church on Friday, October 11th. This is an accessible point, and it is earnestly desired that all of our Churches and societies be represented by delegates in the conference. Every minister in the conference is invited to come.

MRS. C. H. ROWLAND, Pres.

MRS. B. H. PARIS, Secretary.

FROM LONDON.

BY CHAPLAIN H. E. ROUNTREE, U. S. N.

III.

(Continued from Last Week.)

Of the many royal palaces in Europe, none can trace its origin to so early a period as does the Windsor Castle at the little town of Windsor-on-the-Thames. For over eight hundred years this has been the residence of the kings and queens of England. It is a walled enclosure, covering about fifty acres, dating back to the tenth century, situated on an eminence overlooking the cities of Windsor and Eton, and the silvery windings of the Thames as it loses itself in the vision of the distance.

The present state apartments of the castle are a magnificent suite of rooms sumptuously furnished and enriched by an historical collection of works of art of great interest and value. Housed in a series of showcases is the China Museum which is a valuable collection of the Royal China services of all the kings and queens. They are original specimens of the Neapolitan, Worcester, Minton and Copeland wares, all of which mean a great deal to those versed in ancient royal china. Among the rooms are King Charles II dining-room, which was the king's public dining-room. Its ceiling was painted by Verio, and is one big representation of the banquet of the gods. Its fine specimens of wood carvings are by Gibbons, representing fish and game and fruit. Its furniture is of the finest inlaid Tudor gilt chairs and mirrors, and its tapestries are Flemish, of Brussels loom in the seventeenth century.

Ruben's room, named after that master of arts, is used as a reception room for sovereigns paying a visit to the castle. Its portraits and paintings are all by Ruben, and its furniture is French of the seventeenth century.

The state bedroom walls are covered with green silk damask, the furniture is upholstered in old Chinese silk, and the borders of the curtains of the bedstead, quilts and window curtains are worked in silk embroidery.

The walls of the king's closet, which is the queen's dressing-room, are covered in crimson silk damask, and the furniture is upholstered in English embroidery; and the queen's closet, which is the king's dressing-room, is furnished in the same manner. The queen's audience room and presence room are ornamented, respectively, by Verio's works, called "Britannia Proceeding Towards the Temple of Virtue" and "Justice Driving Away Sedition, Envy and Other Genii."

St. George's Hall is the largest in the castle (185 feet long and 30 feet wide). The banquets of the Knights of the Garter and other State occasions were held here. The arms of all the knights decorate the walls, and the names of all the knights are written in the panels of the dado. In the gallery at the east end is a fine organ, and the gallery at the other end is for the use of bands during banquets.

Time and space forbid mention of the grand reception room, the throne room, the grand vestibule, the deanery, the royal tomb house, St. George Chapel, the cloisters, the towers, the residences, Lord Chamberlain's apartments, the terraces, the ramparts, Elizabethan buildings, the library, one of the greatest of the world, and the parks, walks and bridle-paths. Suffice it to note that it takes a force of five hundred men quartered on the premises for its upkeep. Only the following rooms are used by present royalty: the throne room, the grand reception room, St. George Hall, the queen's audience chamber, the Van Dyck room as a drawing-room, and the picture gallery as a writing-room.

The royal family spends eight weeks out of each year here, and it takes about eight weeks to get ready for their occupancy. Out in front, extend-

ing away from the castle are the royal parks and gardens. Here is where the King walks and rides.

The return trip from Windsor to London threaded its way by the Thames River through villages, wood and dale. There is a gracious loveliness in this silver strand winding through hill and vale. Its embankments are lined with small attractive cottages whose flower gardens extend to the water's edge and glitter in the sunlight with all the colors of the rainbow. Here and there the tea gardens attracted us and we stopped to refresh ourselves, some to "drink of the spirit of the country" and be happy. Thus endeth our stay in London and visit to England.

The boys who could not afford to go to London had a good time in and around Weymouth. All hands found a welcome at the Royal Naval Canteen, the White Ensign Club, Sailors' Home, Sailors' and Soldiers' Institute, and other places of reception. In addition to visiting these places and to spending a lot of time on the Esplanade (the grand promenade of the beach), the following events of entertainment took place: The Arkansas played the Anglo-American Baseball Association at London on Sunday, the 28th of July, and won the game, 8 to 7. Quite a few of the fans were out to give them a hand and a yell. At Dorchester, on the 24th and 25th, there was a military display of the King's First Dragoon Guards, in pre-war full-dress uniforms. This is called Dorset's greatest summer event.

On the 31st, a push-ball game was held between some English units and our ships. The report of the games by the ship's "Evening Bulletin" was as follows: "A crowd of 'rooters' composed of British and American fans were on hand to cheer the players who participated in the games. It was 'tuff' on the players. The 'Yanks' have their football, the British their cricket—but push-ball, we'll say, is intended for the 'survival of the fittest.'

"The games gave the spectators many laughs and exciting moments. In fact, it might be said that they compared very favorably with the bull-fights that we witnessed at Barcelona.

"The Utah battled the huskies from H. M. S. Vulcan. This was the feature game of the day. The two teams battled for three periods, an extra period being called to determine the winner. Neither side could score, and when the referee's whistle blew at the end of the third period, the ball was found to be exactly one foot from the center of the field on the Utah's defending side, and the game was awarded to the Vulcan. It was some battle, and he who is under the impression that push-ball is a game for pleasure is very much mistaken.

"In the final play-off between the Arkansas and the Florida, a funny thing happened. In the first few minutes of play it was discovered by the British that a little push-ball (it was only thirty feet in circumference) could never hold two American teams apart. In the third dash for the ball, 4,000 pounds of navy 'beef' came together, and of course it was the end of the push-ball.

"We were told by the British that never in the history of push-ball in England had such a 'catastrophe' occurred.

"As a result of the 'explosion,' the final games had to be called off, but we know who would have been the recipients of the medals had the ball been made of iron."

We have been to Spain, Italy, Gibraltar and England, and we have seen the Spanish, Italians, French and English at close range. We are impressed with the fact that these people take themselves seriously and that the most of them realize that they represent their flag and they are governed in their conduct by a heritage handed down from decade to decade. They are proud of their life, their country, their flag and their King. This

has reflected our pride in our country, which is at the top in wealth, tradition and victories; and we are doubly glad that we are citizens of the United States, and when the "Star Spangled Banner" is played we can stand at salute without an apology.

All hands have been complimented by the admiral and our captain on their conduct and their fine behavior. It really has seemed merited, for the spirit of the Bib U has been one for all and all for one, for a genuine good time and for exemplary conduct.

It is to be hoped that these little "weekly" remembrances have been of interest to you and that it has served to keep you informed of the activities of the navy life and many pleasures afforded.

THE WATER OF LIFE.

In these midsummer days of such excessive heat, when man and beast seem exhausted from the lack of life-giving showers, and vegetation is so wilted it is with a feeling of refreshment that we turn to the fourth chapter of the gospel according to John and read again the story of the woman at the well.

She had gone to draw water for external and internal refreshment, even as we seek it today. (And even though men today seek to slake their thirst with the popular drinks of the day, they ever turn to the pure, sparkling water, which only can truly satisfy.)

Jesus the Christ also sought to have His thirst quenched by this water from Jacob's well, and as He talked with the woman He talked of another type of water, a fountain ever flowing, carrying life-giving power to all mankind. The woman was skeptical, for had not that well been there since Jacob's time, and had never been known to dry up? What water could surpass it in value? Yet Jesus answered her with the beautiful words of the 13th and 14th verses: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Then the woman's impassioned plea, "Give me this water, that I thirst not, neither come hither to draw." And our hearts respond to her cry as we thirst for the natural water. But Jesus wanted her to thirst for the living water, the river of salvation that Ezekiel saw in the vision—"water to swim in." Water to wash away the pollution of the earth life, water to satisfy the thirsty soul that is never satisfied with the supply that the world gives.

We believe that the woman thirsted and drank of the fountain of life and then went to her own household and brought them to Jesus. A woman of the despised Samaritans, a home missionary! The disciples wondered. Later Jesus spoke the words signifying that out of them who believed on Him should flow rivers of living waters which would refresh all with whom they may come in contact.

Their sphere is broad, and the influence of the Spirit's power may be felt around the world to all the dry and parched places and touch the dry and parched hearts who are seeking for the water of life. Oh, may we plunge deep! may we drink deep of the life-giving stream, that it may flow through us to others, a channel of blessing to be used of God with no sin to impede the flow.

"I heard the voice of Jesus say,

'Behold, I freely give

The living water; thirsty one,

Stoop down, and drink, and live.'

I came to Jesus and I drank

Of that life-giving stream:

My thirst was quenched, my soul revived,

And now I live in Him." W.

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

SOME OBJECTIONS TO TITHING.

The most common objection is "I cannot afford it." Such objection comes out of the man looking at the money. He needs to face himself and look at his own side of it, and ask "Can I afford to put God first in my life?" Having confessed Christ, and thereby avowedly confessed Christ's Lordship over him, he has established self-denial as a principle of life toward his Lord. How, then, can he refuse to bring the tenth to his Lord, and not join the crowd of those who deny His authority? To refuse the payment of God's tenth is to deny Him the right to decide the proportionate payment, and this is a species of religious anarchy. He thus seriously injures his spiritual character, and puts himself on a low plane of life, and loses many blessings that God would bestow upon him.

Tithing Not Abolished.

There has been a widespread notion that tithing was abolished with the fulfilling of the law by Jesus Christ, and is not binding upon Christians. This is an insidious error. Ceremonies may be changed, but moral principles can never change. The law of tithing is a moral principle as old as Abraham, and antedates the giving of the law. Jesus did not abrogate this moral principle. He commended tithing. In the seventh chapter of his epistle to the Hebrews and the eighth verse, Paul tells us that Jesus as our High Priest in heaven receiveth tithes. That is sufficient to establish the obligation upon all his followers, and we wonder that so many writers on tithing have overlooked this great passage.

Tithing is an Act of Worship.

It is a blessed act of worship, because it involves the giving of one's self to God. Whence does all wealth come? Assuredly, there is no wealth produced except that which comes through labor. Think that over. It is the product of our brain, brawn and labor; so, when one pays the tenth to God, he is giving a part of himself to God. It is more than answering a temporary call. It is an act of worship, and puts the giver into fellowship with his Lord as much as his songs and prayers. As this prevails, the whole Church is lifted to a higher plane of fellowship with her Lord—the Head. So, God gets not only the gift, but the giver; not only the money, but the man; not only the possession, but the possessor. This is a spiritual victory supreme.—*Christian Evangelist.*

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 14, 1929.

Sunday Schools.

Previously acknowledged for September..	\$ 87.61
Happy Home, Ruffin, N. C.....	1.58
Hank's Chapel, Pittsboro, N. C.....	2.93
Pleasant Ridge, Guilford College, N. C....	1.65
Plymouth, McCullers, N. C.....	2.50
Union (V.), Virginia, Va.....	3.60
Class 2, Spring Hill, Waverly, Va.....	1.00
New Lebanon, Wentworth, N. C.....	3.66
Leaksville, Luray, Va.....	2.39
Mt. Zion, Mebane, N. C.....	1.03
Wood's Chapel, New Market, Va.....	1.00
Zion, Meneune, N. C.....	1.59
Suffolk, Va.....	25.00
Ether, N. C.....	.78
Mayland, Broadway, Va.....	2.08
Ingram, Va.....	5.00
Third Avenue, Danville, Va.....	16.31
Bethlehem (Naas), Suffolk, Va.....	14.16
Bethlehem, Altamahaw, N. C.....	2.04

Liberty (Vance), Henderson, N. C.....	6.30
Belews Creek, N. C.....	1.25
Total	\$ 183.46

Individual and Church Collections.

Previously acknowledged for September..	\$ 94.21
Mrs. Annie Staley Calhoun, Suffolk, Va..	1.00
Miss Montas Rawles, Franklin, Va.....	1.00
*Mrs. J. W. Penny, Raleigh, N. C.....	1.00
*Mrs. J. E. Franks, Raleigh, N. C.....	1.00
Piney Plains, Raleigh, N. C. (add'l).....	7.15
First Church, Roanoke, Ala. (add'l).....	34.45
Miss Stella Stout, Sanford, N. C.....	5.00
Union Grove, Asheboro, N. C. (add'l)....	1.55
J. F. Hilliard, Norlina, N. C.....	1.00
Howard's Chapel, Wentworth, N. C. (add'l)	6.00
Ambrose, Ga. (add'l).....	10.00
Mrs. Nannie Williams, Raleigh, N. C....	1.00
Hopewell, Va. (add'l).....	23.89
K. B. Johnson, Fuquay Springs, N. C....	1.00
J. Beale Johnson, Fuquay Springs, N. C....	1.00
Centerville, Waverly, Va.....	6.00
Spring Hill, Waverly, Va.....	3.00
Mrs. T. L. Deavers, Harrisonburg, Va....	3.00
Mrs. Sarah Tate, Harrisonburg, Va.....	1.00
Miss Ola Flemming, Harrisonburg, Va....	1.00
*Miss May Gunter, Jonesboro, N. C.....	1.00
Mrs. Susie V. Strickler, Luray, Va.....	2.00
*Mrs. J. E. Lawrence, Franklin, Va.....	1.00
Joe P. Johnson, Franklin, Va.....	1.00
Miss Mollie Hodges, Franklin, Va.....	1.00
*Miss Effie Beale, Suffolk, Va.....	1.00
Miss Ella Beale, Suffolk, Va.....	1.00
*Mrs. J. E. West, Suffolk, Va.....	1.00
Waverly, Va.....	25.00
Mrs. M. Jennie Lee, Suffolk, Va.....	25.00
Bethlehem, Suffolk, Va.....	13.44
Miss Georgie Bradley, Mebane, N. C.....	5.00
Geo. D. Colclough, Elon College, N. C....	10.00
Mr. and Mrs. A. B. Jarvis, Norfolk, Va..	2.00
*Mrs. James A. Eley, Norfolk, Va.....	1.00
I. T. Byrd, Holland, Va.....	1.00
Mr. and Mrs. J. C. Payne, Wedowee, Ala.	2.00
J. W. Payne, Wedowee, Ala.....	1.00
J. H. Morris, Dyke, Va.....	2.00
Mrs. J. L. Steele, Durham, N. C.....	1.00

Total

*New money.

Summary.

Previously acknowledged to date.....	\$43,476.96
Sunday Schools, regular	95.85
Individual and Church collections.....	207.48

Total collected to date

Only sixteen days from this writing (September 14th), and less than sixteen days when THE SUN reaches its readers, and our period for raising \$45,000 for missions by September 30, 1929, will be up. Over one thousand dollars (\$1,219.75) to raise. Surely those who are interested and haven't helped to the limit will help now. Thank each and every one who will help now.

J. O. ATKINSON, Sec'y.

ANNUAL REPORT.

The annual report of the Woman's Mission Board of the Virginia Valley Conference, for year ending August 1, 1929.

Women's Societies.

Bethlehem:	
Dues	\$14.60
Thankoffering	5.15

Literature fund	.30
Mite boxes	5.85
	\$ 25.90
Dry Run:	
Dues	17.87
Leaksville:	
Dues	\$15.15
Thankoffering	16.12
Special	3.55
Literature fund	1.40
Porto Rico relief fund.....	22.30
	58.52

Linville:	
Dues	\$44.07
Thankoffering	14.01
Special	27.22
Literature fund	.55
Contingent fund	1.30
	87.15
New Hope:	
Dues	\$16.40
Special	.35
	16.75

Winchester:	
Dues	\$29.40
Special	24.10
Thankoffering	27.46
Literature fund	1.60
Contingent fund	1.30
Extras	6.45
To bond treasurer	2.50
	89.81

Young People's Societies.

Antioch:	
Dues	\$19.68
Special	25.23
Thankoffering	50.19
Contingent fund	.70
Literature fund	.88
	96.68

New Hope:	
Dues	1.70

Timber Ridge:	
Dues	14.14

Winchester:	
Dues	\$31.07
Thankoffering	4.55
Contingent fund	1.50
Special for Porto Rico.....	7.00
Special for mountain work.....	7.00
Literature fund	2.50
Junior C. E.	2.00
	55.62

Cradle Roll Societies.

Antioch	\$ 2.90
Bethlehem	3.20
Dry Run	.15
Leaksville	5.00
Linville	7.05
Winchester	1.00
	19.30

Rallies.

Bethlehem	\$15.25
Mt. Olivet (G)	15.50
Mt. Lebanon	6.00
Palmyra	8.09
Timber Ridge	14.00
	58.84

Miscellaneous.

Woman's Con., Linville, 1928.....	\$ 9.93
Offering at Conference, 1928.....	15.00
Porto Rico relief	52.00
Individual gifts	5.00
Mt. Olivet (R) C. E.....	5.00
Mrs. B. J. Earp	1.00
	87.93

Total

Disbursements.

Oct. 15, check to Mrs. Hardcastle..	\$76.85
Oct. 26, check to Dr. Minton.....	72.30

Jan. 14, check to Mrs. Hardeastle. .141.54
 April 15, check to Mrs. Hardeastle. 64.83
 July 15, check to Mrs. Hardeastle. 256.51
 _____ 612.03
 Balance in treasury, Aug. 1, 1929. \$ 18.18
 VERDIE SHOWALTER,
 Harrisonburg, Va., R. 4. Treasurer.

PORTO RICO LETTER.

Many write and ask what do I think is the most important branch of our Christian work that will reach the majority of this island? Of course, I think that all the departments of the mission, or rather the Christian, work are important and reach some classes of people. But there is one program that will reach every part and every soul on this island, and that is the evangelistic campaign. That will reach hungry souls that never have had the opportunity of hearing the gospel.

I had a very interesting experience yesterday. Rev. and Mrs. Caldwell, missionaries of United Brethren Mission, asked me to go with them to their new country field, where Mr. Caldwell, the superintendent of the U. B. mission, has been holding an evangelistic campaign for the last few months. First, we had a picnic supper by the side of one of the prettiest rivers of the island, and then went to the evening service.

Bro. Caldwell is one of the most active, consecrated, and enthusiastic missionaries we have on the island. He has been doing a splendid work. He works not only for his own mission, but is always ready to help others. We young missionaries in Ponce certainly have found a real father, who is always ready to encourage us in our work and help us in our troubles. We certainly appreciate him and his good wife. I started to tell about the evangelistic work; however, this could be included.

Mr. Caldwell has a large tent that he takes with him, and has the help of some of his workers, and preaches the gospel to those who never have heard of the story of Jesus and His love. Last night, the tent was full of these mountain people, some of whom walked over two miles to hear him and to sing the precious words that they have learned to love. First, the Lord's Prayer was taught to them; then a couple of simple hymns; then the message of religion in the home was given to them by one of the Porto Rican pastors. After the splendid message, Mr. Caldwell showed about twelve slides of the healing of the blind man. Indeed, it was a very impressive service.

I am sure it is of some interest to all of us to know that Porto Rico soon will be won for Christ by the faithful and active workers here. As the results of these campaigns, I was told that soon a chapel will be rented and a regular worker will be placed in this section. May all those that are interested in the work of Porto Rico, no difference of what denomination, pray earnestly for this consecrated worker, and other workers, so that we may announce the glad tidings of Porto Rico for Christ.

I sincerely believe that the time is coming soon when we will all be working together and forget the spirit of denominationalism.

Ponce, P. R.

VICTORIA E. ADAMS.

PROGRAM OF ALABAMA CHRISTIAN CONFERENCE, MEETING AT WADLEY CHRISTIAN CHURCH, WADLEY, ALA., IN THIRTY-FIRST ANNUAL SESSION, OCTOBER 15, 16, 1929.

FIRST DAY.

Morning Session.

10:00. Called to Order by President of Last Session.
 Song and Praise Service—Rev. C. W. Carter.

10:15. Enrollment of Ministers and Delegates.
 Election of Officers.
 10:30. Reception of Fraternal Visitors.
 11:00. Annual Address—Rev. E. W. Butler, of Congregational Church; Alternate, Rev. G. D. Hunt, of Christian Church.
 Communion Service—By the President.
 12:00. Adjourn for Lunch.

Afternoon Session.

1:30. Called to Order.
 Prayer—Rev. W. T. Meacham.
 1:45. Report of Executive Committee—Rev. C. W. Carter.
 2:00. Reports of Ministers and Churches.
 3:00. Report of Committee on Moral Reform—W. T. Meacham. Discussion.
 3:30. Report of Committee on Superannuation—Rev. J. H. Hughes. Discussion.
 4:00. Miscellaneous Business.
 Adjourn.

SECOND DAY.

Morning Session.

9:00. Called to Order by President.
 Devotional Service—Dr. S. L. Beougher.
 9:15. Report of Committee on Foreign Missions—Prof. G. S. Hunt. Discussion by Dr. J. O. Atkinson and Others.
 9:45. Report of Committee on Religious Literature—Rev. C. Carl Dollar. Discussion by Editor of Christian Sun.
 10:15. Report of Committee on Schools and Colleges—Dr. S. L. Beougher. Discussion by Dr. Frank E. Jenkins, of Congregational Church.
 11:00. Report of S. S. & C. E. Board.
 Address—Rev. G. S. Hunt.
 11:30. Address—"The Christian Orphanage," by C. D. Johnston.
 12:00. Adjourn for Lunch.

Afternoon Session.

1:30. Called to Order.
 Prayer—Rev. G. H. Venzey.
 Report of Conference Home Mission Board—Rev. G. D. Hunt. Discussion.
 2:30. Address—"Our Attitude Toward the Union of Congregational and Christian Churches," by Members of Both Churches. Discussion by Dr. F. P. Ensminger.
 Miscellaneous Business.
 Closing Service.

G. D. HUNT,
 C. W. CARTER,
 W. T. MEACHAM,
 Committee.

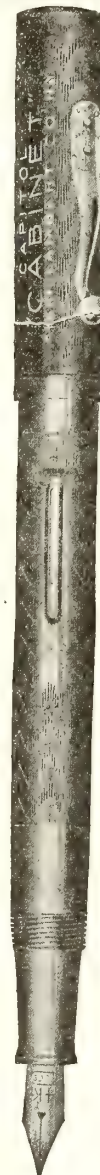
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Prospect, Va.

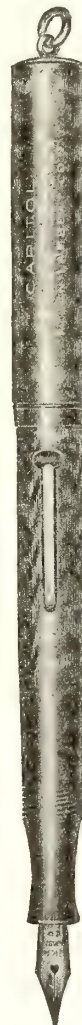
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NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

Elon College, N. C.

THE MISSION BOARD, INC.,
 J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson XII—September 29, 1929.

THE CHRISTIAN AND HIS LEADER (MASTER).

GOLDEN TEXT: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. 4:12.

LESSON: Col. 1:17-27.

DEVOTIONAL READING: Phil. 2:5-11.

Paul did not found the Church at Colossae, but he felt free to write in a more or less personal way to the Colossians, in view of the fact that one of Paul's converts and followers, Epaphras, did found it. His letter was called forth by fasters which Paul felt were compromising the central fact of Christianity—the centrality and supremacy of Jesus Christ. It appears that certain teachers who, by the way, were not opponents of Christianity, had been teaching the doctrine that although salvation came through Christ, there were certain observances and certain "mysteries" that one could observe and gain that would give them a little higher standing as Christians and give them "special privileges." Paul's letter to the Colossians is a passionate defense of the centrality and supremacy of Christ, and it is a good theme for the lesson—The Christian and His Leader.

The Supremacy of Christ.

"For He is before all things, and by Him all things consist." Christ is above all, both visible and invisible. Paul does not deny that there might be other powers, and principalities, but he says that Christ is supreme, and that all these other powers or being have their existence by Him. Because of this fact, the Colossian Christians need not fear these invisible powers, nor are they under obligations to them.

"That in all things he might have pre-eminence." Time is fulfilling this statement. Increasingly Jesus Christ is coming to take first place in the various phases of life. It is the task of Christians to help Him to have this pre-eminence.

The Fullness of Christ.

"For it pleased the Father that in Him should all fullness dwell." There has always been an instinctive hunger in the human heart to know something about God. Philip voiced it when he said, "Show us the Father, and it sufficeth us." And Jesus answered in significant words: "He that hath seen me hath seen the Father." In Jesus Christ there was the fullness of God. He who would know what God is like, what he can expect from God, will find the answer to it all in Jesus Christ.

The Reconciling Work of Christ.

"And you, that were some time alienated and enemies in your mind my wicked works, yet now hath he reconciled." It is blasphemy to interpret Christ's work as reconciling God to man; God has always loved man. But Christ is the Great Reconciler, in that He reconciles man to God. Because of Christ's character and work, He has brought men into a new and friendly relation to God. It is significant that Paul says that the Colossians had been alienated in their minds by wicked works. The reason why so many do not accept Christ is not so much intellectual difficulty, but wrong living.

The Redeeming Work of Christ.

"To present you holy and unblamable and un-

reprovable in His sight." Christ did not come primarily to make men happy, but to make them good. The supreme contribution which He has made to human life is His ability to transform character. If any man be in Him, he is a new creature. Old things are passed away; behold all things are become new.

Christ Our Hope.

There was a great deal of emphasis in the section of the country in which Colossae was located on "mysteries." It was one of the doctrines of Oriental religions, and emphasized the fact that there was a secret, which the favored ones knew, which outsiders did not and could not know. Paul suggests that Christianity is open to all. The real mystery is not a mystery at all; Christ has thrown light on the mystery. Our hope is to have Christ within us, to have His Spirit transforming our lives. All this means that there is no special merit in observing certain days or in performing certain rites as the Colossians were urged to do. At the same time, Paul urges his readers to set their minds on the things that are above, not on the things that are on the earth. The best and surest way to live positively and victoriously is to be so absorbed in the good things of life that the bad things of life have no time or opportunity to get into life.

CHRISTIAN ENDEAVOR.

Sunday, September 29, 1929.

TOPIC: "How Can the Young People's Organizations in Our Church Work Together?"—1 Cor. 3:4-9; Rom. 12:10-12.

Some Bible Hints.

Church work should be team-work. No one can do everything, or even anything alone (v. 6).

Pride enters when we feel that we are doing the work. When we see that it is God who is working through us, we become humble (v. 7).

If we work with God, we shall work with one another. Strife comes when we forget God (v. 9).

The secret of co-operation is love. When we like one another, it is easy to work together (v. 11).

Suggestive Thoughts.

The young people's organizations in the Church should have a combined plan, with each organization assigned its part. This can be done when representatives of all organizations form a council.

Trouble is sure to come when one organization tries to do the work of the other and monopolize the whole field. In the nature of things, each organization specializes on a particular work.

Intervisitation between organizations helps to give the young people of one set an idea of how the other set works. Regular mass-meetings between all organizations have the same effect.

The pastor should be the link between all organizations. There may be a young people's council, with at least one representative from each organization, the pastor being the chairman. In this way he can harmonize and arrange campaigns.

A Few Illustrations.

An orchestra does not play on the same note. Not all organizations need to do the same work. There can be harmony in great variety.

Labor specializes in order to gain efficiency. It plans and divides its tasks. This is what Christian Endeavor tries to do through its committees.

No one organ of the body can do the work of all the body. Here is a high degree of speciali-

zation. We walk with our feet, work with our hands, and so on. The Church's organizations should also specialize.

The Sunday school is the teaching branch of the Church. That is its main feature. Christian Endeavor is the training branch for Church work. Boy Scouts is the Church leading youth in outdoor activities. There need be no conflict.

To Think About.

Why should one organization not seek to absorb all others?

What is the combined program of work for all our organizations?

How can we secure better co-operation?

OUR JUBILEE YEAR.

TIME: Autumn of A. D. 29.

PLACE: Jerusalem.

OCCASION: The Feast of Tabernacles.

RECORD: John 7:11-36.

The feasts of Israel were ordained of God as the great "rally days" of Israel. The law of the three great feasts—the Passover, Pentecost, and the Feast of Tabernacles—required the presence of every able-bodied man in Israel. The lesser feasts were more optional, but these three major feasts did much to preserve the nation, and through thousands of years to this day the Jewish holidays celebrating these feasts have preserved the Jewish nation in a miraculous way.

Where Is He?

The curious crowd were united in their curiosity, but divided in their opinion of the one whom many thought might be the Messiah or at least a "good man," while others declared that "he deceiveth the people" (v. 12). The spies which had followed Jesus had spread their propaganda and the leaders had done their best to create an atmosphere of opposition to Him in which they could work safely. His name was on every tongue, but many whispered it in fear, even if mingled with hope.

Behold the Man.

Suddenly, in the midst of their doubts and fears, Jesus appeared in their midst and began to teach "as one having authority," and not as their leaders spoke, citing authorities and traditions. Jesus spoke and taught as one who had the truth from God; and not from the "tradition of the elders," or any such source.

They Marveled.

No doubt the work and impression brought back to Jerusalem by the spies who followed him was to the effect that He was just an ignorant carpenter of despised Nazareth, in equally despised Galilee. The people expected to see an ignorant ranter, such as the "Zealots" of their like from the North country, but when they faced this Master of men "they marveled," as they might, for they were in the presence of the greatest Master of men of all time.

The Doctrine of Jesus.

Jesus claimed two great things for His teaching. First, it was God; second, it could be proven if they would only try it. His word was that if they wanted to know whether His teaching given Him from God were true or not, to just try it and they could know. If any man would do as He, he would know whether His teachings were of God. Here was a plain way to the truth, and it ever abides. The revised version puts it even stronger, and says that "if any man willeth to do His will," he should know. It was the attitude which counted. He who would not be convinced, and he who would not try, could not be reached; but he that was open and eager for the truth could know. It is just the same today. None are so blind as those who will not see, and none so deaf as those who refuse to hear.

Seeketh Not His Own.

Jesus ever sought the will of God, and never merely His own glory. A full one hundred times in the gospels Jesus is called the Son of God, or God is called Father. The words are as plain as words can be, and Jesus claimed over and over again that His power came from the Father, and that He came to do the Father's will, and not His own. We may not be able to explain the trinity (the word "trinity" is not in the Bible), but we can know by the Bible that Jesus is the Son of God and sought the glory of His Father, and not His own glory.

Seeking to Kill Him.

The last argument of evil is force, as if that proved anything. To kill a man who has told the truth will never kill the truth, but will ever bring it to light. The blood of the martyrs was the seed of the Church, and the killing of Jesus, in the end, was the life of the gospel and the life-blood of the Church. The cross on which He died has been glorified because of these men who sought to kill the truth by killing Him who told it to them.

The Denial of Guilt.

Calling names and lying are as old as the world. Every criminal and every guilty soul since Cain has thought this the way out. If one tells you the truth (say they by action), tell him that he has a devil, and if he accuse you of crime (say they), tell him that he is a liar. As if that settled anything. But it was old two thousand years ago, and is the game which is used today and will be used tomorrow by him who has a guilty conscience.

They knew that they had planned to kill Jesus, and they knew that He told them the truth, and yet they say that He has a devil and that He is a liar. They fling what they themselves are at Him.

For a Good Work.

Jesus had wrought a miracle on an unfortunate man in their midst and had made him whole on the Sabbath. He called to their attention that the rite of circumcision was within the law, and asked them if this was done for a man's good why was it not even better to make a man whole on the Sabbath, since "the Sabbath was made for man, and not man for the Sabbath"? This had no answer from them. It was too deep and too true to admit of argument. Even calling of names and threats had done them no good, and they had nothing more to say on that subject.

The People are Divided.

When Jesus had stopped the mouths of His hecklers, the people were greatly impressed. But some said one thing and some said another. Some said that this was the man which the rulers had said they would kill, and yet when He comes and faces them they deny it and do not act as they had threatened. The wonder in the people takes the form of saying, "We wonder if this is really the Christ and they are afraid of Him"; but others say, "It cannot be. The law and the prophets tell us where the Christ comes from (Bethlehem), but this man is a nobody, and nobody knows whence He is." They took Him for a Galilean and of despised Nazareth, and not knowing that He was of the prince of the tribe of Judah (according to their prophets) and born in Bethlehem, the city of David, and not in Nazareth as they supposed. They thought Him a nobody from nowhere, when He was of their royal house of David and of the line of their kings.

Meditation.

Our Master came to do the will of the Father and to reveal that will to us. His plain word was misunderstood then and they rejected Him. His plain word is misunderstood today, and we are too lazy or too indifferent or too selfish to seek

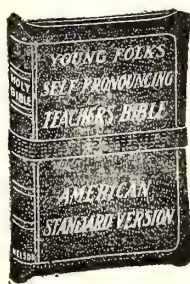
and know and do His will. The proof is for the asking, knocking, seeking soul. It lies near at hand to every one who "willeth to do His will," but there is no good thing on earth beneath or in heaven above or in the waters underneath the earth which is not worth seeking to find. Jesus, the highest good, offers us the most, and the price is the highest, albeit the plainest. The asking soul shall have the door of life and of usefulness and joy opened to him. So let us wholeheartedly ask. So let the untiringly seek. So let us persistently knock, that we shall have given unto us a fellowship of service with Him.

NOTICE.

The Eastern Virginia Christian Conference will meet at the Suffolk Christian Church on Wednesday, Thursday, and Friday, November 6, 7, 8. The change of date was made by the executive committee to avoid a conflict with the date of the General Convention, which will be held at Piqua, Ohio, October 22-30. The program committee is planning an interesting and constructive program. Please keep in mind the date—November 6th to 8th. H. S. H.

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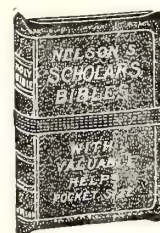
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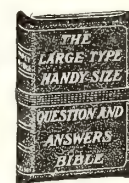
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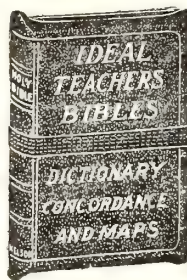
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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE GOOD SHEPHERD.

"I am the Good Shepherd, and I know mine, and mine know me, and I lay down my life for the sheep."—John 10:14.

Jesus here appeals to the human love crave as the exact type of that love between Him and His children. This is the one great controlling influence of one's life. To give one's heart to Him is expressing that crave and fulfilling all law.

To a child, a mother is all power, knowledge, love and everything. The winds may scream, the lightning flash, the thunder crash, homes shattered, the child feels absolute safety in its mother's arms.

That is the kind of confidence we may put in God, and in so doing He has said, "Sooner shall a mother forget her first-born child than I shall forget Thee." All who come into contact with Jesus comes to feel that "Here is one who loves me," and it is the union of these two qualities that makes Jesus Christ a charm to the soul.

Prayer.—Dear Father, we thank Thee that the publicans and sinners, rich and poor, the strong and the weak, the young and the old, all come within Thy fold and love. Love us; draw us unto Thyself in love until Thy union is completed. *Amen.*

TUESDAY.

WHY I BELIEVE IN THE CHURCH.

"God . . . dwelleth not in temples made with hands."—Acts 17:24.

Because Jesus focused His efforts on building it.

Because Jesus saw the necessity for organized effort, and so do we.

Because it is the organized effort of God against the evil of the world and the victory of righteousness cannot be won in any haphazard fashion.

Because I believe in the fellowship of a common task. We must have atmosphere in everything, and that which contributes most to the growth of the kingdom is the fellowship of Christians.

Because its supreme interest is in character, that Christ might dwell in hearts.

Because it is the only institution on earth which is brave enough to stand up and accept the social ideal in its entirety.

Because it will succeed. He said, "I will build my Church." He was not talking about a wood, brick or stone structure, with a spire on it. He was talking about men and women who will declare their loyalty to Him and who undertake to live in the same high mood. This is the building of God, the house not made with hands, the temple of the Spirit, eternal in the realm of true moral and spiritual value.

Prayer.—Help us, O Lord, that Thy Church may be real to us and to Thy people, and that we may reach our home in the eternal Fatherland. *Amen.*

WEDNESDAY.

WHAT IS THE KINGDOM?

"The kingdom of God is not eating and drinking, but righteousness and peace, and joy in the Holy Spirit."—Rom. 14:17.

He who serves God on these lines is acceptable to Him.

One man believes and acts accordingly and God credits him with being in the kingdom.

Another man believes that all wrongs can be righted and all crooked ways can be made straight and he is accounted in the kingdom.

One does justly, loves mercy, gives God the glory and worships Him, and that is all the Lord requires of him.

Another loves to make life larger and happier for others by caring for the distressed and the lonely and living pure himself, and God says he is in the kingdom.

Another walks uprightly, deals justly, spurns unrighteousness and lives truthful, and he is in the kingdom.

Another loves folks and he lives accordingly, and he is counted in the kingdom.

Another is sorry for sins and decides to sin no more, and he is in the kingdom.

Prayer.—Dear Lord, reveal Thy kingdom to us in the life we have to live every day, and make our souls rich in heavenly treasure. *Amen.*

THURSDAY.

THE BLESSING OF CONFESSING.

"Whosoever shall acknowledge me before men, him shall the Son of man acknowledge before the angels of God."—Luke 12:8.

Most folks have a pride in having others know about their fortunes. In religion, they are more reticent. We do not even like to make it as much of a topic of conversation in which a personal acknowledgment is made as we do other topics. It is no wonder that Jesus put a premium on it.

A refreshing story comes to us. We are told that a festival was given at the Roman coliseum in honor of the architect who designed it. His honor was celebrated by sacrificing a few Christians to the lions. He leaped to his feet and cried, "Why all this horror? I am a Christian."

Paul said, "I am not ashamed of the gospel of Christ."

We often feel that we have to go with the crowd. To be alone in an idea, especially that of religion, is hard. But Christ gave us an example when He withstood the devil in the temptations. Then angels blessed Him for His stand.

There are no crowns without previous contest, and thank God that sin can be done away with and that there is a place where the devil stops. To believe and to acknowledge Him in all our ways stops him.

Prayer.—Dear Father, we desire to keep Thy whole law. Teach us how to make a sincere, honest and serious effort to do it, and to stand for Thee always. *Amen.*

FRIDAY.

MEETING GOD.

"Prepare to meet Thy God."—Amos. 4:12.

All who believe that God exists and that there is a soul which does not perish with the body, knows that a time must come when they shall face God.

Whether this shall come by accident, violence, disease, at home or far away, in bed or on the street, we do not know, but we do know that it will come.

"Prepare" means that time is given us to make all things ready for the meeting. All the satisfaction we may have in contemplating such a meeting lies in that preparation.

Every day we are fitting or unfitting ourselves for this meeting. To neglect it is disastrous. "Cromming" just before judgment is bad. Character is not made in a day. But what satisfaction there is when we have prepared and come to the

end here with visions of angels and a power to grasp what has hitherto been unknown!

Thus this fact is reflected, that our greatest concern is not hereafter, but now. Meet God every day in the heart of thy soul. How beautiful is the companionship of thought, feelings and daily engagement set in the presence of the Lord. So meeting Him in life, we have no fear of meeting Him in death.

Prayer.—Dear Lord, save us from so living, that we shall not know when we transgress Thy law and have no condemnation. But may we live in Thy presence piously, shunning evil, doing good, full of love, and pure desire. *Amen.*

SATURDAY.

LIKE A TREE BY A RIVER.

"He shall be like a tree planted by a stream of water."—Psa. 1:3.

It is promised that a true Christian's life shall be like a tree planted by a river. That means thriving, green, beautiful, happy and fruitful. Can we be all that to our community? Answer it by picking out those whom you know or believe to be that way.

There is an epitaph on a tombstone which reads: "She was always pleasant." We are told that visitors pause there a little longer than elsewhere.

Prayer.—Dear Father, help us to live and to make others happy, and may life be spent in a way that we shall not be ashamed. *Amen.*

SUNDAY.

LIFE'S STEWARDSHIP.

"Render the account of thy stewardship. He that is faithful in a very little is faithful in much."—Luke 16:1-14, 12:41-48.

"It is required of a steward that he be found faithful."—1 Cor. 4:2.

Life is a stewardship and each one is the steward of his life. Most folks know how to care for their farms, their gardens, their orchards, their vines, their houses, their business, and there is not a tree so snarly but that it may be made a pretty tree. But many fail to care for their soul so well. In this temple of ours each is responsible for the current of his desire; he is the custodian of his body, his health, his welfare, and his conduct. He is to produce courage, bravery, moral excellence, modesty, purity and love. Christ has made virtue a new thing, an inward refining power and a passion for excellence.

The soul needs faithfulness, not law, which rebukes laxity, wrongs and sins. The moment one gets careless and indifferent, the soul is lost.

Prayer.—Dear Lord, Thy word and Thy spirit pronounces us guilty. Thy verdicts are just. We deserve condemnation for our failures and sins. Forgive us and make us faithful to this trust of life Thou hast given us. *Amen.*

CONFERENCES MEET.

Georgia and Alabama meets with the Church at Lanett, Ala., Tuesday, October 8, 1929.

Alabama meets with the Church at Wadley, Ala., Tuesday, October 15, 1929.

Eastern Virginia meets with the Suffolk Church, Suffolk, Va., November 6-8, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929.

Christian Orphanage

Dear Friends:

We sometimes wonder what our Church membership would do if each one could be superintendent of our Orphanage for a while and confront the many appeals we have to consider each week. I feel sure the real needs of helpless humanity would cause them to see real opportunities for doing good as they never saw them before. While our Master was on earth living and mingling with mankind, He was busy healing the sick, opening the eyes of the blind, causing the lame to walk, and doing many things for helpless humanity. A beautiful example of touching human need. If He spent much of His time in this kind of work, and He considered it worthy, does it not behoove us to follow His beautiful example and help those in need? Suppose we had no human need to help, would we have anything to touch our hearts?

Just a few days ago a widow lady came to me with five little children. A little, frail woman, small in stature, looked so weak and worn that she hardly looked able to cook a meal, and pled with me to take her children. Husband dead, no home, no funds, but five little tots to feed, clothe and care for, and no work. A widow in distress, children fatherless, children pleading for a home! What shall we do? What would you do if you were superintendent of the Christian Orphanage?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 19, 1929.

Brought forward \$12,687.07

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Lebanon	\$ 1.80
New Lebanon Sunday School.....	4.00
New Lebanon Baracca Class	4.00
Ingram	5.00
Greensboro, Palm Street	6.00
Howard's Chapel	2.00
Hypay Home	1.58
Mt. Zion	2.00

26.38

Eastern N. C. Conference:

Christian Chapel	\$ 2.40
Shallow Well	2.21
Sanford	4.04
Plymouth	3.13

11.78

Western N. C. Conference:

Union Grove	\$ 3.00
Shiloh	1.76
Ramseur	8.35
Zion	1.04
Pleasant Ridge	3.09

17.24

Eastern Virginia Conference:

Suffolk	\$30.00
Franklin	7.60
Berea, Nansemond	10.00
Berea, Norfolk	35.77

83.37

Georgia & Alabama Conference:

North Highlands	1.07
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Special Offerings.

Woman's Bible Class, Burlington...	\$10.00
J. F. Hilliard, Petersburg, Va.....	1.00
W. A. Lee, support of children.....	10.00
Mrs. Olivia Horner, clothing	10.00

31.00

Grand total \$12,857.91

ORPHANAGE HOME-COMING DAY.

A general invitation having been published in THE CHRISTIAN SUN, asking all the boys and girls who had been reared at the Orphanage to come back "home" on Saturday, August 31, 1929, and about thirty answered the call. These boys and girls, who have now grown into men and women, together with all the children now at the Orphanage, assembled in the reception hall of the building, which had been their "home" while at the Orphanage, at 11 A. M.

The address of welcome was made by Superintendent Chas. D. Johnston. Several songs and musical numbers, as well as recitations, were given by the children of the Orphanage. Dr. J. O. Atkinson made a talk. J. M. Darden made a short talk on "Home." Sam Leonard Davis, of Norfolk, Va., rendered several beautiful musical numbers.

There were many expressions from the young men and women as to how happy they were to come back "home."

At 12:30 they adjourned for a wonderful lunch out on the lawn, which had been prepared by the superintendent and the matrons, and was composed of Brunswick stew, ice cream, watermelon.

At 3 o'clock the young men and women, as well as every child at the Orphanage sixteen years of age and over, met in the reception hall for the purpose of organizing a society, the object of which was to keep in touch with one another and to do what they could for the Orphanage. After many suggestions, it was decided to name the organization "Home-Coming Society."

The following officers were elected for the year: J. M. Darden, president, Suffolk, Va.; Mrs. Edwin King, vice-president, Burlington, N. C.; Miss Pearl Goodwin, secretary, Raleigh, N. C.; Miss Rebecca Johnston, assistant secretary, Elon College, N. C.; Chas. D. Johnston, treasurer, Elon College, N. C.

It was voted to make all children sixteen and over, now at the Orphanage, honorary members, and all other members to pay dues of \$1 per month, same to be sent to Charles D. Johnston, treasurer, monthly.

The society is anxious for every boy and girl who has made their home at the Orphanage at any time to join this society and do what they can for the Orphanage in order that the Orphanage may be able to do for others what it has done for them.

This was a great day, the only regret being that there was not 100 per cent present. Every one is looking for the next "Home-Coming Day" to be a great one, and every one is asked to try to make the attendance 100 per cent.

Any one wishing information can obtain same by writing to either J. M. Darden, Suffolk, Va., president, or to Miss Pearl Goodwin, secretary, care Register of Deeds' Office, Raleigh, N. C.

REVIVAL MEETINGS.

We are glad to report a glorious revival of religion at Isle of Wight Christian Church. The messages, which were from God and delivered by Rev. E. B. White, of Dendron, Va., were straight from the blessed old Book, powerful and to the point; messages that spoke against sin and for God. Many souls were reconsecrated and took new stands for the Lord. Interest and attendance were good throughout the week, and five additions were made to the Church.

May the God of Isaac, Jacob and Abraham give the officials and leaders of that Church wisdom, that they may lead and direct these young converts in the right way. We feel that a much-needed and lasting good has been wrought in this Church. May the Lord follow it with His blessings.

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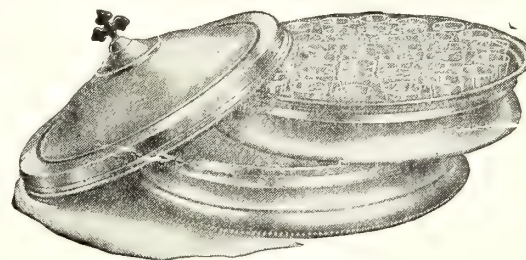
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Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60
Bread Plate No. 2—Broad rim.....	1.60



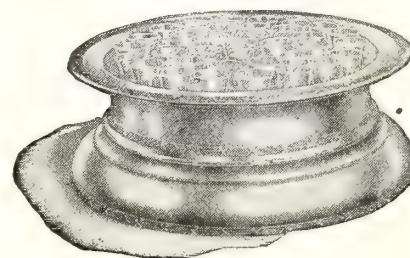
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(For Silver Bread Plates, see under No. 90.)



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**PROGRAM FOR EIGHTY-FOURTH SESSION OF
GEORGIA AND ALABAMA CHRISTIAN CON-
FERENCE, TO BE HELD AT LANETT, ALA.,
OCTOBER 8-10, 1929.**

FIRST DAY.**Evening Session—7:30 o'Clock.**

Called to Order by H. M. Gray, President.
Devotional Service—Rev. H. R. Heard.
Enrollment of Ministers and Delegates.
Welcome Address—J. O. Bolt.
Response—Rev. A. H. Sheppard.
Election of Officers.
Annual Address—Rev. H. M. Gray.
Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

SECOND DAY.**Morning Session—8:30 o'Clock.**

Called to Order by President.
Devotional Service—Rev. W. C. Carpenter.
Reading of Minutes of Previous Session.
Report of Executive Committee—Rev. H. M. Gray.
Report on Foreign Mission—Rev. T. W. Gray.
Address—Dr. J. O. Atkinson, Mission Secretary.
Report on Home Mission—Rev. H. M. Gray.
Address—Rev. J. D. Dollar.
Sermon—Dr. J. O. Atkinson.
Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by President.
Devotional Service—Rev. W. C. Carpenter.
Reading of Minutes of Previous Session.
Reading of Ministerial and Church Reports.
Reports on Sunday School and Christian Endeavor—
Rev. W. C. Carpenter.

Miscellaneous Business.

Report of Trustees T. J. Holland.

Adjournment.

Evening Session—7:30 o'Clock.

Meeting of the Missionary Association (7:30 o'clock)
—Rev. H. W. Elder, President; Rev. C. W. Hanson,
Vice-President.

Called to Order by Rev. C. W. Hanson.

Devotional—Rev. W. C. Carpenter.

Election of Officers.

Address—Rev. C. W. Hanson.

Roll Call and Collection of Dues.

Address—"Our Orphanage," by C. D. Johnston, Sup't.

Adjournment.

THIRD DAY.**Morning Session—8:30 o'Clock.**

Called to Order by President.

Devotional Service—Rev. W. C. Carpenter.

Reading of Minutes of Previous Session.

Report on Moral Reform—Rev. W. C. Carpenter.

Address—Rev. W. C. Carpenter.

Report on Religious Literature—Rev. J. D. Dollar.

Address—Rev. J. D. Dollar.

Report on Superannuation—Rev. H. M. Gray.

Sermon.

Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by President.

Devotional Service—Rev. W. C. Carpenter.

Reading of Minutes of Previous Session.

Report on Education—Rev. A. H. Sheppard.

Address—Rev. W. C. Carpenter.

Miscellaneous Business.

Adjournment.

HOME-COMING DAY.

Sunday, September 29, 1929, will be "Home-Coming Day" at Liberty (Vance) Church. This is celebrating the seventieth anniversary of the Church, and during this time twenty men have served as pastor. Some of them have gone to their reward, others cannot be located, while some have been invited to come. We are using this space in our Church paper, hoping to reach each and every one of our former pastors. Now, if you have served this Church as pastor, as evangelist, assistant in any way, or a member of the laity, you are earnestly and cordially invited to come back and spend the day with us. We hope, if possible, that each of you will avail yourself of this opportunity to get together for a day of real worship and Christian fellowship. If impossible to come, we hope you will send a word of greeting, that we may at least get in touch with you.

We will have a full program for the day that each one will enjoy, and through this day of worship together we trust that every one will be inspired to greater service for our Lord. We are asking all pastors to have a place on the program, and we want you to come and fill your place. Let me repeat that the call is meant for you, my brother; therefore, come—a welcome awaits you.

Henderson, N. C.

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THE BASIC PRINCIPLES OF LIFE.

(Continued from Page 3.)

yields his own judgment and accords a willing obedience. I know full well that the charge is made against inter-collegiate athletics that the individual tends to become part of the machine, and that consequently some of the inherent value for character building is lost. It is, however, an evidently worth-while experience, for the sake of a great cause, to give one's pledge to undertake grinding practice and then to yield willing obedience to another's will and decision. The doing of these things has positive value in building character, has suggestive value, too, for the obligations that devolve upon men and women in the discharge of their vocational and professional duties.

3. The team-work required by intercollegiate athletics is a natural outgrowth of the training demands. It is a beautiful thing to witness an athletic team in action—the flower of the manhood of an institution, alert and buoyant with life, eager to give itself for the sake of alma mater, moving with the precision of the needle of the compass, unified in method and in purpose! I do not know anything that is more impressive than a well-trained and well-disciplined football team as it appears on the athletic gridiron ready for a contest, ready to give the best for the sake of the honor of its college. The willingness of the individual player, as the game progresses, to forget himself as an individual and to merge himself in the team as a whole, constitutes a most inspiring aspect of the athletic benefit to be had in our modern colleges. Athletic teams know that games are not won by individual stars in the athletic firmament, but by the milky way, so to speak, of team-work in which the individual star loses his individuality in the shimmer and the glimmer and the glory of the team as a whole.

We speak about social solidarity, we plead for universal fellowship, we long for Christian brotherhood in the organization of our social relationships with one another, and we do well, but the college athletic team has achieved these worthy aspirations through its devotion to the team as a whole and through its practice of all that is connoted in the term team-work.

4. But college athletics are not complete without a reference to those who play vicariously from the bleachers. The well-trained players, willing to enter into a game according to the rules and in the spirit of team-play, do not constitute the whole benefit to be derived from intercollegiate athletics. The bleachers also contribute their part, and a splendid part it is, too, that is due to their enthusiasm, their loyalty, and their love expressed in no uncertain terms for the success of their team and for the honor of their alma mater. What can be more inspiring than the cheering accorded a college athletic team by the members of the student body? Their enthusiasm is infectious, their devotion is unalloyed, their loyalty is self-forgetful and perfect. Out of such a situation as this, a most splendid contribution to character-building arises.

We likewise need to be enthusiastic for our life-work. The late President Elliott, of Harvard, used to say that men need to fall in love with their work and to enter upon the day's task as upon an athletic contest. President Elliot was not mistaken in this view. There is danger that the dull, drab, monotonous routine and grind of life may take from the human heart that it victimizes, the exuberant joy, that devoted enthusiasm, which are necessary for the achievement of the best results. When college days are over and the brass bands and the megaphones have ceased to glorify the contest on the gridiron of sport, the need for enthusiasm and love for our work, for loyal devotion to great causes will still be part and parcel of the necessary equipment and attitude of

the individual in his effort to live a forthright life. It is this spirit of enthusiasm which will turn the hardest task into joyous play, which will make of the most menial labor an avenue of uplifting service, the vestibule to heavenly places of holy living.

But what are these four principles that we have found inherent in intercollegiate athletics, but four methods of expressing that sense of brotherhood, that sense of fellowship, that sense of social solidarity which characterizes our world today and which Paul described under the figure of the relationship that should exist between the several members of the human body? Let us, therefore, learn the rules of life and let us willingly

embrace them; let us be willing to subject ourselves to that training which is necessary to achieve success in what we have called the game of life. Let us approach every problem, every situation that confronts us in the spirit of genuine team-work, and let us be enthusiastic for the causes to which we devote ourselves, self-forgetfully enthusiastic so that the victory which we hope to achieve will be for us not a personal attainment, but a social accomplishment. In this way shall we truly become "severally members one of another" and realize in our individual lives and in the social order that brotherhood of the spirit, that democracy of life, which Jesus came to teach and which He so signally exemplified.

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OBITUARIES.

YARBROUGH.

On Sunday, August 18, 1929, our Heavenly Father saw fit to call from labor to reward our friend and sister, Mrs. Pattie Alston Yarbrough. Therefore, be it resolved:

1. That the Ladies' Bible Class of Liberty Church, of which she was a member, bow in humble submission to our Father's will, knowing that He doeth all things well.

2. That in the passing of Mrs. Yarbrough we are reminded of the uncertainty of life and the certainty of death.

3. That our Sunday School class has lost a sweet, Christian character, a loyal member, known as "Aunt Pattie" and loved by all.

4. That we extend to her loved ones our deepest sympathy and condolence.

5. That a copy of these resolutions be sent to The Christian Sun, a copy to the Christian Advocate (Methodist), for publication; also a copy sent to her family.

MRS. R. J. NEWTON, Pres.
MRS. R. G. WINN, Teacher.
MRS. W. S. AYSCUE, Sec'y.

BEATON.

Joseph Herbert Beaton, son of the late John Thomas and Missouri Holland Beaton, died at his home in Suffolk, Va., August 19, 1929, aged 43 years. The funeral services were conducted at Holman Christian Church by the writer, assisted by Dr. W. W. Staley, and the remains buried in the Holland cemetery.

Mr. Beaton leaves four children—Mrs. N. J. Brown, of Smithfield, and Mary Eunice, Margaret Elise and Goldie Irene, of Suffolk; two brothers, Oscar David and William Linwood, of Suffolk, and two sisters, Mrs. Effie Beaton, of Ports-

mouth, and Mrs. J. W. Griggs, of Suffolk, and one grandchild. Mr. Beaton was a member of Holy Neck Church. May our Heavenly Father comfort and guide his loved ones.

N. G. NEWMAN.

GUNTER.

Mrs. Willie Holt Gunter, resident of Lee County, a member of New Elam Christian Church, an industrious and consecrated Christian woman, passed from labor to reward May 24, 1929. Her husband and a host of relatives and friends feel keenly the loss.

B. J. HOWARD.



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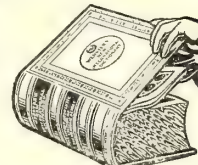
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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, SEPTEMBER 26, 1929.

NUMBER 40.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

COMPLAINTS OR QUARRELS.—

One hears frequently complaints from certain Church members about all the tasks that they are called upon to perform, or the number of contributions they have been called upon to make. There is a tendency for the timid Church official who hears such complaints to take them as a warning that it is time to make the program of the Church lighter. In many such cases, however, such grumbling is an expression of satisfaction rather than of dissatisfaction. We are all so constituted that we like to have some notice taken of what we have done. There are two ways to attract such attention. One way is to boldly brag about how much one has accomplished. The other way is to grumble a little about how hard the task was, in order to call the attention of the other fellow to the recognition which is our due.

If you want to know just what is back of much of the grumbling you hear, sympathize with the grumbler and then apply a generous dose of praise for the good work done, and show him how necessary he is in the carrying on of the work; and then watch the interest and enthusiasm with which he will attack the next task that comes to hand. On the other hand, folks who have to constantly associate with one another, and who have nothing to do, are just bound to break the monotony by an occasional quarrel. It is much better to have a Church full of overworked members than it is to have a membership forced to quarrel with one another in order to start something that is interesting.

THE IMPORTANCE OF WORSHIP.—

"If you can't get people to come to the services of worship, you can't do much for them." In these words are summed up the convictions of a minister who has had a remarkable success in the capacity of pastor in the far West. Those of you who have had years of experience in the work of the Church, look back over the way that you have come and see whether or not your convictions fit in with this declaration. There are those who do not hesitate to say that they find the worship services of the Church dull and uninteresting. How many men or women do you know who have attained a satisfactory religious experience by going their separate and individual ways? How many men or women have rendered a service to the kingdom that is worthy of mention, who have not been regular attendants at the services of worship? Take a look at what is going on in the average Church, and see if much is being done for, or with, or through the folks who are members of Churches but who do not attend the services of worship.

If there is as much truth in this preacher's statement as the facts seem to indicate, is there not occasion to present the matter of Church at-

tendance in a different light? Church members have been told that it is their religious duty to attend Church, and it is. But perhaps it would be equally as true to tell the careless Church members and all others that unless they attend the services of worship that there is not much that can be done with them. It is time that Church members face the facts. When the doctor is dealing with a difficult case, he does not hesitate to tell his patient or the nurse that unless his directions are followed that there is nothing much that he can do for the patient. After all, there is no one who has so great an interest at stake in the spiritual condition of the individual as the individual himself. And he ought to know exactly what is his part, if anything is to be done for him.

SPIRITUAL ENTHUSIASM.—

Our present-day scheme of things in religious activities seems to be competent to deal with practically every problem save that of generating spiritual enthusiasm. We seem to have more of everything else in our modern Christianity than we do of moral enthusiasm. From whence does spiritual enthusiasm come, and how is it generated?

The lack of spiritual enthusiasm cannot be due to the dearth of intellectual activity. There has never been a time in the history of the Church when those who were engaged in the service of the Church were possessed of finer trained intellects than are the workers of this present day. Those who are being trained for kingdom service are receiving intellectual advantages that are the equal of that which is being given for any other profession. There are even those who think that the lack of spiritual enthusiasm is due to the emphasis upon intellectual ability. There is no adequate ground for believing that there is antagonism between intellectual ability and activity and spiritual enthusiasm. If there has ever been an intellectual giant among the followers of Christ that man was St. Paul. But his intellectual ability was coupled with a spiritual enthusiasm that was always burning at a white-heat.

An effort is sometimes made to create enthusiasm by presenting the needs of the world and the opportunities that they offer for service. Such a knowledge is necessary for intelligent planning of the program of activities. It may also have a strong influence in determining the field in which one may elect to labor. But such a knowledge is inadequate as a dynamic.

Enthusiasm can be awakened only by the promise of personal gain and enrichment, or by loyalty and allegiance to a cause which one holds dearer than life itself. For the Christian, such a source of inspiration is to be found only in that which is offered in Jesus Christ. To all those who marveled at the enthusiasm of Paul, he had but one answer, Have I not seen the Lord

Jesus Christ? When we fall in love with Jesus Christ, His purpose, and His program, we are on the road that leads to spiritual enthusiasm.

A RELIGIOUS DAILY.—

Bishop Joseph E. Berry, of the Methodist Church, has proposed that all the denominations unite in the publishing of a daily religious newspaper. It is the idea of Bishop Berry that his publication shall have the support of "all the Churches, organizations and individuals who are committed to the promotion of righteousness throughout the republic." It is easy to understand why such a proposal is suggested. There is no institution in the land which exerts a more constant and powerful influence than the daily press. Constant repetition makes for conviction. When one hears an idea repeated over and over, there is a tendency to unconsciously accept it. Then there is the power of cumulative evidence. There are two methods of argument; the one faces all the facts, marshals them in the relative order of their importance, and draws conclusions; the other ignores all facts not favorable to a preconceived conclusion, and selecting only that which tends to establish that for which one is contending, presenting such facts constantly.

There can be no doubt but that the latter course is the policy of many of the modern daily newspapers. The way the press is dealing with the prohibition question is an illustration of what we mean. Many of the daily papers are carrying on an insistent campaign to discredit prohibition. They give wide publicity to all news items which show up prohibition in an unfavorable light. Many editorial writers and paragraphers are following the same policy. All their references to the prohibition question are in a sneering vein of ridicule. These facts are well known. And there are other important political and social issues that are treated in the same way.

But whether or not a religious daily would be the solution of the problem is open to serious doubts. Such a paper would circulate only among those who would be least susceptible to the insidious propaganda which needs to be controverted. It is in line with the widespread tendency to have a centralized bureau or department to tell the people how they must think, feel and act. Are men and women who have had the modern advantages of education incapable of doing their own thinking and drawing their own conclusions? The thinking mind ought to be able to discern the true from the false, and to sift the relevant from the irrelevant. We may have misjudged the public, but we are convinced that a newspaper that dared to print the news without bias or coloring, and which did not construe its mission to be the broadcasting of ready-made opinions, would be the most welcome addition to the realm of publicity.

NOTES-PERSONALS

The Eastern North Carolina Conference, we are advised by its president, Dr. W. C. Wicker, is to meet in regular annual session with Mt. Auburn Church Tuesday and Wednesday, November 19-20.

Dr. Frank E. Jenkins, president of Piedmont College, Demorest, Ga., and Dr. S. L. Beougher, president of Piedmont Junior College, Wadley, Ala., while in the city the past week were welcome visitors at THE CHRISTIAN SUN office.

Rev. P. T. Klapp, who was ill for many weeks in spring and summer, is sufficiently restored to be in the pulpit again, and last Sunday met his regular appointment, riding nearly 100 miles to do so. A remarkable restoration indeed!

Rev. P. H. Fleming, D. D., having resigned as pastor of our Haw River Church, Rev. Carl Dollar, member of the senior class in Elon College, has been called as his successor and has accepted. Bro. Dollar is to serve the Church two Sundays each month.

The State Sunday School Convention of North Carolina meets with the First Baptist Church, Raleigh, October 2-4, inclusive. A splendid program has been prepared and on the roster are speakers who will give much valuable counsel and help in religious education. Among the speakers is President W. A. Harper, of Elon College.

Dr. C. C. Ryan, pastor of the First Christian Church, Richmond, Va., has returned from his three months' tour of the Holy Land. He is now giving his congregation an account of the many interesting things and sights that came in his way. Besides visiting Palestine, his tour extended to Syria and Egypt, to Italy, France and Switzerland.

From the *Graham Messenger*, September 20th: "The revival of the Christian Church at Haw River closed Wednesday night. They had one of the best revivals held here in a long time. Rev. Fleming and Rev. Crutchfield are able preachers, and everybody enjoyed the services. Several new members will be added to the Church, we are sure."

Rev. A. R. Flowers is this week engaged in a joint meeting with White Level Baptist Church and Plain View Freewill Baptist Church, Franklin County. After an engagement with Holly Springs in October, Bro. Flowers plans to work in Georgia. He is an active man in the ministry, giving unreservedly his strength of preaching the gospel and building up the Churches, especially with the young people.

The women of the Burlington Missionary Society and Church are making ready for a great meeting of the North Carolina Woman's Missionary Conference, annual session, at the Burlington Church, Friday, October 11th, beginning at 10:30 A. M. The program is to appear in the next issue of THE SUN. Ministers throughout the three Conferences of this State and Virginia composing the Woman's Conference, have all been invited to be present and to bring a delegation from their Churches as well as from their society. Mrs. C. H. Rowland, Greensboro, N. C., is president, and Mrs. O. H. Paris, secretary. A delightful day and a great meeting are anticipated.

Rev. H. E. Crutchfield, pastor, was assisted in revival services at Pleasant Hill Church, Alamance, beginning Sunday, September 1st, and continuing for a week, by Rev. Neil Rowland. The Church was very much revived, large audiences attended the meetings, the people heard Bro. Rowland gladly, and there were additions to the Church, and others are to join. The pastor feels that the Church was much blessed and benefitted by the meeting. Bro. Crutchfield is this week assisting Rev. P. H. Fleming, D. D., pastor, in a meeting at Haw River. The attendance is good and prospects favorable.

From the *Christian-Evangelist* (Disciples), St. Louis, Mo., issue of September 12th: "The General Convention of the Christian Church (not Disciples) will vote in September on the plan of union with the Congregational Church which was adopted by the National Council of the latter body last June. Favorable action is anticipated. The plan does not call for the immediate vanishing of the constituent denominations, but to the forming of a common organization to which will be committed as many functions of each denomination as each one is able and willing to commit to it. Individual Churches will operate as members of the united body, and gradually the larger denominational activities and responsibilities will be united in all respects. The goal is complete organic union. The plan is being hopefully observed as one possible of extension to other denominations. If it works, other Christian groups may join the fellowship."

The very striking, stately and permanent memorial in stone to Rev. James O'Kelly was erected at a conspicuous and suitable site on the Elon College campus by the builders the past week. The memorial is to be unveiled, with proper ceremony, at the college on Wednesday, October 16th. The whole Church is invited to attend this unveiling and epochal event. The Rev. James O'Kelly, the apostle of religious liberty and equal rights in ecclesiastical government, to preachers and laity, died at a ripe old age on October 16, 1826. This memorial in stone, that will endure through the ages and is fittingly erected on the campus at Elon College, where future leaders in the Church will view it and acquaint themselves with the great spirit who did so much for religious liberty and Christian democracy in the world, will be unveiled on a day exactly one hundred and three years from the day on which he died. October 16, 1929, promises to be a great day and a history-making episode in our Christian annals. Prepare now to come and see.

The newly elected pastor was installed at Elon College on Sunday, September 15th. The *Greensboro Daily News* of Monday, the 16th, says of the event: "Rev. Alfred W. Hurst, former president of Palmer College, whose baccalaureate sermon, delivered at Elon College at the recent commencement, made such a profound impression on all who heard it, was yesterday installed as the sixth pastor of the Church at Elon College. Distinguished men and long pastorates have characterized the college Church. The late Dr. W. S. Long was the first pastor. He was followed by Dr. J. U. Newman, Dr. J. O. Atkinson, who presided at the installation service yesterday, was the third in order, serving for about twenty years. Drs. N. G. Newman and W. S. Alexander each served five years. For many years the late Dr. J. W. Wellons was the co-pastor in charge of pastoral visitation. Dr. Hurst began his pastorate under most favorable auspices, with a great congregation present. Words of welcome were spoken to him on behalf of the town by W. E. Lowe, mayor; on behalf of the Church by J. C. McAdams, chairman of the board of deacons; on behalf of the

students by S. F. Jackson, president of the student senate, and on behalf of the college by Dean A. L. Hook. The installation prayer was fittingly offered by the Rev. A. P. Hurst, father of Dr. Hurst, who has recently become an Elon citizen and member of the local Church. Dr. Alfred W. Hurst is the youngest pastor ever to serve the Elon Church, being slightly less than thirty years of age. He began preaching at the age of sixteen years, and during his years as a minister has completed college course at Palmer and Defiance Colleges and his seminary course at the University of Chicago. He comes to the Elon pastorate fresh from college executive and pastoral experience at Palmer College."

OFFICIAL NOTICE.

The Eastern Virginia Woman's Missionary Conference will be held at the Franklin Christian Church on Tuesday, November 5th. A large representation from each Church and society is most earnestly desired. Mrs. John Ferguson, president of the National Commission of Protestant Church Women, comes as a special guest of the Conference. Pastors are urged to attend, and to give notice of time and place of meeting.

400 W. 34th St.,
Norfolk, Va.

MRS. L. W. STAGG,
Secretary.

NOTICE.

The Eastern Virginia Christian Conference will meet at the Suffolk Christian Church on Wednesday, Thursday, and Friday, November 6, 7, 8. The change of date was made by the executive committee to avoid a conflict with the date of the General Convention, which will be held at Piqua, Ohio, October 22-30. The program committee is planning an interesting and constructive program. Please keep in mind the date—November 6th to 8th.

H. S. H.

THE CHRISTIAN SUN.

The circulation manager is making a special effort to collect renewals and to get new subscribers for THE CHRISTIAN SUN. Many letters have been mailed to SUN subscribers, asking for renewals. These letters are not sent as duns, as some people think, but just as kind reminders that THE SUN needs money to pay the printer. When you mail us a check for two dollars to renew your subscription, to THE SUN, you are not making a donation; you are buying a year's subscription to one of the best-edited religious papers I know. If you will read its pages from week to week and at the end of the year you don't think you have gotten value received, please let me know. We want to place THE SUN in every home. Let all THE SUN subscribers help us do that. Won't you solicit at least one new subscriber?

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

CONFERENCES MEET.

Georgia and Alabama meets with the Church at Lanett, Ala., Tuesday, October 8, 1929.

Alabama meets with the Church at Wadley, Ala., Tuesday, October 15, 1929.

Eastern Virginia meets with the Suffolk Church, Suffolk, Va., November 6-8, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929, with Mt. Auburn Church, Warren County, N. C.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

JESUS CHRIST THE WONDERFUL.

BY REV. E. B. WHITE.

"His name shall be called wonderful."—
Isa. 9:6.

The greatest wonder of the ages is the wonder of redeeming love. The Almighty, self-existent God, whose wisdom is infinite, whose power is unlimited, and whose love is boundless, foreseeing the ruined condition of man, totally depraved and wretched, ignorant, impure, and perfectly helpless—so loved the world (the whole family of man) that He purposed the salvation of those captivated by sin and drawn away from Him. The story of human redemption began in the counsels of eternity, before the foundations of the earth was laid, before a single star was planted in the firmament, that they might stand perpetual beacons upon the fields of heaven, forever declaring the "glory of God, and publishing to the world His handiwork; before the Holy Son of God, the Almighty King. Our gracious Heavenly Father devised the wonderful plan of salvation—entered into sacred covenant with His Son, His only begotten Son, that pure Being, to become the atoning sacrifice, the Ransomer, the Redeemer.

In the "fullness of time," the glorious Son of Righteousness rose in the spiritual firmament and shed light and life upon an endunged and benighted world. Thus the types, the sacrifices, the scapegoat, the brazen serpent, the cities of refuge, and all the rest stand forth illuminated in the marvelous light of their great antetype. All the prophecies concerning the "ancient of days," the Messiah of prophecy, the Anointed One, the Lord of glory, from Eden to John the Baptist, are fulfilled. The incarnation of God in humanity, in the person and nature of our Lord and Saviour Jesus Christ, is the supreme miracle of Christianity. In the incarnation, His divine nature became mysteriously blended with His human in the one blessed personality. Our Redeemer is wonderful because He is God-Man, He took upon Him the infirmities of men; but "in Him dwelleth all the fullness of the Godhead bodily."

The King of glory is wonderful because He so loved the world—lost sinners—that He left the throne of the King, became incarnate, and entered into the circumstances of lost men in order to obtain eternal redemption for them, and to lay the foundation of His own everlasting mediatorial glory. He who "knew no sin was made sin for us, that we might be made the righteousness of God in Him." All the claims of God's insulted honor and government were met by the Lamb of God, who voluntarily paid the price due the transgressor. It was "to give His life a ransom" for the condemned captives of the Prince of this world, that our Great High Priest underwent His passion and suffering. The precious, sacred blood of Jesus Christ—the atoning sacrifice—alone paid the penalty, satisfied Divine justice, and rolled away the curse. The Deliverer brought in an everlasting righteousness; He vindicated the authority of God; He gave perfect obedience to the severest demands of the will of the Father. Indeed, He is the wonder of the ages!

He is wonderful because His is the greatest name in history. Art, science, literature, architecture and painting honor Him as they honor no other man. His sublime and matchless character is the miracle of history; the story of His wonderful life is the unequalled wonder of all literature. The entire race has failed to become what it was

designed to be. In the history of the world, there is only this one exception—Jesus of Nazareth. He actualizes the paramount purpose for which man was created. The great men who ever lived in the world are not great enough to be classed with the Founder of Christianity. Our Lord is the one Man who has lived in this defiled, loathsome world who was so perfect, so infinitely perfect in purity and fullness of goodness, that men who have studied His character and life acknowledge Him to be the perfect ideal of wisdom, purity, integrity, holiness and love. In Him we have the model of perfect character. He meets and fulfills our deepest aspirations.

Our Lord was wonderful in His claims. He said, "No man cometh unto the Father but by me." "I can destroy sin, Satan, death." Yes, the self-existent, ever blessed, incarnation of Divine love, our everlasting Friend, is the only way to the Father, and the only channel of communication from Him. The only hope of the world today is in the religion of the Man of Galilee.

Christ is wonderful because He belongs to no particular race. Though a Jew, all men were drawn toward Him. The greatness of our Redeemer was His heart. It was the largest heart which ever throbbed in the world. Our Lord's great heart overflowed with love, compassion and tenderness to the whole human race. I just cannot understand how a professing Christian can believe in Jesus Christ and not believe in missions. Jesus Christ not only taught missions and commanded missions, but He was a Missionary from heaven to a foreign world full of sin and degradation.

Isn't it glorious to know that our Lord does not belong to any age? The immutability of God is declared in the sacred Scriptures (Heb. 1:10-12, 13:8; Jas. 1:17). Beloved, states and empires may pass away, and the great globe dissolve, yet our Heavenly Father is the same yesterday, today and forever. His mighty power to save, His precious blood to cleanse, His great love for the Church, His bride; His determination to carry on the work which He has begun in His saints, His intercession—all these change not: they are immutable.

Our Lord is wonderful in His supreme revelation of our Heavenly Father. He said, "I and my Father are one." He that hath seen me hath seen the Father also." Yes, He is "the brightness of the Father's glory, and the express image of His person." Like a flash of lightning from a dark sky, the King of glory came from heaven, that the splendor of Divine love might break undimmed on the eyes of mankind, and convey to us with pierced hands the Father's pardon. He was Himself what He came to reveal. Behold Him walking on the Sea of Galilee, commanding the winds and waves; behold Him healing the sick, and subjecting even death to His authority! Could mere man do this? No, never! Christ challenged the faith of men in His Messiahship on the ground of His wonderful miracles. Were they not designed to prove the divinity of Christ?

Our Lord is wonderful because "He is able to save them to the uttermost that come unto God by Him." He is ready to deliver the penitent from the bondage of Satan and give them the liberty of the sons of God. Therefore, you need not carry a self-accusing, self-torturing heart. Repent and accept this wonderful Saviour on gospel terms.

Christians, be "living epistles" to the power and preciousness of His grace.

THE CHURCH AT WORK.

The Piqua General Convention.

The Piqua Church will entertain all delegates and the official delegation from the Congregational Church free for lodging and breakfast in the homes of the people. Then they will in like manner accommodate as many of the Convention visitors as possible after delegates are provided for. Meals will be served in the dining-room by the ladies of the Church for a moderate charge. Some always prefer hotel accommodations at their own expense. Such accommodations may be secured as follows:

Hotel Favorite (six blocks from the Church): Without bath—one guest, \$1.50 to \$1.75; two guests, \$2.50 to \$3. With bath—one guest, \$2.25 to \$2.50; two guests, \$4 to \$6.

Glencoe Hotel (six blocks from the Church; no baths): Hot and cold running water—one guest, \$1.25 to \$1.50; two guests, \$2 to \$2.50; four guests (two beds), \$1 each. Pitcher and bowl (no running water)—one guest, \$1; two guests, \$1.50.

Rooming houses: A number of private rooming-houses will accommodate guests for about \$1 per day, or \$3 per week.

Please write Rev. Raymond G. Clark, Piqua, Ohio, about your accommodations, and be sure to tell him whether you are a delegate or a visitor. Please give him full and accurate information in your first letter, for he should not be expected to take the time to write you for fuller explanations.

Piqua has a population of 20,000. There are seventeen Protestant and two Catholic Churches, a high school, two junior high schools, five grade schools, and two parochial schools.

The Convention program is practically completed. It will be a full session, with many important items on the agenda.

Attention, Conference Secretaries!

Please send the full name of all delegates, and when you send in lists of ministers and others for the "Christian Annual," please do not forget this important matter. Please arrange them alphabetically, too. It should be "Smith, John C.," and not "J. C. Smith." Then, if they are typewritten, it pleases better, for no one likes to see his name misspelled, and it is almost impossible to tell from many secretarial reports just how to spell a name. With many persons, m, n, u, v, e, i, and other letters all look alike.

All Convention delegate lists should be sent without delay to the Convention Secretary as soon as they are chosen. He should be notified by the Conference secretary if any changes are made in the list of delegates. There should be no delay in any such official matters, for the Convention meets October 22nd, and it is now September 19th.

Rev. Edwin B. Flory is secretary of the Committee on Christian Education; Rev. Lester T. Proctor, of the Committee on the Church and World Problems; Rev. Carl R. Dille, of the Committee on Finance; Rev. Joseph W. Fix, of the Committee on Evangelism and Life Service, and Rev. Simon A. Bennett, of the Committee on Foreign Missions.

W. H. DENISON,
Secretary.

Dayton, Ohio.

NOTICE.

The annual meeting of the North Carolina Woman's Conference will be held with the Burlington Christian Church on Friday, October 11th. This is an accessible point, and it is earnestly desired that all of our Churches and societies be represented by delegates in the conference. Every minister in the conference is invited to come.

MRS. C. H. ROWLAND, *Pres.*
MRS. B. H. PARIS, *Secretary.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY

W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE ANNUAL CONFERENCES.

October and November are Conference months with us of the Southern Convention, excepting the Virginia Valley, which meets in August, and this year had a most successful session. Our minds, with resuming active work among the Churches after the summer revivals or vacations, naturally turn to Conference and what we are to do about it. Every Church naturally desires to carry to Conference a good report of the year's work. All Churches that can legitimately do so, naturally want to report an increase in Church membership, as an indication of activity and of growth through the year.

That which should interest every Church and Church member now is the raising of Conference apportionments. The Conferences, through counsel and deliberation, asked every local Church to send to the annual session and to the Treasurer of the Conference certain "apportionments" which are essential to the growth and development of the enterprises and the institutions of the Church. Through the year, and in certain seasons, special offerings have been taken for various causes and enterprises; but now Conference requests the Churches to take the offering for united enterprises that are absolutely essential to the life of the Conference and the Churches. Every Church should show its loyalty and devotion to its Conference by not only taking an offering now, but by getting the full amount of the Conference apportionments. The Conference certainly hasn't asked for a dime that is not needed, nor for a dollar that will not be used for most worthy and meritorious purposes.

Our Conference apportionments are not large. All Churches can raise them in full, if there is proper co-operation to this end. It is to be hoped that no individual will interpose his personal prejudice or opinion, but will yield to the wisdom

of the whole body in seeking to raise in full Conference apportionments. It is not likely that the Conference or the Convention goes wrong, very long at a time at least, and if there are errors or mistakes for the time being, they will be corrected. It is far better to prove our loyalty and devotion by helping to raise Conference apportionments than to interpose objection and withhold co-operative activity. We should this fall have the greatest sessions of our Conferences ever held. Very many Churches have had successful revivals. Thousands of souls have been born into the kingdom. Sunday School and Christian Endeavor Conventions showed great increase in numbers and in activity among the younger people. Faithful and earnest pastors have sought to break the bread of life and to carry the message of life and growth to their people. There has been every opportunity afforded for spiritual growth and development, for kingdom enlargement and extension. We should now, out of gratitude to Almighty God, the Giver of every good, seek with zeal and sacrificial giving to prepare our own hearts and our own Churches for the very best annual sessions of Conference that we have ever had. To this end, all of us should labor, pray and give.

J. O. A.

THE PRAYER MEETING.

This writer attended an "old-fashioned" prayer meeting the other Wednesday night. Very few were present. The pastor, two or three deacons, the Sunday School superintendent, one or two teachers, half-dozen women. That was all. There were a few songs, a Scripture reading, a prayer and comment by the pastor, two or three prayers and some testimony by a few of the faithful, and it was all over. And yet one wonders if it was all over.

You cannot write "finis" at the close of a prayer meeting. It just seems to be over. Moreover, it seemed to be a very tame and uninteresting event. But to the earnest souls that worshiped and said their prayers there, it was neither of these. One would come nearer the truth by saying this is "the beginning" than to say this is "the ending." The very heart, soul and power of the Church were packed into that prayer meeting. The history of Christianity and of the Church reveals this fact.

Earnest men and women tarried together in a prayer meeting, and Pentecost broke forth to startle and to arouse a sleeping world. There were only one hundred and twenty disciples who prayed together till Pentecost came and the real fellowship of saints began.

Then the new Church, which had miraculously taken form and body following Pentecost, prayed together, held a prayer meeting at Antioch, and foreign missions were born—the biggest business inherent in and growing out of the nature of God, that to unite the souls of men in a world brotherhood.

"Down by the riverside," the women held a prayer meeting. Paul was constrained thither by the Spirit, and our ancestors in Europe caught the first gleams of a rising sun whose rays were to illumine their heart and soul and make a career for Christianity unparalleled in time or history.

Paul and Silas were holding a prayer meeting in prison—just praying and singing there at midnight—and then an earthquake: prison doors and windows fly open, conversion takes place, souls are born into the kingdom of God. "The Great Awakening" of 1800 grew out of days of fasting and prayer, and the revival of 1857 that swept thousands into the kingdom of God in the United States began in prayer.

The prayer meeting may seem to the world, and even to many of us in the Church, a very dull,

uninteresting sort of thing. It has few, if any, thrills; but we should bear in mind that it is charged with dynamite, or something more powerful than that, for only the angels of glory and the God whose praises they sing can discern the power of a prayer meeting; what the prayer meeting has done for the Church and the world, and, best of all, what the prayer meeting does for the devout souls who gather there when privilege and opportunity afford. The very soul of the Church is its midweek prayer meeting. Oh, for a revival of the good, old-fashioned prayer meeting!

J. O. A.

CHRIST AND THE COLLEGE.

The place where Christ is most highly honored and exalted, or most humiliated and shamed, is the college and university. In the college, the shape the character of civilization and the Church, youth of the land who are to mold the thought and receive the training that is to shape their destiny and fix their attitude in life. The Church and those most deeply concerned in the progress of the kingdom have always been aware of this fact, especially in the history of America. Only sixteen years after the Pilgrims reached these "inhospitable shores," the oldest and yet the greatest of our educational institutions, Harvard University, was "founded for the purpose of promoting religion." This institution still wears the name of a preacher, Rev. John Harvard, its first benefactor, who gave the institution his library of religious books, and out of gratitude they named the institution for him. Yale University, not far away, was founded by a group of ministers "for the purpose of teaching religion." Dr. A. Z. Conrad, pastor of Parks Street Church, Boston, declares in a recently published sermon that "every great institution which stands today in America, typically representative of the larger hope and the larger life, can be traced directly to the heart of Christ through the heart of His Church.

Read the long list of illustrious names of the seventeenth and eighteenth centuries, and you will find how the Spirit of God moved the hearts of men. The intellectual impetus came from the Church of God—that part of the Church that had an open eye and an open heart to the will of the Infinite. . . . It is the Church of God to which is attributable, more than to anything else, that great movement toward freedom which seeks to enlighten all and keep none in bondage."

Read "The Story of Liberty," and one will find that the great Church of the living God is the great emancipator, the one force that has done more than all other forces combined to set the mind and the soul of man free.

You cannot set the soul free and leave the intellect bound. You cannot set the intellect free and leave the soul bound. The individual is one. When he exerts himself to learn, to think and to know, he is intellect; when he exerts himself to will and to do, he is volition; when he exerts himself to feel, to express and to train his emotions, he is feeling; and when he exerts himself in entirety and in fullness, then he is soul—a soul which, reaching up toward or seeming to apprehend the Infinite, is spirit. And so our colleges, whose care it is to train the mind, the thinking, the intellect, and shape the character and destiny of our youth, were planted for the purpose of promoting religion, exalting the Christ, honoring and glorifying the Father. Christ is the Head of the Church; the Church is His very body; and just as He uses the pulpit and the sanctuary to train and inspire the hearts of His followers, He uses the school and the college to train and inspire the head, the thinking, the knowledge of His followers. All Christians, and in fact all who care and long for growth and enlargement, rejoice in the

progress and development of the Christian college and share in its triumphs and its victories for truth, progress and righteousness. J. O. A.

PREPARING FOR A NEW PENTECOST.

The Churches of Protestantism are preparing, and millions of individual Church members are hoping and praying, for a new pentecostal, a real, genuine, spiritual experience during the year 1930, when the 1900th anniversary of the earthly ministry of our Lord and the birth of the Christian Church, in the experience of Pentecost, are to be celebrated. The Federal Council of Churches of Christ in America, through its Commission on Evangelism, held a meeting at East Northfield, Mass., this summer and outlined a program of preparation for Pentecost, which program, it is recommended, Churches and congregations should begin to work on this fall and continue until the "Day of Pentecost" (June 8, 1930). The Federal Council Bulletin for September states that the program is so organized as to provide a plan which each denomination, or local Church, can carry out independently and, at the same time, feel that it is sharing in a common plan whose major points all have agreed upon. The program, beginning with October, is built about the Sunday School, the Christian Endeavor, or the Bible school, by whatever name it may be called in any Church. This program is given that any and every Church, desiring to share the benefits of the spiritual blessings of Pentecost and the pentecostal season may, with October, begin working on as follows:

1. A visitation of the entire Bible school enrollment and membership of the Church one week preceding rally day, to secure attendance.
2. The observance of "Rally Day," October 6th, in the Bible school and the Church.
3. A survey of the entire community covered by the parish or parishes concerned.
4. A continued emphasis on Church and Bible school attendance until New Year's.
5. Attention given to unattached members, seeking to secure their affiliation with some local Church where they reside.
6. Exaltation of the Lord's Supper, through enrichment of the Communion service, better understanding of its divine purpose and a greater loyalty in attendance by the membership.
7. The observance of a "decision day" at Thanksgiving time or Christmas, or both.
8. Creation and distribution of evangelistic literature.
9. An autumn ingathering, using every available practical method for securing evangelistic results.
10. Giving attention to the constant care and culture of the new converts.

New Year's to Easter.

1. Observance of the week of prayer during the first week in January.
2. Emphasis placed on the value of individual and family devotions during the entire period.
3. Instruction of boys and girls for Church membership.
4. The wide use of the fellowship of prayer.
5. By the "home visitation" plan, revival meetings, and pastoral evangelistic work and preaching, to win every possible person to Christ and His Church.
6. Special observance of Passion Week.
7. An ingathering during this period that shall be worthy of every local congregation.

Easter (April 20) to Pentecost (June 8).

1. A Church attendance crusade that shall seek to have every member of every Church in America in Church services somewhere each Sunday.
2. The reading of Luke and Acts simultaneously, a chapter daily.

3. That all the Protestant ministers of America be requested to preach on the same subjects each Sunday.

4. That during the ten days preceding "Pentecost," a series of "upper room" union prayer meetings be held in Churches, homes, shops, offices, and stores, in every community throughout the nation.

5. That in addition to the Easter ingathering, this period be used for a united community and also local Church effort in soul-winning by whatever method may seem most advisable, so that the 1900th "Pentecost" may be as the first Pentecost—a time of great ingathering. J. O. A.

CLAIMS OF THE CHRISTIAN ORPHANAGE.

An orphanage is a modern Christian institution to care for Children whose parents are gone. Heathenism and paganism never dreamed of such help for the unfortunate. Greece or Rome, with all their learning and power, made no such provision for orphans. It remained for Christianity to house, clothe, feed, and educate the helpless little ones. This age surpasses all other ages in the care and training of children, and the orphanage touches the heart of Christian teaching. Centuries passed before this obligation was realized by the Church; but it has at last gripped the sympathy and moved the people of God to care for the homeless little ones; and, as the people are informed, they respond with their prayers and their gifts.

The support of the orphanage is a great opportunity for Sunday Schools as well as Churches. A monthly offering helps the orphanage and those who give, for Jesus said, "It is more blessed to give than to receive." The Bible gives an account of a beautiful orphan. She was taken by her cousin Mordecai and brought up as his own daughter. She was a poor alien peasant child, but she was beautiful, and when the servants of King Ahasuerus sought a wife for the king, Esther was chosen of all the young women brought into the palace for the king to make his choice.

In the great crisis, when a decree had been issued by the king to destroy all the Jews in the 127 provinces of his empire, it was Esther who went in before Ahasuerus, at the request of Mordecai, won his favor, and saved the race to which she belonged. Mordecai's home thus became a tiny orphanage, and Queen Esther was a sample of what an orphanage can do for the world.

The Christian Orphanage has claims upon all the members of the Southern Christian Churches; claims which should appeal to the heart, head and purse! It must be a heartless Christian who does not feel for orphans. Children have a hard road to travel when parents live. Think of teething, mumps, measles, school, and all experiences up to manhood and womanhood, and you see a rugged path for those who dwell at home; then think of the little ones whose lives must grow to maturity without father and mother—and it will touch your heart. It is a sad picture to see a group of little children looking into a widowed mother's grave. No wonder Jesus loved little children, for He could see all their trials in all conditions; and real Christians have the love of Jesus in their hearts.

Thought grows out of love, for "as a man thinketh in his heart, so is he." There is thought that is of the head only; but when the heart loves, the head will think in terms of love. When Christian hearts are moved by love, the head will think, so that heart and head join in sympathy and help for the little ones. Such thought leads to inquiry, prayer, help, and giving. Have you thought seriously of the 120 children in the Christian Orphanage? If you have not, it is time to think.

The Christian Orphanage was founded by the Christian Church in 1907. It takes money to care for the 120 children, and their needs have claims upon you and your money, too. Every Sunday School in the Southern Christian Convention should take a monthly offering for the orphanage. Always send whole dollars, not fractions of dollars. Make it a special offering; use special envelopes; take it by classes; teach the children so they can understand what it means to give. When we feel, think and give, interest in the orphanage will grow. W. W. S.

IMPORTANT NOTICE.

Delegates from the Southern Christian Convention to the General Convention, at Piqua, Ohio, October 22-29, 1929.

The delegates from the Southern Convention to the extraordinary session of the General Convention, to be held at Piqua, Ohio, will be the same as were the delegates to the last General Convention, which met at the regular session at Urbana, Ill.

Vacancies caused by death or withdrawal from the denomination will be filled by the Executive Committee. A complete list of all delegates and alternates will appear in next week's SUN, and, in addition, announcements will be sent out from the President's office to all delegates, giving full details as to transportation, etc.

L. E. SMITH,
President and Chairman, executive Committee.

PROGRAM OF MINISTERS' AND LAYMEN'S ASSOCIATION OF ALABAMA AND GEORGIA AND ALABAMA CONFERENCES, TO BE HELD AT FIRST CHRISTIAN CHURCH, ROANOKE, ALA., SUNDAY, SEPTEMBER 29, 1929.

Morning Session.

- 9:30. Sunday School—J. H. Chrisler, Superintendent.
10:00. Welcome Address—J. S. Sledge.
Response—Charles Rutledge.
10:10. Discussion—"Financing Piedmont Junior College," by Prof. Buford Jennings, Dr. S. L. Beougher, and Others.
11:00. Discussion—"Promoting Greater Missionary Interest in Our Local Churches," by Miss Eula Mae Austin, Mrs. G. L. Stevens, Rev. J. D. Dollar.
12:00. Adjourn for Lunch.

Evening Session.

- 1:30. Devotional Service—Rev. A. H. Shepherd.
Business Session.
2:00. Ten-Minute Talks—"Would it be Wise for These Two Conferences to Employ a Conference Evangelist?" by Prof. W. C. Edge, Rev. C. W. Hanson, Dr. J. T. Clack, Rev. H. M. Gray, and Others.
4:00. Adjourn.
7:45. Preaching—Rev. G. D. Hunt.
G. H. VEAZEY, President.
DR. S. L. BEOUGHER, Sec'y.

HOLY NECK.

Special revival services were held at Holy Neck Christian Church, Holland, Va., R. F. D., September 2nd to 6th, inclusive. The services were conducted on Monday by Rev. W. C. Hook and the writer, Rev. H. S. Hardcastle taking charge of the services on Tuesday and continuing through the week. Bros. Hook and Hardcastle rendered efficient and effective service. The congregations were large and the services were greatly enjoyed. Nine accessions to the Church followed, and eight baptisms were administered at Norfleet's pond the following Sunday afternoon.

N. G. NEWMAN.

CONTRIBUTIONS

SUFFOLK LETTER.

"Tomorrow" is a word that implies delay in whatever is to be done. Hesitation, when a matter is plain, is full of risk. Putting off what should be done today jeopardizes the matter and reflects upon the individual. In moral and spiritual decisions, "now is the accepted time; now is the day of salvation." Moral and spiritual decisions set the standard for all human decisions and actions. There is no tomorrow in our obligations. If a loan is secured from the bank, the note is signed today. It may mature tomorrow, but the transaction is today. "The days of our years are three-score years and ten"; that is the normal life of man. But we live the years by days—present days, not tomorrows. Years are made up of days, and the most important opportunity for doing our work is today. "Give us this day our daily bread," is a part of the Lord's Prayer. The rich man had much goods laid up for many days, but his soul was required of him that day. We can lay up treasures in heaven, but not upon earth, for the future in this life is unknown. We may really know more about the future beyond this life than we can know about the future in this life.

If we live the life of a true follower of Jesus Christ in this life, we know that we will dwell with Jesus Christ in the world to come, for He has said, "I will come again and receive you unto myself, that where I am, there ye may be also." We are just as certain of our destiny beyond this life, if we do not follow Christ, for "how shall we escape if we neglect so great salvation"?

Prompt action under plain conviction is always safe; hesitation, delay, tomorrow is always dangerous. All this is plain in the field of religion. Individual experience answers to this statement. All spiritual decisions, or failure in decisions, carry us forward in the path of the just or carry us down the broad road to failure or destruction.

Now, leave the purely religious life and consider human interests in the field of material interests and personal decisions. Decisions should not be made in haste and without thoughtful and prayerful consideration; but when data received and examination leads to a conclusion, immediate action is safest. In business, this is a safe rule. In accepting positions, there is no better rule. In the field of human affection, looking to marriage, it is all-important. Hasty love means doubtful happiness. Hasty accepted positions may fail for both parties. Never defer decisions unless the facts are not known, but always defer decisions until the facts, upon which to base a conviction, are known. Success depends more upon correct decisions than anything else. To decide wisely what to plant, how and when to cultivate, what fertilizers to use, and, after harvest, when to sell the market products—these are all questions for decision. What is known as sound judgment is nothing more nor less than wise decision.

In the purchase of a car, clothes, land, cattle, poultry, furniture, any necessity of home, farm, or business, decision comes in and determines the judgment of the purchaser. The selection of a school, profession, pursuit in any field of service, may settle the success of a whole life. It will not do to put off such questions after one knows what should be the choice. It is not safe to listen to the persuasion of others to do this or that in life. Receive information from any and all sources, but make the decision yourself. If you should be a

doctor, do not listen to friends who want you to be a preacher. An uncalled preacher is a failure and deserves the pity of all men. Listen to the inner voices that call you, and then obey.

W. W. STALEY.

ELON LETTER.

The Sunday Schools of the Virginia and North Carolina Conferences are requested by the Southern Christian Convention and the several Conferences to make an offering quarterly, preferably on the fifth Sunday, for Elon College. We say on the fifth Sunday preferably because then the offering for the college will not interfere with those supposed to be made monthly for missions and the orphanage.

The schools that have adopted this plan write that it is creating new and intelligent interest in the college—the very hope the proposer of the plan, Dr. L. E. Smith, had in mind when he recommended it to the Southern Christian Convention.

Quite a number of the schools are thinking the matter over, and it is prayerfully hoped that they will, on the fifth Sunday in September, take an offering for our college and so enjoy the blessed experience of the cheerful giver of whom our Master said, "It is more blessed to give than to receive."

During the first quarter of the present fiscal year of the college, which runs from June 1st to May 31st, the following Sunday Schools have sent in offerings:

Quarterly Offerings for Elon College.

Eastern Virginia Conference:	
Christian Temple	\$ 85.78
Damascus	4.00
Dendron	1.31
Elm Avenue	6.30
First, Norfolk	3.63
Franklin	11.82
Holy Neck	9.24
Hopewell	3.00
Mt. Carmel	2.30
Rosemont	10.00
Suffolk	29.76
Union (Surry)	1.09
Wakefield	3.54
Waverly	6.00
Webster	10.00

North Carolina and Virginia Conference:	
Apple's Chapel	1.47
Berea	1.65
Greensboro, First	37.54
Hines Chapel	1.50
Ingram	5.00
Kallam Grove	.31
Lebanon	2.03
Liberty	1.82
Long's Chapel	1.27
Monticello	1.39
Mt. Bethel	1.50
New Lebanon	1.29
Pleasant Grove	2.05
Pleasant Ridge	1.00
Rocky Ford	1.00

Note: Elon College pays through the budget system.

Western North Carolina Conference:	
Burlington	\$ 22.53
Grace's Chapel	2.26
Graham-Providence Memorial	4.70
Liberty	1.45
Pleasant Ridge	3.10

Randleman	2.40
Eastern North Carolina Conference:	
Antioch	1.14
Chapel Hill	3.00
Henderson	4.21
Liberty	3.76
Morrisville	1.25
Mt. Auburn	10.00
Virginia Valley Central Conference:	
Antioch	5.71
Linville	5.16
Mayland	2.65
Timber Ridge	1.55

We are deeply grateful to all.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

The college opened on September 11th, with the largest enrollment in the college department for the first day of any previous year. The influence of the school is growing, students are coming this year from high schools which we have never been able to reach before. It is not a question of getting students, but of having the facilities to take care of them. This institution offers an opportunity for a Christian education to a class of youth unreached by any other college, and the expense is within reach of all.

The Christian college earns its right to that title not because it was founded by the Christian Church nor because it offers certain courses in Christian training and uphold certain standards of attendance at religious services, but because there is an all-pervading Christian atmosphere, a motivating Christian spirit that manifests itself in faculty and student alike in a spirit of reverence, co-operation and good will, and that makes it easier to be consciously imitative of the spirit of Him for whom we train leadership.

An intellectual training will not prepare us for high ideals; it must be accompanied by the moral, and I know of no moral growth that does not come from religion. Piedmont Junior College is a vision in process of fulfillment, and the fulfillment of the vision is yet to come. To do the work that the college should do, endowment that will guarantee a certain stability of income, and a group of buildings and equipment are necessary.

THE CHRISTIAN SUN will tell the story of the larger vision and program for Piedmont Junior College from time to time.

REVIVAL SERVICES.

Revival services began at Concord July 28th and ran through Friday, August 2nd. The attendance was very good, considering other meetings of the community. The pastor preached at 10 A. M., and Rev. W. B. Statler, who was conducting a bush-arbor meeting nearby, preached Sunday afternoon.

Rev. J. W. Knight, Stokesdale, N. C., took charge of preaching the Word on Monday. Bro. Knight endeared himself to the people and made many acquaintances. He was very ardent and persistent in his efforts to do his best for the Lord. He is a consecrated man, and one of our Bible preachers of a full and complete salvation. May the Lord prolong his day and renew his strength to preach the gospel of our Lord. It was good to be in his fellowship. May the Lord bless his efforts of love wherever he goes.

There were two additions to the local Church and many reconsecrations for a closer walk with God. The Church was revived and encouraged to continue faithfully in being a spiritual light-house for a lost people. We had a good meeting. May the Lord be given the praise and glory due Him is our prayer in gratitude for what was done.

Evangelistic services began at New Hill Sep-

tember 8th and closed Friday night, September 13th. Rev. R. A. Whitten came to us on Monday and did the preaching. Bro. Whitten is a minister deeply interested in the advancement of the kingdom of God in the hearts of men. He is consecrated to the work of soul-saving. His personality won for him many friends around New Hill. His messages were of a high spiritual order and consisted of biblical truths. We enjoyed his fellowship. May the Lord bless him with strength for his labors of love elsewhere.

Rev. J. S. Carden spent a few days with us during the meetings, this being his Church. He preached one mighty acceptable sermon. His old friends were glad to see him. May people have great confidence in Bro. Carden. We were glad to have him.

There were several reconsecrations, and many asked for prayers. A fine spirit of co-operation was manifested by local Church members of other denominations. The singing was good. We greatly appreciate all efforts put forth during the meeting and thank the Lord for blessings received and for whatever was accomplished.

L. L. WYRICK.

ROANOKE, ALA.

Our ministers' and laymen's meeting will be held at Roanoke, Ala., on the fifth Sunday in this month. We hope every pastor and preacher will be present, and that quite a number of our laymen will avail themselves of the opportunity afforded through this meeting to undertake something definite for the Church. Evidently our Church must look to a larger program of service. We should, as ministers and laymen of the Church, not be satisfied with present attainments, but should seek to do definite work for Jesus Christ, and we hope to be able at this meeting to develop some plan of constructive work for our Church.

There are three great interests demanding our special attention at this time, and to each of these we must devote some effort. I speak of evangelism, education and missions. These are the three great demands made on the Church of Jesus Christ. If our ministers and laymen could devise some plan by which we could reach out and carry forward these great interests, it would by no means be a failure. We must enlarge our evangelical program. The recruits we add to our fellowship will determine largely our success in educational and missionary success. We have a great question to handle in regard to the preparation of the youth of our Church for leadership and service, and this will be done largely by our own institution, namely: Piedmont Junior College, as a starter along this line. Much depends upon the start we give our young men and women.

I am happy to say to the brotherhood of these Conferences in the Far South that we had the finest opening in the history of Piedmont Junior, and we should work and pray for the institution, and then we should be so much interested in the missionary work of the Church that we would not fail to impress its importance upon our people; and as we lay emphasis on these great interests, the Church will take on new life and undertake greater things for God.

Meet us at Roanoke on the fifth Sunday in September and let's talk and pray for our Church and for the glory of our risen Lord.

G. D. HUNT.

PORTO RICO LETTER.

A year ago, the 13th of this month, the most destructive and tragical cyclone took place, and left this beautiful island like a dry forest and swept away all its products. Hundreds of peo-

ple were left homeless, without food and clothing. But the kind help of the Christian people of the United States and other countries helped to shelter and give them clothes and food; also comforted them by their cheerful messages through their missionaries and other workers on this island.

Today, if one were to take a trip around the island, one would never know that such destruction had taken place, as mother nature has been working hard to cover all her physical defects. In fact, the island never has looked as beautiful as it is now. Right this minute I fear the storm, as the rain and the wind are beating so very strong, and the lightning and thunder are so furious that I have to stop every few seconds and look around to see if no damage has been done. Yes, I am all alone in a big and empty house. I suppose I still had fear of the cyclone of the last year. Let us hope that no destructive storm will take place this year.

As I started to tell of the conditions of the island today, I shall continue with my story if no interruptions take place by the rainstorm at this hour. Yes, mother nature has done a remarkable work, but she has not been able to improve on the crops that these people almost lived on. Today one would find this island suffering from the economic, poverty, rural housing conditions, sickness and disease that the cyclone has brought. Today the people of this island are suffering more than they did a few months after the storm, and the question comes to our mind: what is the solution of the problem?

To us who are studying the problems of this island, it seems that industries, better health departments, better educational system, rehabilitation, and above all, a better and a clean political status are necessary. And all these will be accomplished if the island is evangelized; and we should not be discouraged nor cease praying, as the time is coming when all these improvements will take place, through the help of the Father and the Christian leaders of the country.

I would greatly appreciate any material, such as old clothes, pictures, story books, pencils, papers, which will help me to start my work of fall and winter; also let us not forget that Porto Rico needs your daily prayers.

Ponce, P. R.

VICTORIA E. ADAMS.

THE DUKE FOUNDATION.

The extensive nature of the benefactions made possible by the endowments of James B. Duke grows upon us. A recent statement said that while the principal part of the proceeds go to education, there is also a large provision for hospitals and other objects. Duke University is, of course, the outstanding benefaction. Besides the other departments which receive large sums there, the hospital and school of medicine will have resources for becoming one of the very greatest medical centers in the world. The foundation will also establish a hospital in every county in North Carolina.

These facts were recently stated by the North Carolina *Christian Advocate*, which added that last year the Duke Foundation yielded \$46,071.37 for building rural Churches, \$36,918.08 for maintaining rural Churches, \$21,250 for superannuated Methodist preachers in North Carolina, and \$117,155.16 for orphanages in North Carolina and South Carolina.

These figures express a vast Christian service. For time to come, the benefactions of the Duke family will be alleviating pain, sheltering aged ministers and orphan children, building and supporting country Churches, and affording the highest opportunities of education.—*Christian Advocate* (Nashville).

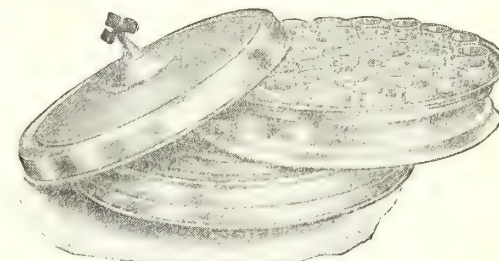
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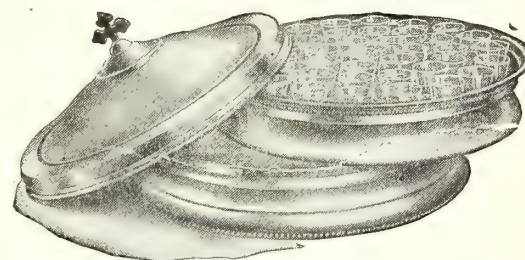
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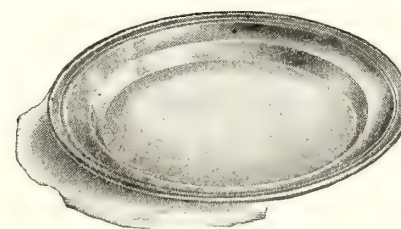
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Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



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Bread Plate No. 4—Broad rim.....	9.00
Filler—Silver lined	6.00

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

TREASURE CHESTS FOR FILIPINO TOTS.

"We who desire peace must write it in the hearts of children."

Believing this to be true, the Committee on World Friendship among Children is planning a project for cultivating understanding and good-will between the children of the United States and those of the Philippine Islands. This is the third of these good-will projects, the first being the dolls of friendship with the children of Japan, and the second the friendship school bags with the children of Mexico.

The country chosen for the third project is the Philippine Islands, and the symbol chosen to bear the good-will greetings from the children of the United States to the Filipino children is a friendship treasure chest. The project will be consummated in the Philippines on December 30, 1930, a national holiday commemorating the death of Dr. Jose Rizal, the great Filipino patriot. The Department of Education will receive the Friendship Treasure Chests and distribute them and their contents to the children of the Philippines.

It was found necessary to make the friendship treasure chests of a material impervious to white ants, and because of its decorative possibilities, metal was finally chosen. The chests are 10½x6½x5 inches in size, with handles of brass and a lock and key. They are delightfully lithographed in eleven colors, and the committee believes that children will happily study the charming old maps; the pictures of Washington and Rizal, of Columbus and Magellan; the watchful sea serpent and whale; and old Boreas and Father Neptune controlling the winds and the waves.

It is hoped that the filling of the friendship treasure chests will be the culmination of a program of study of the country and the people. As a help to such a program, a bibliography of books on the Philippines has been compiled and arranged in two lists, one for adults and one for children.

As in other years, the children of the United States will be asked to send to the children of the Philippines a personal letter of friendly greeting with a good-will message, together with such articles as crayons, drawing sets, games, scrapbooks, harmonicas, sewing kits, paper dolls, puzzles, handkerchiefs and beads. In addition, it is hoped that every friendship treasure chest will contain at least one book. Even though the Filipino children learn English in their schools, there are very few public libraries. There is, therefore, a great need of good books. A bibliography of 400 books suitable for children from six to fifteen years of age has been prepared under the supervision of Miss Clara Whitehill Hunt, of Brooklyn, a librarian widely known as an authority on children's books. It is hoped that each chest will contain at least one book, and if possible a second. It is planned that wherever possible this project will be made a community affair, offering as it does an unusual opportunity for peace education.

The War Department has offered to send the Friendship Treasure Chests to the Philippines free of charge by army transports sailing from New York and San Francisco. The chests may be secured from the Committee on World Friendship among Children, 289 Fourth Avenue, New York City, at \$2.00 each.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 21, 1929.

Sunday Schools.

Previously acknowledged for September..	\$ 183.46
Wentworth, McCullers, N. C.	4.64
Liberty, N. C.	1.00
Berea (Naus.), Driver, Va.	6.00
Seagrove, N. C.	1.50
Pleasant Hill, Liberty, N. C.	5.83
Holland, Va.	26.00
Rosemont, Norfolk, Va.	15.27
First Christian, Greensboro, N. C.	39.62
Durham, N. C.	16.79
First Christian, High Point, N. C.	4.22
Newport News, Va.	13.00
Bethlehem, Timberville, Va.	1.58
Isle of Wight, Smithfield, Va.	13.71
Fuller's Chapel, Henderson, N. C.	2.63
Damascus, Chapel Hill, N. C.	1.33
Turner's Chapel, Y. P., Sanford, N. C.	3.25
Elm Avenue, Portsmouth, Va.	8.88
Mt. Carmel, Zuni, Va.	5.20
Men's Bible Class, Mt. Carmel, Zuni, Va.	13.00

Total \$ 366.91

Individual and Church Collections.

Previously acknowledged for September..	\$ 301.69
A. W. Preston, Belew Creek, N. C.	5.00
*A. W. Preston, Belew Creek, N. C.	1.00
A. T. Holland, Suffolk, Va.	100.00
*Mrs. W. C. Dunn, Battleboro, N. C.	1.00
Rev. A. R. Flowers, Sims, N. C.	1.00
A Friend, Harrisonburg, Va.	10.00
*Mrs. J. L. Goodwin, New Hill, N. C.	1.00
Mt. Olivet (R), Linville, Va. (add'l)	15.00
Beulah, Linville, Va. (add'l)	7.00
Rev. A. W. Andes, Harrisonburg, Va.	25.00
*Miss Bessie Whitaker, Gore, Va.	1.00
*Miss Aylmer Goodwin, Springvale, Ga.	1.00
*Mrs. H. W. Allen, Marion, La.	1.00
J. M. Darden, Suffolk, Va. (special)	112.39

Total \$ 583.08

*New money.

Specials.

Previously acknowledged for September..	\$ 12.50
Rosemont Class 3, Norfolk, Va.	5.00

Total \$ 17.50

Woman's Board, S. C. C.

Japan	\$1,009.72
Porto Rico	670.87
Ellen Gustin fund	14.50
Dues	189.91
Specials	578.70
Mountains (Va.)	592.30
To Mrs. Orr, treasurer Alabama Con.	4.00
Elon Orphanage	40.00

Total \$3,100.00

Summary.

Previously acknowledged to date.	\$42,780.29
Sunday Schools, regular	183.45
Individual and Church collections.	281.39
Specials	5.00
Woman's Board	3,100.00

Total collected to date \$47,350.13

Less amount collected September, 1928... 1,112.39

Total collected, Oct. 1, 1928, to date... \$46,237.74

We are grateful beyond measure for the liberal response from our many friends and helpers in the good cause everywhere. We have counted out the collections of September, 1928, added that month's collections of \$1,112.39 to the collections of the previous year, and beginning out reckoning from October 1, 1928, and counting to this date, September 21st, we have reached a total carrying us well beyond our goal. With gratitude and humility, we thank God, take courage and press forward.

J. O. ATKINSON,
Secretary.

EASTERN N. C. CONFERENCE.

The next session of the Eastern North Carolina Christian Conference will meet with the Church at Mt. Auburn, Warren County, Tuesday, November 19, 1929, at 10 A.-M., and continue in session two days only. The invitation to meet with Mt. Auburn was extended to the executive committee and approved by that committee as provided by Conference at its last session.

It is earnestly desired by the officers of the Conference that all Churches shall be represented by a full delegation, and that the Churches be prepared to make a full report on the first day of Conference, showing all apportionments raised. The pastors of the several Churches are requested to make an earnest effort to have the reports correctly filled out, with all information necessary for a complete exhibit of all the activities of the year. We need complete records of all the work done in both Church and its auxiliary societies.

All ministers are requested to make a full report of their work. Such reports make a good showing, give inspiration to the representatives of Conference, and add interest and enthusiasm for greater undertakings for the future. Modesty which withholds needed information is false modesty and is not commendable. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Shall we make this the greatest Conference session which we have ever held, or shall we neglect the King's business? That depends on both Churches and ministers. We should make the Conference a period of Christian fellowship, communion of spirit, and faithful loyalty to the cause of Christ.

Mt. Auburn will do herself proud in entertainment. If you come, you will be glad; if you fail, you will be sad. Let us make our annual Conference all that the kingdom demands, and we shall be happy at every remembrance of it.

Fraternally yours,

W. C. WICKER, *President,*
Eastern North Carolina Conference.

RALLY DAYS.

October will be observed as "Rally Month" in many Christian Churches, with the following suggestions for the various Sundays:

First Sunday—Rally day in the Sunday School.

Second Sunday—Young people's rally service.

Third Sunday—College day.

Fourth Sunday—General Convention day (the Sunday upon which the General Convention of the Christian Church is in session at Piqua, Ohio).

The *Herald of Gospel Liberty* and the *Sunday School Herald*, our Christian Church publications, have published program helps for these occasions in every Church and Sunday School. Free material for the program for the rally occasions and for promoting these services may be secured from the Department of Christian Education, C. P. A. Building, Dayton, Ohio. Through arrangement with the Board of Christian Education of the Southern Christian Convention, Rev. F. C. Lester,

Waverly, Va., rally-day posters, leaflets and offering envelopes have been sent to the Churches of our Convention.

The offering on "Rally Day" goes to help extend our Christian education work through Sunday Schools, Christian Endeavor Societies, summer schools, colleges, field work and literature, and every phase of the work with boys and girls, young people and adults in this field. The offering from Southern Churches should go to Mr. C. H. Stephenson, 120 West Martin Street, Raleigh, N. C., treasurer of the Board of Christian Education. The work of this board is vital to our future Church, for through its program leaders are trained and boys and girls helped to receive the Christian nurture which they may rightfully expect from the Church and the college and the home.

LUCY M. ELDREDGE,
Dayton, Ohio. Sec'y Y. P. Work.

PROGRAM OF WOMAN'S MISSIONARY CONFERENCE OF ALABAMA CONFERENCE, TO BE HELD AT ANTIOCH CHRISTIAN CHURCH, OCTOBER 12, 1929.

- 10:00. Called to Order by President.
Devotionals—Mrs. Edgar Neese.
Business Session.
Reception of Visitors.
Report of Treasurer.
President's Message.
Song—Miss Marcie Hamlin.
Address—Dr. J. O. Atkinson.
Offering.
Appointment of Committees.
Noon Recess.
1:30. Called to Order by President.
Devotions—Mrs. O. H. Orr.
Pageant by Antioch Young People's Society.
Essay—Miss Tinie Mae Hunt.
Reports of Committees.
Miscellaneous Business.

MRS. G. L. STEPHENS,
Wadley, Ala. Secretary.

DELEGATES TO CONFERENCE.

All who are coming to the session of the Georgia and Alabama Conference, which meets with the Lanett Church, on the 8th, 9th, and 10th of October, please notify me if they are to be given free entertainment; also if any are coming by rail, so that the trains may be met and free transportation given to Church. Please notify me as early as possible of your coming.

Lanett, Ala. J. D. DOLLAR, Pastor.

GRATEFUL.

The Sunday School at First Christian Church, Roanoke, Ala., planned a surprise for their pastor a few weeks ago in his absence. On Sunday, September 15th, he stood before them clad in a nice, new, tailor-made suit as a result of their planning. The little Willing Workers also made a plan. They realized that accessories would be essential, and selected very beautiful patterns.

The writer has often wondered how a minister feels with a nice suit, given by those with whom he labored and loved. He knows now, but cannot express it. He only hopes to be a better servant, and prays God's richest blessings on every one who had a part in this glad surprise.

G. H. VEAZEY.

PROGRAM OF ALABAMA CHRISTIAN CONFERENCE MEETING AT WADLEY CHRISTIAN CHURCH, WADLEY, ALA., IN THIRTY-FIRST ANNUAL SESSION, OCTOBER 15, 16, 1929.

FIRST DAY.

Morning Session.

- 10:00. Called to Order by President of Last Session.
Song and Praise Service—Rev. C. W. Carter.

- 10:15. Enrollment of Ministers and Delegates.
Election of Officers.
10:30. Reception of Fraternal Visitors.
11:00. Annual Address—Rev. E. W. Butler, of Congregational Church; Alternate, Rev. G. D. Hunt, of Christian Church.
Communion Service—By the President.
12:00. Adjourn for Lunch.

Afternoon Session.

- 1:30. Called to Order.
Prayer—Rev. W. T. Meacham.
1:45. Report of Executive Committee—Rev. C. W. Carter.
2:00. Reports of Ministers and Churches.
3:00. Report of Committee on Moral Reform—W. T. Meacham. Discussion.
3:30. Report of Committee on Superannuation—Rev. J. H. Hughes. Discussion.
4:00. Miscellaneous Business.
Adjourn.

SECOND DAY.

Morning Session.

- 9:00. Called to Order by President.
Devotional Service—Dr. S. L. Beougher.
9:15. Report of Committee on Foreign Missions—Prof. G. S. Hunt. Discussion by Dr. J. O. Atkinson and Others.
9:45. Report of Committee on Religious Literature—Rev. C. Carl Dollar. Discussion by Editor of Christian Sun.
10:15. Report of Committee on Schools and Colleges—Dr. S. L. Beougher. Discussion by Dr. Frank E. Jenkins, of Congregational Church.
11:00. Report of S. S. & C. E. Board.
Address—Rev. G. S. Hunt.
11:30. Address—"The Christian Orphanage," by C. D. Johnston.
12:00. Adjourn for Lunch.

Afternoon Session.

- 1:30. Called to Order.
Prayer—Rev. G. H. Veazey.
Report of Conference Home Mission Board—Rev. G. D. Hunt. Discussion.
2:30. Address—"Our Attitude Toward the Union of Congregational and Christian Churches," by Members of Both Churches. Discussion by Dr. F. P. Enslinger.
Miscellaneous Business.
Closing Service.

G. D. HUNT,
C. W. CARTER,
W. T. MEACHAM,
Committee.

NOTICE.

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Prospect, Va.

J. EDWIN HARRIS.

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NOW THE TIME—HERE THE PLACE!

Your Church is making an effort to reach its goal for Missions this year, namely: one-third the amount of pastor's salary. If your Church, and all the other Churches, reach this goal, we will reach the total goal of \$45,000 for the year ending September 30th, the amount asked of us by the Southern Christian Convention.

Will you, by an individual gift, help your Church to achieve this desired end? Now is the time! Here is the place! By a pull together, every Church can reach the goal. Help now.

THE MISSION BOARD, INC.,
Elon College, N. C. J. O. Atkinson, Sec'y.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson I—October 6, 1929.

RECOGNIZING OUR DEBT TO OTHERS.

GOLDEN TEXT: "Not looking each of you to his own things, but each of you also to the things of others."—Philip. 2:4.

LESSON: Neh. 4:15-23; Mark 12:28-34; Rom. 15:1-7; Philip. 2:1-8; Col. 3:12, 4:1; James 2:14-17.

DEVOTIONAL READING: Psal. 40:5-10.

Foreword.

The general theme of the lessons for this quarter is "Some Social Teachings of the Bible," and the aim of these lessons is "to guide the pupil into an understanding of Bible teaching on some social relationships, with a view to establishing right habits and attitudes in dealing with others." In other words, these lessons are concerned not only with giving knowledge, but with getting action. They are a series of interesting and suggestive and vital topics, and teachers and class ought to spend a fruitful quarter together as they study and discuss and act upon them.

Recognizing Our Debt to Others.

Paul once said, "I am debtor both to the Greeks and to the barbarians; both to the wise and the unwise" (Rom. 1:14). Now, as a matter of fact, it is quite probable that Paul did not owe a cent to any man. He undoubtedly scrupulously paid his obligations. But Paul, with every other thinking man, realized that he was under an unpayable obligation, a colossal debt to others, not only the cultured Greek, but those who did not have the Greek culture, not only to the wise but to the unwise. He had received things at the hands of others which put him in debt to others. There had come into his life from all those who lived before him, knowledge and blessings, arts and sciences, culture and progress—all the things that made civilization of his day had come without any effort on his part. He was heir to all the ages that had gone before. He had received at the hands of others the things which he enjoyed. He recognized this debt. Furthermore, he recognized his debt, not only to those who had gone before, but to those who were his contemporaries—the men and women of the world in which he lived, both those with whom he came in contact and those whom he would never see. Paul knew that "no man liveth to himself." A man cannot isolate himself from others. There come into his life blessings at the hands of others, which he has not earned. He is in debt to others for many things which he enjoys. And if this principle was true in Paul's day, it is all the more true today. Our modern world is closely knit together, and it is becoming more closely knit together all the time. Because we do not live to ourselves, we are in debt to others, and we might as well recognize that fact and make an honest effort to pay our debts. The Scripture passages of today's lesson suggests several factors in our debts to others.

Our Obligations to Work with Others.

Two small boys were in a trolley car when an extremely large woman came in. Because there was no seat available, and because of instinctive courtesy, one of the boys quickly got up and said, "Madam, have my seat." It was a fine gesture, but it was inadequate, for there was not the barest possibility that the large woman could be seated in the space occupied by the small boy. The

other boy quickly sensed the situation, and he quickly arose and said, "Madam, have our seat; it is going to take both of us." In our great big, complex world of social relationships there is much to do. It is going to take all of us to do it. There is a place for all of us. And we come to our own highest self-realization and we make progress most surely as we work with others. The secret of the great work which Nehemiah accomplished when he rebuilt the walls of Jerusalem was due to the fact that his people "returned all of them to the wall, every one unto his own work." We are workers together with God.

Our Obligations to Love One Another.

Religion is a very personal matter. We are to love God with all our mind, soul, strength, heart; but we are to love our neighbors as ourselves. Religion is also a social matter. Paul said, "Owe no man anything but to love one another." The heart of love is indiscourageable good will. Jesus Himself is authority for this law of love to others. Love is the fulfilling of the law.

Our Obligation to Help One Another.

"We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." "Look not every man to his own things, but every man also on the things of others. Christianity came into a world whose principle of action was largely that the strong ought to exploit the weak, and this principle is still operative in large areas of life. But Christianity insists that the strong ought to help the weak.

Our Obligation, Serve One Another.

"Let this mind be in you which was in Christ Jesus." Whatever mind Christ Jesus had, He had a mind for service. He went about doing good. He insisted upon the spirit of humble and sincere service, not only to those who are our peers, but to those who are less fortunate. The Christian world needs a revival in terms of a passion for service. We owe it to others to serve them.

Our Obligation to Give to One Another.

James says that it is a poor kind of faith that does not issue in action. In fact one good test of a man's faith is what he does for others. Because there are continually coming into our lives blessings from others, we are under obligation to give unto others. We should keep in mind, too, that we are to give not only to our contemporaries, but we are to live and give and serve in such a way that we shall move civilization to a little higher level than we found it, that we are to pass on to coming generations the blessings which we have received in increased measure.

Teaching Thoughts and Topics.

1. There is no such thing as a self-made man.
2. Religion never becomes really vital personally unless it finds expression socially.
3. Co-operation, not competition, is the law of progress.
4. Because we have received, we ought to give.
5. Every generation is the heir of all the generations that have gone before it.
6. A good test of a man's character is his effort to pay his debts.
7. Over and beyond all our debts to others, there is our debt to God.

CHRISTIAN ENDEAVOR.

Sunday, October 6, 1929.

TOPIC: "Ideals Worth Living For."—Phil. 3:7-14, 4:8; Gal. 5:22, 23. (Consecration meeting.)

Some Bible Hints.

Seek "the knowledge of Christ"; that is, seek to know Christ, and also the knowledge that He possessed (v. 3:8).

To achieve the power of Christ, to be filled with His spirit, is the highest Christian ideal (v. 10).

To clear the mind of evil and mean thoughts and fill it with thoughts of sweetness and beauty would make us noblemen (v. 8).

We think mostly of making good, and very little of having the fruit of the Spirit in our lives. These are Christian ideals (vs. 22, 23).

Suggestive Thoughts.

The Christ way of living is the ideal to follow; and to find it we must study His life in the Scriptures.

Abraham (Gen. 12:1-3) presents a picture of consecration. Are we willing to give up all for God—for what we believe to be the highest?

Joseph, forgiving his brethren, is an ideal of forgiveness and generosity. Can we forget wrongs so completely?

David, in his pious hours, singing, praising, praying, suggests an ideal of private contact with God. Have we such dealings with the Eternal?

A Few Illustrations.

John presents the Christian ideal in the words, "Love one another." He learned that from Christ. What effort do we make to reach this ideal?

Jesus presents the highest possible ideal in Matt. 5:43-48: "Be perfect in love like God." That was His aim; to be as God is. It may be our aim; but oh, what understanding it calls for!

Paul presents in his own life the ideal of self-sacrifice (2 Cor. 11). He gave all. And he found joy in giving all to Christ and his people.

The ideal of the praying Christian is to be always in the mood of prayer, as a flute is always ready to sound its note. Prayer should be as natural as breathing, and as easy.

To Think About.

What ideal appeals to us?

Why is money-making a wrong ideal?

How may we attain our ideals?

NEWS ITEMS

Arrangements were made with the Department of Christian Education of the General Board during the summer to have the literature for "Rally Day" sent to Southern Churches as it is sent to others. This, we believe, is as it should be, for it saves time and expense and correlates the work in all of our Churches. The cost is to be borne by our Southern Board, and the offering is to go to our own Treasurer, Mr. C. H. Stephenson, 120 W. Martin Street, Raleigh, N. C.

Last week, literature went from our office to all pastors and superintendents, urging the observance of "Rally Day," and asking for an offering. October is rally month in our Church. It is the time when all organizations call back the scattered forces and seek for new recruits. The first Sunday is the big "Rally Day" in the Sunday School. This can be a great help to your Church and other organizations.

And do not forget to promote the children who have done their work in the Sunday School and Christian Endeavor. You want your child promoted in the public school, and they want to be promoted in the Church school. The first Sunday in October begins a new Church school year, and is time for promotion.

Please do not forget the offering for Christian education. Your board is anxious to do efficient service, but cannot without financial support. Give us three thousand dollars to complete our budget, and we will do some real work for the Church. That is not much to ask from two hun-

dred Sunday Schools, but it means the success or failure of this department.

Allow me to introduce to the readers of this column our new field secretary, Miss Jewel Truitt. She is a graduate of Elon who majored in religious education and who was a leader in religious activities on the campus. She is now eagerly learning the work of this department and is anxious to serve. If you have need of help in your Church, please call on her. The office remains for the present at Waverly, Va.

The young people of Eastern Virginia elected officers this year and are taking the matter seriously. On the third Sunday in August they met for a week-end retreat at the home of the pastor-counselor, Rev. W. C. Hook, and outlined plans for the year. In accordance with these plans, every pastor and superintendent was asked to give the name and address of at least three leaders among the young people of their Churches, in addition to the name of the president of the Missionary and Christian Endeavor Societies. These picked workers from each Church were invited to meet in the Suffolk Christian Church on Saturday, September 14th, for consultation and further organization. At this meeting the congress was divided into two districts, the one including greater Norfolk and the other from Suffolk west. The district chairman appointed leaders in still smaller groups.

A survey is now being made to find out exactly what young people are really doing in the local Churches. When the survey is completed, plans are to be made for increasing the activity among the young people along those lines where there seems to be the greatest weakness. The congress proposes to use the organizations already in the local Churches, but will endeavor to correlate these organizations and to stimulate Christian activity among young people. The progress of this work will be watched eagerly by many, and this writer prophesies that great good will be accomplished. All young people in Eastern Virginia are urged to rally to the support of their congress, which is the support of young people's work in their Church.

F. C. LESTER,
Chairman.

CHRISTIAN ENDEAVOR NOTES.

Effective September 20th, the Southern office of the International Society of Christian Endeavor, formerly in Chattanooga, Tenn., will be located in Atlanta, Ga. Office space has been taken in the new section of the Walton Building. The new offices will be in charge of W. Ray Breg, Southern secretary, formerly in charge of the Southwestern offices of the organization at Dallas, Texas. Mr. Breg is moving his family to the city at once.

This action marks a change in the policy of the organization, since the office in Chattanooga has been conducted by the All-South Extension Committee. This committee was dissolved at the last convention and the work in the Southern States will be handled from the Atlanta office.

Dr. Daniel A. Poling, New York City, president of the International Society of Christian Endeavor, is appointing a Southern advisory committee, which will have its first meeting this fall, probably in Atlanta. At that time, plans will be made for the next gathering of the Christian Endeavorers of the South. Special emphasis will be given by this committee to the crusade with Christ for evangelism, Christian citizenship and world peace, and to a greater missionary interest on the part of Christian Endeavorers throughout the South. Special plans are being made to bring large support on the part of the Christian Endeavorers to their own denominational missionary and benevolent causes.

SOCIETY CONTRIBUTES BIBLES.

The beautiful large hotel, the Governor Clinton, was recently furnished and opened to the public in New York. A few days before the opening, 1,160 Bibles were delivered to the hotel by the New York Bible Society, one Bible to be placed in each guest room. The manager of the hotel then requested the society to arrange for a special religious service dedicating these Bibles, to be held in the hotel on the first Sunday the hotel was open to the public. The service was held on the third Sunday afternoon in August.

The Bibles were piled in the large lobby of the hotel in the form of a cross. The hotel orchestra furnished music, Miss Cornelia Armstrong, from the Federation of Churches, sang two appropriate solos, one of which was "How Sweet is the Bible." Rev. Thomas Ross, a New York City pastor, read from the Scriptures, gave a short address on the value of the Bible and offered the prayer of dedication. Mr. John C. West, in a very appropriate address, presented the Bibles, and Mr. Kill, the manager of the hotel, responded, graciously accepting the gift. It is interesting to note that nearly all the employees of the hotel were present at this service.

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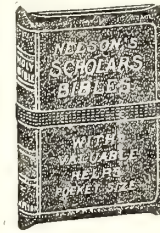
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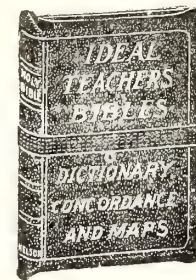
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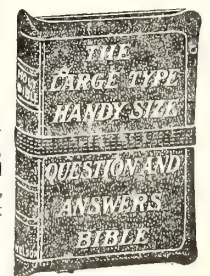
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One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

A WET HOOK.

"Come ye after me, and I will make you to become fishers of men."—Mark 1:14:20.

Once some boys were out fishing for trout. They walked back and forth along the stream, now and then throwing in the lines. It was a good trout stream, but they met with no success. As they concluded that the brook had been fished out and were about to go home in disgust, they met an old man, whose basket was fairly filled with fish. Amazed, they asked him how he had caught so many while they caught none. "I have been watching you," he answered. "You have had your hooks in the air most of the time. The fish are not in the air, but in the water. Keep your hooks wet."

That is good advice for "fishers of men" as well as fishers of fish. Always keep trying. Hold your hooks patiently where the fish are. Maintain your Christian purpose ever before you. Seek souls all the time and not just a small part of the time. Make that your business, your main business, your passion, your instinct.

That is to work at fishing for souls, and not merely play at it.

Prayer.—Great Evangelist, Thou Master Soul-winner, teach us Thy ways, we pray Thee. Thou didst go about doing good, never ceasing Thy loving efforts, conversing, preaching, healing, praying, serving wherever there was need. May we have Thy patience, Thy constancy, Thy courage, and grant us, if it may be, some measure of Thy great success. In Thy name. *Amen.*

TUESDAY.

OUR GLORY.

"Far be it from me to glory, save in the cross of our Lord Jesus Christ."—Gal. 6:11-18.

Glorying is not wrong, if we glory in the right things. Pride is not amiss, if we are proud of that of which Christ is proud. How the Saviour rejoiced in the glorious temple and in the splendors and beauties of the Holy City! How Paul exulted in the Redeemer and His divine work! All the resources of his matchless eloquence were drawn upon to praise his Lord and commend Him to the heathen world. He went to Ephesus, Athens, Corinth, Rome, the glories of the world; but he knew nothing in any of these magnificent cities save Jesus Christ and Him crucified.

Prayer.—Lord Jesus, to whom can we turn but to Thee for all praise and beauty, all power and glory? Thine is the kingdom, and it is everlasting. May our share in it be a worthy one, Thy strength enabling us. *Amen.*

WEDNESDAY.

GOOD THINGS—WHEN?

"Thou in thy lifetime receivest thy good things."—Read Luke 16:19-31.

Is it a dangerous thing, in the light of this parable, to have received many good things in this life? The implication may be thought to be that God has only a certain amount of good things to give out, and that whatever He gives His children

in this life, detracts from their good things in the next life. The rich man in the parable, however, had set his heart on earthly goods, and his affection was not fixed on things above. He got what he was after, as men are likely to do, and it is not strange that he did not get what he was not after.

The emphasis belongs on "thy"—"thy good things." The rich man's good things were not God's good things; what he called good did not coincide with what God calls good. The beggar at the gate received what came from God and he knew it to be good, and what the rich man did not want. Little did he care that he had missed the rich man's good things. As George Macdonald wrote:

*"The trowth's the trowth, think what ye will;
An' some they kenna what they wad be at.
But the beggar man thocht he did no that ill,
Wi' the dogs o' this side, the angels o' that."*

Prayer.—Dear Lord, we want good things, and Thou dost want to give good things to us. But they must be what Thou knowest to be good things, and not what Thou knowest to be worthless things. May we have them, Thy grace helping us. *Amen.*

THURSDAY.

MUMMIES.

"Is not this great Babylon, which I have built?"—Dan. 4:28-37.

Once there was a strange auction in London. Three mummies were put up for sale. One was the preserved body of a great queen of Babylonia. One was the mummy of a famous pharaoh of Egypt. The third was the body of a great king of Assyria. All three mummies were knocked down for seventy-five guineas. The total power and splendor of three world sovereigns put under the hammer and going for about four hundred dollars!

Nebuchadnezzar paced his splendid halls and gazed from his lofty battlements over his magnificent capital, exclaiming in his pride, "Is not this great Babylon, which I have built?" And the next day he was on his knees eating grass with the cows. So is it with all the pomp of men. "Oh, why should the spirit of mortal be proud?" What have we of which to be vain? What have we which will not in time become mummified?

One thing we have, and one thing only—our love for the Lord Jesus Christ! That love will never get into a mummy case. That love will never be sold at auction. That love will never crumble with the crumbling of our cities. It grows deeper and brighter and stronger with the passing of the years. It is the one permanence in our lives.

Prayer.—We rest on Thy foundation, O Christ. Thus established, we can never be moved. Thus founded, we shall never fall. We bless Thee, that we can rest in Thee, forever. *Amen.*

FRIDAY.

EVER BEFORE ME.

"My sin is ever before me."—Psa. 51:1-8.

David was wise in keeping his terrible sin ever before him. Sin ought to be kept in mind. We ought to remember our past falls, that we may not repeat them. We ought never to forget the temptations to which we have yielded, but remain on our guard against them. But in keeping our sin ever before us, we must not become morbid. If we have taken the sin to Christ, if He has forgiven it, if it has been washed away in His blood, then we should be done with it as our sin. He

has put it behind Him, and we must put it behind us.

Prayer.—Our Saviour, we hold our sin before us because we hold Thee before us, and our sin is with Thee. Thou hast saved us from our past, now save us in our present. For we trust in Thy salvation. *Amen.*

SATURDAY.

RECEIVING WITH BOWED HEAD.

"Let another man praise thee, and not thine own mouth."—Prov. 27:1-8.

When Rudyard Kipling published his poem, "The English Flag," Tennyson sent him a letter of hearty praise. To this communication, Kipling made a reply with which the laureate was much pleased: "When the private in the ranks is praised by the general, he cannot presume to thank him, but he fights the better the next day."

That is the way to receive praise, humbly, with bowed head. Praise should make us realize our deficiencies. Praise should show us how little we deserve it. Praise should make us sorry that we have not done better and determined to do better. Praise has a most useful part to play in the Christian life.

But it must not be the praise we lead up to, the praise we prompt, the praise we virtually put into other people's mouths. We shall receive it as the good people will receive Christ's praise at the last day: "Lord, when saw we Thee hungry, and fed Thee?" Praise received in this way is food to the soul.

Prayer.—We look for no commendation from Thee, O King of glory. We do not see how Thou canst give it, even of Thy overflowing grace. May we only escape Thy deserved condemnation, and that will be cause for rejoicing through endless ages. *Amen.*

SUNDAY.

THE FIRST PAGE.

"Jehovah will perfect that which concerneth me."—Psa. 138:1-8.

The psalmist gives us a wonderful thought. We are not satisfied with ourselves as we are, most of us. We are trying to improve, we are reaching out after perfection; but ah, it is so far ahead of us! And here comes the psalmist with the assurance that the Lord will look after our perfection. He will actually perfect that which concerns us.

What have we to do about it? Nothing, except the best we can.

There is a story about the admired historian of England, J. R. Green. He was an invalid most of his life, and depended on his wife, who wrote so constantly for him that her right hand developed writer's cramp and she had to learn to write with her left hand. Her first practice sheet was illegible, but she persevered, practice sheet after practice sheet, until her left-hand writing could be read easily. Green took her first practice sheet and always kept it. Whenever he was especially sick and discouraged, he would take it out and look at it, and never failed to get from it an inspiration to struggle on.

That is the kind of human life on which God can base His perfecting of His creature.

Prayer.—Our Lord and Saviour, we rest on Thee. We know how unworthy our lives are, but Thou canst make them worthy. We know how imperfect we are, but Thou canst perfect us. Lift us into Thy perfectness, O Thou Perfect One! *Amen.*

The First Congregational-Christian Merger

This Page will be Occupied every Week to December 12th with the Story of

A Great Challenge

With the approval of the Southern Christian Convention, BETHLEHEM JUNIOR COLLEGE, at Wadley, Ala., has merged educationally with Piedmont College, at Demorest, Ga., and has changed its name to PIEDMONT JUNIOR COLLEGE. These two colleges, thus united, become the organ of the Christian and Congregational Churches in the western part of the eleven States of the Southeast, while Elon College ministers in the name of these Churches to the eastern part of the Southeast and beyond.

Piedmont College is in the geographical center of these Southeastern States, while PIEDMONT JUNIOR COLLEGE, some 200 miles farther west, ministers to a large field of its own, where great educational need is joined with the greatest possibilities of usefulness. PIEDMONT JUNIOR COLLEGE will send its graduates, after two years of training, to Piedmont Senior College, thus saving to the Christian Churches the expense of the junior and senior years, while they will get the benefit of the equipment and faculty of the older and larger college.

Piedmont College has begun its campaign for two million dollars, to further equip and endow it for its fast-enlarging work, and is appealing to the Congregational Churches of the nation for this. These Churches have already contributed considerably more than a million dollars toward Piedmont College, and now are expected to add two millions more. It has more than five thousand donors, from Maine to the Hawaiian Islands and from the Canadian line to the Gulf of Mexico.

PIEDMONT JUNIOR COLLEGE is just beginning its campaign for \$50,000 to complete its plant to meet its present pressing needs and to enable it to take a worthy place in its merger with the Senior College and as representative of these two great denominations, famous for their educational ideals and institutions. It is appealing to the Christian Churches for this and for \$250,000 for the required endowment of a recognized Junior College. Both of these appeals have been approved by the Southern Christian Convention and the College has been officially authorized to raise these amounts.

Surely the Christian Churches will not fail to raise \$300,000 for this great educational enterprise, while the Congregational join it with \$2,000,000 for their part of it!

This is The Great Challenge of The First Congregational-Christian Merger

The Trustees of Piedmont Senior College have placed President Frank E. Jenkins at the head of the Piedmont Senior Campaign for \$2,000,000, while the Trustees of PIEDMONT JUNIOR COLLEGE have also placed him at the head of its campaign for \$300,000. He is now organizing this double campaign throughout the nation. The readers of "The Christian Sun" will hear from him every week for twelve weeks, at least, and through other literature and letters. His address will be—

PRESIDENT FRANK E. JENKINS

PIEDMONT COLLEGE

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DEMOREST, GEORGIA

**PROGRAM FOR EIGHTY-FOURTH SESSION OF
GEORGIA AND ALABAMA CHRISTIAN CON-
FERENCE, TO BE HELD AT LANETT, ALA.,
OCTOBER 8-10, 1929.**

FIRST DAY.

Evening Session—7:30 o'Clock.

Called to Order by H. M. Gray, President.
Devotional Service—Rev. H. R. Heard.
Enrollment of Ministers and Delegates.
Welcome Address—J. O. Bolt.
Response—Rev. A. H. Sheppard.
Election of Officers.
Annual Address—Rev. H. M. Gray.
Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

SECOND DAY.

Morning Session—8:30 o'Clock.

Called to Order by President.
Devotional Service—Rev. W. C. Carpenter.
Reading of Minutes of Previous Session.
Report of Executive Committee—Rev. H. M. Gray.
Report on Foreign Mission—Rev. T. W. Gray.
Address—Dr. J. O. Atkinson, Mission Secretary.
Report on Home Mission—Rev. H. M. Gray.
Address—Rev. J. D. Dollar.
Sermon—Dr. J. O. Atkinson.
Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by President.
Devotional Service—Rev. W. C. Carpenter.
Reading of Minutes of Previous Session.
Reading of Ministerial and Church Reports.
Reports on Sunday School and Christian Endeavor—
Rev. W. C. Carpenter.

Miscellaneous Business.

Report of Trustees—T. J. Holland.

Adjournment.

Evening Session—7:30 o'Clock.

Meeting of the Missionary Association (7:30 o'clock)
—Rev. H. W. Elder, President; Rev. C. W. Hanson,
Vice-President.

Called to Order by Rev. C. W. Hanson.

Devotional—Rev. W. C. Carpenter.

Election of Officers.

Address—Rev. C. W. Hanson.

Roll Call and Collection of Dues.

Address—"Our Orphanage," by C. D. Johnston, Sup't.

Adjournment.

THIRD DAY.

Morning Session—8:30 o'Clock.

Called to Order by President.

Devotional Service—Rev. W. C. Carpenter.

Reading of Minutes of Previous Session.

Report on Moral Reform—Rev. W. C. Carpenter.

Address—Rev. W. C. Carpenter.

Report on Religious Literature—Rev. J. D. Dollar.

Address—Rev. J. D. Dollar.

Report on Superannuation—Rev. H. M. Gray.

Sermon.

Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by President.

Devotional Service—Rev. W. C. Carpenter.

Reading of Minutes of Previous Session.

Report on Education—Rev. A. H. Sheppard.

Address—Rev. W. C. Carpenter.

Miscellaneous Business.

Adjournment.

HOME-COMING DAY.

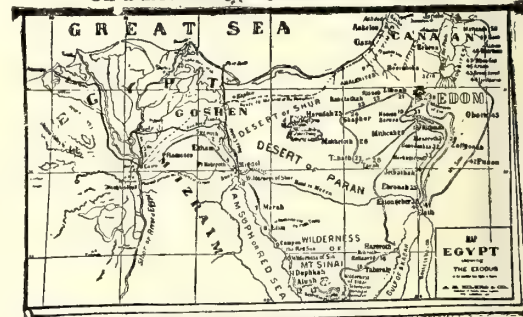
Sunday, September 29, 1929, will be "Home-Coming Day" at Liberty (Vance) Church. This is celebrating the seventieth anniversary of the Church, and during this time twenty men have served as pastor. Some of them have gone to their reward, others cannot be located, while some have been invited to come. We are using this space in our Church paper, hoping to reach each and every one of our former pastors. Now, if you have served this Church as pastor, as evangelist, assistant in any way, or a member of the laity, you are earnestly and cordially invited to come back and spend the day with us. We hope, if possible, that each of you will avail yourself of this opportunity to get together for a day of real worship and Christian fellowship. If impossible to come, we hope you will send a word of greeting, that we may at least get in touch with you.

We will have a full program for the day that each one will enjoy, and through this day of worship together we trust that every one will be inspired to greater service for our Lord. We are asking all pastors to have a place on the program, and we want you to come and fill your place. Let me repeat that the call is meant for you, my brother; therefore, come—a welcome awaits you.

Henderson, N. C.

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Specimen of Type.
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was a marriage in
Cana of Galilee; and
the mother of Jesus was

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Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Bab'-
ylon fourteen generations;
and from the carrying
away into Bab'-y-lon
unto Christ are fourteen

ing interpreted in, God
with us. 24 Then Je'se'us, being
raised from sleep, did as
the angel of the Lord had

- | | |
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Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Je'sus to the
multitude, and to his dis-
ciples,



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Christian Orphanage

Dear Friends:

The orphanage family had a real treat on Saturday, September 21st. The Pleasant Hill Sunday School, from near Liberty, N. C., held their annual picnic on our grounds. The day was cool and pleasant and a large crowd came. The orphanage children rendered a program composed of songs, stunts and recitations which was enjoyed by the audience. At 12:30 the good women spread a bountiful lunch on our picnic table under the shade of the trees, and all the orphanage family was invited to join the visitors at lunch, which invitation was accepted and our little folks enjoyed the good things to eat more than words can express.

The Pleasant Hill Sunday School has always been loyal and faithful to the Christian Orphanage, and its monthly offerings have come as regular as the months have come. We were delighted to have this Sunday School to picnic on our grounds and enjoyed their visit so much we hope they will make it an annual thing.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 26, 1929.

Brought forward \$12,857.91

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Bethlehem \$ 2.71
Pleasant Ridge 1.25
Reidsville 7.71

11.67

Eastern N. C. Conference:

Bethel \$ 1.95
Fullers Chapel 3.13
Mt. Auburn 3.14
Christian Light 2.41
Wentworth 9.62
Damascus 2.05
Auburn 4.50

26.80

Western N. C. Conference:

Liberty, Vance \$ 5.05
Zion 1.31
Pleasant Hill 4.18
Pleasant Grove 2.81

13.35

Valley Virginia Conference:

Leaksville \$ 1.58
Wood's Chapel 1.00

2.58

Alabama Conference:

Forest Home 1.00

Special Offerings.

Miss Aylmer Goodwin, Springvale.. \$ 1.00
Mrs. T. W. Chandler, Virgilina, Va. 8.00
M. Y. Wilson, support children.... 20.00
A. W. Sparks, Dayton, Ohio..... 4.22

33.22

Lawrence S. Holt fund..... 150.00

150.00

Grand total \$13,096.53

MR. FORD'S RELIGION.

Recent newspaper attacks upon Mr. Henry Ford's fine statement concerning prohibition have overshot the mark in common decency, not to mention the truth. One of the editorial attacks in an Ohio daily insinuated that he was insincere both in the attitude toward prohibition and religion. A friendly newspaper man went to him and asked

him for a statement concerning his religious views, and this is what Mr. Ford is reported to have said:

"I believe in God and in Jesus Christ. I was brought up in the Church. I belong to the Church. I attend Church. I never go to hear a sermon, whether it is by a preacher in a small Church or a large one, that I do not get help.

"Religion is like electricity. I do not understand electricity, but I am deeply interested in it; I want to know all I can about it. I know that it warms our hearts and that it makes the world better. I know that it lights up the dark places of the earth. I see and admit its effectiveness,

even though I do not profess to understand it at all. We need more religion and less professionalism in our ministry, and we need it mixed into industrial life; you can take the Sermon on the Mount and put it down into industry anywhere and it will work."

That ought to hold our newspaper cynics for a considerable spell. But more, it ought to mean something to every boy and girl in the land to hear the richest man in the world saying that he feels the need of going to Church, hearing the gospel proclaimed, and rendering his share of furthering the kingdom of Jesus Christ in the world. —*Christian Index.*

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

ELLIS.

James Shirley Ellis, aged 25, died in an automobile accident near his home, Petersburg, Va., September 8, 1929. The funeral services were conducted by Rev. W. C. Hook, pastor of Holland Christian Church, and the writer. The burial was in Blandford Cemetery.

Mr. Ellis was the son of the late Walter and Hunter Daughtrey Ellis, of Holland, R. F. D., and is survived by his widow, who was Miss Frankie Sears, of Petersburg, an infant son, one sister, Mrs. Raleigh Roberts, of Holland, R. F. D., and two brothers, Howard, of Newsoms, R. F. D., and Dock, of Holland, R. F. D., and an aged grandmother, Mrs. Sabrie Daughtrey, of Carrsville. Mr. Ellis was a native of Nansemond County and a member of Holy Neck.

N. G. NEWMAN.

MICHAEL.

Martha Caroline Huffine Michael was called to her reward September 6, 1929, aged 68 years, 11 months, and 27 days. She was married to Wm. Michael May 25, 1882. Surviving are her husband, two

sons, two daughters, and eighteen grandchildren. An unusually large crowd attended the burial services, which were held at Apple's Chapel, where she had held her membership since her girlhood. Many and beautiful were the flowers that covered her grave. May the Heavenly Father bless and comfort those who mourn. Burial by the writer, assisted by Revs. McClanahan, Heath, and Brown.

T. J. GREEN.

BRADY.

Maxie Ann Brady, wife of E. A. Brady, departed this life August 25, 1929,

at the age of 57 years, 1 month and 18 days. Besides her husband, she is survived by two daughters and eight sons, twenty grandchildren and a host of other relatives and friends.

She had been a faithful member of pleasant Grove Church since a girl, and in this Church cemetery her remains were laid to rest in the midst of a very large congregation of sorrowing friends. The floral offering was abundant and beautiful. God bless her loved ones. Burial services by the writer, assisted by Bro. Moffitt and Bro. Kidd.

T. J. GREEN.

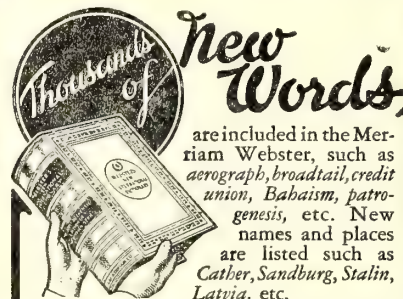


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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, OCTOBER 3, 1929.

NUMBER 41

THE SUN'S OBSERVATORY

BY REV. STANLEY C. HARRELL.

A UNIVERSITY PASSES.—

Des Moines University has been closed indefinitely by the board of trustees that was charged with the control and supervision of the institution. It will be recalled that this was the institution that was the scene of rioting and disorder among the students just before commencement last year. The students were enraged over the action of the trustees in discharging certain members of the faculty. The formal announcement of the closing was to the effect that "the trustees have concluded that if a Christian university is to be established and maintained it must be done somewhere else than in Des Moines."

The closing of this institution marks the end of an attempt to establish and maintain an institution of higher learning that had for its avowed purpose the promulgation of a most ardent type of fundamentalism. It is not surprising that the effort should have ended in failure. It was specialization gone to seed. It is difficult to understand the sort of thinking that holds that for a man to be religious he must be carefully shielded from the consideration of any other ideas or theories than that held by a particular group. Modernism is losing its place in the limelight, not because of the tirades that have been launched against it by the fundamentalists, but because the religious world has found that the road to spiritual power does not lie that way. Dangerous or misleading theories of religious teaching are not counteracted by making them contraband. "By their fruits ye shall know them" is the test that seals their doom.

WHAT IS A DEAD CHURCH?—

A magazine writer has recently published statistics as to the thousands of dead Churches that there are in the United States. This writer pronounces a Church dead if it reports that a year has passed without the addition of one or more members. There can be no question but that it is a severe indictment of the members and the methods of a Church that has not had a single addition within a twelvemonths. But it does not necessarily mean that the Church is to be classed as a dead Church.

Any attempt to measure the spiritual life of a Church by the number of new members that it receives is always misleading. There are Churches whose program consists chiefly of high-pressure revival campaigns. Many of these Churches annually drop large numbers from their rolls for non-attendance, failure to support the Church, and other causes. Those who are acquainted with Church work in communities where the population is fairly stable are aware that some years there are a number of young people who have reached the age when they may be expected to

come into the Church, and do. There are other years when there is no such available list from which to draw new members.

Many of the Churches that were thus classified as belonging on the dead list were in country districts, from which there has been an extensive migration to the cities. It ought not to be so, but there are times when the Church is doing well to hold its own. The work of the Church is in some respects like that of an army in the field. There are times of attack and advance, which must be followed by reorganization and consolidation.

WHEN EVERYBODY CO-OPERATES.—

The Toledo Times publishes some facts which throw an interesting light upon the question of the safety of railway travel. "Accurate statistics show that a person is safer on board a train than at home, which speaks more for the security of railroad transportation than of the insecurity of a man's 'castle.' Railroad travel is 100 per cent safer today than it was five years ago. Last year there was only one fatality as a result of a railroad accident for every 49,000,000 passengers carried. Five years ago the average was one fatality for each 24,000,000 passengers. When it is considered that only 16 of the 800,000,000 persons transported on trains in the United States last year were killed, the safety of this mode of travel causes greater wonder."

There is no other source to which may be attributed this increase in safety than to the constant and insistent "safety campaigns" that have been waged by the railroads. It would seem that there should be no occasion for men to be constantly reminded to be careful when their own lives as well as the lives of others are endangered by their carelessness. But the figures show that the safety-first campaigns have borne fruit.

These facts ought to serve as both a lesson and an encouragement for all those who are working in and through the Churches. So much of the time we are reminding people about things that they ought to be observing without being reminded, that it would seem that we are engaged in a useless task. It may also carry a suggestion that will help us to do better work in the future. There must be found a way to increase the sense of responsibility all down the line.

THE LAW RELATING TO ATHEISM.—

Some of the newspapers, the attention of which has been called to the fact that there is a law on the books of North Carolina which disqualifies a witness who does not believe in God and hell, are suggesting that the legislature should at once revoke such an obsolete and indefensible statute as that.

When Judge Shaw, in the recent hearing here, summarily dismissed one of the witnesses when

the latter announced that he had no religious beliefs or convictions, the legal minds of the State became active and researchful. Judge J. Crawford Biggs, as quoted by the *News and Observer*, delved into the historical records and found that apparently "there is no case reported in this State in which a witness has been excluded from testifying on account of his religious beliefs or want of religious beliefs," but that there are several cases in the North Carolina courts "in which the Supreme Court judges clearly indicated that a witness would be disqualified to testify if he were an atheist and did not believe in Divine punishment."

The first of these cases dates back to 1856, but that there have been several similar rulings in recent years, one in 1922 and another, more recently still, in 1924, in which Chief Justice Stacy, laying down the rules for disqualification of jurors, stated one of them as follows: "If he be an atheist or deny the existence of Almighty God, he is presumed to be insensible to the obligation of a juror." The statute governing oath in North Carolina was enacted in 1777 and rests on the theory, as duly set forth, that the oath derives its sanctity from being "an appeal to Almighty God as the omniscient witness of truth and the just and omnipotent avenger of falsehood." The Legislature, it is stated, has consistently refused to amend this statute in any way.

North Carolina is not the only State in which it is necessary for a witness to believe in Divine punishment in order to qualify before the court. Alabama, Louisiana, Maryland, New Jersey, Pennsylvania, South Carolina and the Federal courts, according to Judge Biggs, all make this requirement. New Hampshire will not accept the testimony of a witness who does not believe in future punishment. Arkansas and Maryland rule out an atheist as incompetent.

Judge Biggs finds, however, that no religious test is required of witnesses in California, Colorado, Illinois, Indiana, Iowa, Kansas, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, Nevada, New Mexico, New York, North Dakota, Ohio, Oregon, Rhode Island, Utah, Vermont, Washington, West Virginia, Wisconsin and England, while "even an atheist" may be a competent witness in Connecticut, Florida, Kentucky, Maine, Missouri, New York, Tennessee and Texas.

In short, "the credibility of the witness may be attacked on account of his religious opinions in some States and may not be in others," and "the common law rule that a witness who does not believe in a Supreme Being and Divine punishment is incompetent has been affected in various ways by the statutes and constitutions of the several States."—Editorial in *Charlotte News*.

NOTES-PERSONALS

Rev. M. T. Sorrell changes his address in Danville, Va., from Third Avenue, or R. 2, to 117 Motley Avenue.

After ten years of successful work with the Haw River Church, Rev. P. H. Fleming, D. D., retires from that pastorate, much to the regret of the membership. Brother Fleming has done a good work at Haw River, and, in addition to having developed the work, he has made life-long friends there.

The Congregational and Christian Churches of Norfolk, Va., and vicinity, will unite in a Community Training School at Christian Temple, October 6th-12th. The opening session will be on Sunday, October 6th. President W. A. Harper of Elon College will act as Dean of the school. Brother Hermon Eldredge of Dayton and others deeply interested in Christian Education, are on the roster of teachers and instructors.

Miss Jewel Truitt, who did such valuable work in Christian Education at Fancy Gap, Va., the past summer, is now Field Secretary for the Board of Christian Education of the Southern Convention, succeeding Miss Pattie Coghill, who has accepted a position with the Florida Congregational Churches. Miss Truitt is a graduate of Elon College and is a competent worker in Religious Education and is devoted to the great task. Her address is Waverly, Va.

On Sunday, October 13th, Rev. Roy Helfenstein, D. D., pastor of People's Christian Church, Dover, Del., and Dr. Jason N. Pierce, pastor of the First Congregational Church, Washington, D. C., will exchange pulpits, both for the morning and evening services, Dr. Pierce preaching in Dover, and Dr. Helfenstein in Washington. The exchange of pulpits between our Christian and Congregational ministers will help the people of the two communions to become better acquainted with each other, and seems a most fitting thing to do.

"The other day I thought of suggesting a wonderfully economical way for numerous delegates and visitors from Virginia to attend the Convention at Piqua, Ohio. I motored to my native home this summer, and found hard-surfaced road all the way. I went via national road 40 to Washington, D. C., and straight south to Richmond, Va. Exact motor route: Richmond, Va., to Washington, D. C.; Washington to Frederick, Md., on 240; Frederick, Md., to Vandalia, Ohio, on 40; Vandalia to Piqua, on 25. Roads well marked, hard-surfaced, beautiful scenery; about 625 miles, one way, Richmond to Piqua."—E. T. Cotten.

Gov. O. Max Gardner of North Carolina has issued a proclamation calling upon the people of North Carolina to set aside the week of October 6th-12th as Fire Prevention Week. This is in keeping with the statute laws of the State, and since this law was enacted there has been improvement year by year the past seven years in preventing fires, and while the total fire loss in the State during the seven years is \$44,799,499, this is below the national average, and the fire loss for the year ending December 30, 1928, was \$4,912,925, this being a million and a half dollars under the seven-year average.

A cablegram has been received by his father, Brother M. J. W. White, Sr., from Dr. M. J. W. White, Jr., and wife, who recently sailed, as medical missionaries under the auspices of the Congregational Board, to the Philippines, that they had had a safe arrival at Manila and would remain at Manila till November first to take the proper examination before going to the island on which they are to engage in missionary work. Dr. and Mrs. White will be in charge of a hospital with fifty beds and every equipment for first-class work. They have gone in the name of their Lord, the Great Physician, to help relieve the suffering and heal the sick of those in need, even as our Saviour while on earth went about doing good, helping and healing His fellowman.

NOTICE.

There will be a meeting of the Educational Committee of the Western North Carolina Christian Conference Monday P. M., November 4th, at the Christian Church in Burlington. All who may have business with this committee will please report at that time and place.

T. E. WHITE, *Ch'n.*

DELEGATES TO CONFERENCE.

All who are coming to the session of the Georgia and Alabama Conference, which meets with the Lanett Church, on the 8th, 9th, and 10th of October, please notify me if they are to be given free entertainment; also if any are coming by rail, so that the trains may be met and free transportation given to Church. Please notify me as early as possible of your coming.

Lanett, Ala.

J. D. DOLLAR, *Pastor.*

NOTICE.

The Eastern Virginia Christian Conference will meet at the Suffolk Christian Church on Wednesday, Thursday, and Friday, November 6, 7, 8. The change of date was made by the executive committee to avoid a conflict with the date of the General Convention, which will be held at Piqua, Ohio, October 22-30. The program committee is planning an interesting and constructive program. Please keep in mind the date—November 6th to 8th.

H. S. H.

OFFICIAL NOTICE.

The Eastern Virginia Woman's Missionary Conference will be held at the Franklin Christian Church on Tuesday, November 5th. A large representation from each Church and society is most earnestly desired. Mrs. John Ferguson, president of the National Commission of Protestant Church Women, comes as a special guest of the Conference. Pastors are urged to attend, and to give notice of time and place of meeting.

400 W. 34th St.,
Norfolk, Va.

MRS. L. W. STAGG,
Secretary.

CONFERENCES MEET.

Georgia and Alabama meets with the Church at Lanett, Ala., Tuesday, October 8, 1929.

Alabama meets with the Church at Wadley, Ala., Tuesday, October 15, 1929.

Eastern Virginia meets with the Suffolk Church, Suffolk, Va., November 6-8, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929, with Mt. Auburn Church, Warren County, N. C.

THE GENERAL CONVENTION.

BY WARREN H. DENISON, *Sec'y.*

The eyes of all the Church are turning toward what promises to be one of the most interesting and epoch-making Conventions the Christians have ever held. All delegates should be on hand from first to the last. A splendid delegation from the Congregational Churches will be present as guests of the Convention.

One outstanding item on the agenda will be that of the union of the two Churches. It will be the first union between different denominations, not members of the same family, in the United States if the union is consummated. Already the Congregationalists have heartily approved it. It is not likely that the Christians will be other-minded when they have talked, prayed and worked for it more than a century.

Speakers.

Bishop Francis J. McConnell, president of the Federal Council of Churches; Mr. Fred B. Smith, world-renowned speaker and moderator of the National Council of Congregational Churches; Dr. Peter Ainslie, pastor and editor and a world-wide speaker on Christian union. Dr. Mary F. Cushman, medical missionary in Africa; Dr. Edward W. Cross, chairman of Commission on Evangelism and Devotional Life of the Congregational Churches; Dr. George William Brown, secretary American Bible Society. All these are from other fellowships.

Addresses and sermons will be given by a splendid list of our own leaders, such as President Dr. Frank G. Coffin, Columbus, Ohio; Dr. L. E. Smith, of Norfolk, Va.; President W. A. Harper, Elon College, N. C.; Rev. Alfred W. Hurst, Elon College, N. C.; Dr. William G. Sargent, Providence, R. I.; Dr. J. O. Atkinson, Elon College, N. C.

Then there are thirteen phases of Church work to be presented by a like number of our Church leaders, who will speak to those subjects.

Dr. Frank H. Peters will conduct the Communion service on Saturday, and Dr. Staley will follow with the memorial service.

There will be an upper-room prayer service each morning before the Convention opens. These are in charge of a special committee, and there will be a different leader each day.

There will be a men's 6 o'clock banquet on Friday night, with Eldredge, Harper and Fred B. Smith as speakers.

The young people will hold a great rally and banquet, with a strong program, beginning Saturday at 4 o'clock.

The women have secured Dr. Mary F. Cushman, a noted medical missionary to Africa, as their speaker at a women's meeting while the men have their banquet Friday. There is a question as to which will have the larger attendance that evening.

No delegate can afford to miss the Convention, for it is possible that he will look back to it with a feeling that he has had a part in a movement which will be the beginning of greater events.

Piqua is a city of 20,000 population and is only thirty miles north from Dayton. It is on the east and west lines of the Pennsylvania Railroad, and the north and south lines of the Baltimore and Ohio. It is easily reached from New York, Washington, Cincinnati, Indianapolis and Chicago.

The Convention will be a splendid opportunity to know your own workers and leaders better, to enjoy a much larger fellowship, to become better acquainted with our whole Church, to get a glimpse of the great stream of youth that is becoming a very part of our activities, to get a spiritual uplift. One will go back to his Church to finer and nobler tasks.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

SEEING GODS AND SEEING GOD.

By CHAPLAIN H. E. ROUNTREE, U. S. N.

"Where your treasure is, there will your heart be."—Matt. 6:21.

As we contemplate the viewpoint of both Christians and non-Christians in regard to one another and in their gropings for realities, it is quite plain that one thing that hinders many from being religious is their inability to rightly estimate the actual religious experience of other people around them. Professed Christians assume that all others are indifferent to Christianity and are without religion at all. Inversely, others think that Christians are hypocrites and haven't as much of the idea of Christianity as they have. Then each calls the other stupid and unworthy. If something can be done to help folks to understand one another and to be more tolerant in realities, they will appreciate one another more.

The first thing we have to do is to recognize that the world is not spiritually empty. Whether Christians, hypocrites, or non-Christians, folks are absorbed in sacrificing to gods which seem to them richly satisfying. Folks are not being spiritually starved. They have their deities and the things they worship. By this is meant that they are in search for things of this life that are treasured by them as primary things to be achieved; and these things so absorb their minds that everything else is forgotten or is pushed back into the background. Christianity and Jesus Christ have no further appeal to them.

Now, let us mention some of these things which are so much like gods in our lives. First of all, we will take speed. How we are speeding in everything! The rush of the day has become so great that often its momentum is not lost until 3 o'clock in the morning. From go-carts, with motors to them, to flying machines, we are getting a thrill of panoramas which makes us dizzy, and the noise of the machinery makes us deaf. We are rushing along at such a rate that we are failing to see people or things in their true perspective.

We are tourists who go to London and see the Tower, Westminster Abbey, Parliament and Windsor Castle, but we see nothing of Brixham and Clapham, where typical English living is represented. We go to Rome and are told a great deal about Caesar and other great men of the past, but only a little about Mussolini's industrial benefactions. We go autoing and we drive so fast that we cannot read the signs along the road. Who ever saw an autoist stop and read the historical signs along the highway? If he stops, he has to back up. So filled are we with the demon of rush that if one has to stop or slow down for ever so brief an instant some one from behind is honking him out of the way.

It is quite plain that we are seeing one another at the same rate of speed and with the same perspective. Is it any wonder that we misunderstand folks and misjudge them? So long as we see people in a superficial sort of way, we shall never know them, and so long as we do not know them we shall misjudge them. Christians are still going to be accused of being hypocrites, and sinners are still going to be without interest in things religious.

Second, let us take the god of wealth. As we go hither and thither in any place, we are impressed with the astounding wealth of everybody. Never in the world did folks seem to have so much money, or its equivalent, as now. Even a

bunch of sailors with nothing more than a few dollars in their pockets go ashore well dressed, ride taxicabs, attend shows and many other pleasures, and feel themselves as rich as a king. We have to go to the poor-houses of the States and the squalor sections of the cities to be impressed with anything different. The spirit of the age is "Let us get all the cash and all the pleasure we can at any sacrifice." The mere fact that one can do this, makes him feel that his condition is an index to his worth, and that he can buy for himself all the happiness that he needs. It is plain that this idea minimizes the worth of other people, and sets up a self-dependency that tends to lift self above everybody else. Man's worth cannot be appreciated by those who feel that way.

Third, let us look at the god of flesh. Personal wealth and independence have led man to spend his life gratifying his appetites to the extent of his ability. Appetites are real indeed, and mighty, and to be reckoned with; but their chief value is not the ultimate end of life. They are to be sublimated as a means to the true ends of life.

There is nothing more real to us than the flesh. How we do love this body of ours! its beauty, its strength, its powers, and the things that develop these powers to their highest degree of efficiency. Chiefest among these powers is the sex. We are delighted that God made us men and women, but many often forget that He ever made us for anything else. Listening to conversations here and there, that is about all some folks think about. In addition to this, much of our environment accentuate the idea. The stage, the music, the billboards, the dance and the dress, all strike a high note in sex appeal. We positively rejoice in nudity and naughtiness. Where nudity and sex appeal is the strongest, there one will find the largest crowd. Deplorable as it may be, many young people, it is understood, are taught that if they do not let themselves go in these matters they may develop a complex and land in the madhouse. Such a worship of the flesh destroys the spiritual vision and spiritual possibilities. As the worth of others lies largely in spiritual perceptions, one so hindered will find himself unable to comprehend the true worth of others.

Fourth, let us turn to the god of comfort. We have certainly gotten away from the hardships of primitive days. We should. We would not return to them. It is believed that God would have His people live their lives with as much comfort as is consistent with right living. But it was never intended that the comfort and ease which is to be acquired should take one away from the great idea of genuine service to humanity. Nevertheless, man has reached a steam-heated, well-lighted, soft-cushioned, hot-bathed age. We are warding off or cushioning all the bumps and escalating all the heights. We are doing everything we can to make life easy and painless. In his disparagement of the worth of mankind, some one has said that all we are today is that our primeval ancestors have crawled out of the slime of the sea, through animal life to the human, in order to sit down and be comfortable. We have no part in such a belief; but, nevertheless, the statement emphasizes the idea of the important place we give to the gods of ease and comfort. With such obsessions, human sympathies are impossible, and one cannot feel for the other fellow's sufferings as he should.

There is another god whom we worship. It is the devil. We also worship him. It is said that by "devil," religion means the personification of

conceit and pride, and the pull to make one's self the center of things. If Satan is the personification of conceit, this age is one of devil worship. For example, there are those who say, in regard to their idea of religion, "I shall believe in nothing which I cannot understand and which I cannot prove." And this is said not with an air of open-mindedness, but with that air that embraces the very soul of wisdom. A poet has commented on this by saying:

"To observations which we make,

We grow more partial for the observer's sake."

Henry Ward Beecher said that this is the worst disease of mankind. Men lose their wisdom in proportion as they become conceited. And Johnson, the author, has said, "He who overvalues himself will undervalue others, and he that undervalues others will oppress them." And Ruskin is credited with saying, "Conceit puffs a man up, but it never props him up."

So long as man sacrifices himself to the rushing superficialities of this existence, to goods and to gold, to appetites, comforts and conceits; and so long as he finds these ends satisfying to his living, it is not likely that he will ever see God. So long as man lives this way it is not likely that Christianity will ever make any appreciable headway. So long as man lives this way, it is not likely that he will ever appreciate the true worth of others, or come to a better understanding of them. So long as these things are the ultimate end of life, Jesus is going to be an enigma, God a fake, and religion impotent.

Our appeal to you is to make God the end of your search in life, and to make Jesus your example and fellow Him. You will find Him poor indeed. When on earth, He had not where to lay His head. You may have to be poor with Him. But we are reminded that He is poor not because He is too weak to be rich, but because His strength is needed in something better.

You will find Him chaste and pure, but chastity to Him is normal and healthy, and He is chaste not because He is too pure to feel the pull of sex, but because He subdues the sex into something which embraces the soul.

You will find Him having no thought of comfort and ease. These things mattered little to Him. Humility was His natural spirit. But He was humble not because He was too ignorant to be proud, but because He was too wise to be proud.

There is a superior reality in every thing which lies beyond the material benefit of that thing. There is a spiritual value in riches which lies beyond it, or else wealth has missed its intended use. Amidst the comforts of life, there is a sympathy to be extended to those who are less fortunate. There is a humility which is to characterize those who have a reason to be proud which offers its wisdom to those who need to be lifted up.

Men! Christianity is waiting for you to accept Jesus Christ and follow Him; waiting for you to make righteousness, truth and beauty the chief ends of life; waiting for you to realize that, as one by one you embrace Him, there is going to be less and less of the worldly gods uppermost in the minds of man, and more and more of the brotherhood of man; less hypocrisy among Christians and more of humanity turning toward God. Christianity will mean nothing to any one until that takes place. "Babies cannot see beauty."

If you would come to Christ, do not make the mistake of trying to come to Him through your understanding, your reason or through what you may be able to prove. To approach Him by intellectual means is impossible, and one gets nowhere. The way to Jesus is the way to any person. One never finds contact with another person merely by arguing with him. No lasting

(Continued on page 7.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY

W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"IT WAS NIGHT."

The Bible is nothing if not dramatic. That is to say, it often packs into one sentence, or brief expression, a whole volume as a climax to an event. An illustrious example of this is in John 13:30, the last four words, "And it was night." Jesus had been telling of His approaching betrayal and crucifixion. They pressed Him to know who would betray Him. He answers by signifying Judas Iscariot. On learning this, Judas went out from the holy presence, and then the writer of the book of John says dramatically, "And it was night." From that day to this it has been night with the soul, or with souls, that go out from the Christ. It is Christ or chaos in this world. Either Christ and the light or chaos and the dark. "The Christless life is chaotic. The burdens of life become unbearable without the great Burden-bearer."

This is as true in Church and State as it is in the individual life. A most illustrious example as well as a most pathetic one, is Soviet Russia today. They have crucified Christ afresh. They are putting on pageants and plays and programs that revile the idea of God and ridicule the thought of Deity. They are teaching children by the millions in their public schools that the idea of God is a man-made theory and that religion is only "opium for the soul." This is an extreme example and a far-away illustration. The fact remains, however, here and elsewhere that when the soul goes out from the presence of, and turns its back on, Christ there is chaos.

First of all, it was night in the soul of Judas. Secondly, it produced night, dark, black night, in the history of the Jews. Their night as a nation and a people had come when they, through Judas, turned their back on Christ.

The world never needed more than it needs to-

day the light of the presence of Christ. Our industry, social and political problems must be flooded with light, even the light that comes from the Son of God, if they are to be solved correctly. It is useless to say that the Sermon on the Mount or the Golden Rule are simply idealistic and will not do for the working-man or the business organization. The most practical thing in this world, and for this world, is the teaching of our Lord, and the world is never going to iron out rough problems and places until it adopts in business and in every-day life the teachings of the Son of God. It will ever be Christ or chaos in the Church, in State, in the individual life. It was night for Judas Iscariot, for the Jews, for any and every soul when Christ is left behind and ruled out of the reckoning.

J. O. A.

"CHRISTIANS," "DISCIPLES OF CHRIST," OR "THE CHURCH OF THE LORD"—WHICH?

An exceedingly interesting editorial from the *Christian-Evangelist*, St. Louis, Mo., is printed elsewhere in THE SUN this week under the caption "What Name, When They Ask You?" This reprint is interesting for two reasons:

First: It shows that, officially, our Disciples friends and brethren do not know what to call themselves, according to the very frank statement of the editor of their Church paper. It had been our observation that wherever Christians did not have a Church, our Disciples brethren called their Church "Christian." But, the census-taker will be around next year, and the great desire seems to be to give the proper or legal name, and our Disciples brethren are at a loss.

Second: Since our Disciples friends take the Bible, the Scriptures of the Old and New Testament, as a "sufficient rule of faith and practice," we wonder why they insist on making the rest of the world interpret the mode of baptism according to their interpretation, since very many good people in this world, equally scholarly and conscientious in their interpretation of Scripture, hold to a different view on this mode of baptism. Since our Disciples brethren want a name that will unite us all, why not take the good name of the good Book and all of us wear that one name, allowing in reality, as well as in word, the individual to interpret for himself these mooted points which have divided the Christian world into so many sects, isms and scisms? Our understanding of history is that Rev. Alexander Campbell, the founder of the Disciples Church, or whatever its legal name will be "when the census-taker comes around," came to our people, Barton W. Stone and others, and for quite a while considered uniting with them, but having been originally an immersionist, he could not get over his conscientious scruples in this regard, but he did like our name very much, and afterwards taught it as a goodly name to his followers, but at the same time taught them that before they put on that name they should follow, not their, but his, interpretation of Scripture on the subject of baptism, and that only those who had been immersed could properly wear the name "Christian" or "Disciples of Christ."

We just wish the editor of the *Christian-Evangelist*, and all like him who are looking for a good name, would adopt that given the disciples at Antioch, viz: "Christian," and that they would allow those who differ from them on the mode of baptism and other divisive questions to interpret this and other Scripture in a way to satisfy their own minds and consciences and take them in also.

We could wish that our Disciples friends who seem to be looking for, and are in doubt about, a good name would do all this before 1930 and be ready with a good, clear conscience to give a

straight-forward, honest-to-goodness answer to the census-taker when he comes. Meanwhile, let CHRISTIAN SUN readers turn to the reprint in this issue from the *Christian-Evangelist* on "What Name, When They Ask You?"

What a pity that this great and growing people will allow a question, in no wise essential to salvation, to so separate them from other Churches even, and from each other, that they cannot agree upon a name.

J. O. A.

WHAT NAME, WHEN THEY ASK YOU?

The editors of the *Christian-Evangelist* recently received a letter from a subscriber in Gower, Mo., containing the following pertinent inquiry: "As a Church people, what is our legal name? When the census-taker comes next year, are we to be 'Christians,' 'Disciples of Christ,' or 'Church of Christ'? Honestly, I do not know, nor do I imagine I am the only person who does not know. I feel some instruction along this line by our papers and ministers would be appreciated. I know it would be me."

Since the reply to this letter may be of interest to other readers, and in accordance with the good suggestion of our valued subscriber, we pass it on "to whom it may concern":

"Replying to your kind favor, which came in my absence, regarding the legal name of our Church, I do not think we have a legal name. Some local Churches are incorporated, and in such a case the local Church has a legal title, but our Churches, taken collectively, have no such arrangement.

"We have always declared that the New Testament is our only rule of faith and practice, and such being the case we might very fittingly use any of the half-dozen or so names for the Church to be found in that Book. In a certain degree, the government has given its own title to us, and in the census we are known as the Disciples of Christ. Therefore, what I shall say, and I hope it will be what you will say also, when I am asked to what Church I belong, will be 'Disciples of Christ.'"

"The Christian Church is a different body, according to the dealings of the government with the Churches. It, for example, was once called 'The New Lights.' It is the body of people called together by Barton W. Stone and others before Stone tried to merge his movement with the Campbell movement. Stone called his followers 'Christians.' Campbell called his 'Disciples of Christ.' The body known as the 'Christian Church' is about to unite with the Congregationalists. I think the union is to take place about October 1st.

"The Churches of Christ are congregations that broke away from the larger body now known as 'Disciples of Christ' because of disagreement over the right to organize missionary societies and to use the organ and other instrumental music in the public worship of the Church. These Churches differ from ours only slightly, and in my opinion it is a great pity there was ever a division.

"I note your suggestion about instruction in the paper on the point and thank you for it. It is a good suggestion and I hope the *Evangelist* can do something in that way soon, and constantly."

An interesting discussion of the name we should wear may be read in a tract by A. H. Buhler, evangelist, of Greenville, Texas, recently published by the Christian Board of Publication. Mr. Buhler says:

"A divided Church can never save a lost world. Jesus prayed that we all should be one, just as He and the Father were one, that the world might believe in Him (John 17:21). Christ is not divided. Divisions among His followers are never mentioned in the New Testament, save by way of condemnation (1 Cor. 1:12, 13; 3:1-9). The fol-

lowers of Christ are probably more completely divided in name than in great doctrinal teachings, and yet if they will drop all human and distinguishing names given by men, they will find themselves together on the name Christian. Just as fractions (divisions) in arithmetic may be reduced to a common denominator (name), and thus combined into a unit, so the divisions of the Church may be made one under the name common to them all—Christian. Only in this way may we answer the prayer of our Lord for us, and help Him save a lost world.

"No matter how expressive, how beautiful or how significant a human name may be, it must not supersede and supplant the God-given name, Christian. No other name signifies the proper and full relation to Christ. As applied to the Church, 'Disciple' will not do, for it applies to the individual in his relation to Christ as the great Teacher. It simply means 'a learner (a pupil)'. 'Brethren' will not do, for it simply refers to our relation to each other. 'Saints' will not do, for this primarily refers to a perfected life, and ours is very imperfect, even though we are struggling to attain perfection in Him. Only the name Christian satisfies all the conditions of Scripture, includes all scriptural names by which God's people are called and answers all the longings of the human heart.

"Luther said, 'Call yourselves not Lutherans, but Christians,' and this is in harmony with Paul's instruction (1 Cor. 1:12, 13). Wesley said, 'I would that party names were forgot, and that we as humble disciples might sit down together at the Master's feet, read His Holy Word, imbibe His Spirit, and transcribe His life in our own.' So say we today.

"What name do you wear? What name should we wear? 'The disciples were called Christians first in Antioch.'"

Personally, we believe that the most beautiful name of the Church to be found in the New Testament is in Acts 20:28, where it is called the "Church of the Lord." We have never known any religious body to put on that lovely and expressive name. If there were any way to change our name, I should be in favor of calling it "The Church of the Lord."—*Christian-Evangelist* (Disciples).

QUALIFICATIONS AND WORK OF DEACONS.

The office of deacon grew out of a Church trouble—the murmur of Greek-speaking members against the native Hebrew members, because their widows were neglected in the daily ministrations. Poverty was prevalent in that day, and it was greater among those who identified themselves with the Christian faith. This division among the members grew into hard feelings, and the apostles called a meeting of the believers and proposed the selection of seven men to assist in the distribution of the public charity. They suggested that seven men of honest report, full of the Holy Ghost and wisdom, be appointed over this business.

The oldest ecclesiastical office, next to that of the apostles, is that of deacon. The apostles were chosen by Jesus Himself; but deacons were chosen by the congregation. Both are engaged in the Lord's work, but there is a distinction in their call and work. So far as known, this innovation corrected the trouble, prevented a division in the Church, and satisfied the whole body of the believers.

1. The qualifications of deacons, as expressed in the choice of Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, were very high. They were full of faith and the Holy Ghost. Paul's expressed qualifications of deacons, in his letter to Timothy, enlarged somewhat upon the original requirements. Deacons, he said,

must be honorable, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. That word conscience is a great word in the moral sense. It is composed of *con* (together) and *scire* (to know). It is knowing with God; that is, God and self coming together in the final settlement of a moral question. Man cannot know the right alone; but when God, by His word or His spirit, joins the individual in his decision, it is right for the individual. Intellectual culture alone cannot settle a moral or spiritual question.

A pure conscience is knowledge that has been reached by the united effort of God and man. Such a conscience decides and acts wisely. When all men and God reach decisions together, wisdom will control and righteousness will abound among men. The qualifications of good deacons embrace honorable standing with Jesus Christ, ministers, the congregation, and the public.

2. The work of deacons: Paul associates deacons with bishops in Philipians 1:1. The work of deacons is plainly that of assisting ministers in the Lord's work—in the Holy Communion and the charities of the Church. It is difficult to specify in detail the work of deacons, as it involves the Bible and ecclesiastical history. The origin of the deaconship suggests that necessity may discover new service in caring for the interests of the Church; but it is clear from Acts 6:6 that they were appointed over the business of the poor in the congregation; and "the poor ye have always with you." Widows seem to have been the chief objects of the charity of that day; and James says, "pure religion and undefiled before God is to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Helpless men would be equivalent to widows; hence, charity undertakes to relieve all necessity. Deacons represent such charity, and their work enlarges with new conditions.

When the deacons were elected and ordained by the apostles, and entered upon their work, the number of disciples multiplied in Jerusalem, and a great company of the priests were obedient to the faith. The Church must be united before it can redeem the world. Jesus prayed "that they all may be one, that the world may believe." Deacon Stephen was the first martyr to the gospel, and his reputation was equal to any of the apostles, and he died saying, "Lord Jesus, receive my spirit." The first life given up for the gospel was the life of a deacon.

Serving-tables may include all the temporal affairs of the Church, with a spiritual significance. That office was established to improve the preaching of the gospel. "We will give ourselves continually to prayer and the ministry of the word." The apostles were, by this new office, to have more time for prayer and preparation for preaching. Congregations and deacons are responsible for much of the poor preaching of the present day. If deacons would do more in their office, and members would attend more regularly, and thus create a more spiritual atmosphere, it would increase prayer and preparation on the part of the minister, increase Church membership, and win the leaders of men to the Saviour and the Church.

W. W. S.

STORING UP TRIPLE RESERVES.

Roger W. Babson is the author of many books, dealing with the religious life from the standpoint of a business man.

He argues in this book for the accumulation of reserves in the realms of finance, physical well-being, and of the spirit. It is refreshing always to have a business man plead for spiritual things.

It is a little strange, however, that he does not argue for the storing up of mental reserves. He has a business administration school of high grade

in connection with his "business service," published every week. Surely he does not depreciate mental reserves.

There is need also for a fifth reserve—what we may call the human reserve of friendliness. Life is poor indeed without its reserves of friendship.

W. A. H.

AN EXCURSION IN AMITY.

This heading is given and this line is written with the wish that it may catch the eye and grip the mind of very many CHRISTIAN SUN readers. Dr. Martyn Summerbell, president of Starkey Seminary, Lakemont, N. Y., has written a book of very recent publication entitled "Our Friends in Other Folds." In this perfectly delightful volume of 133 pages, the author makes "an excursion in amity" that is a delight to the mind and a joy to the heart. There are just six chapters in the book, and there are just six topics treated. Here they are: "Our Friends, the Episcopalians," "Our Friends, the Presbyterians," "Our Friends, the Congregationalists," "Our Friends, the Baptists," "Our Friends, the Society of Friends," "Our Friends, the Methodists."

In these excursions, our keen-witted and scrutinizing author and historian gives the reader, in most graphic and gripping manner, a marvelous amount of history about the six denominations treated, and then in the light of these gripping facts shows what a great contribution to Christianity and to civilization each of these communions has made. Dr. Summerbell treats the denominations with the pen of a master historian, but with the mind of a most capable scholar and a most amiable and sympathetic brother and minister of the gospel. We wish that every CHRISTIAN SUN reader had the joy that has been ours of reading this sympathetic and yet scrutinizing history of the denominations treated, and this broad and brotherly interpretation of the vast contribution to our Christian thinking and character that these various communions have made. Dr. Summerbell shows a most friendly and fraternal spirit in interpreting these denominations, and thereby makes a real contribution to friendship among the Churches and to the union of the followers of our Lord.

Coming as the book does at this time when so much is being said and done about Christian union, the volume is a most timely one, indeed, and all who read it will certainly have greater admiration for the other denominations of Christendom than that to which any one may happen to belong. In all his public utterances and writings with which this writer is acquainted, Dr. Summerbell has never given the public such a worthy, meritorious and monumental contribution as this, "Our Friends in Other Folds." The book may be had from the Christian Publishing Association, Dayton, Ohio, for \$1.50 the copy. Every reader will certainly find it worth more than the price.

J. O. A.

THE SUN LETTER.

The renewals to THE SUN have come in better for the last two weeks. But not like we had expected. We hope as the Conferences begin to meet that the subscribers will see the circulation manager and renew. Then help us get some new subscribers, too. We ought to have five thousand paying subscribers, and then we could put THE SUN on a paying basis. It is our Church paper. Every family in the Christian Church ought to have enough self-interest in our Church paper to support it. Invest two dollars in it and you will get value received and you will be helping support your Church paper.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

CONTRIBUTIONS

SUFFOLK LETTER.

Geography and the Bible measure human faith and human character. Geography is taught, believed, and used in practical life; yet men have not seen all of the world. They believe that three-fourths of the surface of the world is water, and one-fourth is land. They believe that the earth revolves on its axis once every twenty-four hours, and that it gives us day and night. They believe that an eclipse of the sun is produced by the moon coming between the earth and the sun; and that an eclipse of the moon is caused by the earth coming between the sun and the moon. The roundness of the earth and its revolutions are not questioned. All this, and more, is pure intellectual acceptance of what science has revealed. There is no moral or spiritual character involved in this belief in what geography teaches. The average man does not require proof of much that he believes as taught in geography. He believes it, acts upon his faith and moves on with the progress of mankind.

What has been said of geography is true of history. Students in school, scholars in high position, men and women in their homes, all read and believe history. Who would question Herodotus, called the "Father of History," who wrote 484 years before Christ? Down through the centuries from that far-off date, historians have recorded the doings of nations, and subsequent generations have read and believed what was written. The faith of mankind in the writings and achievements of men is marvelous and universal. The world could not exist with progress if such faith did not operate and co-operate in society. Faith in the teachings of science and in men is the foundation for well-being and progress. The business of the world rests on faith, and that faith is kept alive by the safety, value, and success of the factories and markets of the world. Even government rests upon this confidence which men have in one another. Take this natural faith out of society, and governments would fall to pieces and society would be wrecked. There is no plainer mark of ignorance or malice than a lack of confidence in others. Men usually see in others what is in themselves. It goes without formal proof that men have faith in men and in nature; and this is a great boon to society.

It seems that faith weakens in many minds when they come to the Bible. The reason for that is that the Bible reaches the heart and the conscience as geography and history do not. It touches the moral element in man, makes him conscious of his need and his responsibility. This is where the devil comes in and tempts men to doubt. The devil does not interfere with faith in geography, history, and man; but when the heart becomes conscious of sin and begins to think of soul responsibility, the devil begins his work of creating doubt in the man. But the record of creation in Genesis, written centuries before Herodotus, is just as easy to believe as geography or history. In fact, the Bible account of creation is just as true as science, even in the realm of science. If the Bible were simply an intellectual production, scientific minds would have no ground for argument. It is the moral element in the Bible and the work of the tempter that produce skepticism and fill the pages of literature with doubt and unanswered questions. The man who believes geography and Herodotus, and questions the Bible violates every principle of honest fairness and moral integrity.

W. W. STALEY.

ELON LETTER.

The leading exponent of the curriculum as experience has set forth his matured thinking in a volume entitled "Religious Education in the Modern Church." The theory of religious education is really in advance of the theory of general education, and W. C. Bower, the author of this book, is to be credited with that happy circumstance.

Unlike some other writers in the field of the curriculum, Dr. Bower is not entangled with religious denominations or with their officials, or with interdenominational groups that owe their continued existence to the denominations. He is free to pursue his findings to their ultimate conclusions, because he is officially free of such entangling alliances. In this book he has restated the convictions of his earlier "The Curriculum of Religious Education," and has re-enforced his originally prophetic viewpoint by the researches of the Committee on International Curriculum, of which he was the chairman, and of his own seminar work in the University of Chicago.

Dr. Bower's definitions of the religious educator as a "human engineer" and of religious education "as the development of Christian personality functioning through a Christian institution and the spiritual reconstruction of society," will commend themselves to competent thinkers in this field, who will also readily agree with him that religious education is not to be conceived "as instruction in a body of knowledge, the inculcation of predetermined ideals, or training in predetermined habits."

Conceiving of religious education in such terms, Dr. Bower proceeds to show that content, method, and institutional organization are undifferentiable (except in thought) aspects of the same educational process, in all of which "the learner," or what he prefers to call "the growing person," is the responsible and active agent. Knowledge becomes of greater value in an experience-centered curriculum than in a curriculum conceived as information or discipline or recapitulation, because it is necessary as the medium through which meanings are to be discovered in the racial experience, and what is more important, its pursuit, being highly motivated, will be much more zestful. It becomes a fruitful means of enriching, interpreting, and controlling the experience of the learner in terms of Christian ideals and purposes.

Method is "curriculum procedure," the way in which we deal with content or subject-matter, and so method and content necessarily and inevitably determine and condition each other. Method thus becomes a widening experience in meeting and responding to situations. The teacher in such a procedure becomes the guide of the learner in interpreting and controlling his own experience. Dr. Bower, therefore, conceives of method as the chief concern of the learner, the teacher sustaining to him the relation of "stimulator, counselor, technical adviser." Teaching thus takes upon itself an enhanced value.

"Steps" in the process of mastering an experience are set forth as follows: Feeling the problem in an experience or situation; defining the problem; analyzing the problem; searching the learner's past experience; searching the racial experience for facts; evaluating the outcomes; choosing an outcome; planning to carry the outcome through; testing the outcome and the process; identifying the outcome in terms of the Christian way; generalizing the outcome; appreciating the outcome; satbilizing the outcome into habit.

Organization as constituting the setting in which the personal and racial experiences are discovered to have meaning as purposive controls for conduct and mastered through interpretation and enrichment, thus becomes an essential aspect of the educational process, conditioning both subject-matter and method or procedure or teaching technique. Here, too, in Dr. Bower's viewpoint, the learner must become a responsible participant. Organization is, therefore, an instrument of education, and the school "an institution," "not to be thought of merely as a mechanism or formal framework in an orderly and economical fashion," but as "a selective, simplified and purified environment deliberately created for the fruitful furthering of the experience of growing persons toward personally and socially desirable ends." Organization, therefore, in its most essential aspect is both curriculum and method.

There has just appeared a book* by one of Dr. Bower's graduate students in religious education, which sets forth in a practical way the theory of Dr. Bower's book. Miss Leberman has had a rare experience as teacher in the week-day religious schools of Gary, Ind., and has in her book, under Dr. Bower's guiding hand, produced an experience-centered curriculum for the daily vacation Church school (primary age). Dr. Bower's other students are diligently at work on other courses for other age levels. There is no questioning the fact that the series of curriculum courses now being produced in the University of Chicago under Dr. Bower's leadership will affect the religious education movement even more decidedly than did the constructive Bible study courses it produced a generation ago influenced biblical scholarship.

No review can do justice to Dr. Bower's book. In addition to giving the incisive study of the curriculum to which reference has been made, he traces the history of education and of religious education. He further discusses the nature of religion and experience and their relation to personality. Any experience becomes religious, says Dr. Bower, when it is examined for its highest values and in terms of God. He also evaluates the various methods to provide adequate instruction in religious education to our youth, deciding that the week-day religious school movement offers us the finest avenue of such service. But the reader is referred to the book itself, which will be found as entrancing as a novel and altogether more satisfying.

It is refreshing, too, to find a unit in the Standard Leadership Training course consisting of twelve chapters of the orthodox ten.

Here is a book the world of religious education has been waiting for—which fearlessly calls for a curriculum guide rather than our time-honored courses of study, which exalts the learner and dignifies the teacher of the local group and thoroughly democratizes the curriculum of religious education, whether it be conceived as subject-matter, method, or institutional organization. Such a book will produce a revolution, but it will be a constructive revolution—the primary need of religious education in our day.

W. A. HARPER.

*"The Christian Way," by J. Marie Leberman. The University of Chicago Press; \$1.25. Pupils' book for the course, 50c.

CONVENTION INFORMATION.

By PASTOR RAYMOND G. CLARK.

Get Acquainted Before You Arrive.

The beautiful city of Piqua has has a population of 20,000. It is located in the Miami Valley, and is the center of an excellent agricultural region. The city is an important manufacturing

center. There are twenty-five manufacturing plants.

At the corner of Broadway and Greene Street, more than one mile from the Baltimore and Ohio Railroad station, where taxis meet all trains; three blocks north, three blocks west, and one block north from the Pennsylvania Railroad station; four blocks west from the Union Bus station; four blocks west and one block north from the city square.

Convention Church Described.

Five words characterize this modest-appearing structure—plainness, neatness, compactness, economy, utility. The open court between the two buildings leads to the main entrance or family vestibule, from which entrances lead to all sections of the plant. Last April the education unit was dedicated, the dimensions of which are 36 feet by 120 feet. It has three floors. Each of the seven departments of the Church school has its own assembly, with separate class-rooms adjoining.

The Church has recently published an unusually fine manual of fifty-seven pages, which contains the complete details of the work of all the departments of the Church during the last year, the organization of the school, a detailed description of the plant, with thirteen pictures displaying interior and exterior sections, and a finance statement showing the cost of each contract for the building. This manual also demonstrates a method of Church publicity that is worth while to many ministers and laymen. A copy will be mailed any delegate for 60 cents while they last. Address the Christian Church, Piqua, Ohio.

Convention Sessions.

All general sessions of the Convention will be held in the auditorium and the adult assembly combined. Quiet and comfort are assured during the sessions because each of the nineteen committees will have its private meeting-room on the top floor of the education building. The dining-room is on the ground floor of the education building, where neither noise nor fumes will annoy. All Convention displays will be in the basement of the old building. (Special display-rooms should not be requested.)

Upon arrival, enter the family vestibule, between the two buildings on Broadway, where you will be greeted by the reception committee. Guides will escort you to the registration office and to other sections of the building; pages and scouts will be at your service; automobiles will be waiting to convey you to your place of entertainment. No efforts are being spared to make guests feel at home and comfortable. Meals will be served in the dining-room by the ladies of the Church for a moderate charge. There are two well-equipped rest-rooms for the ladies and a large general parlor. Have mail sent to the Christian Church, Piqua, Ohio. Rev. D. G. Pleasant will be the Convention postmaster.

Where is Piqua?

Piqua is in Ohio, thirty miles north from Dayton and eighty-eight miles north from Cincinnati; seventy-two miles west from Columbus, and 500 miles west from Washington, D. C.; thirty-eight miles northwest from Springfield, forty-seven miles south from Lima, 120 miles south from Toledo, and ninety-eight miles south from Defiance; 175 miles southwest from Akron, 212 miles southwest from Cleveland, 600 miles east from Des Moines, Ia., and 285 miles southeast from Chicago, 385 miles northeast from St. Louis, 114 miles northeast from Indianapolis.

All trains arrive at Piqua on Eastern standard time.

Pennsylvania Railroad trains leave Columbus, Ohio, 2:25 A. M., arrive Piqua 4:18 A. M.; leave 4:35 A. M., arrive 6:18 A. M. (flag, extra

fare); leave 1:45 P. M., arrive 3:23 P. M.; leave 6 P. M., arrive 8:22 P. M.; leave 9:30 A. M., arrive 11:32 A. M.; leave 11:45 P. M., arrive 1:42 A. M. Leave Chicago, Ill., 10:45 A. M., arrive Piqua 6:12 P. M.; leave 10:15 P. M., arrive 5:43 A. M. Leave Indianapolis, Ind., 4 A. M., arrive Piqua 9:06 A. M.; leave 5:05 P. M., arrive 8:35 P. M. (flag, extra fare); leave 10 P. M., arrive 1:45 A. M. (stops to discharge passengers from St. Louis, Mo., and points beyond).

Baltimore and Ohio Railroad trains leave Dayton 8:25 A. M., arrive Piqua 9:23 A. M.; leave 1:10 A. M., arrive 2:01 A. M.; leave 10:40 A. M., arrive 11:38 A. M.; leave 2:36 P. M., arrive 3:28 P. M. Leave Lima, Ohio, 3:05 A. M., arrive Piqua 4:20 A. M.; leave 10:43 A. M., arrive 12:13 P. M.; leave 3:45 P. M., arrive 4:46 P. M.; leave 12:05 P. M., arrive 1:09 P. M.

Big Four Railroad trains stop at Sidney, twelve miles from Piqua, where interurbans and buses leave for Piqua about every two hours.

Hotel Accommodations.

Hotel Favorite (six blocks from the Church): Without bath—one guest, \$1.50 to \$1.75; two guests, \$2.50 to \$3. With bath—one guest, \$2.25 to \$2.50; two guests, \$4 to \$5. All meals extra.

Glencoe Hotel (six blocks from the Church; no baths): Hot and cold running water—one guest, \$1.25 to \$1.50; two guests, \$2. to \$2.50; four guests (two beds), \$1 each. Pitcher and bowl (no running water)—one guest, \$1; two guests, \$1.50.

Rooming houses: A number of private rooming houses will accommodate guests for about \$1 per day, or \$5 per week.

Interurban lines: These cars run from one to two hours apart from Dayton, Lima and Sidney. They make connections at Dayton with trains and cars from Springfield, Columbus and Cincinnati.

Buses: Interstate buses from Detroit, Mich., and from Covington, and Louisville, Ky., and Nashville, Tenn. Local buses arrive from Sidney, Dayton, Greenville, Urbana, and other cities.

Please write Rev. Raymond G. Clark, Piqua, Ohio, whether you are coming by train or auto; whether you plan to stay throughout the Convention; whether you are a delegate or a visitor. Give us all the possible information in your letter, so it will not be necessary to write you. If you plan to go to a hotel at your own expense, write it.

DOVER, DEL.

The reception tendered Dr. R. C. Helfenstein and family of People's Christian Church, Dover, Del., by the Lend-a-Hand Society of the Church, Thursday evening, upon their return from a two months' exchange of pulpit and vacation period in the West, was one of the most delightful occasions of the season.

Promptly at 8 o'clock, Dr. & Mrs. Helfenstein, two daughters, Misses Dorothy and Charlotte, and son, Dwight, were escorted to the Community Hall by H. C. Taylor, master of ceremonies, followed by the reception committee of the society, including Mrs. H. C. Taylor, Mrs. Mary M. Wolcott, Mr. and Mrs. John C. Hopkins, Mr. and Mrs. Harvey Anderson, Mr. and Mrs. A. G. Massey, Mrs. E. L. Jones, Mr. and Mrs. John B. Hutton. Standing in front of the platform, behind which were banks of flowers of all kinds, Dr. and Mrs. Helfenstein and family were greeted by hundreds of members and friends of the Church, all of whom gave sincere expression of their delight in having Dr. Helfenstein and family return from their vacation and marking the beginning of the tenth year of Dr. Helfenstein's pastorate at People's Church.

After all had greeted the pastor and family, Mrs. Walter Morris, first vice-president of the society and chairman of the program committee, en-

tertained the large number present to one of the most interesting programs that it has been the privilege of Dover people to witness in many years, it being a living talking moving picture album.

Mrs. Morris, dressed in the style of dress of fifty or more years ago, presented caricature pictures from an old family album, including the parson, taken by J. Dawson Satterfield; the parson's wife, Mrs. Mary Morris Lynch; the belle of the town, Miss Frieda Von Rider; Deacon Jabez Hicks, John B. Hutton; "Sister Jane," the deacon's wife, Mrs. Reynolds Reed; "Bertha," her daughter, Mrs. Louise Morris Hartnett; "The Village Gossiper," Miss Mildred Jones; the deacon's daughter, Miss Pearl Smith, and old Granddad Hobbs, Elmer E. Benson.

After the entertainment, all assembled were invited to the dining-room, where the refreshments were served. Dr. Helfenstein, when called upon for remarks, reviewed the work of the past nine years' pastorate in Dover and the pleasant memories of those years and expressed the hope that the tenth year on which he is entering would be more profitable than ever before. A response was given by John B. Hutton.—*Delaware State News.*

SERMON.

(Continued from page 3.)

friendship can be formed by maltreatment. Human friendships take place by likes which take place long before one asks the question why he likes. One loves his sweetheart long before he asks himself why he loves her. So it may be said that one worships his friend, or his love, first, and afterwards he seeks to come to an understanding with that one. It is to be borne in mind that the function of reason has never discovered anything. It seeks to interpret what has already been discovered. In one's contemplation of Christ, why should he change the whole approach to learn of Him and try to reason Him out before he will acknowledge His worth to the human soul?

Again, when one falls in love with a person, he may undertake to find out what it is that compelled that affection, and having come to an understanding of that affection, he then wills to cultivate in his own life the qualities which he loves in the other. It is then that such a friendship becomes vital.

Thus, as Christians come to Christ they will learn what true religion is, and that it will subordinate all their passions and appetites to the higher and the holy existence. They will spend their strength for good without a scintillation of hypocrisy. They will see the divinity in others and stand by to rescue any who need such ministrations.

And as others, non-Christians, may come to Christ, they will come to know that the Church is the one organization for the propagation of the kingdom of righteousness, and that the Church holds the secret of God in its life. They will see that out of the past comes the faith in the Lord Jesus Christ as God incarnate; and with that faith comes the conviction that a thing so great and so eternal as the Church of God, and a thing so potent and enduring as Christianity, standing the test of all the ages, cannot be very far wrong.

They will believe in the truths of the Bible, and come to realize that "the saints shall inherit the earth and shall judge the world." They will understand that the Lord will gather His own unto Himself, "As a shepherd seeketh out his flock in the day that they are scattered, so he will seek out his sheep in the cloudy and dark day" (Ezek. 34:12). They will learn that all others will be outside, where there will be wailing and gnashing of teeth. They will love God, learn of Him and follow Him.



MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

WORLD-FRIENDSHIP PROGRAM.

The Foreign Mission Department, the Home Mission Department, the Woman's Mission Board and the Department of Christian Education of the Christian Church have recently published, and now have ready for distribution, "World-Friendship Programs" for young people of the Christian Church (series III). The booklet issued carries outlines for twelve programs, beginning with October and continuing one for each month through September, 1930. These "World-Friendship Programs" are intended for Young People's Missionary Societies, for Christian Endeavor Societies, or any other groups of young people in Christian Churches. The price of the booklet, to cover printing and postage, is only 10 cents, or a dozen copies for \$1.00. A very wide use of these programs should be made by our young people's groups, whether in Sunday School classes, missionary or Christian Endeavor Societies. Along with the programs, there is recommended for each group using them a booklet, on which the programs are based, entitled "Youth and the World Outlook." This booklet costs only 35 cents the copy, and may be had from the Christian Publishing Association, Dayton, Ohio.

The programs show through study and preparation on the part of the editors, Marion McCord and Lucy M. Eldredge, and they certainly will be found of great help to any and all young people's missionary groups or societies. The programs, with their suggestions, will aid any group or any society wishing to do so to pursue in orderly and well-directed manner delightful studies in missionary plans, pursuits and projects. We hope that many, very many, of our Young People's Societies will order and will use these "World-Friendship Programs."

J. O. ATKINSON,
Mission Secretary.

MISSIONARY OFFERINGS.

Sunday Schools.

Previously acknowledged for September...	\$ 366.91
Oak Level, Youngsville, N. C.....	1.81
Randleman, N. C.....	2.50
First Church, Roanoke, Ala.	3.20
Happy Home, Ruffin, N. C.....	1.08
Antioch, Harrisonburg, Va.	3.83
Ramseur, N. C.	51.44
Hart Bible Class, Sanford, N. C.....	3.00
Biscoe, N. C.	2.09
Union (Va.), Virgilina, Va.....	9.42
Plymouth, McCullers, N. C.....	2.50
Chapel Hill, N. C.	12.08
Windsor, Va.	5.50
Isle of Wight, Smithfield, Va.....	13.71
Pleasant Ridge, Ramseur, N. C.....	4.17
New Hope, Abanda, Ala.	1.00
New Elams, New Hill, N. C.	4.65
New Harmony, Cragford, Ala.	1.05
Howard's Chapel, Wentworth, N. C.....	2.00
Winchester, Va.	10.00
Timber Ridge, High View, W. Va.....	1.84
Windsor, Va.	3.20
Concord, Timberville, Va.	2.35
Rock Stand, Roanoke, Ala.....	4.38
Total	\$ 513.08

Individual and Church Collections.

Previously acknowledged for September..	\$ 583.08
Mrs. Russell Clapp, Greensboro, N. C.....	.50
H. V. Simpson, Greensboro, N. C.....	10.00

*Miss Margelia Ayscue, Henderson, N. C..	1.00
*Miss Emily Miltner, Holland, Va.....	1.00
*Mrs. W. D. Gregory, Virgilina, Va.....	1.00
*Miss Ellen Sharp, Summerfield, N. C....	1.00
A Friend, Ether, N. C.....	10.00
Mrs. Mary E. Wall, Ruffin, N. C.	1.00
*Miss Grace Kernodle, Brown Summit...	1.00
*Miss Lillie Kernodle, Brown Summit, N. C..	1.00
Miss Alma Huffines, Brown Summit, N. C.	.50
*Mrs. Berta M. Roberts, Windsor, Va.....	1.00
Ebenezer, Cary, N. C.....	2.64
Concord, Timberville, Va.	11.00
Mayland, Broadway, Va. (add'l).....	40.35
*J. J. Carter, Wadley, Ala.....	1.00
C. G. Knight, Wadley, Ala.....	1.00
Zion, Moncure, N. C. (add'l).....	10.25
Liberty (Vance), Henderson (add'l)....	3.00
Franklin, Va. (add'l)	126.84
Bethlehem, Broadway, Va. (add'l).....	21.35
*Mrs. B. G. Snow, Dyke, Va.....	1.00
Big Oak, Eagle Springs, N. C. (add'l)...	2.00
Holy Neck, Holland, Va.	14.00
Mt. Auburn, Maunson, N. C. (add'l).....	3.14
*Miss Kate Walker, Burlington, N. C.....	1.00
Miss Jonie Marshall, Winston-Salem, N. C.	5.00
Mrs. W. T. Ford, Winston-Salem, N. C....	5.00
*Mrs. Minnie F. Cook, News Ferry, Va....	1.00
*Miss Melissa Cook, News Ferry, Va.....	1.00
*Mrs. G. C. Talbert, News Ferry, Va.....	1.00
Total	\$ 863.65

*New money.

Specials.

Previously acknowledged for September..	\$ 17.50
Mebane Sunday School, Mebane, N. C.....	2.00
A Friend, Dallas, Texas	56.79
W. M. Sparkman, Buell, Va.....	10.00
Burlington Sunday School, Burlington...	106.34
Total	\$ 192.63

Summary.

Previously acknowledged since Sep. 30, '28	\$46,237.74
Sunday Schools, regular, Sep. 28, '29.....	146.17
Individual & Church collections, Sep. '29.	280.57
Specials, Sep. 28, 1929.....	175.13
Total to date	\$46,839.61

We had our goal of \$45,000 to try to reach from September 30, 1928, to September 30, 1929. We have, thanks to our Heavenly Father and to all who in His name and for His sake, have sacrificed and helped, reached the goal and some over, as above shows. With such a showing we should all of us take courage, thank God and press forward.

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

Following is the report of the Woman's Board of Missions, Southern Christian Convention for the quarter ending September 30, 1929:

Foreign Missions.

Japan—Dues	\$189.91
Specials	478.73
Kindergarten	78.58
Girls' School	50.00
Kitano's salary	200.00
Sunday School	12.50
Total	\$1,009.72
Porto Rico—Santa Isabel	\$592.28
Kindergarten	78.59
Total	670.87
Ellen Gustin Fund	14.50

Home Missions.

Dues	\$189.91
Specials	578.70
Total	768.61
Mountains (Va.)	592.30
To Mrs. Orr, Treas., Ala. Con.....	4.00
Elon Orphanage	40.00
Total disbursements	\$3,100.00

Respectfully submitted,

MRS. H. S. HARDCASTLE,
Treasurer.

ELON MISSIONARY SOCIETY.

The Elon College Missionary Society has had a most successful year, and the interest, enthusiasm and loyalty have been fine. They have a membership of sixty-six and are divided into four circles, each having monthly meetings. They held their final meeting of the year recently, when reports were given from all the departments of the society of the work done the past year. It was inspiring to hear these reports, which showed just what had been accomplished along all lines. A splendid devotional service was conducted, letters were read from Dr. Atkinson and Dr. Coffin, and the meeting was pronounced one of the best of the year. Plans have already been made for the new year, and they are expectnig to do even better things.

The cradle roll rally was held recently, with thirty-one present. Mrs. L. D. Martin is the superintendent and has done good work in this department. A fine program was rendered, games were played and refreshments served. It was a real thrilling sight to see those little tots bringing their mite-boxes and dues and dropping them in the basket. Their superintendent entertained them in April with an Easter-egg hunt, which the little ones enjoyed also.

The Young People's Society has had as their leader Mrs. J. W. Patton, who has been most efficient in her efforts. They have a small membership, but real determination and loyalty. Meetings were held regularly, good devotional programs were rendered and a social hour was enjoyed. This society is a young people's Sunday School class and missionary society combined, and they have succeeded in raising their goal of \$50.

The Junior Missionary Society, under the leadership of Mrs. S. W. Caddell, has a membership of twelve, and are a loyal band, too. They recently completed a quilt, on which are names of nearly every one in Elon community, having been put there on the payment of ten cents per name. It is a beautiful piece of workmanship and the girls deserve credit for their work.

The Willing Workers are an active bunch of children, and Mrs. W. S. Alexander and Mrs. J. S. White have been the superintendents for this society. They are willing workers in deed and truth and held their meetings regularly, using the study-book "Navajo Indians." They gave their superintendent, Mrs. Alexander, a linen shower before she left, to show their appreciation of her interest and helpfulness to them. They raised their goal of \$25.

CORRESPONDENT.

NEWS ITEMS.

BY MRS. W. M. JAY.

Miss M. Violet Griffin, superintendent of the Willing Workers Society of the Windsor Christian Church, sends the following news item: They have five active members and have raised their quota of \$30, which speaks well for so small a group. They are interested and hope to increase their membership and attendance next year. This is where the parents can help so much in molding

these young lives for future usefulness. A live Willing Workers' superintendent and co-operative parents can do much in organizing children in the Master's work.

The Woman's Missionary Society of Mt. Carmel Christian Church has held regular meetings every month, with good attendance. The pastor Rev. W. D. Harward, has faithfully taught the study books and Mrs. Harward has been their spiritual life superintendent. These two consecrated people have helped so much to make their society interesting and helpful to all. They have raised their quota and have taken a life membership for their efficient president, Mrs. H. H. Johnson. Mrs. Julia Carr is the secretary of the Mt. Carmel society.

The Young People's Missionary Society of Bethlehem Christian Church has just completed a successful year's work. Under the leadership of the superintendent, Mrs. J. W. Folk, the society reached its goal of eighty-five dollars (\$85). The following officers served for the year: president, Miss Beulah Bracy; assistant, Miss Frances Winner; secretary, Miss Helen Sumner; assistant, Elizabeth Winner; treasurer, Miss Doris Eure; pianist, Miss Mary Jones; program leader, Miss Doris Eure.

After each business session, which was held once a month, a spiritual program was rendered, after which a delightful social hour was enjoyed. A pageant, "Lovest Thou Me," was presented by the society, a silver offering was taken, realizing a nice sum for the benefit of the society.

It is a great thing to be missionary in spirit, to realize the meaning and instill in each member's heart that "God is Love." If it be God's will, the good work will continue next year, and may more be accomplished than ever for His name's sake.

The Barrett Missionary Society of the Holland Christian Church is a young people's society, just two years old. They are a live bunch, and have held regular meetings, studying "Youth and the New America." They entertained the Y. P. Society of Holy Neck in April, and the following program was given: missionary reading, Robert Dalton; piano solo, Antionette Dalton; essay on "Friendship," Nancy Holland; reading, Edrie Holland; duets, Gladys Swanner and Dorothy Daughtrey; songs by the society. The social part of the evening was taken up with games and contests and an ice cream course was served.

The Willing Workers Society of the Holy Neck Christian Church has had a very successful year under the direction of their superintendent, Mrs. J. T. Harrell. A very interesting pageant entitled "Alice Through the Postal Card" was given at the Church on a Sunday night in July. A very enjoyable Saturday evening was spent at their superintendent's home, where games were played and refreshments served. These children are doing a splendid work and are interested in missions.

The Woman's Missionary Society of the Franklin Christian Church has closed one of its best years. The attendance has been good, the interest keen and their love for the mission work greatly increased. They held some very effective meetings throughout the year on Thanksgiving, Christmas, day of prayer for missions, one-day school of missions, and a mite-box opening day.

The mite-box day was one of their most interesting meetings. The room was arranged attractively, the table being covered in white crepe paper, in the center of which was a bowl, banked around with yellow daisies for receiving the mite-boxes. Yellow daisies and yellow candles were used all about the room. The meeting was opened with a devotional, and while the pianist played softly "O Zion, Haste," six little children dressed to represent our mission points came down

the aisle and stood on either side of the table and repeated Bible verses. At the close of this there was prayer for each of our missionaries, and as soft music was played they prayerfully went forward and dropped their mite-boxes in the bowl. A social was then enjoyed and all pronounced this a most uplifting and spiritual meeting.

The Woman's Missionary Society of the Bethlehem (Va.) Christian Church has held regular meetings with good attendance. They observed the "Day of Prayer" for missions and had a most helpful service. Their mission study class was taught by their pastor, G. A. Pierce, and they used the "New Africa" and "What Next in Home Missions." All their apportionments have been sent in and they are hoping for a better year next year. Their cradle roll rally was in July and a very fine time is reported. Mrs. J. W. Folk is the president of the woman's society.

The Holy Neck Woman's Missionary Society has just closed a most successful year. They say, if asked what was the keynote to their success during the past year, the answer could well be hearty co-operation, loyalty, generosity and faithful attendance on the part of every member. They planned some special feature in advance for each quarter, thereby raising their goal each time.

The work of the spiritual life superintendent has been a source of inspiration to every member and has been an added blessing to the society. The present officers have been re-elected and plans have been made for the new year. They are starting out with a greater zeal and inspiration to make the year 1929-'30 the best ever.

PROGRAM OF NORTH CAROLINA WOMAN'S CONFERENCE, TO BE HELD AT BURLINGTON, N. C., OCTOBER 11, 1929, 10 A. M., MRS. C. H. ROWLAND PRESIDING.

Theme: "To Know Him and to Make Him Known" —Phil. 3:10; Eph. 3:19.

1. Call to Order.
2. Hymn 11—"Lead On, O King Eternal."
3. Scripture Lesson (Psa. 100) and Prayer—Mrs. J. Lee Johnson.
4. Roll Call and Enrollment of Delegates.
5. Reports of District Leaders.
6. Reports of Officers.
7. Appointment of Committees.
8. Recognition of Ministers Present.
9. Special Music.
10. Address—"To Know Him Through the Devotional Life," Mrs. W. H. Boone.
11. Address—"To Know Him Through the Bible," Dr. J. O. Atkinson.
12. Devotional—Led by Mrs. W. M. Jay.
13. Offertory Reading—Miss Lucile Mulholland.
14. Adjournment for Lunch.

Afternoon Session (2:30).

1. Call to Order.
2. Devotional—"Silent Messages," with Organ Accompaniment.
3. Address—"Missions and Elon College Summer School," Miss Essie Mai Cotten.
4. Presentation of the New Study Books—Mrs. H. D. Lambeth.
5. Address—"Making Him Known in Our Mountain Field," Rev. S. E. Madren.
6. Address—"Making Him Known Among the Navajo Indians," Mrs. J. R. Foster.
7. Pictures—"Making Him Known in Porto Rico and Japan."
8. Reports of Committees.
9. Presentation of the Banner—Mrs. E. W. Boshart.
10. Miscellaneous Business.
11. Adjournment.

PROGRAM OF WOMAN'S MISSIONARY CONFERENCE OF ALABAMA CONFERENCE, TO BE HELD AT ANTIOCH CHRISTIAN CHURCH, OCTOBER 12, 1929.

10:00. Called to Order by President.

Devotionals—Mrs. Edgar Neese.

Business Session.

Reception of Visitors.

Report of Treasurer.

President's Message.

Song—Miss Marcie Hamlin.

Address—Dr. J. O. Atkinson.

Offering.

Appointment of Committees.

Noon Recess.

1:30. Called to Order by President.

Devotions—Mrs. O. H. Orr.

Pageant by Antioch Young People's Society.

Essay—Miss Timie Mae Hunt.

Reports of Committees.

Miscellaneous Business.

MRS. G. L. STEPHENS,

Wadley, Ala.

Secretary.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson II—October 13, 1929.

KEEPING FIT FOR THE SAKE OF OTHERS.

(Temperance Lesson.)

GOLDEN TEXT: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own, for ye were bought with a price; glorify God, therefore, in your body."—1 Cor. 6:19-20.

LESSON: Dan. 1:8-20; 1 Cor. 9:19-27; 1 Tim. 4:7-12; 2 Tim. 2:1-5.

DEVOTIONAL READING: Psa. 66:1-4, 16-20.

Keeping Fit for the Sake of One's Self.

A man ought to have a desire to keep fit for the sake of his own selfish interests. From the standpoint of feeling well, of mental efficiency, of clear thinking, of steady nerves, of material success, a man ought to try to keep fit in an inclusive sense of the word. A careful study of the lives of successful men in the true sense of the word would reveal the fact that for the most part they were men who had learned to discipline themselves and who kept physically and mentally fit. The man who feels badly all the time, who dissipates his strength in unwholesome ways, who dulls his mind with unclean and evil thoughts, who is a slave to his self-indulgence can neither do his work efficiently nor think clearly. The athlete, the true athlete is careful of the things he eats, and of the things he does, so that he can come to the test with strength unimpaired, with nerves steady, and with reserve unbounded. And he is justified in doing this in order that he may make a good showing and win distinction for himself.

Keeping Fit for the Sake of Others.

But a man should also keep fit for the sake of others. He does not live to himself; he cannot live to himself. He lives in a world of social relationships and social obligations. He must, therefore, keep at his best, not only for his own sake, but for the sake of others. He owes it to others, as he owes it to himself, to keep himself at his best, physically, mentally, socially, morally, spiritually. To revert to the figure of the athlete again, he ought to want to keep fit, that he might make a good showing and do well for himself and he ought to keep fit for the sake of his team-mates. The star player on the football or baseball team who "breaks training" and reports for the big game "out of condition" not only robs himself; he plays the traitor to, and robs, his team. And the man who lives at anything less than his best, not only does himself an injustice; he is a traitor to, and robs, society.

This matter of keeping fit has a double application. It involves the elimination from our lives of the things that will keep us from being fit. It also involves the development within our lives of the things that will make us more fit. This is true whether we think in terms of our physical, our mental, our social, our moral, or our spiritual life. The far-reaching implications of the gospel of Christ are seen nowhere more clearly than here.

The Story of a Young Man who Kept Fit.

The story of Daniel is the story of a young man who kept fit, both for the sake of himself and for the sake of others. Finding himself a captive in a strange land, he determined that he

was going to keep fit. An opportunity might come. He wanted to be ready, and he purposed in his heart that he was going to live the kind of life that would keep him fit. This certainly entered into his decision. It should enter into the decision of every ambitious young person. The difference in the story of Daniel and the story of Samson is to be found in large measure right here. The one kept fit for the sake of the task that might come. The other gave himself over to a life of self-indulgence.

But Daniel also kept fit for the sake of his three companions. He knew the power of personal influence and example. Even if he never got a chance, he knew that he owed something to his friends. He must keep fit for their sakes. It would probably have been quite a different story if Daniel had refused to recognize his obligation to keep fit for the sake of others.

The moral of the story is, of course, plain. There is every incentive and impulse to those of us who are Christians to keep fit in every way, just because we are Christians. But there is the added incentive and impulse in the claim which others have upon us, both those who are Christians and those who are not Christians. Jesus Himself said, "For their sakes I sanctify myself."

Paul's Advice About Keeping Fit.

Paul evidently knew something about athletics, and it is quite probable that he had seen the Grecian games, for he uses them as a figure of life and its activities. He says a striking thing in writing to the Corinthians, who lived at the city where the great games were held. He suggested that the athletes train and discipline themselves in order to win a corruptible crown, and he reminds his readers that they are striving for an incorruptible crown. How much more ought they to exercise self-control and mastery in keeping fit in all things.

Teaching Points.

1. A man is not free to do as he pleases because of his obligation to others.
2. The body is the instrument of the spirit. We should take care of it.
3. If a man has a heart purpose as to what he is not going to do, it will help him to act with vigor in what he ought to do.
4. Life is a strenuous game which demands fitness.
5. Self-discipline is an essential factor in success.
6. It takes courage to live at one's best.
7. Our best is none too good for the Master.
8. Clean living pays large dividends.
9. Abstinence is the safest temperance in the matter of alcohol.

CHRISTIAN ENDEAVOR.

Sunday, October 13, 1929.

TOPIC: "Jesus Teaching Us to Pray."—Matt. 6:5-13.

Some Bible Hints.

Praying merely to make a good effect on those that hear us is vain. Prayer must be sincere and real (v. 5).

Secrecy in prayer is often the test of its reality. We mean something by it when no one hears but God (v. 6).

There is no magic in set forms or words. The heart's cry is the only prayer that has value (v. 7).

God knows our needs; yet, like a father, He wishes us to consult Him about them. He wants human fellowship (v. 8).

Suggestive Thoughts.

The Lord's Prayer is a sample, not a fixed form. It is "after this manner" that we are taught to pray.

Probably Jesus often prayed in the presence of His disciples. That is the best way to teach—by example. But they knew that behind His prayers lay a life of communion.

Prayer is far more than words. It is life. It is the expression of our character. The desire of our deepest being is our real prayer, and not the words of our lips.

Jesus taught persistence in prayer (Luke 18:1). We persist only in the things that are supreme in our thoughts. If our one aim is to glorify God, then that aim is a continual prayer.

A Few Illustrations.

In the parable of the Pharisee and publican, Jesus teaches humility in prayer. Pride makes prayer impossible. Selfishness is a worm that destroys it.

In Mark 11, Jesus teaches the necessity of faith when we pray. But faith means certainty that the thing we ask for is according to God's will. When we know that, we confidently expect a reply.

If we always got at once things we asked for, we should never learn the deep meaning of prayer. We are denied that we may seek more earnestly.

Prayer draws us to God, not God to us. He is always ready, we are unprepared.

To Think About.

How does life teach us to pray?

Why are some prayers not answered?

How may we know what things to pray for?

NEWS NOTES.

Upon the election of a new field secretary for the Board of Christian Education, the chairman of that board and the new field secretary made out a list of things that they thought the board should try to do. Some goals or ideals towards which we want to strive were also listed. Of course, we do not limit the work to this, because we want to help in any way we can; but these notes in black and white help to clarify the meaning of and the need for this work in our Church.

We hope the readers of THE SUN will read every one of these items, remembering that the field secretary wants to help you with your problems, and that she cannot do it if she does not know about them. Help us accomplish more by your co-operation.

Work to Be Done.

1. Furnish notes on the Sunday School lesson for THE CHRISTIAN SUN each week. (Rev. H. S. Hardcastle does this.)

2. Furnish notes on the Christian Endeavor topic for THE CHRISTIAN SUN weekly. (The field secretary is to do this.)

3. Furnish news items for THE CHRISTIAN SUN on the work of Christian education. (This is the work of the chairman and field secretary.)

4. Promote special days by furnishing suggestions and literature.

5. Promote all enterprises of the Church according to the Church year as adopted by the Convention.

6. Visit all Churches that desire help in any kind of religious educational work.

7. Conduct teacher-training classes in any Church or Churches that desire it.

8. Give teacher-training work by correspondence.

9. Help Sunday School conventions to build programs for religious education.

10. Conduct or assist in conducting daily vacation Bible schools wherever desired.

11. Co-operate with all departments of the Church in all matters that pertain to religious education.

12. Conduct summer schools of Christian education at Piedmont Junior College (about July 1, 1930) and Elon College (about August 1, 1930).

13. Develop a circulating library on religious education to be used by all who are interested.

14. Publish the minutes of Sunday School conventions and act as statistician for the conventions.

15. Sponsor young people's congresses and all forms of work for young people.

16. Raise \$4,500 with which to work annually. N. B.: This is just a beginning. There are many other things that can be done whenever the time can be found to do them.

Goals.

1. Trained officers and teachers in all Sunday Schools, C. E. Societies, missionary societies, and other Church organizations.

2. Every Sunday School superintendent and teacher reading at least one book every year on their own particular field of work.

3. Every Sunday School superintendent and teacher taking at least one religious periodical.

4. Adequate literature in every Sunday School.

5. A "Workers' Council" in every Sunday School, meeting every quarter (better, every month).

6. Every Church represented in the summer schools.

7. Proper missionary education in every Church, so that all will want to go or give.

8. Stewardship studies and practice in every Church.

9. Everybody awake and at work for the Church.

Do you think our program worth while and our goals worthy of the name? Perhaps you will say, "They look all right, if something is only done about them." Fine! we like your answer. Well, there's only one way to make them work, and that's for you to help hard on every one of them. Now, just a little warning: If our "work" and "goals" do not get into workable form, there is reason to believe that a great deal can be traced back to our failure to do No. 16. Look at our program carefully. Do you think it will take \$4,500 annually to do all of this work for the whole Southern Christian Convention? Sure, it will. Now, let's get that money to our treasurer, so our time can be spent on other things.

There are two things that we should be working on especially right now. They are "Rally Day" and "Promotion Day." Both are interesting to the members of the Sunday School; both arouse new enthusiasm on the part of teacher and pupil; and both are probably needed in our Sunday School to get everything in fine condition for a good year's work. Try promoting your boys and girls and having the happiest and biggest rally day ever.

F. C. LESTER, *Ch'n.*

PROGRAM OF ALABAMA CHRISTIAN CONFERENCE, MEETING AT WADLEY CHRISTIAN CHURCH, WADLEY, ALA., IN THIRTY-FIRST ANNUAL SESSION, OCTOBER 15, 16, 1929.

FIRST DAY.

Morning Session.

- 10:00. Called to Order by President of Last Session.
Song and Praise Service—Rev. C. W. Carter.
10:15. Enrollment of Ministers and Delegates.
Election of Officers.
10:30. Reception of Fraternal Visitors.
11:00. Annual Address—Rev. E. W. Butler, of Con-

gregational Church; Alternate, Rev. G. D. Hunt, of Christian Church.

Communion Service—By the President.

12:00. Adjourn for Lunch.

Afternoon Session.

- 1:30. Called to Order.
Prayer—Rev. W. T. Meacham.
1:45. Report of Executive Committee—Rev. C. W. Carter.
2:00. Reports of Ministers and Churches.
3:00. Report of Committee on Moral Reform—W. T. Meacham. Discussion.
3:30. Report of Committee on Superannuation—Rev. J. H. Hughes. Discussion.
4:00. Miscellaneous Business.
Adjourn.

SECOND DAY.

Morning Session.

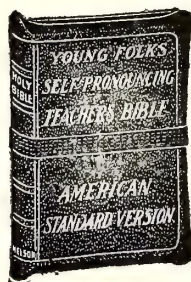
- 9:00. Called to Order by President.
Devotional Service—Dr. S. L. Beougher.
9:15. Report of Committee on Foreign Missions—Prof. G. S. Hunt. Discussion by Dr. J. O. Atkinson and Others.
9:45. Report of Committee on Religious Literature—Rev. C. Carl Dollar. Discussion by Editor of Christian Sun.
10:15. Report of Committee on Schools and Colleges—Dr. S. L. Beougher. Discussion by Dr. Frank E. Jenkins, of Congregational Church.
11:00. Report of S. S. & C. E. Board.
Address—Rev. G. S. Hunt.
11:30. Address—"The Christian Orphanage," by C. D. Johnston.
12:00. Adjourn for Lunch.

Afternoon Session.

- 1:30. Called to Order.
Prayer—Rev. G. H. Veazey.
Report of Conference Home Mission Board—Rev. G. D. Hunt. Discussion.
2:30. Address—"Our Attitude Toward the Union of Congregational and Christian Churches," by Members of Both Churches. Discussion by Dr. F. P. Ensminger.
Miscellaneous Business.
Closing Service.

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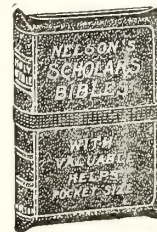
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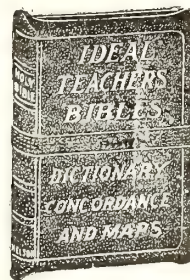
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THOU CANST.

"Lord, if Thou wilt, Thou canst make me clean."—Matt. 8:1-4.

It was a leper who said that. He was suffering from the most terrible, vile, and disgusting of all diseases, and it was incurable by any earthly physician. When he went to Christ and asked for healing, he asked what was impossible unless Christ were more than earthly.

Now, that is the way we are to go to Christ with our petitions. If men can grant them, we take them to men. If we can answer our own prayers, it is unmanly to take them to Christ. We carry to Him the needs that only God can meet and supply.

And so, by the very act of prayer, we refuse to set any limit to the power of Christ. If He were not omnipotent, it would be foolish to go to Him. If he could be measured by human standards, He would not measure up to any human prayer. Prayer has one faith, that nothing is impossible to our Saviour.

Prayer.—Dear Lord, we come to Thee because Thou art what Thou art. Nothing is too base for Thy conquering holiness. Look upon us with Thy merciful eyes and lift us up. For Thy name's sake. *Amen.*

TUESDAY.

NOTHING GREATER.

"Thou hast striven with God and with men, and hast prevailed."—Gen. 32:24-31.

Jacob knew that he had been wrestling with God in prayer, that limping upon his thigh meant something to him. Perhaps if we had to do some literal wrestling with God, our prayers would mean more to us. Certainly if we realized that in prayer we are approaching all wisdom, all power, all majesty, and all glory, we should know—that prayer is the greatest thing we can do.

When we pray, we actually ask God to let us take His omnipotence into our feeble hands and use it as a tool to perform our little tasks. When we pray we actually ask God to admit us to His library and open to us His books of omniscience and point out the perfect solution of our little perplexities. When we pray we actually ask God to lift us up out of our earthly ruts and place us for a moment beside Him on the throne of the universe, that we may share His glory. Prayer is all this. Prayer is nothing less than all that is implied in this.

What poor preparation we make for this wonderful act! How lightly we go to this most tremendous of all appointments! How carelessly we take up our prayers and how heedlessly we conclude them! Nothing so notable in all the world is so slightly done.

Prayer.—God of our prayers, forgive us that we pray so poorly. God of our prayers, admit us to Thy school. There may we learn Thee better, and learn ourselves better, and come at last to

dwell in Thee. Through riches of grace in Thy Son, our Redeemer. *Amen.*

WEDNESDAY.

JEHOVAH'S REMEMBRANCERS.

"Ye that are Jehovah's remembrancers, take ye no rest, and give him no rest, till he establish."

Isaiah is very bold. "Give God no rest!" We are reminded of Christ's parable of the importunate widow. We are reminded of the Syro-Phœnician mother. Our Father in heaven certainly does not object to determined asking. Indeed, He does not pay attention to any other kind.

"Jehovah's remembrancers" is a good name to take with us when we pray. Does God forget? Never! Does He fail to see our needs and require to have them pointed out? Not at all, not for the very least of our smallest needs. Is He careless, that we must prod His memory? He created memory, He built mind, He made thought.

But, just the same, He likes to be reminded. He wants His children to be His remembrancers. Thus, He knows, and we associate ourselves more closely with Him. He might easily anticipate all our desires, and send us every day a full measure of blessings before any thought of them had entered our heads. Then they would come to us like the air and the light, so familiar that we seldom think of God in connection with them, or stop to thank Him for them. The more we can be God's remembrancers for ourselves and others, the more firmly knit is our partnership with Him.

Prayer.—And so we pray to Thee, our God, and take no rest; aye, and give Thee no rest. For Thou dost not want rest in this blessed enterprise of blessing—Thy children and Thy world. *Amen.*

THURSDAY.

PRAYERS ARE SURELY ANSWERED.

"Go in peace; and the God of Israel grant thy petition that thou hast asked of Him."—1 Sam. 1:9-17.

God gave Samuel to Hannah, because she asked for Samuel. If we want definite answers to prayer we must offer definite prayers. An arrow with a blunt point hits no mark. Praying is a business, and we must be business-like in conducting it.

The wife of the pastor of a large city Church made it a habit to sit in the gallery and to pick out from the congregation below her first one person and then another for whom she would pray. She kept this up for years, and at the end she thanked God that every person for whom she had thus prayed had united with the Church. If her prayers had been less definite, they would hardly have been so resultful. Prayers that have a clear-cut end in view carry our zeal whirring with them. As a racer to a goal, we cannot speed too fast.

Prayer.—Lord Jesus, we would be about Thy business. We would be fervent in spirit, serving Thee. Lord Jesus, we pray Thee, teach us to pray. *Amen.*

FRIDAY.

LOVING AND PRAYING.

"If we forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:7-15.

Many who are not of a revengeful spirit must wonder why it is that our Saviour, in giving us His model prayer, laid more stress on the spirit of forgiveness than on anything else in the prayer. The petition, "And forgive us our debts, as we also have forgiven our debtors," together with Christ's comments on it, lack in our English ver-

sion only two words of being as long as all the rest of the prayer put together. Why is this?

It is because Christ wishes to show us that the spirit of love is the spirit of prayer. The loftiest prayer is intercessory, prayer not for ourselves but for others, and if we are to pray for others we must leave in our heart not the faintest trace of grudges, of suspicions, of envy, or jealousy, or the remembrance of any quarrel or wrong. This is what Christ would emphasize, and His emphasis must be ours.

Prayer.—Thou, the Crucified, who didst pray for Thy foes on the cross of agony and shame to which they had driven Thee, help us into Thy realm of perfect love. *Amen.*

SATURDAY.

WAIT FOR GOD.

"My soul, wait thou in silence for God only, for my expectation is from Him."—Psa. 62:1-7.

Our prayers are best when there is most listening in them and least of our talking, when we wait in silence for God only and are not clamorous for blessings. The spirit of prayer is the spirit of meditation rather than the spirit of petition. It is well often to offer prayers that are all praise, and then again prayers that are all thanksgiving, and then prayers that are all meditative.

We so besiege God with our eager requests that He has no opportunity to bestow upon us what is far beyond our requests. The surest test of friendship is the ability to sit quietly together, the soul of each going out to the other confidently, constantly, and fruitfully. So if we are God's friends, we shall love to sit in the silence with Him.

Prayer.—Here we are, our Father, waiting upon Thee. We hush our longings, we put away our desires. There shall be no room in our souls this hour for anything but gratitude. Thou hast filled our lives with good things. We can ask nothing more. Now, in this solemn and glad moment, make us conscious of Thee. *Amen.*

SUNDAY.

GOD AND MEN TOGETHER.

"Working together with Him."—2 Cor. 6:1-10.

When God sent Cornelius to Peter, he sent Peter to Cornelius. No business concern in the world, however marvelously its various elements interlock, however perfectly they co-operate to a common end, can for a minute compare with God's control over human affairs.

For example, some girls in an India school felt themselves at the end of their progress. They were keenly desirous of training to become Christian workers, but did not know where they could get it. They agreed to write out their petition and meet and pray over it every day. This is what they wrote, "O Lord, if this desire to work for Thee is not from Thee, take it away; but if it be from Thee, then please put into the heart of some Miss Sahib or Mem Sahib, whether she be rich or poor, just so she be able to answer our questions and to prepare us for the work, to open a school where we can get ready for this work, and please also send us the answer within a month, so that we certainly may know it is from Thee, and also grant that we may be asked to go to this school."

Just such a new school was being started, and within a month these girls, living several hundred miles from it, were asked to enter it.

Prayer.—Our Father, we are all Thy children. Thou dost not lose track of any of us. Thy providences are always working for our good. What can we do but trust Thee always and love Thee utterly? *Amen.*

The First Congregational-Christian Merger

This Page will be Occupied every Week to December 12th with the Story of

A Great Challenge

THE TIME HAS COME

PIEDMONT JUNIOR COLLEGE TO BE EQUIPPED AND ENDOWED

WHAT IS TO BE DONE?

FIRST: The Budget for this year must be provided. This calls for \$10,000 in donations.

SECOND: The Endowment must be brought up to \$250,000, in order to give this College the full standing which it now gets only through Piedmont Senior College.

THIRD: The fine buildings, nearing completion, must be finished and adequately furnished. The Campus must be put in presentable order, and be made a thing of beauty for its educational value. The College must be freed for its best work. This calls for \$40,000.

TOTAL: \$300,000.

BEFORE EXCLAIMING: "It is too much—it can't be done!"

REMEMBER: The assets of two of New England's forty-two colleges and universities would re-endow every college and university in the whole South—fourteen New Englands in territory—and endow a score of new ones with the average endowment of the Southern colleges.

REMEMBER AGAIN: That one preparatory school in New England has received enough endowment, in the past four years only, to re-endow every college and university in South Carolina, Georgia and Alabama, and endow a half-dozen new colleges with the average endowment of the colleges in these three States.

AGAIN REMEMBER: That **PIEDMONT JUNIOR COLLEGE** and Piedmont College are in the center of the only homogeneous, American-born, Anglo-Saxon population in this country, where 974 out of every 1,000 are American-born; yet with the poorest educational equipment in the United States.

WHO SAYS: "It can't be done?" Congregationalists are raising \$2,000,000 for Piedmont Senior College. Surely the Christian Churches will raise \$300,000 for the **PIEDMONT JUNIOR COLLEGE**, both for its own sake and to do their part in establishing a combined institution with nearly \$3,000,000 in assets to represent these two bodies in Christian education.

FRANK E. JENKINS

PRESIDENT **PIEDMONT COLLEGE**, Demorest, Ga. and

PRESIDENT BOARD OF TRUSTEES, **PIEDMONT JUNIOR COLLEGE**,
Wadley, Ala.

Special Note

I find that both the Administration Building and Girls' Dormitory of the **PIEDMONT JUNIOR COLLEGE** are not yet completed; and while a few rooms in the Administration Building can be used, there is no heating apparatus for any part of the building. Cold weather will soon be here and Faculty and Students will be shivering with cold unless something is done immediately to furnish heat. It will take \$10,000 to put the College in proper running shape for this year's work, even though it has already \$100,000 worth of campus and equipment. I urgently ask immediate attention to this on the part of members of Christian Congregations.

Please send your checks, payable to **PIEDMONT JUNIOR COLLEGE**, to me at Demorest, Georgia, and, after recording them, I will forward them to the Treasurer of the College, who will receipt for the same. This is a very serious matter and calls for immediate and liberal action on the part of the members of the Christian Churches to whom this College belongs and for which the Southern Christian Convention has approved all that is asked for above. F. E. J.

Christian Orphanage

Dear Friends:

Our financial report this week pushes us over the fourteen-thousand-dollar mark. We are five hundred dollars behind this time last year. Yet we have been called upon to care for more children this year than last year. Twenty-five pressing applications on our desk now. When we increase our number, we are compelled to increase our expense account. We are very anxious to pass the fifteen-thousand-dollar mark during October. Let every Sunday School do its best during October to help us reach that mark. That will be half-way to our goal. Then during November and December we will have fifteen thousand dollars to raise to reach our goal of thirty thousand dollars set by the Convention. Can it be done? Surely our Church is going to stand loyally by its orphanage and its 120 children!

Our people love the Christian Orphanage. They love its 120 children. They will see to it that they do not suffer. And through October, November and December it will raise, through its monthly offerings, its Thanksgiving offering, and individual offerings, the sixteen thousand dollars to push it up to its goal. The Thanksgiving offering is the only special offering the orphanage now has during the year. It is to be taken by both the Sunday School and Church. This year we hope every Sunday School and Church will put on a special campaign during the Thanksgiving season and raise its part of the fifteen thousand dollars needed to reach our goal.

Begin to plan now for that campaign and have it all worked out by Thanksgiving, so you can put it across in a fine way. You have never failed us. We don't believe you will fail us this year when we need your help so much. If you have not read Dr. W. W. Staley's article in THE SUN, September 26th, on page five, "Claims of the Christian Orphanage," please look up the paper and read it. It is worth while, and you will enjoy it and it will do you good.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 3, 1929.

Brought forward \$13,096.53

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Shallow Ford 2.17

Eastern N. C. Conference:

Martha's Chapel \$ 2.45

Henderson 2.97

Morrisville 2.00

Oak Level 1.00

Hanks Chapel 2.62

New Elam 3.26

Pleasant Hill (J) 4.13

Western N. C. Conference:

Pleasant Cross \$ 3.25

Burlington 52.08

Eastern Virginia Conference:

Mt. Zion 5.00

Valley Virginia Central Conference:

Antioch \$ 3.81

Mayland 2.00

Newport 3.00

Winchester 4.63

Alabama Conference:

New Hope 1.53

Special Offerings.

Junior Philathea Class, Suffolk... \$ 5.00

Mr. Roberts, support children..... 15.00
Misses Jeta & Allie Yow, High Point 4.00
E. M. Davenport, for children..... 14.25
Porterville S. S., Robinson, Ill..... 2.45
J. W. McKinney 800.00
Y. M. Bible Class, Burlington, N. C. 100.00

940.70

Grand total \$14,133.13

PROGRAM FOR EIGHTY-FOURTH SESSION OF GEORGIA AND ALABAMA CHRISTIAN CON- FERENCE, TO BE HELD AT LANETT, ALA., OCTOBER 8-10, 1929.

FIRST DAY.

Evening Session—7:30 o'Clock.

Called to Order by H. M. Gray, President.

Devotional Service—Rev. H. R. Heard.

Enrollment of Ministers and Delegates.

Welcome Address—J. O. Bolt.

Response—Rev. A. H. Sheppard.

Election of Officers.

Annual Address—Rev. H. M. Gray.

Appointment of Special Committees.

Miscellaneous Business.

Adjournment.

SECOND DAY.

Morning Session—8:30 o'Clock.

Called to Order by President.

Devotional Service—Rev. W. C. Carpenter.

Reading of Minutes of Previous Session.

Report of Executive Committee—Rev. H. M. Gray.

Report on Foreign Mission—Rev. T. W. Gray.

Address—Dr. J. O. Atkinson, Mission Secretary.

Report on Home Mission—Rev. H. M. Gray.

Address—Rev. J. D. Dollar.

Sermon—Dr. J. O. Atkinson.

Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by President.

Devotional Service—Rev. W. C. Carpenter.

Reading of Minutes of Previous Session.

Reading of Ministerial and Church Reports.

Reports on Sunday School and Christian Endeavor—

Rev. W. C. Carpenter.

Miscellaneous Business.

Report of Trustees—T. J. Holland.

Adjournment.

Evening Session—7:30 o'Clock.

Meeting of the Missionary Association (7:30 o'clock)

—Rev. H. W. Elder, President; Rev. C. W. Hanson,

Vice-President.

Called to Order by Rev. C. W. Hanson.

Devotional—Rev. W. C. Carpenter.

Election of Officers.

Address—Rev. C. W. Hanson.

Roll Call and Collection of Dues.

Address—"Our Orphanage," by C. D. Johnston, Sup't.

Adjournment.

THIRD DAY.

Morning Session—8:30 o'Clock.

Called to Order by President.

Devotional Service—Rev. W. C. Carpenter.

Reading of Minutes of Previous Session.

Report on Moral Reform—Rev. W. C. Carpenter.

Address—Rev. W. C. Carpenter.

Report on Religious Literature—Rev. J. D. Dollar.

Address—Rev. J. D. Dollar.

Report on Superannuation—Rev. H. M. Gray.

Sermon.

Adjournment.

Afternoon Session—1:30 o'Clock.

Called to Order by President.

Devotional Service—Rev. W. C. Carpenter.

Reading of Minutes of Previous Session.

Report on Education—Rev. A. H. Sheppard.

Address—Rev. W. C. Carpenter.

Miscellaneous Business.

Adjournment.

COMMITTEE MEETING.

The Educational Committee of the Eastern Virginia Christian Conference will hold a meeting in Suffolk on October 16th, in the Suffolk Christian Church, at 10 A. M. All persons who want to consult the committee before the annual Conference will please communicate with the committee at that time in person or by letter.

W. W. STALEY, Ch'n.

I. W. JOHNSON.

N. G. NEWMAN.

NOTICE.

The annual meeting of the North Carolina Woman's Conference will be held with the Burlington Christian Church on Friday, October 11th. This is an accessible point, and it is earnestly desired that all of our Churches and societies be represented by delegates in the conference. Every minister in the conference is invited to come.

MRS. C. H. ROWLAND, Pres.

MRS. B. H. PARIS, Secretary.

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MARRIAGES

HUFFMAN—SHORT.

'Monday, August 12, 1929, was the scene of a quiet wedding at the home of the officiating minister, Rev. A. W. Andes, when Miss Valtan Short, of Leaksville, Page County, Va., became the bride of Mr. Roy A. Huffman, of Alma, Page County. These are excellent young people, and are well known and very popular in the Leaksville and Alma communities. Mrs. Huffman is a popular school teacher in Page County and an active Church worker at Leaksville. The groom is a son of the merchant, Charles Huffman, at Alma, and is a farmer. They have gone to Washington and Philadelphia for a few days' honeymoon.

A. W. ANDES.

HOLSINGER—FULK.

On August 22, 1929, there appeared at my home Mr. Hunter Holsinger and Miss Willie Fulk for the purpose of having the words said that would make them man and wife. The ceremony was a quiet one, being witnessed only by a few intimate friends and relatives. The groom is a son of W. B. Holsinger and a member of our Concord Church. The bride is a splendid young Christian woman from Mayland. The union of two such good young lives as these bespeaks for the union happiness and usefulness. They will reside for the present at the home of the groom.

A. W. ANDES.

OBITUARIES.

CLARK.

Mrs. Jenkins Clark, a much-esteemed Christian woman, departed this life at her home in Raleigh, N. C., at the age of 57 years. Funeral and burial at New Elam Christian Church on the day following her death.

B. J. HOWARD.

WOMACK.

B. G. Womack, an aged and esteemed citizen of the Moore Union Church section, came to the end of his earthly pilgrimage June 21, 1929. Many friends gathered with the bereaved wife, children and grandchildren for the funeral services, which were held at the home. He had been a member of Moore Union Christian Church.

B. J. HOWARD.

CLAYTON.

Mrs. Halsie Hunter Clayton died at the home of her parents, Mr. and Mrs. T. D. Hunter, Sanford, R. F. D., August 24, 1929, at the age of 28 years. She had been an invalid for several months, and had repeatedly expressed her readiness for the departure. She was a member of the Methodist Episcopal Church. Funeral services were conducted by the writer at Shallow Well Church.

B. J. HOWARD.

HOWARD.

On the evening of August 10, 1929, the tired and worn body surrendered the noble spirit of my own dear mother, Mrs.

A. S. Howard. Though bowed with grief, my father and all of her eight children and nineteen grandchildren rejoice in the blessings of her love and well-spent life. She was a little more than 71 years of age. Rev. W. T. Mattox, Chapel Hill, N. C., conducted the funeral services.

B. J. HOWARD.

APPLE.

Lewis David Apple departed this life August 4, 1929, being aged 69 years, 5 months and 1 day. His nearest of kin are two nieces, besides many other relatives.

TRUITT.

We, the members of Mt. Bethel Sunday School, feel very keenly the loss of our faithful and loyal member, Sister Lizzie Truitt, on September 2, 1929. While we

mourn her passing and will miss her cheerful presence, we feel our loss is her gain.

Therefore, we bow in humble submission to God's will and extend to her loved ones our deepest sympathy, and recommend that a copy of these resolutions be sent to her family, a copy to The Christian Sun for publication, and a copy be recorded in the minutes of our Sunday School.

MRS. J. T. STEWART.

MRS. CLARA MORIELE.

MRS. HAMPTON PRICE.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

RENN.

J. F. Renn was born August 21, 1849, and was called from this life to his reward August 23, 1929, age 80 years and 2 days. Bro. Renn was a charter member of the First Christian Church of Henderson, and was a faithful attendant at Sunday School and Church as long as he was able to go.

The funeral services were held at the home August 24th, by the writer and Rev. H. E. Crutchfield. Interment followed at the Epsom Cemetery. May our Heavenly Father comfort and sustain the bereaved ones.

D. M. SPENCE.

Henderson, N. C.

RAWLES.

Mrs. Mary Elizabeth Rawles died at the home of her daughter, Mrs. Willie M. Gatling, Suffolk, Va., September 12, 1929, aged 89 years, 9 months and 27 days. The funeral was conducted by the writer, assisted by Rev. H. S. Hardecastle, at Holy Neck Church, and the body laid to rest by her loved ones in the Church cemetery. The attendance was the largest the writer has ever seen at this Church, and the floral offerings the most abundant.

Mrs. Rawles was the daughter of the

late William Wright and Nancy Langston Darden and the last surviving of nine children. She married Luther Rawles, who died in 1915. She is survived by five children—Jesse P. Rawles, Enterprise, Ala.; Mrs. Willie M. Gatling, Drs. David Luther and Japheth Edward Rawles, Suffolk, Va., and Mrs. E. H. Williams, of Smithfield, Va. Rosa, who married E. S. Norfleet, died in 1921. She also leaves twenty grandchildren and four great-grandchildren.

The deceased had been a member of Holy Neck Church since childhood, and exemplified in her life those womanly virtues

whose value is beyond all earthly treasure. Her life was bound up with the life of her home, her community, and her Church. She knew no limit to her labor and sacrifice for her family, and was always ready to respond to the needs and comforts of her neighbors. Her religion was undisturbed by doubts and fears, her love for her Church almost a passion, and her faith and trust in God simple and sublime. She came "to her grave in a full old age, like as a shock of corn cometh in his season," and "her children arise up and call her blessed."

N. G. NEWMAN.



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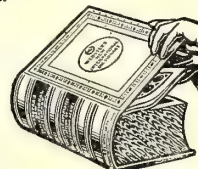
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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, OCTOBER 10,

NUMBER 42.

THE SUN'S OBSERVATORY

BY REV. STANLEY C. HARRELL.

CHRISTIAN EDUCATION.—

As the Christian Church turns its attention and pins its hopes for the future upon Christian education as the means of propagating its message and building up the spiritual lives of its members, it becomes increasingly evident that the task can be accomplished only through co-operation. Educational work that merits the name has to be built upon a sure foundation. Already the emphasis upon Christian education has brought together the leaders who are formulating the courses of study and working out the methods that are to be used. It is a well-known fact that the material used as subject-matter in both the International Sunday School Lessons and in the Graded Courses of Sunday School instruction is selected with no thought whatever of serving denominational ends.

And each year sees those who are engaged in the task of presenting the lessons and teaching them to the classes being brought closer together. Institutes are being held that represent several denominations quite frequently in the towns and cities. We have found that the methods that achieve results in one denomination will work equally well in another. Some day we are going to give ourselves seriously to the task of providing adequate religious instruction for all the young people of the communities in which our Churches are supposed to minister. And when that day comes, we shall find that we can meet the task only by consolidation and co-operation.

IS SILENCE INFALLIBLE?—

Our modern method of thinking has tended to throw overboard all previous ideas of infallibility and to establish in their places the infallibility of science. The authority of scientific facts is one thing. The authority of scientific theories is quite another. Many religious thinkers and writers have been more or less brow-beaten by the bold and insistent claims of the scientists. Mr. G. K. Chesterton, writing in the *New York Herald-Tribune* on "The Frivolity of Science," rebukes such timidity and suggests that perhaps science is not as formidable and infallible as has been imagined.

Mr. Chesterton reviews some of the scientific theories that have now been discarded, and summarizes his conclusion that scientific theory does not offer an abiding foundation in these words: "If we are to rebuild our cities or re-establish our citizens according to the curves of relativity or the pedigrees of Mendelianism, then it does become relevant to remind the scientists of today that something totally different was taught by the scientists of fifty years ago, and something totally different will probably be taught by the scientists of fifty years hence. Then, indeed, we have a right to explain to them that we decline to have

a new morality every fifty years. It is obvious that we can not perpetually dig up the foundations of society to suit the fashions of science. And it is equally obvious that most of these hypotheses are as fugitive as the fashions in hate or whiskers; that the furry lemur may last no longer than a particular sort of furry muff; that the curve of space may vanish like the cut of a coat. The conclusion of common sense is that whatever else it may be founded on, a civilization ought not to be founded on science."

A STATESMAN'S VIEWS ON RELIGION.—

As men of outstanding ability give their serious consideration to the social problems which confound the world, their seeking of a solution is leading them to a greater emphasis upon the part that religion can and does play in shaping the destiny of mankind. Premier Mackenzie King, of Canada, has recently had some most significant things to say. Addressing the General Assembly of the Presbyterian Church of Canada, He recognized the work of the Church in the following manner: "The worth, influence and power of the truth are growing daily. I have a growing conviction of the place the Church and religion hold in the life of the nation and the world, but especially in the influence of the rural Church and the country preacher. Ministers in villages and small communities all too infrequently realize the far-reaching effect of their work.

"The greatest endeavor in the lives of men should be cultivation of what I term the right attitude. In obtaining that right attitude, there is no influence comparable to that of the Church—a Church not diverted by this side-show and that side-show, but concerned with the eternal verities. I frequently view with cynicism, contempt, and even grief, the advertisements I see outside some Churches, trying to compete with the movies, because I feel that the people who are drawn by that sort of thing go away with as little permanent profit as those attending some other form of entertainment. Let the Church get down to realities; back to her true mission of spiritual things. And if the Church does that, then the application of religion will take care of itself. If I were a preacher I would preach on this text every Sunday of my life: 'Let this mind be in you which is also in Jesus Christ'—that mind which is concerned with intellectual and spiritual things."

AN EXPURGATED BIBLE.—

The report is now being circulated through the press that it is proposed by the British National Sunday School Union to issue a special edition of the Bible which shall omit all references to sex. Such portions of the Bible as deal with the delicate question of sex will either be deleted or edited in such a way as to indirectly convey the meaning.

Of all the well-meaning attempts to foster purity, this one impresses us as being the most ill-advised and mistaken. Any reader of current literature must have been disgusted, if not nauseated, by much of the sex literature that is flooding the press. But the evil lies in the manner in which the subject of sex is treated, and not in the fact that sex subject-matter is discussed. Most thinking minds must have at some time taken comfort in the fact that in the Bible we find one book that deals with sex relationships in a safe, sensible, and practical way.

This last effort marks the culmination of the old mistaken policy of secrecy and evasion in dealing with the matter of sex. It is diametrically opposed to all that modern psychological investigation is teaching us. It is not through the pages of the Bible that curiosity is aroused concerning the facts of sex. There may be recurring instances of teachers of the Bible facing embarrassing situations in dealing with certain portions of the Bible, but in most cases the embarrassment is due to the fact that the right sort of instruction should already have been given.

But there is another question involved that has a far more dangerous significance. If the prude assumes the right to delete all Bible passages which shock the supersensitive sense of propriety, what has been done to the authority of the Bible, even though the action was prompted by a desire to promote the cause of purity? It was bad enough when the theory-possessed individual went about his task of selecting such texts, as isolated from the context, appeared to support his contention. Even though he ignored the rest of the Bible, he at least left in tact that which was not especially favorable to his purpose. If one group, no matter what may be the purpose, assumes the right to reject and cast out such portions of the Bible as are found objectionable, how can the same right be denied to other groups?

The way in which such a course of procedure opens the door for criticism is shown in the concluding paragraph of an editorial in the *Baltimore Sun*. The writer has been discussing the omission from John's gospel of the incident of Christ's dealing with the woman taken in adultery. The paragraph is as follows: "That shame-faced exit is one of the most perfect episodes in all the four gospels. It is too much to conclude that the reason for leaving out a story which contains the gist of Jesus' gospel of tolerance, forbearance, and forgiveness, is not merely that adultery is mentioned? May not that chapter particularly irritate the censors because it gives concise and classic evidence of Jesus' way of disposing of censorious and stony-faced people who are eternally zealous to cast the beam out of their brother's eyes without previous optical treatment for themselves?"

NOTES-PERSONALS

Rev. Carr E. Gerringer, Wakefield, Va., who has been ill for some weeks, is much improved, we are advised, and able to be about some again.

Rev. E. Carl Brady, formerly of Elon College, N. C., is now at Hemp, N. C., where he is principal of the school there, in addition to serving as pastor for some near-by Churches. Bro. Brady is one of our strong and promising young men, who should be kept busy in the pastorate.

Rev. J. H. Dollar, who has been conducting the music for the Methodist Church in Reidsville the past week, is this week conducting the music for the Baptist Church of his city. Besides being a faithful and beloved preacher, Bro. Dollar is a capable and trained musician and leader of choirs.

Wednesday, October 16th, will be an epoch-making day in the history of the Christian Church. A beautiful granite memorial will be unveiled on that day on the campus of Elon College. All CHRISTIAN SUN readers, who can do so, should make an effort to be present on this historical occasion.

THE SUN's editor grieves to learn of the death of Bro. B. W. Fields, deacon and assistant superintendent of the Sunday School in our Reidsville Church. Bro. Fields was a pillar in his Church, a dependable man, devout, active, consecrated, one on whom his pastor could always rely for assistance, counsel and help. We certainly are grieved to hear of his sudden and untimely passing.

Our Lynchburg Church is to begin a series of evangelistic meetings October 13th, to continue through October 20th. The pastor, Rev. G. C. Crutchfield, is to do the preaching, and the famous Higgins sisters, of Guilford County, N. C., are to sing during its meetings. The Higgins sisters will give a musical program in Miller Park October 13th, at 3:30 P. M., and will sing also in the Rivermont Avenue Methodist Church while in Lynchburg, and will also sing at noon meetings in several industrial plants of the city.

The Federal Council's call for the people of the Churches to send to their mission secretaries their first new dollar for missions seems to have met with hearty approval and co-operation among Church people. It is a beautiful idea, for when one dedicates the first fruits to the service of God, one may indulge the hope of using subsequent gleanings and gatherings to the glory of God and the benefit of man. Our own Mission Secretary has had many beautiful letters accompanying the first new dollar, and many have responded, and some are responding. Thus far the Mission Secretary has received and sent on to the purpose designated \$554 new dollars.

Rev. R. A. Whitten, Elon College, N. C., has spent twelve weeks successively in evangelistic work with pastors and Churches who have kept him busy. He reports many good and glorious meetings and experiences, and rejoices in the work of soul-winning, to which so many faithful pastors are dedicating their activities. This week and next, Bro. Whitten is to assist Rev. A. W. Andes at our Leaksville Church, in the Valley of Virginia, and Timber Ridge in West Virginia. The Lord seems to be blessing Bro. Whitten in his evangelistic services, and he is finding it exceedingly agreeable to work with his brethren in the ministry.

All who prefer to be known simply as Christians and who take the Bible as a sufficient rule of faith and practice, should put October 16, 1929, down as a day and an event to be remembered. Rev. James O'Kelly, the fearless champion of religious democracy, passed from earth to his reward just one hundred years ago, and the century following his labors has witnessed the triumph of his trials, of his faith, and of his courage. The exercises at the unveiling of the memorial to his name will be interesting and of historical significance.

From the *Southern Congregationalist*: "Miss Mary Ann Jefferys has resigned as extension worker for Florida, in charge of religious education and young people's work, and Miss Pattie Lee Coghill, of Henderson, N. C., has been appointed in her place. Miss Pattie Lee Coghill, who takes up the work on September 16th, is splendidly trained for this work and has had large experience. Miss Coghill is one of the leading graduates of the Elon College School of Religious Education and has been field secretary of the Board of Christian Education of the Southern Christian Convention, with which denomination it is expected that the Congregationalists will unite. Miss Coghill is well known among our Southern Congregational leaders and she will be heartily welcomed to this work."

Bro. J. M. Darden, Assistant Secretary of Missions, Suffolk, Va., claims to be the happiest man on the Mission Board or in the Churches, because the good people of the Convention made him cancel that note of \$5,000 which was given him November 10, 1928, by the Mission Board, which note was to be marked "Paid in Full" if, together, we raise \$45,000 for missions from September 30, 1928, to September 30, 1929. In returning the note marked "Paid in Full," Bro. Darden writes as follows: "I herewith enclose you the note of the board dated November 10, 1928, for \$5,000, marked 'Paid.' I have marked many a note paid in my life, some paid by check and some by currency, but I tell you frankly I have never marked one paid that has given me as much pleasure as to mark this one paid. When notes were paid by either check or currency, they were in settlement of a debt due me, but I feel that this note was an investment in helping to spread the gospel. May God bless you, and may we do even greater things for our Lord in the years to come."

The Greensboro *Daily News*, October 4th, carried on its front page an account of a movement in the city of Greensboro to unite Grace Methodist Protestant Church and the First Christian Church. The matter of union, according to the *Daily News*, was presented at a meeting of the official members of Grace Methodist Protestant Church, and every member in the meeting voted in favor of the merger. The same account reports Dr. C. H. Rowland, pastor First Christian Church, as favoring the merger. We have no other account than that given in the *Daily News*. Years ago, steps were taken officially looking to the merger of the Christian and the Methodist Protestant Churches, but on some account the merger was not effected. These two denominations are exceedingly close akin in origin, in history, in polity and in program. Their biggest, if not their only, difference seems to be in name, and certain traditions and customs that have sprung up about each in the process of time and events. While the spirit of merging and consolidating Christian forces is in the air, we see no reason why the Methodist Protestants and Christians should not at least give serious consideration to the question of uniting their forces and their activities.

NOTICE.

The Eastern Virginia Christian Conference will meet at the Suffolk Christian Church on Wednesday, Thursday, and Friday, November 6, 7, 8. The change of date was made by the executive committee to avoid a conflict with the date of the General Convention, which will be held at Piqua, Ohio, October 22-30. The program committee is planning an interesting and constructive program. Please keep in mind the date—November 6th to 8th. H. S. H.

COMMITTEE MEETING.

The Educational Committee of the Eastern Virginia Christian Conference will hold a meeting in Suffolk on October 16th, in the Suffolk Christian Church, at 10 A. M. All persons who want to consult the committee before the annual Conference will please communicate with the committee at that time in person or by letter.

W. W. STALEY, *Ch'n.*
I. W. JOHNSON.
N. G. NEWMAN.

GENERAL CONVENTION DELEGATES.

Official List of Delegates from the Southern Christian Convention to the General Convention at Piqua, Ohio, Oct. 22, 1929.

Ministers—Revs. I. W. Johnson, J. Lee Johnson, W. C. Wicker, A. W. Andes, B. J. Earp, E. M. Carter, J. O. Atkinson, H. W. Elder, S. C. Harrell, W. M. Jay, J. W. Knight, P. H. Fleming, W. D. Harward, N. G. Newman, C. H. Rowland, T. E. White, C. C. Ryan, G. O. Lankford, H. C. Caviness, R. L. Williamson, B. J. Howard, M. T. Sorrell, S. M. Lynam, J. J. Dollar, G. D. Hunt, T. J. Green, E. C. Brady, J. M. Allred, J. S. Carden, P. T. Klapp, J. E. McCauley, C. E. Newman, G. R. Underwood, J. U. Newman, J. W. Patton, R. A. Whitten, D. A. Long, J. F. Morgan, W. B. Fuller, J. L. Foster, H. S. Hardcastle, O. D. Poythress, F. C. Lester, G. C. Crutchfield, T. Fred Wright, H. M. Gray, M. W. Sutcliffe, W. H. Garman, J. C. Cummins, J. W. Fix, W. C. Hook, J. M. Roberts, M. F. Allen.

Ex-Officio—W. A. Harper, W. W. Staley, L. E. Smith, W. H. Denison, G. O. Lankford, S. L. Beougher.

Laymen—E. E. Holland, J. E. West, J. F. West, J. A. Williams, L. R. Jones, B. D. Jones, W. V. Leathers, M. J. W. White, Mrs. M. J. W. White, Mrs. R. T. Bradford, Dr. J. E. Rawls, W. S. Beamon, T. A. Jones, Mrs. W. V. Leathers, Mrs. M. L. Bryant, Mrs. A. M. Johnson, Mrs. L. W. Vaughan, Miss Pattie Coghill, Mrs. W. A. Harper, Mrs. S. C. Harrell, Miss Ruth Johnson, Mrs. C. H. Rowland, J. A. Kimball, K. B. Johnson, Miss Gertrude Brown, Mrs. J. H. Harden, J. C. Simpson, F. F. Myrick, C. D. Johnston, W. E. Walker, W. H. Smith, T. J. Holland, J. H. Abell.

I. W. JOHNSON,
Secretary S. C. C.

This is the list as elected by the Convention at the 1926 session, with some additions made by the Executive Board to fill vacancies caused by death or removal from the Convention. The Executive Board holds this to be the official list for the special session to be held at Piqua, Ohio, this month. It is requested that any and all delegates in the above list who find it impossible to attend will notify at once—

DR. L. E. SMITH,
34th St. & Llewellyn Ave.,
Norfolk, Va. *President.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

PLAYING SECOND FIDDLE.

"He that humbleth himself shall be exalted."—Matt. 23:12.

One of the greatest and hardest lessons for the Christian to learn is that of being humble before God. Not many of us like to take a back seat. There is something in us that makes us want to stand in the lime-light. We would rather play the first violin than second fiddle. To be humble is better than being highly exalted. To be humble is to be great. Greatness does not consist of wealth, but of humbleness.

In the Scripture lesson according to the gospel of John, we read the experiences of a man who became great by willingly humbling himself before the Lord. John, as we have seen in those first verses, was willing to play second fiddle. By humbling himself, he became exalted. "There was a man sent from God, whose name was John. The same came to bear witness of the Light, that all men through Him might believe. He was not that light, but was sent to bear witness of that Light, that all men through him might believe."

People from far and near came to hear the words of this wonderful preacher. He was just a common man. Nothing attractive about him. In appearance, he wore a garment made of camel hair. He was just a man named John, but he was on fire for God. He preached sermons that warmed people. Today the world is calling for preachers like John, who will give place in their lives for the fire of God. It is said that when Wesley preached, great throngs came to hear him, and that on one occasion a young preacher, greatly discouraged, went forth and asked Mr. Wesley the secret of his work, and how he might draw great throngs. Mr. Wesley said, "Get on fire for God and people will come see you burn up." It is true that we all rush to see a thing that is on fire, be it a barn, hay-stack or house. We will go to hear the preacher who is on fire—and we will watch him burn up for God. John was on fire for God.

1. John had a power. This power from God in his life drew men to him. So powerful was he that the Jews sent priests and Levites from Jerusalem to ask, "Who art thou?" And he confessed, "I am not the Christ. And they asked him, 'Art thou Elias?' and he said 'I am not.' And they said unto him, 'Who art thou?' For surely he had more power than any man they had yet seen. To them he resembled the rugged prophet Elijah. But said he, 'I am not he.' Who, then, was he? 'I am the voice of one crying in the wilderness.'" Just a voice, that which cannot be seen. Just a man who is going forth with the power of God in his life to prepare the way for the Lord.

The greatest men of all times have been those who were willing to perform an humble task in order to give place to one who would do a greater task. Many a wife has remained home and played the second fiddle in order that her husband could play first violin. Because John was willing to humble himself before the Lord, he had the power which came from Him and said, "All power is given unto me."

2. John had a purpose. "Make straight the way of the Lord." He went forth especially to do one task. His purpose was that of preparation and getting men and women ready for the advent of the Christ, who would soon come after him. His task was just to make ready the way for Him who was the "Way." John was a voice, but will-

ing to use his voice, though feeble it may be, to prepare the way. John had a mission to fulfill. He readily does his part, even though it demand taking an humble seat. He did not care to be seen of men, or be heard for his much speaking. He came not to trespass on another's territory.

Great numbers of people hinder the progress of the kingdom because they won't humble themselves. They desire to have glory and honor heaped upon them, and have not learned that the secret of greatness is the secret of being humble.

John may well be described as the apostle of humbleness. And by so humbling himself before the Lord and putting Jesus foremost, he became great without attempting greatness, notoriety, or publicity.

There is a story that tells of a colored man who saw the governor of his native State as he walked through the State penitentiary grounds. The negro approached the governor and said, "Now, Gov'nor, I don' wanto ask no pawdon of youse, but I is a nigger and a criminal, and date makes me de lowest down man in de State. You is white and de gov'nor, and dat makes you de highest man in de State. Let's shake hands and let boff ends meet." There is a picture of John, both ends meeting in Him. In his ministry, he had one undying purpose, and that was to do his bit in preparing the way for the Christ. He acclaimed himself as being unworthy of unloosing the shoes of Him who should come after him.

John realized that he could not be Jesus. Could not do the work of Jesus, but saw the opportunity of preparing the way for Him.

3. John had a passion. "Behold the Lamb of God." His one undying passion was that of introducing men to Jesus. His purpose being that of making straight the way of the Lord found expression through his passion and devotion to the new kingdom. As he stands with the brethren around the fishing nets, John beholds the Master, about whom he had been speaking, as He drew near. We hear him say to Andrew, "Behold the Lamb of God, which taketh away the sins of the world." Before long the dilapidated building was transformed—roof, windows, broken seats all made good as new. There was no difficulty about the pastor's salary. The various apportionments for mission work were paid promptly. The congregation looked forward to the annual business conference with eager anticipation. Where was their treasurer getting the money that was being expended?

"When the day for the conference came, the old miller arose, gave his report of funds received and disbursed, adding that there was a balance on hand. Then he said: 'My friends, you want to know where the money came from. It came from you, and you were none the wiser. Every time any member of this Church brought grain to my mill I took out the Lord's tenth. This tithe of grain from the congregation I sold from time to time and thus received money to carry on our work. And,' he added, 'none of you here knew the difference.'"

JOSEPH W. FIX, *Pastor.*

REVIVAL AT ANTIOCH.

Revival services were in progress last week at Antioch Christian Church, Isle of Wight County, Va., with the Rev. J. F. Morgan, assisting the pastor. These services were very inspirational and uplifting. Many people reconsecrated their lives to the service of the Lord, and seven found

Christ dear to their hearts for the first time. Seven additions were made to the Church.

There will be a joint baptismal service of Antioch, Mt. Carmel and Isle of Wight Christian Churches, held by the writer, on the afternoon of September 29th, at 3 o'clock, at Jenkins mill-pond, near Windsor, Va.

GEO. A. PEARCE.

DENDRON, VA.

The greatest need of the hour is the rediscovery of the blessed Christ. Not as a humanized God nor a deified human, but the Lord Jesus Christ; He who is a person equal with the Father in the sacred Godhead; He by whom and for whom all things were created. We need to rediscover Him as our life, our peace and our hope. He is our Priest and our Advocate with the Father; He is our Redeemer and our divine, everlasting Friend. We need to rediscover Him as the way to the highest possible standards of life. This, then, is the believer's surety on the great day of judgment—the sacred blood, the righteousness, the infinitely glorious person of Christ. He is worthy of all praise in heaven and on earth. The supreme need is that we be completely surrendered to Him.

E. B. WHITE.

THE CHRISTIAN SUN.

I sometimes wonder if we really appreciate the blessings we have. I believe we often fail to appreciate blessings until they are taken away from us; then we realize what they meant to us. Children often fail to appreciate their parents until they are taken, and then they realize the loss in their life and in the home. Parents hunger for little acts of appreciation from their children that could so easily be given, but just neglected. I know I loved my father and mother as tenderly as any boy could, but since they are gone I see so many little acts of kindness I could have shown them that would have cost me little, but would have been appreciated by them, and I neglected to perform and lost the joy I would have received.

THE CHRISTIAN SUN visits our homes each week, filled with good things to read; articles that are uplifting and wholesome. It gives us news from our college, missions, and the orphanage. I wonder if we really appreciate its visits each week.

It takes more than seven thousand dollars each year to print and mail it alone. The printer is the only man who gets a salary; the rest of us do our work for the joy we get out of the work. Let every subscriber mail in a renewal check and help pay the printer.

CHAS. D. JOHNSTON,

Elon College, N. C. *Circulation Manager.*

CONFERENCES MEET.

Alabama meets with the Church at Wadley, Ala., Tuesday, October 15, 1929.

Eastern Virginia meets with the Suffolk Church, Suffolk, Va., November 6-8, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929, with Mt. Auburn Church, Warren County, N. C.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY

W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE WINGED LIFE.

"The life with God is life with wings," declared Amos R. Wells. But Dr. Wells is not the first one to make the claim. A long time ago Isaiah (40:31) gave this promise: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." Was it not John Wesley, one of the world's busiest men and most productive preachers and writers, who, when asked how he could accomplish so much in the course of a day, said: "When I face a busy day with great problems, I spend an hour alone with God in prayer, but when I have an exceedingly busy day with tremendously weighty problems, I spend two hours with God in prayer before beginning the work of the day." It is difficult, when problems press upon us, exceedingly difficult, to wait, even to wait upon the Lord. We get restless, nervous, anxious. We feel like action only will suffice and deeds of our own hands and hearts can count. The psalmist David did not think so, for again and again he cries out, "Wait on the Lord; be of good courage, He shall strengthen thine heart: wait, I say, on the Lord."

When our Lord realized that His disciples were to undertake the most momentous problem ever laid upon the shoulders of men by the hand of God, He commanded them that they should wait for "the promise of the Father." They were to spend a winged life. They were to fly to the uttermost parts with their message, the heavenly message. God was to give them wings to expedite their business.

When Jehovah declared His power to Israel, He said: "I brought you to myself on eagle's wings." The *Christian Observer* recently gave the story of an eagle that illustrates: "A captive grew up in a hen-yard with a clog on one of its feet. At last the owner decided to liberate the

eagle and took off the clog, but it went hopping about just the same. So one morning he set the eagle on the wall just as the sun was rising. The eagle looked for the first time at the rising sun; then, listing himself up, he stretched his mighty wings, and with a scream, launched himself into the upper air. He belonged there all the time, and had simply been living in the wrong place."

And then this striking comment is added: "Like the eagle, many of us limp through life content to pick up crumbs here and there, satisfied with the company of fussy, cackling hens, when we might be soaring toward the blue, building our nests nearer heaven, and feasting our eyes on the beauty of God's whole plan for us."

It is the privilege of the children of God, to soar to the high places with God and view the beautiful and inspiring things of the world and of God and to get close to God as they mount up with eagle's wings. The truly Christian life is the winged life.

J. O. A.

I KNOW HIM.

The twelfth verse, first chapter, two Timothy, carries this declaration from the apostle Paul: "For I know Him." Prior to using these words, Paul had declared that he "suffered." Suffered for what? He had suffered because he had been appointed "a preacher and an apostle and a teacher of the Gnetiles." Moreover, Paul had declared that this appointment was not of his choosing, or by man, but according to the purpose and grace which was given in Christ Jesus even before the world began. On account of this appointment and calling, Paul had suffered, though he was not ashamed of that suffering, nor of his calling, nor of the cross of Christ, in which, to tell the truth, he glorified. But through it all, Paul had come, as he himself declares, to know Christ. Rev. J. Lee Johnson preached at Liberty (Vance) on Sunday, September 29th, declaring emphatically that Paul had arrived at the very best, most helpful and wholesome knowledge that any one could have in this life. That there were certain elements entering into this knowledge that are salient and worth considering:

1. Knowledge is valuable. There is nothing that hurts and hinders the mind and the soul of men like ignorance. Without knowledge, one is embarrassed, hindered and is uncertain. Knowledge lifts one to a place of security and certainty. One reason why we are often in fear and doubt and uncertainty is because of the lack of knowledge. The most valuable knowledge within the reach and range of man is a knowledge of the Christ who declared that He Himself was "the way and the truth."

2. Knowledge is costly. The most valuable knowledge requires a tremendous price, and many are not willing to pay the price. Students who have come to learning and scholarship have had to burn the midnight oil and pay the price through long hours of application and diligent search. The only way to have a knowledge of Scripture is to pay the price by self-denial in other pursuits. Bro. Johnson declared that the greatest Bible scholar he knew, or had ever come in contact with, was one who told him that he paid the price by denying himself of other pursuits, of pleasure, exercise or indulgence in other particulars, and gave himself by day and by night to the limit of his strength, to the study of the Word of God. Paul paid the price through suffering and through service.

3. But this is personal knowledge and involves two persons. Paul said emphatically, "I know Him." Paul was a person, and the Christ he knew was a person—not a theory, not a scheme, not a creed, not a philosophy, not a system of theology, but a person—"I knew Him." We

often lose sight of the person that we are seeking to know by applying ourselves with too much diligence to the machinery that was made to help carry us to Him. If one is going to see a loved one, the train that carries him may be splendid and interesting, but the traveler is most concerned and most passionate about the one to whom he is going. It would be silly to lose sight of his loved one in meditating upon the mechanism of the train that was carrying him to the object of his devotion.

What the Sunday School, the Church, the missionary society and all need to bear in mind is that these are only helps and should not obscure our vision of the Person beyond and above all. What the world needs today more than it needs machinery or science, or culture, or money, or anything else, is an intimate, personal acquaintance with Jesus the Christ, the world's only Saviour and Redeemer. When we can say with Paul, "I know Him," we have reached the grand climax of learning, and the only way to reach the climax is to pay the price, even the suffering and sacrifice and service as Paul himself did. J. O. A.

CONGREGATIONALISTS AND MISSIONS.

Frederick A. Gaskins, treasurer of the foreign mission board of the Congregationalists, the corporate name being "The American Board," announces the closing of the 120th fiscal year of his board on August 31, 1929. This is the oldest foreign mission board in America, having been organized to send out missionaries prior to any other foreign mission board in America. It is recalled in this connection that when the board applied to the Massachusetts Legislature for a charter, away back in the old days, one legislator arose and objected to granting a charter to any board in Massachusetts whose purpose was to send the gospel to far-away places, declaring that Massachusetts "had no religion to export." This wise (?) statesman has had many followers since his day. There are yet people who feel like the home base has no religion to export. Such people will not learn from the Word of God, nor from history and experience, that the more Christianity we export to, and share with, others, the more we have; and the less we export to, and share with others, the less we have. This is not human arithmetic, but divine economy, sustained by facts and proven by the history of all Church activities. We, of the Christian denomination, still have Churches who feel like they need all their religion at home, and as long as they feel that way about it and act upon that feeling, they will need all they have at home, and then some, for the very nature of the Christian life is that it increases by sharing and decreases by keeping.

But, back to the American board with its past year in foreign missions. The total receipts for the year, says Treasurer Gaskins, amounted to \$2,077,739.22, while the expenditures of the year were \$2,133,752.47. The board began the year out of debt, but closed the year \$50,204.28 in debt. During the year there was an increase in individual gifts, but a decrease in offerings from Churches. According to the treasurer's report, the American board now has work in seventeen countries, with 97 mission stations, 1,641 outstations, 23 training schools, 80 secondary schools, 1,243 elementary schools, 11 colleges, 27 hospitals, 31 dispensaries, and an overseas staff of 650 American men and women (missionaries sent out from this country), 334 native pastors, 548 native preachers, 3,027 native school teachers, 2,284 Bible women and other types of workers, making a total of 6,183 national workers.

These figures show something of the magnitude of the work, as well as its character, carried on by our Congregational brethren, and reveal the

fact that they are now, as they have ever been, imbued with the missionary spirit and a world-wide vision for kingdom work. J. O. A.

PEACE.

The heart of Christianity is peace. The goal of Christian effort is peace. The result of regeneration is peace. Jesus is the Prince of peace. Peace is something the "world can neither give nor take away"; but God can give "peace that passeth understanding." "Peace on earth and good will among men" will come more and more as the Church experiences peace in her heart and in her life. Civil nations will never be at peace till the Church is at peace; but it is coming. When selfishness and greed yield to the better feelings of good will and love for enemies, the dawn of the day of peace will come. There are signs of its coming now. Churches are more friendly; nations are more friendly; exchange of ideas and visitations of friendly types, as the visit of Premier MacDonald to President Hoover, and many other acts, contain signs of the coming of peace. All modern inventions and business indicate conditions that mean more friendly relations between nations. The exchange of products, in the field of business, means that the exchange of ideas will increase with the years. Nations will some day "beat their swords into plowshares, and their spears into pruning hooks," and business will take the place of war.

Peace does not imply uniformity, but unity. Nations will not change their names and governments to be at peace with one another. Races will not merge into one race in order to have amity. The races will remain distinct as Caucasian, Mongolian, Ethiopian, American, Malay; but there may be unity among them all in business, in education, in government, and in religion. Unity is a spirit and not formal uniformity. Unity in the Church of Jesus Christ should come, and may come, but not uniformity in creed and government. Jesus prayed for unity, "that they all may be one: as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me" (John 17:21). When that prayer is fully answered, not only will unity fill the Church, but the world will believe that God sent His Son, Jesus Christ, into the world to save the world. The lack of unity in the Church is the cause of delay in saving the world. If real spiritual unity pervaded the Churches of any community, it would win the unsaved to Jesus Christ and the Church. Such unity would not only produce peace, but such co-operation as to hold up Christ only, and not our Church. If all the races were one race in stature, color and language, they could never agree in thought. As they are, they can all agree in believing in Jesus Christ as the only Saviour, for "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Looking to Jesus only would bring peace to individuals and the Church. War is the material and physical expression of mental and spiritual conditions. War exists in the mind before it struggles on the field of battle. The world needs peace, and Jesus Christ only can give peace. W. W. S.

"A BUSY CHURCH."

There are two ways in which a Church may get busy. One is with worship, the other with work. One may become so eager of results and so busy with work that the spirit of reverence and worship is neglected. What our Lord meant by His Church was a holy people, a separated people, a people imbued with such spirit of reverence and devotion and worship that it, like Himself, would "be about His Father's business." If

a Church will purify its purposes, pursuits and programs with prayer and genuine worship, it need not fear about results. Our gospel leads to works, but works cannot save us. Works are not a cause but a consequence. Works do not precede, but grow out of worship. "And their works do follow them," says the inspired writer. We may get so busy with the social gospel and the social order and social betterment that we forget the source of light and power to the individual and to society. The editor of the Nashville *Christian Advocate* puts it tersely:

"We speak much of a busy Church, of its having a hustle, of 'selling' Jesus to men. Should we not desire to see the Church first of all a holy people, separated from evil, bearing the marks of the Master, given to prayer, eager to know and do God's will? When the congregation is baptized with the Holy Ghost, there is activity indeed. Then lassitude is gone, an amazing energy is manifested. The roads to far-off climes are crowded with those who turn the world upside-down. Sword and famine and distress cannot stay them. They are hustlers indeed. Never were there busier men than Paul and Livingstone and Wesley; nor were there ever men who more devotedly practiced the social gospel. Jesus is properly accredited with proclaiming the duty of doing good—and He practiced His own rules. He first said to a sick man, 'Thy sins are forgiven thee,' and afterward, 'Arise, take up thy couch, and walk.'"

What the world needs today is individuals of devout hearts. "The pure in heart shall see God," and the pure in heart alone can rightly interpret Him to the world. He has always made known His will in the world through the pure in heart, through those who put Him first in their thinking, and never get so busy as to leave Him out. That was a beautiful situation in the Garden of Eden. The surroundings, the environment, the heredity and all the rest, had done their best. But sin entered; then the whole place became polluted. Sin introduced into the most sanitary situation will soon render the whole situation unsanitary. As individuals become devout in soul, God speaks to them and reveals Himself in saving power. The busiest business of the Church is, or should be, that of rightful, righteous worship, so that even "the still small voice" may be heard and heeded. J. O. A.

PROGRAM.

The Eastern Virginia Christian Conference will hold its one hundred and ninth annual session at the Suffolk Christian Church, Suffolk, Va., November 6, 7, 8, 1929, and the following program will be rendered:

WEDNESDAY.

Morning Session.

- 10:30. Call to Order.
- Song Service—Rev. J. F. Morgan.
- Devotional Service—Rev. M. F. Allen.
- 10:40. Enrollment of Delegates.
- Address of Welcome—Dr. W. W. Staley.
- Response—Rev. E. B. White.
- Reception of Visitors.
- Report of Program Committee.
- Report of Executive Committee.
- Appointment of Committees.
- 11:00. Treasurer's Report—W. E. MacClenny.
- 11:10. Report of Committee on Moral Reform.
- Address—Rev. C. C. Ryan.
- 11:40. Presentation of Christian Missionary Association—Rev. O. D. Poythress.
- 11:45. Report of Historian—W. E. MacClenny.
- 12:00. President's Address.
- 20:20. Communion Service—Dr. N. G. Newman.
- 1:00. Adjournment.

Afternoon Session.

- 2:00. Song Service—Rev. J. F. Morgan.

Devotional Service—Rev. R. Ervin Brittle.

- 2:10. Digest of Ministerial Reports—Dr. I. W. Johnson.
- 2:30. Report of Committee on Stewardship—Rev. J. W. Fix, Chairman.
- Address and Discussion.
- 3:30. Report of Woman's Missionary Conference—Mrs. M. L. Bryant, President.
- 3:40. Report of Committee on Foreign Missions—Dr. L. E. Smith, Chairman.
- Address and Discussion.
- 4:40. Reading of Minutes.
- 5:00. Adjournment.

Evening Session.

- 7:30. Service of Worship—Rev. H. S. Hardecastle and Members of the Choir.
- Preaching—Rev. J. E. McCauley.

THURSDAY.

Morning Session.

- 9:30. Song Service—Rev. J. F. Morgan.
- Devotional Service—Rev. W. H. Garman.
- 9:40. Report of Committee on Religious Literature—Rev. C. E. Gerringer, Chairman.
- Address and Discussion.
- 10:30. Report of Committee on Education—Dr. W. W. Staley, Chairman.
- Address and Discussion.
- 12:00. Address—"Congregational-Christian Union," Dr. L. E. Smith, President S. C. C.
- 12:30. Devotional Period—Rev. H. C. Caviness.
- 1:00. Adjournment.

Afternoon Session.

- 2:00. Song Service—Rev. J. F. Morgan.
- Devotional Service—Rev. W. C. Hook.
- 2:10. Report of Committee on Ministerial Ethics—Dr. N. G. Newman, Chairman.
- 2:20. Report of Committee on Home Missions—Hon. J. E. West, Chairman.
- Address and Discussion.
- 3:30. Report of Committee on Christian Education—Rev. F. C. Lester, Chairman.
- Address—Miss Jewel Truitt, Field Secretary.
- 4:10. Report of Committee on Evangelism—Rev. H. C. Caviness, Chairman.
- Address and Discussion.
- 4:50. Reading of the Minutes.
- 5:00. Adjournment.

Evening Session.

- 7:30. Special Missionary Service—Sponsored by the Woman's Missionary Conference.

FRIDAY.

Morning Session.

- 9:30. Song Service—Rev. J. F. Morgan.
- Devotional Service—Dr. W. D. Harward.
- 9:40. Miscellaneous Business.
- 10:00. Report of Collectors.
- 10:05. Report of Committee on Superannuation—Dr. L. E. Smith, Chairman.
- Discussion.
- 11:00. Report of Committee on Apportionments.
- Discussion.
- 11:30. Address—"The Christian Orphanage," C. D. Johnston, Superintendent.
- 11:50. Devotional Period—Dr. Charles E. Shelton.
- 12:20. Ordination Service.
- 1:00. Adjournment.

Afternoon Session.

- 2:00. Song Service—Rev. J. F. Morgan.
- Devotional Service.
- 2:10. Reports of Special Committees:
- Nominations.
- Place for Holding Next Session.
- Finance.
- Resolutions.
- Memoirs.
- Miscellaneous Business.
- Reading of Minutes.
- Closing Service—Dr. W. W. Staley.
- Adjournment.

CONTRIBUTIONS

SUFFOLK LETTER.

Special talents contain special obligations. The degree of such talents will determine what use to make of them. There is danger in talents of one kind that it may prevent the right use of others. It is sometimes the case that talent in one direction prevents the development of a normal life, and thereby becomes a hindrance to a successful life. The gift of music may be just enough to lead the mind into that field of service when the gift is not pronounced enough to make a living by its use. In such a case, great care should be used in its use and in deciding what course in life to pursue. The choice of life-work is the most important choice in the field of success or failure. Probably every human being could succeed if he could get into the line of work for which he is born. The cultivation of a special talent that is not capable of making a success in that particular line is to make a failure in life.

To cultivate memory to the exclusion of thought, or to cultivate thinking to the exclusion of memory is to reduce life to a one-sided course. There are spheres in which memory can be of great use, and in those spheres a great memory fills a great place; but such positions are scarce, and only those of rare memories should aspire to such positions. The gift of memory may prevent the gift of thought, or the reverse. The gift of music may prevent the practical in life, and the gift of painting may interfere with the practical in life. It is better to be a good mechanic than a poor painter; a good shoemaker than a poor organist. It is better to be a good cook than a poor teacher; a good plowman than a poor banker. It is better to be a good layman than a poor preacher. The ideal is not what is called the highest position or profession, but the life in its true place doing its part in the great work of carrying on the work of the world. True education is not preparation for the high positions, but for the position to which the life is suited.

It is more important to find one's true place than to prepare to fill it, though that is important; for if he finds his true place, he will soon know how to fill it. In a choir it is all-important to find where the singer belongs—in soprano, alto, tenor or bass. If a singer gets in the wrong place, his service will be poor; but in the right place, the talent will develop in harmony with other singers, and that makes good music. In all other work, the principle is the same. The common, every-day work of life is just as important as professions, official positions, artists, or inventors. The men that climb the poles are as necessary as the electrician; the man who shovels the coal, as the engineer. There is no common work when the work is done well.

What is true in the mechanical, the business, and the whole industrial world is also true in the religious world, in the Church. The social world is likewise made up of all sorts and conditions. The clerk behind the counter may fill her place in society and the Church as well as the musician and painter. The little birds are as necessary in the bird-world as the eagle; and the chicken in the poultry yard as the turkey and the peafowl. There is too much of a feeling of distinction on the part of Church members. If all the members in the pew would sing when the hymns are sung, it would improve the singing of the choir; and if all the members would attend Church and listen sympathetically to the sermon, it would improve the preaching. The members who give 10 cents

a Sunday—if that represents their ability to give—are just as valuable as those who give one dollar per Sunday.

W. W. STALEY.

ELON LETTER.

The distinguished James O'Kelly was born in 1735, in Mecklenburg County, Va. He fell on sleep October 16, 1826, on his farm in Chatham County, N. C., where his body lies interred and where a monument at the end of his grave describes him as "The Southern Champion of Christian Freedom."

Some years ago, Dr. J. O. Atkinson became interested in having a memorial marker placed to his memory on the Elon campus. The Southern Christian Convention gave its official endorsement to the movement and appointed a committee to have general oversight of the matter, with Dr. J. O. Atkinson as treasurer. The committee originally appointed consisted of Judge Jesse F. West (chairman), W. E. MacClenny, and Rev. Stanley C. Harrell. Due to the present illness of Judge West, the undersigned has been elected a member of the committee and as its acting chairman.

On October 16, 1929, at 10 o'clock A. M., the beautiful stone marker to our great founder and leader will be unveiled on the Elon campus. Little Miss Dorothy Ann Harward, of Henderson, N. C., a lineal descendant of the great religious prophet of his day, will unveil it.

Preceding the unveiling, which will be on the campus and the concluding act of the occasion, appropriate exercises will be held in the Whitley Memorial Auditorium. The program for the occasion follows:

Organ Prelude—David Brown Harrell.

Processional Hymn—"O God, Our Hope in Ages Past."

Invocation—Dr. E. L. Moffitt.

Hymn—"The Church's One Foundation."

Scripture—Rev. Alfred W. Hurst.

Prayer—Dr. W. W. Staley.

Address—"The Life of James O'Kelly," W. E. MacClenny.

Address—"O'Kelly and Christian Union," Rev. Stanley C. Harrell.

Anthem—"The Sanctus" (Guonod), the College Choir.

Greetings from:

Methodist Episcopal Church—President W. P. Few.

Methodist Protestant Church—Rev. S. W. Taylor.

Southern Christian Convention—Dr. L. E. Smith,

President.

Solo—"The Voice in the Wilderness" (Scott), Mrs.

Grace Hall Riheldoffer.

Address—"An Evaluation of James O'Kelly," Dr. J. O. Atkinson.

Processional Hymn—"Blest Be the Tie that Binds."

Unveiling—Little Miss Dorothy Ann Harward (on the Campus).

Doxology.

Benediction—Dr. G. O. Lankford.

It is most timely to unveil this monument at this time, because the union of the Congregational and Christian Churches is, we devoutly hope, shortly after to be consummated at the extraordinary session of our General Convention, to be held in Piqua, Ohio, October 22nd to 29th, and because James O'Kelly believed in Christian union with all his bent. In the very first issue of the *Herald of Gospel Liberty*, our oldest paper, published in 1808, he wrote an article advocating Christian union.

It is expected that our people will make the occasion a memorable one by attending it in great numbers.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

To some, the opening of college is, "The melancholy days have come, the saddest of the year," but to most students it is the gladdest, for they feel the inspiration and the summons to invest life in something worth while, opening the way to a great democracy, a noble fellowship, a supreme devotion, with an opportunity to help rid the world of ignorance and vice, radicalism and reaction, disintegrating forces of greed and vice and anarchy.

Does the opening of college mean the opening of minds? Are we intellectually curious, ready to welcome new points of view, ready to exchange ideas with our neighbors? It means the opening of the mind to strange truths, and entertaining those truths long enough to find out whether we want to adopt them or to send them packing into the street.

College is absolutely useless unless we bring to it genuine intellectual interests. Some have not been gripped by the greater interests of life; their thoughts and conversation do not rise above the level of the talk of Coney Island. But the world does not look to the island for its intellectual leadership, and it does look, however eagerly, to the one institution which embodies all its chief hopes and loyalties, the American college.

A man with no deep-seated enthusiasms for any cause, no convictions for which he will live or die, no desire to follow up any truth, is not only a parasite, but a bore. He is not even interesting to himself. But a college of genuine intellectual enthusiasms will draw to itself the ablest minds as soon as they find out what is going on there.

What shall the opening of college be to us this year? The mere unlocking of doors and the sweeping out of dusty rooms? Or shall it be the opening of the heart to fellowship, of the mind to new truth, of the soul to the inflowing spirit?

Wadley, Ala.

S. L. BEOUGHER.

FRANKLIN LETTER.

As the Church enters upon a new fiscal year it would be a fine thing for every member of the various Churches of the brotherhood to launch out for God by really paying God his portion. Tithing would solve all our Church and mission financial difficulties. Let us try it one year and see if there does not come a joy that surpasses the old spasmodic method of occasional giving.

The writer thinks the following story on tithing, which is an actual occurrence, is one of the finest he has ever heard. It is taken from Dr. F. F. Brown's book, "This is My Church":

"A rather small Methodist Church, located in a rural community of one of the Northern States, was greatly embarrassed for finances to carry on the work of the Church. Most of the members of the congregation were living on small farms and they thought of themselves as poor and unable to care for their Church and Church work adequately. Things went from bad to worse. The roof of the building leaked. Some of the lights were broken out. The treasury was empty, and the situation seemed hopeless. At a regular business conference, there was a full and frank discussion of the whole situation. No one had a suggestion to offer until at last the old miller, who operated the village mill to which most of them brought their grain, arose with an astonishing proposition. He said that he would take over the management of the finances of the Church for one year; that he would make all repairs, pay all bills on one condition: no one must ask him any questions about where he was securing funds, and let him explain everything at the next annual conference.

"With great surprise and some doubt, the congregation agreed to the old miller's proposition.

the world." Then John seems to stand back in humble submission. He has fulfilled his first obligation. The Master is at hand, and John shared in introducing some one to Him. From then onward, others are led to Him. Andrew goeth and findeth his own brother Peter and brings him to Jesus. As long as Peter followed Him, his life counted for much. He is made a rock, a firm foundation upon which the Church is to be built. For it was his great passionate love for him that led him to confess, saying, "Thou art the Christ." One night Jesus came near the disciples in the midst of a great storm; they all were afraid. Some of them doubted His reality and could not fathom His walking on the water. Peter asks that he be allowed to walk on the water—and as long as His faith was firmly fixed in Him, he walked. But the instant that he looks another way he goes down. So men and women today sink to the bottomless pit of sin and degradation when they have not the passion of the Master.

ELON MINISTERIAL ASSOCIATION.

With pep and spirit prevailing in the ranks of the Ministerial Association, "the boys" have launched a program for this year which is hoped that will be far better than any heretofore. On September 14th, the association met in its first session and started things off with a hum. Plans for the year were laid, and several miscellaneous items were taken care of.

It is hoped that this year the association will be able to put on programs every Sunday. In the past, the young ministers have held inspiring services in nearby Churches of all denominations. Any one desiring services may secure them by writing the president.

On last Sunday evening, the association held services at the Elon College Christian Church. A fine program was presented and the meeting was well attended by the students of the college.

The following officers will pilot the "Sky Pilots" this year: J. Howard Smith, Newport News, Va., president; Roy Coulter, Atlanta, Ga., vice-president; Walter E. Brill, Hooks Mill, W. Va., secretary; B. P. Rakestraw, Wentworth, N. C., treasurer.

Names of the ministerial students in college: W. E. Brill, Hooks Mill, W. Va.; Roy Coulter, Atlanta, Ga.; Ray Dickins, Holley Springs, N. C.; D. C. Boone, Suffolk, Va.; H. C. Hilliard, Wise, N. C.; Ralph Johnson, Irwin, N. C.; Numa Franks, Raleigh, N. C.; E. E. Kipka, Mooresville, N. C.; B. P. Rakestraw, Wentworth, N. C.; B. H. Weston, Greensboro, N. C.; Fred Smith, Hillsboro, N. C.; J. Howard Smith, Newport News, Va.; Gordon Marshall, Bynum, N. C.; Robert Mabry, Standfield, N. C.; Sam B. Wilson, Holly Springs, N. C.; C. C. Dollar, Lanett, Ala.; Glen Weston, Greensboro, N. C.; Robert Forbis, Greensboro, N. C.; Charles Gaddy, Wadesboro, N. C.; C. P. Page, Yanceyville, N. C.

With this number, we should accomplish much this year in the name of the Master, whose gospel we are trying to prepare to preach.

SECRETARY.

REVIVAL MEETINGS.

Our first special meeting was held at New Lebanon, Rockingham County, N. C., beginning with the second Sunday in July and continued until Friday night. The interest was high and the attendance good. The preaching was done by Rev. R. A. Whitten and was enjoyed greatly by all who are lovers of the truth. The Church was greatly revived and a goodly number professed faith in Christ. Bro. Whitten's stay with us was profitable in building up of the kingdom of our Lord.

He went with us to our next meeting, which began the third Sunday in July, at Mt. Bethel, Rockingham County. Bro. Whitten seemed to be at his best the first service, when he spoke to a very large, attentive audience with power and inspiration. His message was clear and effective. Throughout the entire meeting the interest was high and the attendance good. The Church was greatly revived, and many professions were made.

Bro. Whitten made many friends in this community, and enjoyed working in this vineyard of the Lord. May God bless his efforts everywhere he may try to build up the kingdom of God, is my prayer.

The meeting at Howard's Chapel, Rockingham County, began the second Sunday in August. The Lord gave a great revival in the Church and the community. From the first service there was conviction among the people. Rev. L. A. Nall, of Elon College, did the preaching, and he preached the gospel of the Son of God. His message was in the power of the Spirit and was effective in winning many souls to Christ. Bro. Nall is a consecrated worker for our Lord. He is a Baptist, but I see no difference in a Baptist Christian and a Christian Christian when each is what the name signifies. When we are working in the vineyard together, the object is to win souls to Christ. Mr. Nall is young, and we pray that he will live long and carry the gospel to whom the Lord would have him to go, whether it be Christian, Baptist, or any other in need of help.

During the services there were more than thirty professions, and fourteen additions to the Church. The Church was greatly revived and is making greater progress, for which we give God the praise. These revivals and the workers, together with Him, have been a great inspiration to me, and I believe they have been to all who have labored together with us. May the good work continue until God's kingdom shall encompass all peoples, is my prayer.

J. W. KNIGHT.

Stokesdale, N. C.

INFORMATION—BASIC OF STEWARDSHIP.

By MRS. J. J. LINCOLN.

I.

Information Through Reading.

Suppose every capable person in the Christian Church, of high school age and above, a student of his Church through reading—what would happen? Each studiously trying to learn what the Church is, what his particular branch of the Church stands for, what it is doing, what it could do if all knew a lot about it and would try to help. Concerning any branch of the Church, if members knew more they would do more. In our own case, of course the first and best source from which to learn these things is our own publications, chiefly THE CHRISTIAN SUN and the *Herald of Gospel Liberty*. With all-the-year general, though necessarily indirect, instruction in stewardship which the initiative, alert pastor does not fail to give, if what is written on the subject by our own staffs of editorial and departmental writers, Dr. Denison leading, thoughtfully were read by a worthy per cent of members throughout the Conference, especially officers and teachers, by this means alone in one twelvemonth the whole aspect of stewardship would change from passive notice to anxious concern.

While writers mentioned are as good as the best, and all Christian learners particularly and wisely are admonished to begin at home (meaning, of course, with one's own denominational literature); that very beginning creates desire for breadth of view and volume of acquisition to be obtained through the widest reading possible to one's opportunity. And so the busiest of us, if truly devoted to the purpose of qualifying for

what is a reasonable service as faithful stewards, in addition to making use of every incidental aid, at least once the year, presumably at the special stewardship period, will welcome the chance through the manifold advantages of a stewardship study class to hear and learn what others better informed than ourselves would teach us.

Only the Book is an ultimatum. "This Book of law shall not depart out of thy mouth" is the holy injunction. Do we read it searchingly, hungrily, daily? Books merely are opinions, but narrow indeed is the one who seeks not through books to mold much of self-opinion. Searching, reflective reading by Christian people of the great messages of stewardship by different writers, as these messages are being broadcast from countless printing stations, would start a current of influence which sooner or later would cut its way through any Church to the desired goal.

Until a larger number of our own people become readers and students of the foremost religious literature, stability, growth and purity of the Christian Church will continue to suffer indefensible weakness. This is a day when no more can the Church than one's secular business fail to keep up. And that does not mean that in matters of religious education this is a new day solely of the kind that some would claim. Jesus called his followers to learn—to learn of Him; to keep on learning of Him. Either the Church goes forward upon a guarded self-knowledge (Heb. 8:10, 11) gained through reading and study of the Word, both per se and per the best expository writers, new and old, or it goes weak, weaker, dead.

No one is asked to accept, uninvestigated, all or even part of what a book or any compilation of current reading sets forth. It is your privilege and mine to prove the logic and validity of what is written. I am so thoroughly convinced of the truth and justice of the whole stewardship claim and requirement: further, that acceptance of the stewardship principle, so vital to Christian character, is dependent upon knowing about it, that I am begging you—men, women, young people—to read, read read, and then—read some more!

REVIVAL SERVICES.

The revival meetings at Union, Long's Chapel and Haw River were well attended and much interest manifested. There were professions, additions and baptisms at each Church. Rev. H. A. Walker, pastor of the Reformed Church, Burlington, N. C., was with us at Union; Rev. R. A. Whitten, Elon College, of the Christian Church, was with us at Long's Chapel, and Rev. H. E. Crutchfield, pastor of Liberty Christian Church, Henderson, N. C., was with us at Haw River. Each of these brethren brought good gospel messages, and their messages were much enjoyed by those who heard them.

It is a real treat to sit at the feet of a good gospel preacher whose messages increase faith, hope and love and call the unsaved to Jesus Christ. We were glad to have these brethren with us, and wish for them much success in their work.

P. H. FLEMING.

NEVER DESPAIR.

Things at their worst are certain to mend,

The longest of lanes must at last have a turn. Keep steadily on, and you'll find at the end

The goal is before you for which you yearn.

There's a silvery lining to every cloud;

When night's at its deepest, 'tis nearing the morning;

Though darkness may seem the whole sky to enshroud,

The sun will break forth, the glad heavens adorning.
—Anon.

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

THE KINGDOM CAMPAIGN IN JAPAN.

As the first step in mobilizing the Christian forces of the Japanese empire for the "Million Souls' Movement," a prospectus has been prepared, setting forth the plans and purposes of the campaign. Ten thousand copies of this prospectus will be broadcast among Japanese Churches and Christians, and three thousand copies of an English translation will be available for missionaries and friends whom they may wish to interest in the movement.

It is hoped that missionaries will make large use of both the Japanese and English copies of this prospectus. The next step in this movement, so pregnant with possibilities, is to get it into the mind and heart, the prayers and purposes of every pastor and every Christian in the land.

Here are some challenging paragraphs culled from this prospectus:

"Japan the land of the gods, God's country! this is our prayer, our slogan, our goal. Our Japan is in distress. Our Japan has lost her way. Man's distress, however, is God's opportunity. Man's perplexity is God's challenge."

"Distressed Japan is a humble Japan. Perplexed Japan is a challengeable Japan. Self-satisfaction and pride are swiftly disappearing. The sound of the breaking away of the husks of the nation's thinking and of its life echoes gloomily far and near.

"The birth-pangs of a new Japan! The violent birth-quickening of the kingdom of God in Japan is on. The time is at hand. The kingdom of God is near. The time has come for repentance and for consecration to the task of spreading the gospel.

"The thought life, life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christ-like Japanese, a Christ-like Japan must be brought to the birth. To transform this vision into reality, we must increase the present two hundred and fifty thousand Christians to a round million. Numerals are void of power, but there is strength in numbers. The mustard seed becomes a tree. And unless it becomes a tree it cannot shelter the birds of the air.

"We believe that one million Christians will make possible the Christianization of Japan's public opinion and conscience and realize through the Church a really Christianized Japan. Every Christian a soul-winner, winning one soul a year, and thus in three years quadrupling the number of Christians, this is the program of the "Million Souls' Campaign."

"In 1930, the year in which it is proposed to begin this campaign, commemorates the twentieth century period since Christ began His public ministry. We believe that it is most fitting for us Christians to follow in the footsteps of our Lord, and for three years give ourselves as he did for a similar period to aggressive evangelism."—*Bulletin*, Foreign Mission Conference, U. S. A.

MISSIONARY OFFERINGS.

Sunday Schools.

Previously acknowledged for September..	\$ 513.08
Liberty, N. C.	4.10
Lebanon, Milton, N. C.	2.70
Reidsville, N. C.	46.17
Wadley, Ala.	2.83
Elon College, N. C.	6.25
Holy Neck, Holland, Va.	8.00
Turner's Chapel, Sanford, N. C.	1.40

Richland, Ga.	1.00
Pleasant Union, Lillington, N. C.	.74
Palm Street, Greensboro, N. C.	4.71
Mt. Olivet (R), Elkton, Va.	4.56
Parks Cross Roads, Ramseur, N. C.	2.84
North Highlands, Columbus, Ga.	1.14
First Christian, Norfolk, Va.	8.23
Henderson, N. C.	6.10
Total	\$ 613.85

Individual and Church Collections.

Previously acknowledged for September..	\$ 863.65
*Mrs. Harriet McCullers, McCullers, N. C.	1.00
Miss Ora Scott, Harrisonburg, Va.	5.00
Biscoe, N. C. (add'l)	17.64
J. O. Atkinson, Elon College, N. C.	25.00
Miss Effie Lowe, Greensboro, N. C.	15.00
Antioch, Roanoke, Ala.	11.00
*Mrs. Geo. H. Hinton, Hobson, Va.	5.00
Damascus, Chapel Hill, N. C. (add'l)	61.67
Rev. M. T. Sorrell, Danville, Va.	10.00
Wakefield, Va.	11.91
H. P. Hilliard, Manson, N. C.	1.75
Mrs. H. P. Hilliard, Manson, N. C.	.50
First Christian, Norfolk, Va.	31.30
Mrs. J. L. Barksdale, Sutherlin, Va.	2.00
Total	\$1,062.42

*New money.

Summary.

Previously acknowledged	\$4,669.36
Sunday Schools, regular	100.77
Individual and Church collections.....	198.77
Total to date	\$4,968.90

J. O. ATKINSON, Sec'y.

MISSIONARY PROGRAM FOR OCTOBER.

The Woman's Board of the Southern Christian Convention, under the direction of our efficient president, Mrs. J. A. Williams, has a plan by which the program for the various societies will be published each month in THE SUN for the convenience of all. We will aim to publish them in the last issue of each month for the following month's programs. The magazine number of the *Herald of Gospel Liberty* gives the programs, also detailed helps and suggestions on same for further information. It is advisable to all women's societies to order the envelope of helps from Mrs. Emma S. Powers, C. P. A. Building, Dayton, Ohio, as this envelope contains leaflets and helps for the whole year's programs. This envelope costs 75 cents, but is well worth the amount, and every wide-awake president should have one.

Women's Societies' Program.

Theme: Consecration.

Central thought: The need of the hour is not money; it is consecration, which will lay money on the altar.

1. Song.
 2. Prayer.
 3. Business.
 4. Devotional period—some stewardship pillars.
 5. Reading—seven reasons.
 6. Story of Pink Girl and Little White Box.
 7. Current news (THE CHRISTIAN SUN).
 8. Heart-to-heart message (letter).
 9. Circle of sentence prayers.
- Oh make Him the Master of all that you have,
The Lord of your heart and soul;

Yield Him all of yourself for His dwelling-place,
And let Him take the whole.
He will do for you, He will work with you,
He will reign in your life alone,
And you will find the blessing that you have missed
And the joy you never have known.

—Annie Johnson Flint.

Program for Young People.

All young people's leaders should order the "World Friendship Programs" for the young people of the Christian Church; also the small booklet, "Youth and the World Outlook," from the Christian Publishing Association, Dayton, Ohio; price, 35 cents.

What do we mean by missions?

Purpose: To make "missions" a definite part of our Christian lives.

1. Music by pianist.
2. Introduction to year's programs.
3. Prayer—unison.
4. Hymn, "Jesus Calls Us O'er the Tumult."
5. Quizz—summing up.
6. Illustrations.
7. What is missions?
8. Scripture, Matt. 25:34-40.
9. Hymn, "Lord, I Want to Be a Christian in My Heart."
10. Silent prayer benediction—closing with melody of hymn just sung hummed softly by all.

Program for Willing Workers or Juniors.
Theme: Worshiping God.

Songs: "O Worship the King," "Holy, Holy, Holy, Lord God of Hosts."

Sentence prayers: Praying that we might know God better this year, and that we might worship Him by bringing our gifts for boys and girls in other places, that they, too, might worship Him.

Discussion: "Our Own Church." Look at Church buildings; examine rooms for religious symbols; what date was Church built? What leaders in cemetery (if there is a cemetery)?

Of what denomination are we a part? Are we just a local organization? Into what part of our own land do we reach out? Into what part of the world? How can we learn about this? (Foundation for future study.)

Plan for gifts for some mission field. Study about that field.

Song: "Jesus Loves Me."

Prayer: Praying that our gifts might help. Gifts may be for the Indian work, La Rosadas, Porto Rico, the Japan kindergarten, Haverhill, or any other place you choose.

URGES DEPARTMENT OF EDUCATION.

"Establishment of a Federal Department of Education, with its head in the President's Cabinet, is proposed in the national interest and in the interest of the children of America," states an article written for Universal Service by Senator Arthur Capper, of Kansas, author of a bill similar to the Robinson education bill. It is the senator's belief that such a department should have been established years ago, and he expresses the wish that it will be provided for in the coming session of Congress.

"The measure I have introduced, the same as that sponsored by Vice-President Charles Curtis while he was in the Senate from Kansas, does not propose in any way to curtail or limit the activities of the several States and Territories, without regard to race, creed or color, and will thereby work toward the abolishment of illiteracy.

"The measure expressly provides," the article continued, "that the creation and operation of the separate departments neither impair nor infringe upon the laws, rights, duties, authority or responsibilities of the several States, Territories and the citizens thereof, 'with respect not only to

public educational agencies and institutions, but likewise as to the private educational institutions and agencies in the several States and Territories.

"The department would collect facts and statistics showing the progress of education in the several States and Territories. It will be invaluable to the States and Territories and local school subdivisions through furnishing reliable and accurate information as to educational programs and advanced methods of educational instruction. As a separate government department, its opportunities for real service to the country, and particularly to the children of the country, will be enhanced many-fold.

"Accurate and up-to-date information is necessary for the successful functioning of any enterprise. There is no enterprise in America today in which the country is more vitally interested than in the proper education of its youth. Equal opportunity for all is dependent upon equal educational facilities for all.

"Creation and operation of a separate department will make available to every school district in the country the information and plans and accomplishments of the best-equipped and managed education systems of the world. It will be even more than a clearing-house; it will be a guide and an inspiration in education.

"The children of America certainly are entitled to this much attention and guidance from the Federal government. It will be especially valuable to the children in rural districts. It will stimulate educational progress in the urban districts as well.

"I am satisfied that every thinking parent feels as I do, that education should continue to go forward, and should be recognized and made more effective and far-reaching by a place at the council table of the nation.

"Such recognition should no longer be withheld. The present Bureau of Education, while functioning to the limit of its capabilities, is a step in the right direction, but only a skeleton of what the Department of Public Education should be.

"The question involved in this proposition is not whether the Federal government shall have a part in education; that policy already is established. This bill merely provides that the part the government takes shall be more efficient. It will give a better basis of co-operation and guidance—not control, which, in my judgment, would not be desirable—on the part of the Federal agencies dealing with education."

ARE WE WILLING?

"Thy people shall be willing in the day of Thy power."—Psa. 110:3.

Opposite this text I have fastened in my Bible an article by Christian Kuhnle, entitled, "The Secret of Moody's Power," from which I wish to quote for the readers of the *Review*.

"At the burning of Farwell Hall, in Chicago, back in the sixties, Mr. Moody, having lost his parish and most of his earthly possessions, set out for New York with a feeling that his life had been broken in sunder. In the train he prayed that God would endue him with more power for a greater work. His plea was, 'Make me willing, O Lord, in the day of Thy power; willing to receive all Thou wouldst bestow upon me.'

"In a room at the old Metropolitan Hotel, New York, he kept up that prayer hour after hour, kneeling, walking the floor, pleading, 'O God, make me willing to be as strong for service as Thou wouldst have me.'

"Toward evening a friend knocked at his door. Receiving no answer, he entered. Mr. Moody was standing, with tearful eyes uplifted, and saying

in a soft, broken voice, 'O Lord, stay now Thy hand! No more! No more!' His prayer had been answered. God had fed his hungry soul, and filled him even to the lips.

"That was the beginning of the marvelous work of evangelism throughout America and Europe which must ever be a mystery to those who doubt the energizing influence of the power of God in answer to prayer."

We assuredly believe, we know, that we are living at a time when the Lord is drawing very near to His remnant people in power from the saving of men and women from sin. There is no other power than that of the Holy Spirit that can move the heart to repentance. We may have a perfect understanding of doctrines, lacking in nothing in that respect. Material equipment for service in all lines may be complete. But, like Mr. Moody, we must have the baptism of the Holy Spirit. It is not in human power to change the sinner's heart. It is not in our power to change our own lives. We must resolve again and again to put away our sins; but not until we have sought and obtained the help that comes only through earnest prayer to God, not until the Holy Spirit comes into our hearts, can we be free from sin, and successfully work for others.

We are "in the day of" His "power." We are in the time of the "latter rain." And the Lord admonishes His people: "Ask ye of the Lord rain in the time of the latter rain" (Zech. 10:1). And in Luke 11:9-13 the Saviour tells us that the Lord is more willing to bestow the Holy Spirit upon His people than are earthly parents to give bread to their hungry children. Fathers and mothers, can we fail to appreciate this lesson?

The word is: "Thy people shall be willing in the day of Thy power." Shall we understand that we shall be willing in simply a submissive, unresisting sense? or does it not rather mean that, like Mr. Moody, our whole soul should be intensely drawn out toward God in earnest supplication and prayer? When we realize our own soul's deep need, when we truly sense the power and wiles of the foe, when we seriously contemplate the vastness of the work the Lord has committed to His remnant people, should we not most earnestly seek for the baptism of the Holy Spirit?

The blessed promise is: "It shall come to pass, . . . saith God, I will pour out of my Spirit upon all flesh," "and all flesh shall see the salvation of God" (Acts 2:17; Luke 3:6). And truly the precious gospel of the Son of God is being carried to all flesh; men and women everywhere are turning to the Lord, from the slavery of sin, and superstition, and ignorance, transformed by the power of divine grace into lives of gladness, of peace in the soul, of domestic happiness. O it does pay when we see men and women rejoicing in the salvation of God!—*Review and Herald*.

A BROKEN BUCKLE.

"Dr. James Hamilton," says a writer in the *Congregationalist*, "tells of a gallant officer who was pursued by an overwhelming force, and his followers were urging him to greater speed, when he discovered that his saddle girth was loose. He coolly dismounted, repaired the girth by tightening the buckle, and then dashed away like our Sheridan on his famous ride from Winchester. The broken buckle would have left him on the field a prisoner; the wise delay to repair damages sent him on in safety amid the huzzas of his comrades.

"The Christian who is in such haste to get about his business in the morning that he neglects his Bible and his season of prayer, rides all day with a broken buckle. 'He rides for a fall,' as the English say, and if he is tumbled into the dust, he has nobody to blame but himself."—*The Sabbath Recorder*.

QUARTERLY REPORT.

Following is the quarterly report of the treasurer of the Woman's Board of the North Carolina Conference:

Women's Societies.

Amount of dues	\$133.97
Home special	261.21
Foreign special	261.22
Ellen Gusten fund	14.50
Literary fund	8.00
Girls' School in Japan	25.00
Memorial to Mrs. P. H. Fleming..	10.00
	\$ 713.90

Young People's Societies.

Santa Isabel	\$108.36
Mountain work in Virginia.....	108.37
Girls' School in Japan	25.00
	214.73

Willing Workers' Societies.

Santa Isabel	\$ 48.08
Mountain work in Virginia.....	48.09
	96.17

Cradle Roll.

Japan	\$ 36.93
Porto Rico	36.94
	73.87

Total \$1,125.67

MRS. W. R. SELLARS,
Conference Treasurer.

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THE CHRISTIAN SUN,

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson III—October 20, 1929.

USEFUL WORK A CHRISTIAN DUTY.

GOLDEN TEXT: "If any will not work, neither let him eat."—2 Thess. 3:10.

LESSON: Gen. 2:15; Exod. 20:9; Neh. 6:3; John 5:17, 9:4; Acts 20:33-35; 2 Thess. 3:6-12; Ephes. 4:28.

DEVOTIONAL READING: Psal. 8:1-9.

(Gen. 2:15) "And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it." Let us keep in mind that we are at the beginning of things, and in a situation which was typical of an ideal state of things. And at the beginning of man's history, and in an ideal state of things, man has work to do, useful work to do. There was no place for loafing in the divine order of things. Adam was given something definite to do. He was to dress and to keep the garden.

There was, of course, a double purpose here. Man was to work for the sake of the world in which he was placed. God had made provision for co-operative effort on the part of man in making the world a better and a more beautiful place. Man needs to work for the sake of the world. But man needs to work for the sake of the man himself. An all-wise God saw the legitimate and necessary place that work must have in a well-rounded life and character. It was not an arbitrary decree of a petty sovereign that made work a part of normal life; it was loving insight on the part of an all-wise Father.

(Exod. 20:9) "Six days shalt thou labor and do all thy work." The Ten Commandments were and still are the basis of sound civilization. They deal with things fundamental. In the light of what has been written above, it is not surprising to find that the law of work finds embodiment in them. Work is not something that a man can take or leave alone at his whim. It is a divine command, written deeply in the eternal order of things.

It is to be noted, however, that all of life is not to be work. That would make life drudgery. Man cannot live either by work alone or by bread alone. In the world of work there must be a time for rest and worship. Man needs the one as he needs the other.

(Neh. 6:3) "I am doing a great work, so that I cannot come down." As a matter of fact, the man was laying bricks. But he saw the relation of the common-place work he was doing to the divine program and purpose. The thing he was doing took on a hallowed significance because he saw it in its wider relationship to moral and spiritual movements. The things that lifts house-keeping, business, work of all kinds out of the realm of drudgery into the realm of high enterprise is to see them in their relation to the wider purpose and activity of God. All of life becomes a sacrament when one gets this view of work.

(John 5:17, 9:4) "My Father worketh hitherto, and I work." "I must work the works of Him that sent me." The world into which Jesus came looked upon work as degrading, something beneath the dignity of those who thought well of themselves. Jesus by His own example put the stamp of dignity and divinity upon it. The Father worked, and He worked. Men become

sharers of the divine character when they become workers.

(Acts 20:33-35) "Paul followed the example of his Master. In spite of the fact that by virtue of his high calling as a minister of the gospel, he was entitled to support, he waived that right and earned his own way. He was not setting precedent for ministers that must be followed; he was putting the stamp of dignity and worthiness on work before people who held a mistaken view of work.

(2 Thes. 3:6-12) The Thessalonians, looking for the speedy return of Jesus, felt that it was not necessary to work. They stopped work, became loafers and, as Paul says, "busybodies." He sharply rebukes them and enjoins them in the name of Jesus to work. He goes even further. He says that if any man would not work, he ought not to have anything to eat. He who is capable of working, but who will not work has forfeited his claim for support. It is a stern doctrine, but a great deal of charity work would be simplified if this principle were applied. It is the neglect of this principle that makes so much charity work demoralizing and pauperizing.

(Eph. 4:28) "But rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." Here is a new note as to the purpose of work. A man is, of course, to work, as has been suggested in order to help to do the world's work. He is also to work for the sake of himself. But Paul says he is to work for the sake of others. He is to labor so that he shall have something to give to those who are willing to work, but who are not able to work. What an "about-face" the application of this principle would bring into all our lives—to work not that we might have to spend on ourselves, but that we might have to give to help others.

Teaching Points.

1. Industry is a quality of the divine character.
2. The law of work is an integral part of the universe.
3. Good and useful work exalts a man and develops character.
4. The question of motive enters into the matter of work.
5. Religious ideals and principles must be applied to work.
6. Worship is a law of life just as much as is work.
7. Work makes us partners with God.

CHRISTIAN ENDEAVOR.

Sunday, October 20, 1929.

TOPIC: "Taking Part in the Meeting, Why and How?"—Col. 3:12-17.

Some Bible Hints.

Take part humbly, not proudly, and do not despise the efforts of others. Forbear (v. 13).

An imperfect testimony expressed in love and with good will proves more helpful than a learned and loveless essay (v. 14).

To give out, we must first take in. What? The word of Christ. We must read it, ponder it, practice it (v. 16).

Speak for Christ, speak as if He were speaking through you, speak nothing that you do not believe He would speak (v. 17).

Suggestive Thoughts.

We take part because it is our duty to help one another by our experiences and knowledge. We must pass on our spiritual blessings.

Speak in meeting because Christ sends His messages through us. The simple thing we have to say may be a message to some one who needs it. Be a willing instrument.

Every thought that we prepare to express in meeting should be watered by prayer. Think: Will this help or hurt, comfort or wound? What would Jesus do?

If we wish to be worth-while workers in the Church in days to come, we must train by taking part in the meeting. It is usually those who have been Endeavorers in times past who are today the best workers.

A Few Illustrations.

To learn to speak eloquently we must practice speaking. To learn to pray in public, we must pray in public, *i. e.*, in the meeting. It is a training-ground.

Preparedness applies to Christian Endeavor work. The real Endeavorer begins a week at least, before the meeting to prepare for it by prayer, study, and meditation.

Begin by doing the easy things. A child begins with the alphabet. Do not try to make speeches. A few words are enough at first.

We grow interested in the things we keep on doing. The more we take part, the more interest will we have in the things of the kingdom.

To Think About.

What helps for taking part have we got?
Is it a duty to take part in meeting? Why?
How can we improve our meetings?

THE CHURCH AT WORK.

Are Your Plans Laid?

This is the official notice that November and December are the stewardship educational period of our Church year. All Churches, Sunday schools and pastors should see that the first six weeks are devoted to a very thorough and carefully planned campaign for study and instruction. There should be both adult and young people's stewardship classes. Of course, pastors will preach a series of stewardship sermons. Superintendents will plan definite suitable classes and instruction for all ages of the pupils. This stewardship message has both interest and power in it. The period of instruction, study classes, reading contests, pageants, essay contests, preaching will come to a great climax on December 15th with an enlistment and enrollment of tithers. The convention did well in planning such a close to the stewardship period. Let all be ready to begin in earnest on November 1st. For study books, we recommend for adults: "Dealing Squarely with God," a four-chapter book; "Jesus' Teaching on the Use of Money," a six-chapter book; "The Stewardship Life," a twelve-chapter book. For young people we recommend: "Stewardship in the life of Youth," a five-chapter book; "The Way to the Best," a five-chapter book; "Life as a Stewardship," a five-chapter book.

We shall be glad to correspond with leaders about other books. We now remind all pastors that it requires time to get your books, and to select your instructors, and have them thoroughly prepare themselves to teach. May your Church receive a great blessing from your instructional period.

Piqua Convention.

The time is right at hand for our great Convention. Some pastor-delegates write that they cannot afford the expense of the trip. This is not a personal trip, and it does seem to us that any

Church that is honored by having its pastor chosen as a delegate, or any layman not able to finance his way, would do a fine thing to pay the expenses or give him a generous purse. Some consecrated layman would do himself an honor by making it possible for some delegate to attend. It is fine to know that some Churches have a way of doing things like that, but there are other Churches that just do not think of doing such splendid things.

Every delegate ere this should have notified the pastor, Rev. Raymond G. Clark, Piqua, Ohio, when he is going to arrive and whether by auto, train, bus or traction. Some will want to make hotel reservations at their own expense. Tell him about it. Let us all help the entertainment committee in every possible way. The entertainment matter is a difficult one. Make their burdens as easy as possible. Please do not forget to help in every way you can. Be sure to tell in your first letter also whether you are a delegate to the Convention itself or a visitor. The Piqua Church has a great reputation, and they will do their best to live up to it.

Rev. Roy C. Helfenstein, D. D., Dover, Del., will be chairman of the publicity committee of the Convention. He will do his work well, for he knows how to do it. He will have a special office room.

The young people's special program will begin Saturday at 4 o'clock and continue until the close of the evening. There will be a banquet, toasts, address—all in the Greene Street Methodist Episcopal Church.

Do not miss the men's banquet Friday night at 6 o'clock sharp. Plate, one dollar. Send your dollar and name at once to Mr. A. E. Buchanan, Piqua, Ohio, if you are not expecting to be a regular attendant at the Convention. All reservations must be in by Wednesday, October 23rd. Hear Fred B. Smith, Harper, Eldredge, Troy orchestra, Dayton Amphion male quartet. No solicitation of funds. Bring your wife or friend to hear Dr. Mary F. Cushman, medical missionary to Africa, and to greet Rev. and Mrs. Clark P. Garman, our missionaries just home from Japan.

Trains.

Piqua is on the Pennsylvania Lines running east and west through Columbus, Ohio. It is between Columbus and Chicago; also between Columbus and Indianapolis, Terre Haute and St. Louis. It is on the Baltimore and Ohio lines running north and south between Louisville, Ky., and Detroit, Mich., running through Cincinnati, Dayton, Lima, Deshler, Toledo. Piqua is between Lima and Dayton. The Big Four running between St. Louis and Cleveland stops at Sidney, Ohio, which is twelve miles from Piqua, and buses leave for Piqua about every two hours.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." This is one of the majestic and beautiful sights John saw from the Isle of Patmos when he was permitted, by the grace of God, to look and see "within the gates" that which was already therein.

PROGRAM OF ALABAMA CHRISTIAN CONFERENCE, MEETING AT WADLEY CHRISTIAN CHURCH, WADLEY, ALA., IN THIRTY-FIRST ANNUAL SESSION, OCTOBER 15, 16, 1929.

FIRST DAY.

Morning Session.

- 10:00. Called to Order by President of Last Session. Song and Praise Service—Rev. C. W. Carter.
- 10:15. Enrollment of Ministers and Delegates. Election of Officers.
- 10:30. Reception of Fraternal Visitors.
- 11:00. Annual Address—Rev. E. W. Butler, of Con-

gregational Church; Alternate, Rev. G. D. Hunt, of Christian Church.

Communion Service—By the President.

12:00. Adjourn for Lunch.

Afternoon Session.

- 1:30. Called to Order. Prayer—Rev. W. T. Meacham.
- 1:45. Report of Executive Committee—Rev. C. W. Carter.
- 2:00. Reports of Ministers and Churches.
- 3:00. Report of Committee on Moral Reform—W. T. Meacham. Discussion.
- 3:30. Report of Committee on Superannuation—Rev. J. H. Hughes. Discussion.
- 4:00. Miscellaneous Business. Adjourn.

SECOND DAY.

Morning Session.

- 9:00. Called to Order by President. Devotional Service—Dr. S. L. Beougher.
- 9:15. Report of Committee on Foreign Missions—Prof. G. S. Hunt. Discussion by Dr. J. O. Atkinson and Others.
- 9:45. Report of Committee on Religious Literature—Rev. C. Carl Dollar. Discussion by Editor of Christian Sun.
- 10:15. Report of Committee on Schools and Colleges—Dr. S. L. Beougher. Discussion by Dr. Frank E. Jenkins, of Congregational Church.
- 11:00. Report of S. S. & C. E. Board. Address—Rev. G. S. Hunt.
- 11:30. Address—"The Christian Orphanage," by C. D. Johnston.
- 12:00. Adjourn for Lunch.

Afternoon Session.

- 1:30. Called to Order. Prayer—Rev. G. H. Veazey. Report of Conference Home Mission Board—Rev. G. D. Hunt. Discussion.
- 2:30. Address—"Our Attitude Toward the Union of Congregational and Christian Churches," by Members of Both Churches. Discussion by Dr. F. P. Ensminger. Miscellaneous Business. Closing Service.

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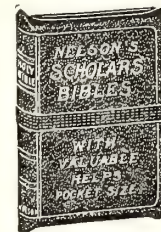
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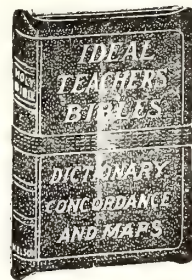
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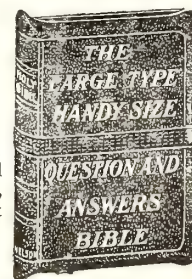
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

MANNA AND WHEATFIELDS.

"He rained down manna upon them to eat, and gave them food from heaven."—Psa. 78:13-20.

"It is a great thing," says George H. Morrison, "to see God in the manna. It is a greater thing to see Him in the fields. It is a great thing to see God in the miracle. It is a greater thing to see Him in the usual." Do we not sometimes think that if only God would send us our daily blessings wrapped up in bundles carried by angels, it would be easier to believe in a divine providence? But it would not. Before long, the angels would become as commonplace as the grocer's delivery wagon, and we should grumble if one of them was half an hour late.

What must God think of us when we so slight the agencies which He prefers to use and uses more frequently? Is it not a slight when we refuse to see Him in His ordinary, natural processes and acknowledge Him only when He steps out of the order which is His general choice? Our gratitude for the manna, when God sees fit to send manna, is vitiated by our lack of gratitude for the loaf of wheat bread, which He sends every day.

Prayer.—Beneficent Provider, we take our life from Thy hands of lovingkindness, day by day, hour by hour, in just the way Thou seest best to send it. Miracle or what men call commonplace, all shall be wonderful to us, because sent by Thee. Nothing ordinary can come to us out of Thy heaven. Nothing shall be commonplace that leaves Thy blessed hands. *Amen.*

TUESDAY.

ONE SIN SURELY PUNISHED.

"Whosoever shall say, Thou fool, shall be in danger of the hell of fire."—Matt. 5:21-26.

This is Christ's first mention of hell, and you will see that the person whom He warns against hell is the unbrotherly man. Dr. W. P. Merrill remarks: "It is not too much to say that more than three-fourths of our Lord's words about hell deal with one specific kind of sin. It is the sin of inhumanity, of lack of love, of malice and uncharitableness. To the mind of the Master, the most dangerously open and common road to hell lay through an unloving, selfish, or censorious spirit." How careful we should be to pull from our heart every unkind thought of another!

Prayer.—Quicken our conscience, all-knowing Judge! Show us ourselves as we are, and wholly as we are! Be strict with us, and help us to be strict with ourselves. Grant that we may never fall into the hell of the unloving. For the sake of the world's Lover, Jesus Christ. *Amen.*

WEDNESDAY.

OUR MIRRORS.

"He beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was."—Jas. 1:19-27.

We are all very likely to do just what James says we do. As soon as we leave our mirrors our image disappears from their polished surface, and with equal suddenness and completeness it van-

ishes from our minds. We think of ourselves as worse looking, or very often as better looking than we really are.

If we would really know ourselves, we need to use mirrors of many different kinds, and consult them often and honestly. One mirror is our reading. If it is trivial, gross, unworthy, we have in it a picture of a trivial, gross, and unworthy soul. Another mirror is the sort of companion we prefer. In him we may see ourselves. Still another mirror is our memory. Is our mind a treasure-house of what is good and true and beautiful? Those treasures image a good, true, and beautiful spirit.

Prayer.—Dear Lord, show us ourselves. Help us to see ourselves as we really are. Help us, seeing ourselves with all our faults and sins, to purify ourselves and make ourselves what Thou dost wish us to be. Through the grace of our Redeemer. *Amen.*

THURSDAY.

DYING FOR OUR COUNTRY.

"Thy servants take pleasure in her stones."—Psa. 102:12-22.

The very stones of Jerusalem were dear to the Jews. The very soil of the Holy City was precious. They never forgot their sad days of exile from their beloved land. The scattering of these home-loving Jews among the nations is one of the most sorrowful tragedies of history.

There is an old story that is worth reviving. A certain captain had been lecturing his recruits on the duties of a soldier, and wished to see what impression he had made, so he asked Private Jones, "Why should a soldier be ready to die for his country?" Private Jones scratched his head for a minute and then looked up with a winsome smile, "Sure, Captain," he said; "you're quite right. Why should he?"

That is the attitude of many persons toward their native land. But to one with a mind and a heart, though he will gladly admit the superiority of other countries to his own in many respects, and though he will never say, "My country, right or wrong," yet no other land can take the place of his own. He thanks God every day for giving him his native land, and ever prays to be worthy of it. That is his answer to Private Jones.

Prayer.—Our fathers' God, Author of liberty, how much we owe Thee for our glorious inheritance! May we do our share to preserve it inviolate. May our land be a blessing to the whole world. God bless our native land! *Amen.*

FRIDAY.

PROFITABLE LONELINESS.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day."—Gen. 32:22-31.

In this experience of the patriarch's which affords so many hints for our prayers, we note that he was alone. Into that sacred and momentous hour not even his beloved Rachel might enter. He was bereft of human companionship that he might press into a closer relation with God.

"The world is too much with us." It is so much with us that heaven cannot get to us. Earthly friendships are blessed, but not if they prevent our heavenly friendships. Earthly friendships will be rendered still more blessed if they make room for heavenly friendships. The joys of family life must never encroach on our quiet hours alone with God.

A well-managed household will leave ample space for privacy. The closet of prayer is the most necessary apartment in the house. It is easy by mere thoughtless pressure on others, to drive

out their spiritual life. Devotion is a plant that needs ample room for growing. Give others the chance to be alone. Insist on that holy privilege for yourself. With the world shut out and with God shut in, you will not come away without a blessing.

Prayer.—Lord Jesus, how often Thou didst withdraw by Thyself into solitude to talk with Thy Father! Cold mountains and the midnight air witnessed the fervor of Thy prayer. We would imitate Thee. We would go apart, and find Him whom Thou didst find. We are so glad that He will be waiting for us. *Amen.*

SATURDAY.

SEEING TO ONE'S OWN.

"Every one over against his own house."—Neh. 3:28-32.

When Nehemiah accomplished his great task of rebuilding the wall of Jerusalem, he applied to it most of the principles of co-operative industry. The entire work well deserves the study of modern masters of labor. And one of the fruitful rules which he used was this, that the builders should work, as far as possible, opposite their own houses. Thus they would have borne in upon them all the time that what they were doing was for the defense of their dear ones and their homes. Their wives and children would look on and encourage them in their toil. They would have a sense of personal responsibility for the work, a personal interest in it.

So in all our larger labors, for the community, the State, the nation, and the world, let us build over against our own house. All successful toil begins at home. The farthest outreach of human endeavor is only an extension of what we find hinted to us and urged upon us right in our own families. All needs of the most distant lands are mirrored on that mimic stage. If we are not a reformer at home, let us not pretend to be a reformer abroad. If we are not builders in our own dooryard, we shall erect no worthy structure elsewhere. As we do the thing that is next to us, we shall find other things to do next to those things, and so on and out.

Prayer.—Be with us at home, O Thou, Creator of homes. Be fire on our hearth, be light in our ceilings, be wisdom on our shelves, be food in our kitchens. And as Thou dost bless us in our homes, help us to carry blessedness into other homes as far as we can reach. In Thy name, Lord Jesus. *Amen.*

SUNDAY.

LOOKING FOR REWARD.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:31-40.

There is a story of a little Jewish lad who was told that when he finished learning his Hebrew alphabet, an angel would drop a piece of money for him down from the skies; so the lad, instead of studying all the harder, studied very little, and spent his time gazing up into the sky to see his piece of money come down.

That is the way a lot of us do our work. We cannot keep our minds away from the expected reward. Even if there were no heaven, a godly life would be best worth living because of the peace and joy it brings on earth, and the frequent worldly prosperity as well. But the great rewards are the eternal gains in heaven.

Prayer.—We trust Thee with the results of our living, gracious Father. We do not deserve any reward. But Thou dost love to abundantly pay Thy servants, and we are sure we shall be more than content. *Amen.*

The First Congregational-Christian Merger

THIS PAGE WILL BE OCCUPIED EVERY WEEK TO DECEMBER 12TH WITH THE STORY OF A GREAT CHALLENGE.

THE SOUTH MUST FACE THESE FACTS.

THESE U. S. CENSUS BUREAU MAPS REVEAL SOME STARTLING FACTS (EXACT COPIES).

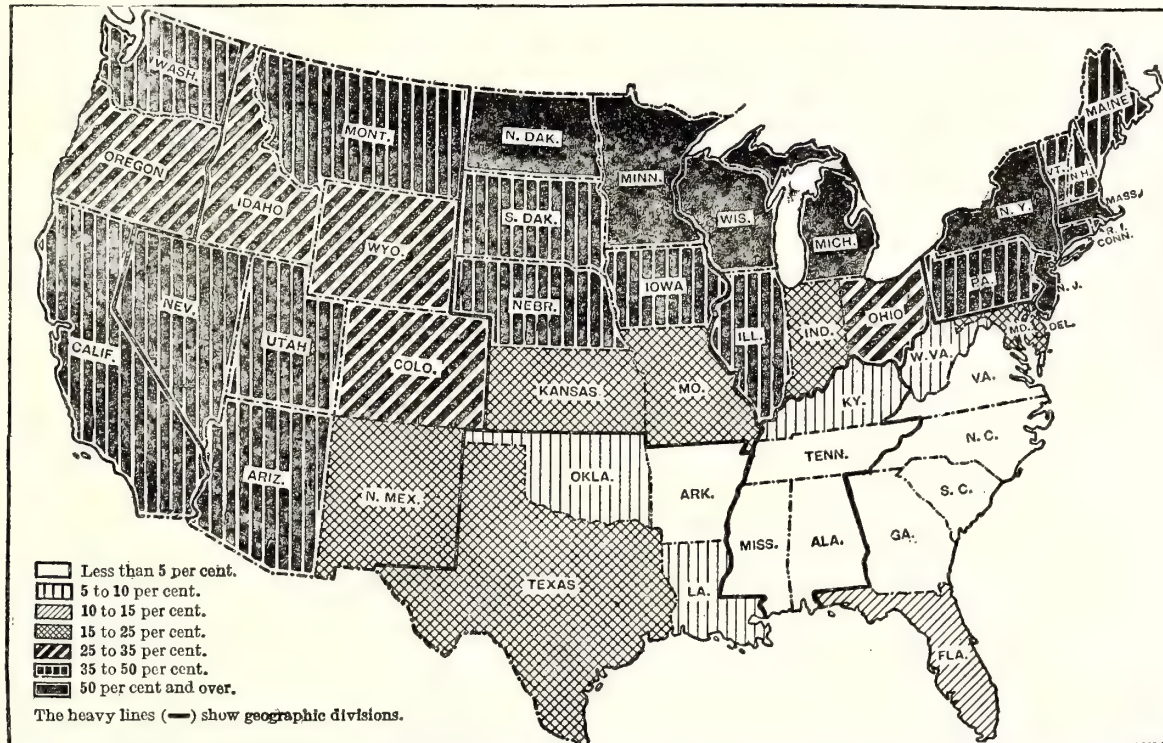


Plate No. 151—Per Cent of Foreign Born and Native White of Foreign or Mixed Parentage Combined in Total Population, by States.

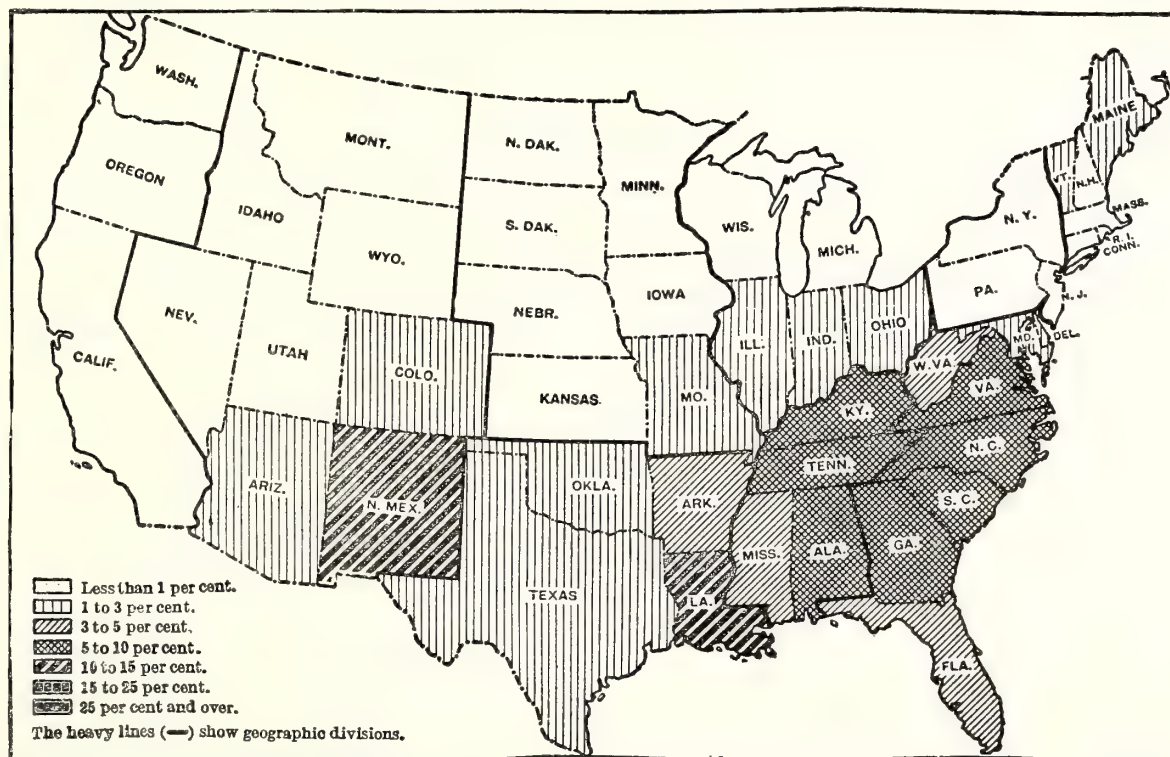


Plate No. 215—Per Cent Illiterate in Population (white only) 10 Years of Age and Over.

Our own South, with the finest American-born Anglo-Saxon youth in America, has the fewest and least-endowed educational institutions in the United States. Every true Southerner and every true American will sacrifice until it hurts to remedy this. May I hear from you?

FRANK E. JENKINS
PRESIDENT PIEDMONT COLLEGE, Demorest, Ga.

Christian Orphanage

Dear Friends:

How would you like to be an orphanage superintendent in the month of October, and have 120 pair of shoes to buy and fit on the children? It reminds me of a boy who gave an exhibition of a flat-footed dance in a play one time. After he got through, he said to the audience, "You may think this is not hard work, but it is."

I think if we ever need sympathy it is from October to January—shoes to buy, clothes to buy, wraps and coats and many things too numerous to mention, with two pair of stockings for each child thrown in to make the list complete.

We want to appeal to our good women to send us any good garments that have been outgrown but still good—suits, coats, stockings, overcoats, shoes; anything you can't use in your home can be used here. They will fit some child, and it will be glad to get it. Don't forget your orphanage with its 120 children. We want to appeal to the Sunday Schools to make their monthly offerings as large as possible. We need it. Our bank account is very, very low, and so many things to buy to get our large family ready for the winter. I know you want the children in the Christian Orphanage warm and comfortable, and I know you want to help to make them so. We will appreciate any help you may give us. We need it.

Then we want everybody to help us reach our goal of \$30,000 through the Thanksgiving season. We want you to begin now to plan for this offering in your Church to make it the most liberal you have ever made. We want to reach our goal because we need that amount to carry on the work as it should be.

The orphanage, with its 120 children, will have to have a liberal support if it continues to do the work it is now doing. These little children should have your sympathy, and your sympathy should be backed up by your gifts. Is there anything in this life more pitiful than a little child that has lost father and mother and has no home and nowhere to go, no place to lay its head? Imagine yourself in its place, and see if you would not appreciate a friend who would help you. Don't you get a real joy out of the gifts you make to help the orphan children?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 10, 1929.

Brought forward \$14,133.13
Sunday School Monthly Offerings.

N. C. & Va. Conference:
Elon College \$ 6.25
Greensboro, First 22.00
28.25

Eastern N. C. Conference:
Wake Chapel \$ 6.05
Pleasant Union 8.33
14.38

Western N. C. Conference:
Ether \$ 1.30
Liberty 1.10
2.40

Eastern Virginia Conference:
First, Norfolk \$ 6.61
Rosemont 12.67
Mt. Carmel 3.56
Spring Hill 2.05
Holy Neck 10.00
Newport News 18.04
Elm Avenue 5.00
57.93

Valley Virginia Conference:
Mt. Olivet (R) \$ 1.89
Linville 8.05
Concord 5.08
15.02
Georgia and Alabama Conference:
Richland 1.00
Alabama Conference:
Rock Stand \$ 5.38
Wadley 1.81
7.19

Special Offerings.

J. M. Bullock, support of Hazel... \$20.00
C. A. Penn, N. Y. City, for children 50.00
Misses Elizabeth & Edna Johnson,
Media, Pa. 2.00
W. A. Lee, support of children.... 10.00
Woman's Board, S. C. C. 40.00
122.00
Grand total \$14,381.30

REV. C. E. GERRINGER'S FIELD.

The writer of this letter had the privilege and pleasure of visiting and filling the pulpit of Rev. C. E. Gerringer, at Ivor and Burton's Grove, and also visiting him at his home in Wakefield, Va. Bro. Gerringer has been quite ill for some time, being unable to fill his pulpit, but is now improving, and my prayer is that the blessings of God may rest upon him and his people and that he will soon return to his work, which he so dearly loves.

I rejoice to say that I found some of the most loyal and consecrated Christian men and women, who speak in the highest praise of their faithful pastor. I also had the privilege of visiting the home of Bro. B. H. Layne, superintendent of the Sunday School at Ivor, and greatly enjoyed the hospitality of Mrs. L. H. Brantley and her interesting family. In this Christian home we had worship together, and the very presence of Jesus could be felt there. Since the death of the husband and father two years ago, there has been a vacant chair. Jesus occupies the highest seat in this home. After a few hours spent there, Mrs. Brantley and daughter went with us to Burton's Grove, where I again had the pleasure of meeting more of our best people and speaking to them. At the close of the service, one sweet old lady, whose name I have forgotten, taking me by the hand, said, with a clear, sweet voice: "For fifty years or more I have followed Jesus, and I am not tired yet, for He grows sweeter to me every day." This testimony of the dear saint gave me a new courage, and my prayer to God is that all of us, like this dear sister, may fight on until at last our steps grow slow, our hearing fails, our eyes become dim with age, but brighter grows the light of Jesus and more pleasant becomes the way. May the Lord bless this dear old saint and keep her until the end. If some one who was present at Burton will kindly give me her name, I will greatly appreciate it. She was the oldest one present. Mrs. Brantley and daughter then came with me back to Wakefield and left us at the home of Bro. Gerringer.

It was a happy day for me. Bro. W. L. Boyett, who was with me, said he never enjoyed a day better. Again I pray God's blessings on Rev. Gerringer and his family and the good people to whom he ministers in spiritual things. It is my earnest prayer that his health may soon be restored.

Hopewell, Va. DURANT D. NASH.

OFFICIAL NOTICE.

The Eastern Virginia Woman's Missionary Conference will be held at the Franklin Chris-

tian Church on Tuesday, November 5th. A large representation from each Church and society is most earnestly desired. Mrs. John Ferguson, president of the National Commission of Protestant Church Women, comes as a special guest of the Conference. Pastors are urged to attend, and to give notice of time and place of meeting.
400 W. 34th St., MRS. L. W. STAGG,
Norfolk, Va. Secretary.

NOTICE.

There will be a meeting of the Educational Committee of the Western North Carolina Christian Conference Monday P. M., November 4th, at the Christian Church in Burlington. All who may have business with this committee will please report at that time and place.

T. E. WHITE, Ch'n.

CHANGE OF DATE.

By special invitation of the executive committee of the Eastern Virginia Christian Conference, the Young People's Missionary Conference will meet at the Suffolk Christian Church Thursday evening, November 7th, instead of Friday evening, November 15th, as was first announced. Please bear in mind change of date. Program will appear later. L. N. S.

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LIBERTY, VANCE.

Sunday, September 29th, marked a great day in our Church. We planned and prepared for a great home-coming of former pastors, assistants, members and friends. What a good day we had together! but we were reminded of the fact that even sweet has its bitter. While the Church could not seat the people, there were many that failed to come. We regretted so much that not a single former pastor was present.

We had a full day in worship and fellowship together. Sunday School at 10 A. M., after which Rev. H. E. Crutchfield, its pastor, gave the welcome address in a very befitting manner. This brought us to the time when we were to enjoy a real treat. We had been fortunate in securing as the morning speaker Rev. J. Lee Johnson, Fuquay, N. C. Words fail us to describe this marvelous message.

After a bountiful dinner served in the grove we had a real get-together period—a time to meet and greet each other. At 2 P. M. we reassembled in the Church and had the great privilege of hearing our beloved Dr. J. O. Atkinson, Mission Secretary, speak to us. His messages are always fine and inspiring to us. The next speaker was Prof. S. M. Smith, Raleigh, N. C., now with the Anti-Saloon League. It was indeed a glad surprise to have Prof. Smith take part in our home-coming service. The next speaker was our pastor, who brought a message from Rev. M. W. Butler, Conshohocken, Pa. Bro. Butler sent a fine article to take his place on the program.

Dr. Atkinson brought greetings from Bro. P. T. Clapp, a former pastor; also Dr. P. H. Fleming, for which we are grateful and assure them that we appreciate those messages of love.

After this, the history of the Church was read by our pastor, and a large basket of flowers presented to Mrs. Elizabeth Ayscue, the only living charter member. The presence of Aunt Bettie was a benediction to all, just to look upon one who for seventy years has stood faithful and loyal to the dear old Church.

We were very glad to have as visiting ministers Rev. R. A. Whitten, Elon College, and Rev. D. M. Spence, pastor of the Henderson Church.

History of Liberty Christian Church.

On September 24, 1859, the Church at Liberty Hill was organized with only a few members. These faithful Christians pledged themselves to be governed by the following principles: (1) Christ the only Head of the Church. (2) The name Christian is the only appellation by which we will be known, to the exclusion of all party or sectarian names. (3) The Holy Bible, or the Scriptures of the Old and New Testament, is our only creed or confession of faith. (4) Christian character or vital piety is the true scriptural test of fellowship and Church membership. (5) The right of private judgment and liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Since that time (seventy years ago), the following pastors have served the Church: 1860, Elder P. W. Allen; 1861, Elder Geo. W. Walker; 1862, John N. Manning; 1863, James W. Wellons (better known as "Uncle" Wellons), who served the Church for ten years, and was assisted by Rev. R. C. Tuck in 1869; 1874, Elder P. W. Allen, assisted by M. L. Winston; 1875 & 1876, Elder P. W. Allen; 1877, Elder "Uncle" Wellons; 1878 & 1879, Elder J. W. Holt.

In 1879, a board of trustees, composed of C. E. Ayscue, J. W. Hamm, G. H. Adecock, B. F. Ayscue, and W. A. Cunningham, were elected for the purpose of locating a site and building a new Church. In November, 1880, under the pastoral charge of Rev. David Jones, the Church decided to drop the name Hill and use Liberty Christian Church. Conference was asked to do likewise.

Up to 1880 the pastors were called "elders." Bro. Jones was the first to have "Rev." applied to his name. In 1881 Rev. David Jones served the Church and helped to cut and haul timber to build the first Church on the present site. In 1882 he continued serving, with the assistance of P. W. Allen and M. L. Winston. In 1883 M. L. Winston had full charge. In 1884 & 1885 Rev. P. T. Klapp.

In 1886, Rev. J. T. Ball accepted, but later resigned, and "Uncle" Wellons took charge, serving from 1886 to 1893; 1894, Rev. J. D. Wicker accepted a call and served for four years; 1899 & 1900, Rev. W. D. Harward; 1901, Dr. W. T. Herndon took charge and served four years; 1905

& 1906, Rev. M. W. Butler; 1907, Rev. C. E. Newman was called and served for seven years; 1914 & 1915, Rev. J. C. Stuart; 1916, Rev. G. J. Green took charge and served four years; 1920, Rev. B. F. Black was called and served two years; 1922, Rev. J. E. Franks accepted and served for four years; 1926, Rev. H. E. Crutchfield, the present pastor, took charge.

From a small membership seventy years ago, the Church has grown to a total membership at present of 407. All those charter members who, through faithful and sacrificial service, gave us our Church have gone to receive their reward, except one—Mrs. Elizabeth T. Ayscue, who is now with us.

MRS. R. J. NEWTON.

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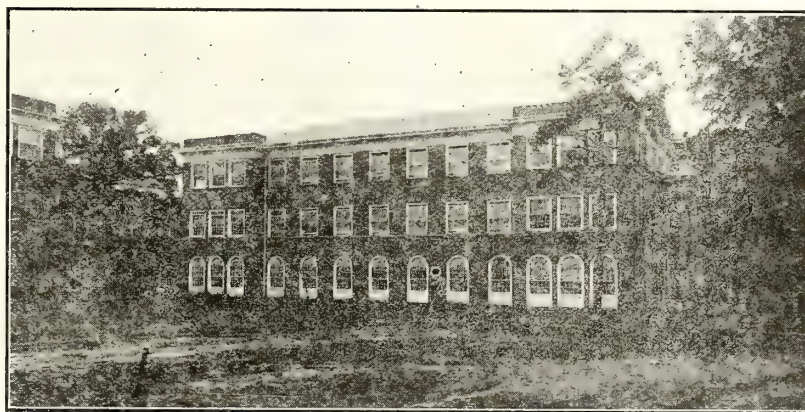
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OBITUARIES.

TRUITT.

Mrs. Elizabeth Massey Truitt was born November 23, 1863, and died September 2, 1929. She is survived by her husband, H. Lee Truitt, and six children—James S., Howard E., Ruben A., John G., W. J. B., and Miss Essie Mae, and fourteen grandchildren.

For fifty years she had been a loyal member of Mt. Bethel Church, Rockingham County, N. C., which she loved and served. Her faith in her Saviour was humble and genuine, expressing itself in good deeds. Her life was beautiful, her example an inspiration. In her own gentle way she exerted a lasting influence in her community and her home.

It was in the home that she rendered her greatest service. Each of the six children are college graduates, all of them filling places of usefulness and three of the sons are giving their lives to the gospel ministry—a wonderful testimony to a mother's faith and prayers. She was a co-worker with God.

Her death was not unexpected. An incurable disease had fastened itself upon her; her suffering was intense, but she bore it with patience. She was a true

wife, a good mother, an humble Christian and a loyal friend, and she has now entered into the joys of her Lord.

In the absence of her pastor, the funeral services were conducted by the writer, assisted by Rev. F. C. Lester, Waverly, Va.

C. H. ROWLAND.

WATSON.

In the passing of Bro. John B. Watson, Jonesboro, N. C., June 20, 1929, Lee County lost one of its most widely known and highly respected citizens, and Shallow Well Christian Church was bereft of

a most faithful and consecrated member. He was 77 years of age. Rev. O. I. Hinson assisted the writer in the funeral services.

B. J. HOWARD.

HOLDER.

Mrs. Permelia Partin Holder, relict of the late James Holder, was 74 years of age when she passed away at the home of her son, in Chatham County, May 6, 1929. She was a member of the Church since childhood, and was much respected for her general piety. Funeral at Lystra Baptist Church.

B. J. HOWARD.

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RICHMOND, VA., THURSDAY, OCTOBER 17, 1929.

NUMBER 43.

.. THE SUN'S OBSERVATOR ..

BY REV. STANLEY C. HARRELL.

"THAT NOTHING MAY BE LOST."—

Bible students will recognize the clause at the head of this paragraph, as the reason which Jesus gave for His command to gather up the fragments at the conclusion of the feeding of the five thousand. We are beginning to examine our present system of competitive denominations in the light of this command. And we are going to have to give increasing attention to this phase of the subject in the future. Modern business has found that the source of its profits lies in co-operation, in cutting down the "overhead," and in eliminating that portion of the organization which cannot prove its worth.

A recent survey of Church and religious conditions in Minneapolis shows that it takes four and one-half Protestant Churches to minister to the same number of people ministered to by a single Catholic Church. If it is possible to convince men and women that these additional Protestant Churches are conserving that which is vital to the Christian message, and the spiritual welfare of humanity, the cost will continue to be cheerfully borne. But once let the masses become convinced that we are supporting all these Churches to perpetuate those differences which are at least non-essential, and only divisive, and it will become increasingly difficult to keep them alive. This same survey shows that 29 per cent of the Churches have a small growth, or are stationary or declining. It is certainly an alarming fact that 60 per cent of the people of Minneapolis are entirely unrelated to the religious life of the city.

YOUTH AND RELIGION.—

One of the most momentous questions that confronts the religious world of today is the attitude of youth towards religion. It matters little in the light of the future as to what religious views may be held by the present generation if it is unable to transmit its faith to the generation which is to come after it. There can be no doubt but that much of the criticism of youth has been made from superficial knowledge of what youth is really thinking and doing. It is not even possible to formulate an adequate estimate of youth from the things that are actually being done, for often youth is moved to conform to the prevailing mode because of an unwillingness to break with surroundings.

While the deep thoughts of the heart will one day find their expression in conduct, there are those who have not yet found the courage to break with the customs of their fathers who will one day chart a different course for themselves; while on the other hand, there are those who are at present conforming to the standards of their companions who have departed from the straight and narrow way, who will in the future, when they

have had a little more experience, turn back to the paths in which their fathers walked.

Dr. Reinhold Niebur has had an unusually good opportunity to know the spirit of modern youth with reference to religion, especially among the college youth of the day. The following paragraphs represent Dr. Niebur's estimate of religious conditions among the young people who are attending our educational institutions:

"Vast numbers of students come from irreligious homes, or homes religiously indifferent, and nothing at college has changed the attitudes with which their homes endowed them. There are others, also a large group, who accepted religious forms and customs as long as they were at home, but sloughed them off without a struggle as they entered the fraternity or sorority house, where religious rites are not a part of the daily routine.

"Another group, however, are deeply troubled by intellectual difficulties in regard to inherited religious creeds. The more strict the homes from which such young people come, the greater the shock when they are plunged into the new thinking which modern science has created. Undoubtedly, many in this group have renounced religious faith with a finality which will determine all future attitudes. Not a few are the victims of teachers who are themselves in much the same state of mind, and are unable to discuss religious values without an animus which leads them far from the kind of scientific impartiality which they profess.

"After all the deductions are made, there remain two classes of religious students. One is the large number of young people who are not disturbed in any of the inherited traditions of the past. The faith of their fathers, alike in its excellencies and in its limitations, is their faith. The other and final group is made up of young folk, an increasing number, whose religious life finds its focus, fellowship and authority in the person of Christ; and they justify the assertion that the most vital and hopeful spiritual life of our time is in the colleges."

CHRISTIAN WOMEN AT WORK.—

These lines were suggested by the Woman's Missionary Conference of the Christian Church in North Carolina, which was held on Friday, October 11th, at Burlington, N. C. Musing upon the fine spirit of the meeting, this writer was led to contrast it with other religious gatherings which he has attended, and to note certain differences.

One fact that was notable was the complete absence of any airing of differences of opinion. It is seldom that one attends representative religious gatherings that are entirely free from arguments over differences of opinion, methods and objectives. Sometimes such arguments are lengthy, heated, and sometimes they engender personal animosity. Now, it is not to be imagined that all

those women who were assembled for that occasion thought alike on all points. Arguments could have been started in that group that would have lasted until the going down of the sun, and still they would not have been settled. Everybody knows that every woman has individual opinions of her own, and that most of them can defend their opinions stoutly when the occasion arises. But they were so desperately in earnest about a matter of such tremendous importance that all personal differences of opinion were forgotten in the consideration of the great task that was challenging them.

It is a notable fact in connection with the mission work of the women of the Church that whenever a missionary society is organized in a Church the work that is done by the women represents just that much additional support from the Church of which the society is a part, for the mission cause. Some organizations divide the work without multiplying results; but that is not the case when a woman's missionary society is organized. We do not have statistics to prove our point, but we have yet to hear of a Church whose support of missions was not increased by whatever amount the society contributed. Now, the women of the Christian Church in North Carolina have been able to effect the organization of missionary societies in only about one-third of the Churches within the territory. But there was no lamenting or bemoaning over the fact that not every one who should have had a part in the work was not represented. The women who were in attendance at that gathering were too busy to take their time talking about the folks who ought to have been there and were not.

Another notable fact about that gathering was that the eyes of all those present seemed to be fixed upon the future. Did you ever stop to think how much talk about the past one hears in many religious gatherings? Sometimes such gatherings become so absorbed in contrasting the present with the past that the future is entirely lost sight of. In thinking back upon that conference, one is reminded of what Paul said about forgetting that which is behind and reaching forth unto those things which are before.

And finally, when one got away from that meeting and began to review those things which had made the deepest impressions, it was found that the center of it all had not been men, or money, or organizations—but Christ. Now, that is just the case when one reads that great volume of missionary history, the Book of Acts. In Acts there are sermons, addresses, meetings, conquests and conferences; but in the center of it all and filling and transforming it all is the figure of Christ, with all His tender love, and His gracious offer of salvation for lost and needy sinners. That is missionary effort at its best.

NOTES-PERSONALS

The following is received and should be of interest to many SUN readers: "Mr. and Mrs. W. H. Green announce the marriage of their daughter, Elizabeth, to Rev. Floyd D. Ballard, Monday, September 23, 1929, Nashville, Tenn." Bro. Ballard is a graduate of Elon College, a former pastor of Henderson Christian Church, and is now a student in the theological department of Vanderbilt University, from which he hopes to graduate next March with the B. D. degree. Our best wishes to Bro. Ballard in his happy venture.

With the passing away from his home in Richmond, Va., on Wednesday A. M., October 9th, of Bro. J. W. Carlton, a figure that loomed large in our Christian annals passes to the spirit world. A faithful man of God, of marked modesty and humility, and an unswerving sincerity and devotion to his Church, his life left its impress upon a family of four surviving sons and a daughter, who, by their liberality to Christianity and the Church, have made the name known and familiar to all CHRISTIAN SUN readers. The funeral was conducted from the home, 414 North Lombardy Street, Richmond, on Thursday, October 10th, at 3 P. M., by the pastor, Dr. C. C. Ryan, assisted by Dr. W. W. Staley, Suffolk, and Rev. P. T. Klapp, a former pastor for nine years and a life-long friend of the deceased. The interment was in a Richmond cemetery. A large group of sympathetic friends, a very impressive and becoming service, and a most fitting and artistic display of lovely flowers marked the event. Ministers from Suffolk, Norfolk, Portsmouth, Elon College and Richmond, both of the Christian and other denominations, were present at the funeral as a mark of profound respect and esteem for this man of God who had served his day and generation well and had now fallen on sleep a little while before reaching the eighty-ninth anniversary of his birth.

REMINISCENCES.

BY REV. R. A. WHITTEN.

Summer, with vacations for many; long, wearisome journeys for others, and continued hard work for the less fortunate, is now a matter of history. So glorious has been my own, that I desire to share it with others.

On the second Sunday in July, I began an evangelistic campaign with the people of New Lebanon, Rockingham County, N. C., and their beloved pastor. The spirit of pastor and people was such as to inspire one for service and a gracious revival was the result.

The third Sunday in July we were with Rev. J. W. Knight again. This time with the Mt. Bethel Church, Rockingham County, N. C. In spite of threshing machines and closed highways for repairs, congregations were good, and the meeting ended with a splendid group of new converts and many Christians with a firmer grip on the Christian life.

On the fourth Sunday night in July we arrived at Apple's Chapel, Guilford County, N. C., where we found the people in an attitude of prayer, and together with our sincere friend, Rev. T. J. Green, we launched out into the deep. There was to be heard frequently in this meeting shouts of praise and thanksgiving to God. Numbers rededicated their lives to the Master's service, and a fine group of converts gave evidence of answered prayer.

The week following the first Sunday in August, we were happy to be associated with Dr.

P. H. Fleming and his loyal congregation at Long's Chapel, Alamance County, N. C. Owing to the exceedingly busy time in that section, we were hindered in the work; nevertheless, the spirit was fine and we rejoiced to see fruit from our labors.

From Long's Chapel, our next meeting was more than five hundred miles' distant. After closing Friday night at Long's Chapel we packed our grips (the family with me), and early Saturday began the trip. We reached LaGrange, Ga., about 10:30 P. M. Sunday. Early Sunday morning I completed the trip to Antioch Church (Alabama Conference), near Roanoke, where I met my former pastor and one of my most esteemed friends, Rev. G. D. Hunt. I found both pastor and his delightful people earnestly engaged in prayer for an awakening of spiritual life. Needless to say that we had a revival, for I am certain that none of us who attended will forget the glorious time we spent together, and our hearts were made happy by the large group of new converts.

Leaving Antioch about 10 P. M. Friday, we drove to LaGrange, Ga., and after about three hours' rest began our journey homeward. We reached home (Elon College) about 10 P. M. Saturday. Next morning, the third Sunday in August, we drove to Sophia, near High Point, N. C., where we began a meeting with our Congregational friends. Rev. S. M. Penn is pastor, and a fine, congenial, Christian fellow. The Congregational Church at this point is a new organization and the membership is not so large. It was a pleasant experience to labor with our new neighbors. We trust that faith has been made stronger for the cause of Christ, and the work greatly strengthened by the united prayers and efforts during the meeting.

Closing the meeting Friday night at Sophia, the following Saturday morning, accompanied by our brother, Rev. S. M. Penn, we drove to Pittsboro, and our Hank's Chapel Church in the evening (same date) we held service. On the fourth Sunday morning in August, we dedicated the Church (Hank's Chapel). Bro. Penn preached the dedicatory sermon, which was thoroughly enjoyed by the large congregation present for the occasion, after which the Church was dedicated in a very impressive service.

On Monday following, we were fortunate to have Rev. T. J. Green come to assist us in our revival here. His messages were clear and forceful and appreciated by the large crowds in attendance. There were numbers of rededication and several converts, five of whom united with the Church.

On the first Sunday in September we reached Mt. Gilead Church, near Louisburg, Franklin County, N. C., where a warm welcome was given by our friends of many years, Rev. E. M. Carter, and his hospitable congregation. The earnest prayers and faithful efforts of the people were rewarded. Fourteen converts were added to the membership of this Church at the close of the meeting.

Monday after the second Sunday in September found us with Rev. L. L. Wyrick, one of our most earnest and consecrated ministers, at New Hill, Wake County, N. C., Church. We were greatly strengthened at this point in the meeting by having our good Baptist friends unite with us wholeheartedly in the meeting. We can but feel that the season of worship together during those days will be profitable through the days to come.

Monday night after the third Sunday, we were again with Rev. E. M. Carter and his people of Beulah Church, Wake County, N. C. Here we formed acquaintances with many fine Christian folks. During the meeting here, some splendid young men were happily converted to the Christian faith.

Monday following the fourth Sunday in September, driving through a blinding rain, we reached New Hope Church, Franklin County, N. C., where, to our surprise, we found a good-sized congregation engaged in a prayer-and-praise service. In spite of weather conditions, our audiences continued to grow in numbers and interest. One important feature of the meeting, and without which failure would have been the outcome, was the prayer meeting. The men assembled in the grove on one side of the Church, and at the same time the ladies on the opposite side, where both groups held an old-fashioned prayer service.

The women gained the first victory; and while a large number of big, strong men were kneeling in the leaves with their faces toward the earth, but with hearts lifted to God, we could hear the voices of praise floating out over the still night air from their meeting some distance away. The following night there was a shout from a prodigal son, a man who arose and by faith clasped the open hand of a loving father. This was followed by the shouts of saints, and for a time numbers of big, red-blooded men embraced each other and shouted the song of victory. Many were reclaimed and others found Christ precious to their souls.

In few words, this meeting, which continued till Monday night after the fifth Sunday, was a victory for Christ's kingdom.

It was not in our own physical strength alone that we were permitted to travel more than six thousand miles, serve temporarily four Churches, and, without one day's rest, labor incessantly for more than eleven weeks; but were sustained by the power from Him who said, "My strength is made perfect in weakness."

After trying to relate briefly the rich experience of the summer's work, which has indeed been the richest of my life, I am persuaded that the gospel of the Son of God has lost none of its powers through changing scenes and passing years. To Him be all the glory and praise, because when Christ with His atoning blood is exalted, He will honor His word. Customs and styles have changed—man is still subject to the laws of nature effected by heat and cold—but beneath the surface, regardless of style, there beat hearts with the great need of salvation and a desire to find God. The religion of the Lord Jesus Christ is as real to earnest, seeking souls today as when the shepherds heard the angel's song on the Judean hills.

Next, we expect to be with Rev. A. W. Andes, at Leaksville Church, Page County, Va., near Luray. Pray for us.

CONFERENCES MEET.

Eastern Virginia meets with the Suffolk Church, Suffolk, Va., November 6-8, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929, with Mt. Auburn Church, Warren County, N. C.

NOTICE.

The Eastern Virginia Christian Conference will meet at the Suffolk Christian Church on Wednesday, Thursday, and Friday, November 6, 7, 8. The change of date was made by the executive committee to avoid a conflict with the date of the General Convention, which will be held at Piqua, Ohio, October 22-30. The program committee is planning an interesting and constructive program. Please keep in mind the date—November 6th to 8th. H. S. H.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

GOD'S GREATEST DESIRE.

BY REV. T. N. LOWE.

"In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. 3:6.

We are all interested in the true enjoyment of life. And why shouldn't we be? God wants us to enjoy ourselves in a true and wholesome way. He wants to be happy. And when I try to give you a recipe for the enjoyment of life, I am putting the emphasis on the word "true." There are many ways to enjoy life. But to experience the true enjoyment of life is to live in harmony with the divine will and to always feel His nearness. We can say, then, with Solomon of old the words of the text, "In all ways they acknowledge Him."

Important Condition—Acknowledge Him.

There are many recipes on many subjects in life, and the most of them are very long and complicated and difficult to follow; but the one Solomon gives is very short, and any one can understand it and practice it if they will. "Acknowledge Him"—and why shouldn't we? God is our Creator; He made us and gave us all we have. We are willing to acknowledge the fact that we have earthly parents; we look to the President of the United States as our President; we look to the Governor of our State as a leader in our State. Then why shouldn't we acknowledge God in all our ways? In order to live in the true spirit of enjoyment in this life, and to enjoy eternal bliss and happiness in the next, we must "acknowledge Him in all our ways." Let us look at some of these ways:

1. Acknowledge Him in your secret ways. Such presence should not be a dread to us. His is a kindly presence. As a man thinketh in his heart, so is he." Since this is true, then, we should be careful what thoughts we think. Acknowledge Him in our secret thoughts. The lodge is a secret order or institution, and I think most of them acknowledge God as the Creator and Preserver of all.

I know two lodges at least that will not take in a man who doesn't believe in the existence of a God. And that is right. If a man doesn't acknowledge God, he is not fit for anything. Yes, we must acknowledge Him in our secret ways. And I am glad that so many do.

2. Acknowledge Him in your ways of thought. Some one has said, "If the fountain be pure, the stream which flows therefrom shall be unstained." Evil thoughts produce evil words and other evil deeds. We sin by thought, word and deed. But if we acknowledge Him in all our thoughts we will not sin. O that God would be constantly in our thoughts what great sins we would be saved from. All evil deeds ever done were first thought out and then acted. But if all our thoughts were thought out while we were acknowledging God, they would lead to such deeds as would meet with approval with God and man.

3. Acknowledge Him in your ways of business. The best partner we can have in business is God. Then, in all your business, acknowledge Him. In most all our State and national documents, God is acknowledged. It is a shame that in the peace treaty of the World War and in the League of Nations there is not to be found the name of God. We are told that our President fought hard to have it put there and that the sessions be opened with prayer, but the presiding officer of the conference was an atheist and he thought it a waste of time to pray and have God acknowledged in

the document. Well, it has failed to go through, and it was perhaps because of that fact. I thoroughly believe in acknowledging God in our business affairs. Before going to work in the morning and before undertaking any new business affair, we should ask God's approval and blessing upon it. "In all thy ways acknowledge Him."

4. Acknowledge Him in your ways of pleasure. Did you ever stop to think how long some of the pleasures of our day would last if all those who engage in them would acknowledge God in it all? If they would say before the next dance, "Now, we will dance this number to the glory of God," what would happen? Suppose some one would say, "I'll go to the pool-room tonight to the glory of God"—what would happen? Yes, if we would attend the movies, the operas, the dance, and other places of enjoyment all to the glory of God, things would take a different course than they are now.

"He Shall Direct Thy Paths."

The second part of the text tells us what the reward is if we acknowledge Him in all our ways—"He shall direct thy paths"—and we may ask, "How and where shall He direct our paths?"

In the pilgrimage of life, how sweet it is to know that God is directing our thoughts and our actions all through life. He directs the paths of little children and keeps them in the straight and narrow way. He helps the aged and infirm, and in fact all those who put their trust in Him. He will direct their path all through life.

God has a plan for every life, and He will direct that life if He is allowed to. What a wonderful truth is this! And yet how reasonable a one. Shall the architect draw the plans for his stately palace? Shall the artist sketch the outlines of his masterpiece? Shall the shipbuilder lay down the lines for his colossal ship? And yet shall God have no plan for the immortal soul which He brings into being and made the image of Himself? Surely he has. Yes, for every cloud that floats across the summer sky; for every blade of grass that points its tiny spear heavenward; for every dewdrop that gleams in the morning sun; for every beam of light that shoots across the limitless space from sun to earth, God has a purpose and a plan. How, much more, then, for you who are His own, in Christ Jesus, does God have a perfect before-prepared life plan. And not only so, but—

"In all the ages there never has been and never will be a man or woman just like you. You are unique. You have no double." That is true. No two leaves, no two jewels, no two stars, no two lives alike. Every life is a fresh thought from God to the world. There is no man in all the world who can do your work as well as you. And if you do not find and enter into God's purpose for your life, there will be something missing from the glory that would otherwise have been there. Every jewel gleams with its own radiance. Every flower distills its own fragrance. Every Christian has his own particular bit of Christ's radiance and Christ's fragrance which God would pass through him to others. Has God given you a particular personality? He has also created a particular circle of individuals who can be reached and touched by that personality as by none other in the wide world. And then He shapes and orders your life so as to bring you into contact with that very circle. Just a hair's breadth of shift in the focus of the telescope, and some man sees a vision of beauty which before had been all con-

fused and befogged. So, too, just that grain of individual and personal variation in your life from every other man's and some one sees Jesus Christ with a clearness and beauty he would discern nowhere else. What a privilege to have one's own Christ indwelt personality, however humble! What a joy to know that God will use it, as He uses no other for certain individuals susceptible to it as to no other! In you there is just a bit of change in the angle of the jewel; and lo, some one sees the light. In you there is just a trifle of variation in the mingling of the species—and, behold, some one becomes conscious of the fragrance of Christ.

You remember the story of the engineer of the Brooklyn Bridge. During its building he was injured. For many long months he was shut up in his room. His gifted wife shared his toils and carried his plans to the workmen, and at last the great bridge was completed. Then the invalid architect asked to see it. They put him upon a cot and carried him to the bridge. They placed him where he could see the magnificent structure in all its beauty. There he lay, in his helplessness, intently scanning the work of his genius. He marked the great cables, the massive piers, the mighty anchorages which fettered it to the earth. His critical eye ran over every beam, every girder, every chord, every rod. He noted every detail carried out precisely as he had dreamed it in his dreams and wrought it out in his plans and specifications. And then as the joy of achievement filled his soul, as he saw and realized that it was finished exactly as he had designed it; in an ecstasy of delight, he cried out, "It's just like the plan; it's just like the plan."

Some day we shall stand in His glory and, looking up into His face, cry out: "O God, I thank Thee that Thou didst turn me aside from my willful and perverse way to Thy living and perfect one. I thank Thee that Thou didst ever lead me to yield my humble life to Thee. I thank Thee that as I, day by day, walked the simple pathway of service, Thou didst let gather up, one by one, the golden threads of the great purpose for my life. I thank Thee, as like a tiny trail creeping its way up some great mountain-side, that pathway of life has gone on in darkness and light, storm and shadow, weakness and tears, failures and falterings. Thou hast at last brought me to its destined end. And now that I see my finished life, no longer 'through a glass darkly,' but in the 'face to face' splendor of Thine own glory, I thank Thee, O God, I thank Thee, that it's just like the plan; it's just like the plan."

Some Valid Examples of the Text.

1. Abraham believed God and obeyed His call, and God called him His friend and made of him a great nation.

2. Jacob became the father of a great race.

3. Joseph became ruler of all the land of Egypt because of his obedience to God.

4. So we find this true of the disciples of the Lord and all the great Church fathers and the reformers. And it will be true of you if you are willing to "acknowledge Him in all your ways."

So, my friends, I feel sure that if you follow carefully this text as a recipe for the enjoyment of life, you will experience all that it really means. May God help you to find it so.

Portsmouth, Va.

CHANGE OF DATE.

By special invitation of the executive committee of the Eastern Virginia Christian Conference, the Young People's Missionary Conference will meet at the Suffolk Christian Church Thursday evening, November 7th, instead of Friday evening, November 15th, as was first announced. Please bear in mind change of date. Program will appear later.

L. N. S.

E-D-I-T-O-R-I-A-L

EDITOR

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Contributing Editors

W. W. STALEY

W. A. HARPER

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MISSION CONFERENCE AT BURLINGTON.

The North Carolina Woman's Missionary Conference of the Christian Church met in Burlington in annual session October 11th at 10 A. M., with approximately three hundred in attendance. The meeting was called to order and presided over by Mrs. G. H. Rowland, president, Greensboro, N. C.

In opening the Conference, the president called attention to and emphasized the theme of the program for the day—"To know Him and to make Him known" (Phil. 3:10; Eph. 3:19). The Scripture lesson, Psalm 100, and prayer was led by Mrs. J. Lee Johnson, of the Wake Chapel Society. A feature of the morning session was the reports of the district leaders in the Conference; these leaders making specific reports from all the Churches in their district, the Conference having eight of these districts covering several Churches each. The reports of the various officers were given, each showing the deep interest taken in the work the past year and the achievement reached. Mrs. Rowland, president, gave a stirring message, challenging all the societies of the Conference to greater efforts for the Master and His work, through missions, the coming year. Mrs. Stanley C. Harrell, as vice-president, made the report on honorary and life memberships, showing that a goodly number of these at \$10 each had been secured during the year. It was learned with regret that ill health prevented the attendance of Mrs. O. H. Paris, secretary, Greensboro, N. C. Her annual report was read by the temporary secretary, Mrs. J. J. Henderson. Mrs. W. R. Sellers, treasurer, made a detailed report, showing just what each society in all the Churches had sent in the past year. The goal for the year was \$5,000, and the treasurer's report showed collections for the year of \$4,780. An offering was

later taken, increasing this total and bringing the Conference to within less than \$200 of reaching the \$5,000 goal during the year. Mrs. Sellers, as treasurer, made an earnest plea to the women to work with a little more zeal and liberality the coming year, so as to go over the goal by the time her next annual report is read. Mrs. M. R. Rives, Graham, N. C., made the report on the young people's work, and Mrs. L. L. Vaughan, who, because of illness, was unable to be present, made the report on the cradle roll, the same being read by Mrs. J. W. Patton. Mrs. W. H. Carroll, in presenting the report of spiritual life, read a paper of deep significance and spiritual worth. The same will be printed in THE CHRISTIAN SUN. There were twelve ministers present and recognized most courteously by the Conference, the president expressing appreciation of the presence of those who do so much to help in the great work of missions. Mrs. W. H. Boone, of Durham, read a most fitting and inspiring paper on "To Know Him Through the Devotional Life," which paper is presented in full for SUN readers. The Mission Secretary addressed the Convention on the theme, "To Know Him Through the Bible." The morning session was brought to a most happy climax by the exceedingly appropriate and impressive devotional service, led by Mrs. W. M. Jay, president of the Woman's Society, Elon College. This part of the program was spiritually uplifting, and one could realize in the moments of devotional meditation the very presence of Him who said: "Go ye unto all the world." As a part of this wholesome service, Miss Lucille Mulholland, of the Durham Society, gave an impressive reading, "Take My Life and Let it Be," while an offering was being taken.

The women of the Burlington Society and Church served a bountiful luncheon at the noon hour, which was greatly enjoyed and appreciated by the large number of good women and their guests who had come up from all parts of the State.

Opening the afternoon session with organ accompaniment, a most helpful devotional service was conducted through "silent messages." And then attention was directed to the theme of "Making Him Known," that of the morning having been directed especially to the first part of the theme, "To Know Him." Miss Essie Mae Cotten, Burlington, N. C., told impressively of how an effort was directed to make Him known through missions at the Elon College Summer School the past summer. Mrs. H. D. Lambeth, of the Elon College Society, presented in a very striking and characteristic manner how "He may be Made Known Through the New Study Books," Mrs. Lambeth reviewing these books in a succinct but comprehensive manner. A paper was read from Rev. S. E. Madren, Fancy Gap, Va., "Making Him Known in Our Mountain Field," and a letter from Miss Graham Rowland, Fort Apache, Ariz., "Making Him Known Among the Navajo Indians."

The banner for the best-conducted society during the year, the one making the most points in the standard of excellence, was awarded to the Durham Society, Mrs. W. H. Boone, president, receiving the banner from the hand of Mrs. E. W. Boshart, of the Raleigh Society, who presented the same with fitting words and in a most gracious manner.

The next annual session is to be held with Liberty Church, Vance County, N. C.

The officers elected for the coming year are: Mrs. C. H. Rowland, president; Mrs. S. C. Harrell, vice-president; Mrs. J. J. Henderson, secretary; Mrs. W. R. Sellers, treasurer; Mrs. W. H. Carroll, superintendent spiritual life; Mrs. M. R. Rives, superintendent young people; Mrs. R. O. Rothgeb, superintendent cradle roll.

It was a great day in a great work. Mrs. Rowland and her co-workers gave a program and a conference that will carry boundless information and inspiration to the work and the workers throughout the State. It is not this writer's privilege to attend any conference during the year more inspiring than or quite so spiritually uplifting as a Woman's Missionary Conference. The women come together in the spirit of reverence and devotion to their Lord, and their whole program is carried out with the spirit of reverence, humility, zeal, consecration, that makes their meetings sources of spiritual food and soul supply to all who attend. The session of the Woman's Conference at Burlington, October 11th, was considered one of "the best yet" in the history of this body of noble women who are devoting so much of their time, talent and strength to the cause of the Master.

J. O. A.

A CHURCH SCHOOL.

A real school of Christian education was conducted at Christian Temple the past week, October 6th to 11th, inclusive. One hundred and forty-eight pupils enrolled, and in addition there were visiting pupils each evening in all the classes so that the total number attending must have reached about two hundred. The classes lasted for two hours, a recess of ten minutes being given between the periods, and there was real study, teaching and class-room work. Those enrolling as pupils were very prompt and faithful, as they were working for credits in the International Council of Religious Education.

President W. A. Harper, of Elon College, was the dean of the school, and also taught a class. Mr. Hermon Eldredge, Dayton, conducted the chapel exercises at the opening of each session in the evening and also taught a class. Other members of the faculty were Dr. Chas. N. Edwards, pastor Circular Congregational Church, Charleston, S. C.; Dr. Charles E. Shelton, Congregational Church, Portsmouth, Va.; Rev. H. S. Hardcastle and Mrs. Hardcastle, Christian Church, Suffolk, Va.; Dr. L. E. Smith, Christian Temple, Norfolk, Va.; Rev. J. E. McCauley, First Christian Church, Norfolk, Va.; Mrs. McCartney, of the Disciples Church, Norfolk, Va.; J. O. Atkinson, Secretary of Missions, Elon College, N. C.

It was an institute for standard leadership training, sponsored by the Christian and Congregational Churches of Norfolk and vicinity. The text-books used and courses of study pursued were those pertaining to the Church functioning through the pulpit, the Sunday School, the missionary and all auxiliary societies in the Church. Studies and classes were conducted with the sole purpose of fitting the pupils through the institute to be leaders and teachers for the groups in which they took courses in all the organic activities of the local Church. A group of Churches, Christian and Congregational, in Norfolk and immediate vicinity financed the school, and through their members took advantage of the same, evidently to the profit and progress of participating Churches. The school was characterized by text-books and class work and close application to the problems and studies presented. It was such a school as any group of Churches throughout the Convention, conveniently located with reference to each other, might, to their own profit and progress, put on.

J. O. A.

CHAMPION OF CHRISTIAN FREEDOM.

Thus is James O'Kelly described on the simple monument that marks his last resting-place on his farm in Chatham County, N. C.—"The Southern Champion of Christian Freedom." He was interred there October 16, 1826.

There were other champions of Christian freedom—Elias Smith and Abner Jones, in New England, and Barton W. Stone, in the West, the present State of Kentucky. James O'Kelly came first, however, in his advocacy, and he might, with entire propriety, be styled "The Champion of Christian Freedom."

James O'Kelly was in the life of the Church what Patrick Henry was in civil affairs. "Give me liberty or give me death," said the fiery orator of Virginia. "Give us the freedom with which Christ makes free," declared James O'Kelly and those who, associated with him, founded our Christian Church.

Those spiritual seers of 1794 foresaw that religion was to give the individual soul direct, personal access to God, and that it was likewise to grant all the right to interpret his relation to God and His Word as the Holy Spirit might lead him. These doctrines are common-place today, but they were revolutionary a hundred and thirty-five years ago. The Christian Church first proclaimed them.

James O'Kelly also saw that Christian freedom would lead to Christian vision, and so he announced that as the purpose of the Christian Church. Throughout our history we have stood for Christian union.

What a prophet of the Lord this man O'Kelly was! The Christian Church has every reason for satisfaction in the greatness of her founder.

W. A. H.

PREMIER AND PRESIDENT.

Last week, two men, now of noted rank and station, but of humble birth and origin, have been the center of attention of millions of people throughout the world. The one was the son of an inconspicuous Scotch farmer, brought up close to nature's heart, without early advantages of culture and education, going as a lad to the great city of London to make his way there with his daily wage by manual labor and to fight his battle of life through adverse circumstances till he has reached the highest position in the gift of the electorate of all England—Premier Ramsay MacDonald. The other, a son of a humble village-smith in a small Iowa town; at a very early age left an orphan without father or mother to guide or to help. He, too, had to fight his battles through and to get such schooling and education as he could, and by self-help and daily earnings to carry himself and pay his way through a university course and on to the highest position in the gift of the American people—President Herbert Hoover.

It is significant of both of these men that in early life they had Christian training and have, through the years, maintained their allegiance and loyalty to the Church of their choice in early years.

The procedure the past week with these two leading world figures is, we think, unique in the annals of time. Prime Minister MacDonald, before leaving America, broadcast an address over the radio throughout this country and across the Atlantic, in which he declared that practically the whole subject dealt with by the President and himself was that of peace, an inclusive peace, a world-wide peace, and instead of the usual sort of diplomacy, they had carried on their entire program through an open, frank, sincere discussion of world conditions leading to the creation, as they both hope, of an attitude of man that would prevent war.

The object of the visit of the Premier of England was to hold just such a conversation with the President of the United States. Happy is the day in history when two great-world figures and leaders of men can spend four days together,

not in subtle, secret diplomacy, but in open, frank and sincere straight-forward discussion of the problems of peace. Surely, from such a conference and conversation there will come a new impetus to the peace movement throughout the world, and a new hope that the agencies of peace will redouble their efforts in helping to create a friendly world, a friendly attitude among the nations of the earth.

J. O. A.

WHERE THE CHRISTIAN CHURCH HAS LED.

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf, and the young lion, and the fatling together; and a child shall lead them."—Isa. 11:6.

It is a long way from the inquisition to the present friendly relation between denominations; and we may be the "little child" that has led, in some measure, from acrimonious divisions up to the Federal Council of the Churches of Christ in America. To claim the least, the Christian Church has been friendly toward all other religious bodies for one hundred and twenty-five years, and that can hardly be said of any other denomination. Leadership does not depend on prestige, but on spirit and example; and the Christian Church has embodied a good spirit and exemplary history. It would be boasting to claim too much; but true history is humble as well as useful. A few lines may be presented to show where the Christian Church has led.

1. In Christian democracy. The Reformation was a revolt against ecclesiastical autocracy. Luther expressed what many felt, and the sixteenth century Reformation set in motion ideas that work to this day among the nations, through the Churches. The Christian movement was a further step in the direction of individual and organic freedom. That was a new day, when James O'Kelly pled for Christian liberty. It was a Patrick Henry stroke in the Church for clerical and lay rights; and practically all his contentions have been adopted by the body from which he withdrew. Episcopacy is the only distinctive thing that remains, and that in modified practice. Individual and local rights are finding their way into the conscience of Christianity and into all Christian organizations. Lay-representation, including women, is well nigh universal. Even in Episcopal bodies women are elected as delegates to official meetings. They serve on mission boards, Sunday School boards, and in regular conferences and conventions. Thirty-two States now have woman's suffrage, in addition to denominational suffrage, and this grows out of co-education in which the Christian Church has led. Equality of rights for men and women has been taught by the Christian Church from the beginning of its history. There is no real democracy that excludes any member of the human family.

2. In Christian journalism. Permanent ideas create permanent means of propagation; and it was logical for this movement to open a new channel of reaching and informing the public. Creeds and catechisms had failed; and it had to be done through public print. It was out of this burning desire to reach the public that the *Herald of Gospel Liberty*, the first and oldest religious newspaper, was born, in Portsmouth, N. H., in September, 1808. That paper was first issued by Rev. Elias Smith, is now issued weekly from Dayton, Ohio, and has been continued for one hundred and twenty years. As the Christian Church issued the first religious paper in the world, she has led in religious journalism. This paper, as the leader, has been followed by hundreds of denomination papers, and many independent religious papers. The fruit of this is known as the religious press. Then there is the secular press. In all great moral reforms, the religious press leads and the secular press follows.

The secular press did not lead in the fight for national prohibition; but the religious press did. The religious press safeguards civic and social morals, raises the tone of political and commercial life, and quickens the religious conscience of the nation. It would be as difficult to adequately estimate the power of this first religious newspaper, as to estimate the value of the locomotive perfected by George Stephenson, whose invention now throbs in every engine throughout the railroad world.

3. In Christian education. The Christian Church founded Antioch College, Yellow Springs, Ohio, with Horace Mann as president, in 1852, the first college in the world to admit both sexes on equal terms. The Christian Church has, therefore, led in co-education, which is essential to Christian education. To educate men only, makes a lopsided race. Women were not even admitted to the Jewish Church on equal terms with men; but Jesus admitted women on the same terms as He admitted men. This idea of equality has grown until co-education has taken possession of the educational activities of this nation and part of Europe. The public school admits the sexes on equal terms, and all the State universities, except Louisiana and Mississippi, admit women. A few years ago the Virginia Legislature spent much time and money, and many great educators delivered great addresses and wrote great articles, discussing co-education and co-ordinate education, and finally passed it over for lack of funds. Now the board of visitors say the very thing I wrote for *THE CHRISTIAN SUN*, at that time, that women have the right and have always had the right, to be admitted to the university, and they will be admitted to graduate and professional schools. Christian education undertakes to educate the whole man—mankind—and the whole human race, and to do that under the sanction of God's Book and God's Spirit.

4. In Christian unity. The rejection of human creeds, as tests of Christian fellowship and Church membership, initiated all the modern movements toward Protestant oneness. Organic union may be a remote consummation, but Christian comity is a forerunner of practical unity. This principle was certainly included in the prayer of Jesus for His Church; and the world cannot be won to Him by a divided household. Protestantism must have one common motive, one common purpose, and one common objective; and this can be realized only by placing kingdom interests above denominational interests. Selfishness is culpable in individuals; but it is offensive in denominational bodies. There is such a thing as denominational trespass, and four Churches in a village of four hundred arouses suspicion that some organization has trespassed upon ground already occupied by others. Divisions of territory by denominations, on the foreign field admits the necessity for unity, fraternity, and co-operation in the kingdom work.

W. W. S.

NOTICE.

Of course, you subscribe to magazines. Your subscriptions will expire from time to time. When publishers send you notice of expirations, please send renewals to me—same amount you would send publishers.

Prospect, Va.

J. EDWIN HARRIS.

NOTICE.

There will be a meeting of the Educational Committee of the Western North Carolina Christian Conference Monday P. M., November 4th, at the Christian Church in Burlington. All who may have business with this committee will please report at that time and place.

T. E. WHITE, *Ch'n.*

CONTRIBUTIONS

SUFFOLK LETTER.

In the course of human progress, many things once useless become useful, many things once worthless become worth, and much that was once waste becomes valuable. Much of that which was once cast away in slaughter-houses is now converted into market values and useful products—hoofs, hair, blood are included in that list. There was a time when cotton gins were located by the side of streams and the seed dropped into the water to be carried away to save the expense of hauling them away. Then came the time when this waste was used to fertilize land, and thirty bushels were used per acre to increase the yield of wheat. Now the cotton-seed oil mill is doing a large business. The same could be said of peanut hulls, once considered worthless, then used in place of coal, and now many uses are made of them and real commercial value developed out of them.

Once the coal and the iron-ore were lying in the mountains without value because not used. Use makes value, and now the coal and steel industry almost control the world. The largest business in the world is the steel business. Think of cutlery in all its uses—axes, saws, agricultural implements, railroads and equipments, automobiles, safes, buildings—and you will see that the wealth of the world is made out of what was once not used at all. Even gold, silver, marble, diamonds once had little value. It is their use that has made them the source of wealth and use and given employment to millions of workers with minds and hands. The power of rivers ran on toward the sea until dams were constructed and the water turned wheels to run mills or generate electricity to light houses, cities and trains. Powers once considered useless become the most useful agents of man. Hydro-electric power is among the greatest mechanical forces that create wealth and minister to the comfort and convenience of mankind.

There are moral and spiritual forces going to waste, out of which the Church might increase the forces to save the world. Opportunities are all around the Church for leading sinners to Jesus Christ and the experience of a new life; and the streams of worldliness carry them away or they perish in the mire of unbelief. The Churches and Sunday Schools have time and talent going to waste; teachers not in use, singers silent in the pew, listeners asleep at home, and contributors giving nothing to the Lord. As wealth is made out of the scrap-heaps that once went to waste, great members of the Church might be made out of the scrap-heaps of society if prayer and friendly contact, invitation and encouragement were given in the spirit of Jesus who went about doing good.

Discovery and invention, real faith and real effort are needed in the Church as well as in the business and industrial world. There is much gold and silver, steel and precious stones underneath the surface of human society going to waste; and it could be brought out and changed into valuable and useful active service.

W. W. STALEY.

ELON LETTER.

A man came to see me not so long ago. He was very much agitated because certain securities in which he had invested funds for which he was guardian for minor children had largely, if not wholly, lost their value. He fully understood that

the law held him responsible to make good the losses.

It is a much more serious matter to be a trustee than it is to own property in fee simple. A man may take chances with what is his own. If he loses, it is his hard luck. If he prospers, his friends look on and admire. J. P. Morgan is said to have lost more than a half-billion dollars in unsuccessful business ventures.

But a trustee must use far more than ordinary business judgment in the investment of trust funds. He cannot take chances; or if he does, he must make restitution or else suffer prosecution.

In many States, certain types of securities are legally approved as safe investments for trust funds. Losses sustained by the investment of trust funds in such securities are not chargeable to the trustee personally. The wise trustee seeks such investments.

The Christian is God's trustee. Whatever he possesses is the gift of God's free bounty, and he is under responsibility to invest it in the securities God has approved or else to suffer the consequences of such failure.

Has God approved any securities for His trustees? Undoubtedly. He requires a tithe to be paid into the treasury of His Church for its support. He expects offerings, free-will, in addition to the tithe. Our Master gave a general principle for all trustees: "Seek ye first the kingdom of God"—even before food, or clothing, or housing, or an automobile. He commands us to lay up treasures in heaven and not upon the earth.

It is a legitimate inference that those institutions and organizations of the Church which promote the coming of the kingdom on the earth are approved securities for the Christian trustee, and that investment in them is an acceptable method of laying up treasures in heaven.

When we appear before the Judge of all the earth to give account of our trusteeship, what answer will we make when He asks us for the record of our investment of the trust funds He has entrusted to us? It will be a terrible experience to be found bankrupt on that day.

W. A. HARPER.

LYNCHBURG CHURCH.

The men of the United Christian Church met at the home of A. S. Dunn Monday evening, September 30th, with a large percentage of the members present, and three visitors. We had a general discussion of the finances of the Church and promoted plans for a revival, which is to be held from October 13th to October 20th, with the pastor, Rev. G. C. Crutchfield, doing the preaching, and the famous Higgins sisters singing.

In keeping with our club plan of having an outside speaker address the club on some phase of our work, Rev. Joseph H. Lynch, pastor of the Methodist Protestant Church, of Lynchburg, gave us a talk on "Evangelism." Rev. Lynch is a speaker of note in the Methodist Protestant Church, and as he brought us the message in plain, every-day language, the audience was brought to tears as he told some of the experiences he had in the evangelistic field. He told us that the burden of a revival campaign should not rest on the preacher and singers only, but that each member of the Church should take part. He said that if the membership decided to give their prayers to the work because it was the easiest thing they could do, that it would be the least that they

could do. He also said that the best way to tell whether your prayers get hold of God is whether they get hold of you.

In closing, all present were asked to stand and clasp hands, when all were led in prayer by Rev. Lynch. After the meeting, ice cream and cake were served by the hostess, assisted by Mrs. W. E. Harris, Mrs. F. D. Layne, and Mrs. George Dunn. The next meeting will be held at the home of the pastor Monday, November 4th.

W. T. DUNN.

HOPEWELL, VA.

"The Lord hath done great things for us, whereof we are glad."—Psa. 126:3.

The Church at Hopewell is glad and rejoices over the great things that God has done and is doing for them. Rally Day was observed in the Sunday School by an especially prepared program by Miss Nina Black, in which the Sunday School scholars took part. A special offering was taken for Christian education. The Sunday School recently elected the following officers: superintendent, Mr. L. E. Hurlbert; assistant superintendent, Mr. G. A. Robertson; secretary, Miss Nina Black; treasurer, Mr. W. L. Boyett; pianist, Miss Mary Lily Nash. We look forward to a successful year under these leaders, and we pray God's richest blessings upon them.

Our pastor, Rev. J. W. Barrett, preached two wonderful sermons on "Faith," calling upon us to "contend for the faith" and not to cease our "work of faith and labor of love."

In the afternoon, the Junior Christian Endeavor Society was reorganized under the leadership of Miss Dorothy Elliot. This work had died down because the former leader has a situation out of the city which hindered her in the junior work. Miss Elliot is a volunteer worker and a lover of children, and we look forward to a wide-awake junior organization under her leadership. The Senior Christian Endeavor Society is planning for a special rally day program on next Sunday night.

The missionary societies are planning for a year of greater consecration and service in the field of missions. The Church has put on a special campaign for funds to meet the indebtedness on the Church building, which is meeting with good success.

On October 16th, Rev. Barrett will begin special revival services with the Rev. Wilbur Diggs, of Onemo, Va., assisting. We beg a special interest in your prayers for these services, that God's power may be felt in the Church and the city; that His cause may be built up and souls saved, "to the praise of His glory."

The need is so great in Hopewell and in all parts of the earth. May our jubilee year be a year of deeper consecration to those who bear the name of Christian, and may revival fires be kindled which shall sweep to the uttermost parts of the earth, garnering in the sheaves which are white unto the harvest.

R. H. W.

YOUNG PEOPLE'S CONGRESS.

On Saturday afternoon, September 14, 1929, a special session of the Young People's Congress of the Eastern Virginia Conference was held in the Christian Church at Suffolk, Va. The program was as follows:

Called to order by President Simon Piland; devotional service, Jewel Truitt; "Why We are Here," president; "What We Did at Winchester," Vice-President Mary Sue Parker; "What Other Congresses are Doing," Treasurer Ophelia Harrell; "What We Can Do," Rev. J. E. McCauley; "Checking-up on Ourselves," Secretary Lily M. Spain; district organization; business moment; counsel, Counselors Rev. W. C. Hook, pastor, and

Mr. Clyde Johnson, layman; closing service, Rev. F. C. Lester.

In his address, Rev. McCauley suggested three splendid goals toward which the congress might work. These were: first, greater loyalty to and participation in Church activities by the young people; second, evangelism; and third, making the congress a foreign missionary agency.

In order to secure better working units, it was decided to organize two districts in the congress, known as the eastern and western districts. The idea is to have, in addition to the general meeting of the congress, at least one district rally during the year. The western district was organized at this session of the congress and plans made for the organization of the eastern. Officers for the western district were: president, Miss Doris Eure (Bethlehem); vice-president, James Leuter (Holy Neck); secretary, Dorothy Daughtrey (Holland); treasurer, Margaret Daughtrey (Franklin).

Three goals for the current year were set. They are: first, a survey of the work already being done by the young people in the Churches; second, a contribution of \$1 for current expenses from each member organization in the congress; and third, that each member organization send at least two representatives to the annual general assembly of the congress.

While we realize that our congress is just touching upon a great work, we believe that steps are being taken in the right direction, and that with the information gained from the survey we will be able to plan and carry on work that will be well worth while. We are hoping and praying for a bigger and better future.

LILLY M. SPAIN,
Secretary.

INFORMATION—BASIC OF STEWARDSHIP.

BY MRS. J. J. LINCOLN.

II.

Administration through working. The Church has this to remember: Jesus went after the sheep that strayed and became separated from the fold, and He taught His disciples to do likewise. With reference to moral and financial support by members, we are told the Church as a whole exists on a sort of fifty-fifty basis. About half do nothing, pay nothing, seek nothing. Might it be possible that sometimes they get nothing? Failure of the Church to win and line up in service the delinquent half lies within the realm of administration concerning which lack of energy and misapplied energy both are to be considered. In matters of membership and finance, most careful attention should be paid to practices that best will strengthen and preserve equity and unity as per entire conference. In any association of Churches, a balanced, well-propagated financial system that trains for regular, proportionate, individual paying and giving is the course to take. Even if of remote possibility to effect in some situations solidarity is the solution for the reason that personal giving through orthodox channels first of all promotes spirituality by establishing outlet for insistent individual spiritual expression, also welds a fraternal adhesion which a variety of plans never could do whatever their single value.

Once on the scriptural paying-giving basis, no matter how much nor how little it takes for a person to meet that requirement, what has been the long-standing, indifferent half of the Church gradually becomes a part of the eager, working whole. Only the wisest method—a method that everywhere is being tried and proved—can bring a membership to this standard, and at that, in the case of some Churches, it's a long way to achievement. All the more reason for early beginning.

In the adoption and promotion of the financial policy proposed in Conference stewardship recommendations three and four, every Church has a chance. Workers for every part in the most effectual scheme of Christian organization that could be devised, easily would be available if all of the more dependable half would take trouble and time to defend and pursue their Church's interest and not leave it eternally to the same two or three or half-dozen. Notwithstanding the two or three or half-dozen long have been willing and faithful, and probably still would be to the end of days, it is their responsibility to discover how much more would it hasten the coming of our Lord if, as living stones, however rough and un-hewn, the bulk of the reputed fifty per cent were awakened and aroused to positive participation.

New recruits to the working few would be bound to bring new vision and aim. A job for every member is the ideal for healthy Church progress. Begin in your Church by enlisting those who occupy, as it were, the waiting list. Many need only encouragement and a try-out. And to these—the not-so-active of the half who, in varied measure, do support the Church financially and otherwise, but, after all, evidence no constant, consuming concern—my appeal, my prayer, is that in equal devotion and purpose with the few, they might rally to their side. And then my appeal, my prayer, for the combined working half unified, as it would be through understanding and a willingness to seek better adjustment is that, harmoniously, shoulder to shoulder, even as one, they might assume the real task of the Church and quit playing at it.

Too long the better part of the Church has dalled, bemoaning a feebleness it cannot justify. Capable, needed members have been unwilling to show themselves approved. They have not worked for the Lord as they would work for humankind if obligated by legal contract. Things pertaining to earthly profit have been first. Church business conference might flunk defunct; often it has done so. If things moved at all, it has been upon the opinion of a handful or less. Where is the license or authority that any old way will do for the Lord? It doesn't exist. "Seek ye first" is Jesus' yearning plea. Jesus craves for us a Father's care and bounty. Be not careful for yourselves; serve me. You are my children. I love you. I, your Father, will supply all your need, is God's pleading assurance. When we who call ourselves bearing the ark are Christian enough to give ourselves, literally, in full strength and sincerity, to the building of God's real and final temple which is within us, very soon the all-but-detached half of the Church in large numbers will be restored and reclaimed.

By those looking on, one's desire for an objective is estimated by the effort made to obtain it. In many things this is a new day. Not so with divine law and love. These never change. We change. As concepts unfold and opportunity enlarges, Jesus constantly is teaching us better ways to apply our quickened understanding, and He demands that we do it. Jesus never meant for His Church to be a drone. He gave Himself to be the Church's sure foundation and commissioned us to build it into a "true tabernacle, such as the Lord pitched and not man." We have been going too much man's way; let us turn to the Lord's. The Church is the institution of salvation, the only one. It lays waiting for you and me to bestow upon it industrious, intelligent application of every asset of life. Giving to God the first and best that brain and brawn produce is required. But, still, that is not enough. The spirit of industry must be exercised both in theory and practice. God knows individual talent and holds each of us accountable according to—for value received.

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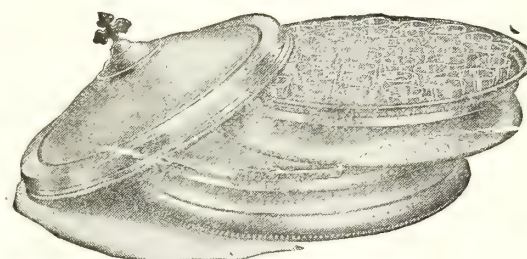
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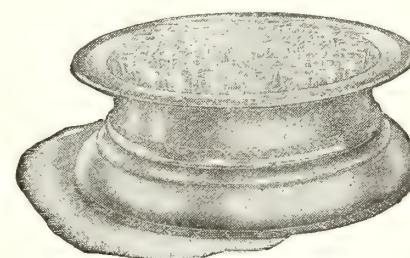


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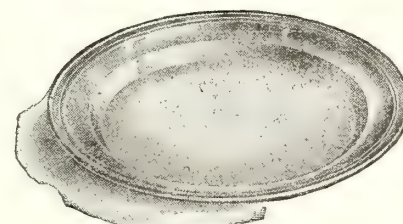
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PORTO RICO.

With pleasure I submit the following report (which includes only those packages addressed to the Barretts, Ponce), feeling that it is due my sisters at the home base for their most hearty co-operation at a time of great need. Conditions on the island after the cyclone of September 13, 1928, would have made life almost unbearable but for the power to help, in a limited way, that came so quickly and willingly from our folks at home.

When the boxes and packages of clothing began to arrive, we had no idea they would be the double help they finally became. A room in our home had to be set aside as a store-room for several months. We thought, for our own convenience, it would be best to keep an account of everything, so before opening a package the name and address of sender was copied in a notebook, also the amount of postage, when not torn so we could not count it.

Then the contents were counted and put in separate boxes according to kind—men's, women's, boys', girls', little girls', little boys', babies' shoes, hose, hats, caps, notions, house-linen, towels, etc. Then we piled the mission ear full of boxes and went ourselves to help in the distribution as fast as the boxes came, and to every one of our preaching points. We also helped other missions who were not receiving help from home in their fields.

Quite frequently near midnight found my daughter Olyn and me in our "store-room" counting and sorting clothing and putting up packages for certain cases. Can you not see what it meant to us to be able to help in the midst of such destitution left in the wake of the storm? We soon found that clothes were not the only things needed. A nurse employed by Ponce's sanitary department came to buy clothing and I sold her five dozen new children's dresses and rompers for \$5, which were distributed by her in one of the poorest sections of the city. That money bought bedding for one of our old, sick members who lived in Salinas Playa and whose house was blown over and who lost everything. Later on, money from a lady member of our Richmond Church helped put her little house up again.

So after the urgent need of clothing was attended to and the packages continued to come, and learning that some of our people preferred paying a small sum rather than receive gratis, we consulted with our native workers and decided to sell some of the new and best garments when it seemed wise. Prices ranged from 3 cents to \$1.

A group of women and girls under the direction of our native missionary, Dona Delfina, took charge of this work. The money was put in the bank and a strict account kept. The sum grew little by little until we began to have visions of the possibility of helping in a way we had not dared dream of.

You may be interested in the facts revealed by my notebook. I have grouped the States in geographical sections.

Canada, 3 packages; New England States (Maine, New Hampshire, Rhode Island, Massachusetts), 25 packages; Eastern States (New York, New Jersey, Pennsylvania), 15 packages; Middle Western States (Ohio, Indiana, Illinois, Iowa), 61 packages; Southern States (Virginia, North Carolina, Alabama), 62 packages. Total number of States sending, including Canada, 15; total number of packages, 167; amount spent on postage and express by senders, \$327.51; total number of garments, 8,765 (not including shoes,

hose, hats, bed-linen, blankets, towels, 1 pair new curtains, about 75 yards new material, soap, notions, seed); less than 2,000 garments were sold, amounting to \$344.92 (a little more than amount spent on postage and express).

What have we done with the money? Dona Delfina is our treasurer. Without the help she and my daughter Olyn have given me, I could not send this complete report.

One of our Sabana Llana members received help to rebuild his house. The poor have been helped with food and medicines. New lamps were bought for the Sabana Lland Chapel. Books for departmental work in Ponce Sunday School were purchased. Special job of printing was needed for evangelical campaign for which \$10 was lent to Ponce Church, which was paid in due time. A pastor and wife, eager to give their boy an opportunity at one of the Christian institutions on the island, borrowed \$25 to help send him. This sum will be returned next month. Ponce Church needed an organ; the one in use was bought by my husband and me in May, 1903, and it has served well, but needs to be replaced. The Church was more than willing to help in the purchase of a new one, so we used second-hand clothing to complete the fund and now have a fine new Estey organ, with cedar bench and floor lamp to aid the poor sight of the one who has been organist of Ponce Church for nearly twenty-nine years. Thanks, friends, we needed the new organ badly, and I certainly enjoy playing it.

Now we are able to give one of our girls who has been with us since a little tot and is now past eighteen years of age and who has for years proved faithful to her Master and the Church, one year in the Blanche Kellogg Institute for girls, a Congregational school for preparation of missionaries. Expenses for one year are \$159, \$50 of which is paid, and the rest is to be paid in installments before May 1st. Also help pay for dental work required to be done before her acceptance. Another Ponce girl has entered Ryder Memorial Hospital for the Congregational Church to train for life-work. Over \$20 is in bank to help build a rural chapel.

Has it been worth while to you to gather these garments and mail them to Porto Rico? I am sure you will answer "yes." It has meant much to us. This report does not include the money sent from the States. This is the result of and answer to the urgent plea for help in September, 1928.

I have heard Dr. Atkinson say "Our people are not missionary," but I believe they are becoming so—Ohio sent 40 packages, Virginia came next with 36 packages, and North Carolina followed closely with 25 packages. Ohio is my native State, Virginia my husband's, while North Carolina belongs to us both. That's where our children have attended college. We are proud of those States and feel humbly grateful to all, both young and old, who have stood by this work so nobly during one of the most trying years since its beginning.

May the Father repay with His richest blessings one and all.

EVA REED BARRETT.

Ponce, P. R.

P. S.: One hundred and sixty-seven letters have been written, acknowledging receipt of boxes. I saw this task, and I have had the help of my two daughters, Olyn and Mabel.

E. R. B.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 12, 1929.

Sunday Schools.

Previously acknowledged since Sept. 30...	\$ 100.77
Hines Chapel, McLeansville, N. C.	2.26
Hopedale, Burlington, N. C.	2.45
Auburn, N. C.	4.10
People's, Dover, Del.	57.10
Vanceville, Tifton, Ga.	1.00
Plymouth, McCullers, N. C.	4.00
Beulah, Wadley, Ala.	2.26
Linville, Va.	5.58
High Point, Geer, Va.	1.12
Sanford, N. C.	2.97
Liberty (Vance), Henderson, N. C.	4.77
Pleasant Grove, News Ferry, Va.	12.78
Zion, Moncure, N. C.	1.35
Berea, Elon College, N. C.	4.00
Suffolk, Va.	25.00
South Norfolk, Va.	7.37

Total \$ 238.88

Individual and Church Collections.

Previously acknowledged since Sept. 30...	\$ 198.77
*Rev. F. D. Ballard, Nashville, Tenn.	1.00
W. A. Crawford, Geer, Va.	5.00
J. F. Hilliard, Cary, N. C.	1.00

Total \$ 205.77

*New money.

Specials.

Catawba Springs, Raleigh, N. C.	\$ 16.92
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Summary.

Previously acknowledged since Sept. 30...	\$ 299.54
Sunday Schools, regular	138.11
Individual and Church Collections.	7.00
Specials	16.92

Total to date \$ 461.57

We are grateful for every dollar donated to help carry on the work for kingdom enlargement.

J. O. ATKINSON, *Sec'y.*

PROGRAM.

Program of the seventeenth annual session of the Eastern Virginia Woman's Missionary Conference, to meet with the Franklin Christian Church, Franklin, Va., November 5, 1929.

Morning Session.

Theme—"Unrestricted Vision."

Call to Order 10 o'clock.

Worship Service—Mrs. R. B. Wood.

Reports of District Superintendents:

Waverly—Miss Louise Pittman.

Franklin—Mrs. W. D. Harward.

Nansemond—Mrs. B. D. Jones.

Norfolk—Mrs. H. C. Caviness.

Reports of Departmental Superintendents:

Young People—Mrs. R. T. Bradford.

Cradle Roll—Mrs. F. M. Nelson.

Spiritual Life—Mrs. W. H. Andrews.

Conference Editor—Mrs. J. M. Fix.

Life Membership and Memorials—Mrs. O. S. Mills.

Literature—Mrs. J. E. Cartwright.

Report of Treasurer—Mrs. W. V. Leathers.

President's Message—"What Vision Hath Wrought."

Introduction of Visitors.

"Shall We Work Together?"—Mrs. George Martin, President Southern Council Baptist Women.

Appointment of Committees.

Offering.

Vocal Solo—Selected, Mrs. L. W. Vaughan.

Address—"Opportunities of Church Women in the Light of World Trends and Needs," Mrs. John Ferguson, Chairman National Council of Protestant Church Women.

Afternoon Session.

Call to Order 2 o'clock.

Address—"A Vision of World Fellowship," Dr. J. O. Atkinson.
 Memoirs—Mrs. O. M. Cockes.
 Vocal Solo—"Holy City," Mrs. L. W. Vaughan.
 Presentation of Study Books—Mrs. J. W. Manning.
 Report on Northfield Missionary Conference—Mrs. L. W. Stagg.
 Reports of Committees.
 Presentation of Banners—Mrs. Joe Bynum Gay.
 Closing Service.

MRS. M. L. BRYANT, *Pres.*
 MRS. L. W. STAGG, *Sec'y.*

THE GREATEST EVENT.

Viewed from one standpoint, there have been three great events in the history of this world. The first was the making of it, when God made everything out of nothing. The second great event was the flood, when God destroyed the world in all its iniquity. The third great event, and to my mind the greatest of all, was the advent of Jesus into this world.

Jesus was the Creator of the heavens and the earth. He was the Maker of all (John 1:3). What a marvel! what a mystery that God became man! What a wonder of wonders, that the Creator and Upholder of all the worlds could, like the rest of us, be born of woman, and grow up from infancy to manhood as we do! What a mystery to the human mind, and methinks to all the angel host, that the glorious Son of God could become but a germ of life, and be born—the Son of the Eternal God become the Son of a sinner! Can you comprehend it?

And what a marvel that in all this, though He became the Son of man, He was still God; and that as God, all His Godship was subject to His humanity. Can you understand that?

And then think that this marvel and wonder was all to the end that, as one of us, He might show us that with the same help that you and I may have, we can live in as close touch with our Heavenly Father as He lived; and triumph over sin as He did.

Then, wonder of all wonders, He died upon the cross for us, that atonement might be made for all past sins; and that every soul, if he will, may stand justified before God, and be accepted in Jesus as if he had never sinned!

The Son of the Highest became the Son of a sinner, that a son of a sinner (marvel of marvels) might become a son of God. This great wonder, beyond the ken of angels or of men, mysteriously wrought to the end that a poor sinner like me, whom He could have left to perish and still have been just, might have everlasting life. Such love is without a parallel. As I write, the words of the poet press upon my mind and heart—

"Were the whole realm of nature mine,
 That were a tribute far too small;
 Love so amazing, so divine,
 Demands my life, my soul, my all."

Yes, my friends, the first advent of Jesus Christ was the most wonderful event the universe has ever known.—*Advent Review and Herald.*

PROGRAM.

The Eastern Virginia Christian Conference will hold its one hundred and ninth annual session at the Suffolk Christian Church, Suffolk, Va., November 6, 7, 8, 1929, and the following program will be rendered:

WEDNESDAY.

Morning Session.

10:30. Call to Order.
 Song Service—Rev. J. F. Morgan;
 Devotional Service—Rev. M. F. Allen.

10:40. Enrollment of Delegates.
 Address of Welcome—Dr. W. W. Staley.
 Response—Rev. E. B. White.
 Reception of Visitors.
 Report of Program Committee.
 Report of Executive Committee.
 Appointment of Committees.
 11:00. Treasurer's Report—W. E. MacClenny.
 11:10. Report of Committee on Moral Reform.
 Address—Rev. C. C. Ryan.
 11:40. Presentation of Christian Missionary Association—Rev. O. D. Poythress.
 11:45. Report of Historian—W. E. MacClenny.
 12:00. President's Address.
 20:20. Communion Service—Dr. N. G. Newman.
 1:00. Adjournment.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
 Devotional Service—Rev. R. Ervin Brittle.
 2:10. Digest of Ministerial Reports—Dr. I. W. Johnson.
 2:30. Report of Committee on Stewardship—Rev. J. W. Fix, Chairman.
 Address and Discussion.
 3:30. Report of Woman's Missionary Conference—Mrs. M. L. Bryant, President.
 3:40. Report of Committee on Foreign Missions—Dr. L. E. Smith, Chairman.
 Address and Discussion.
 4:40. Reading of Minutes.
 5:00. Adjournment.

Evening Session.

7:30. Service of Worship—Rev. H. S. Hardeastle and Members of the Choir.
 Preaching—Rev. J. E. McCauley.

THURSDAY.

Morning Session.

9:30. Song Service—Rev. J. F. Morgan.
 Devotional Service—Rev. W. H. Garman.
 9:40. Report of Committee on Religious Literature—Rev. C. E. Geringer, Chairman.
 Address and Discussion.
 10:30. Report of Committee on Education—Dr. W. W. Staley, Chairman.
 Address and Discussion.
 12:00. Address—"Congregational-Christian Union," Dr. L. E. Smith, President S. C. C.
 12:30. Devotional Period—Rev. H. C. Caviness.
 1:00. Adjournment.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
 Devotional Service—Rev. W. C. Hook.
 2:10. Report of Committee on Ministerial Ethics—Dr. N. G. Newman, Chairman.
 2:20. Report of Committee on Home Missions—Hon. J. E. West, Chairman.
 Address and Discussion.
 3:30. Report of Committee on Christian Education—Rev. F. C. Lester, Chairman.
 Address—Miss Jewel Truitt, Field Secretary.
 4:10. Report of Committee on Evangelism—Rev. H. C. Caviness, Chairman.
 Address and Discussion.
 4:50. Reading of the Minutes.
 5:00. Adjournment.

Evening Session.

7:30. Special Missionary Service—Sponsored by the Woman's Missionary Conference.

FRIDAY.

Morning Session.

9:30. Song Service—Rev. J. F. Morgan.
 Devotional Service—Dr. W. D. Harward.
 9:40. Miscellaneous Business.
 10:00. Report of Collectors.

10:05. Report of Committee on Superannuation—Dr. L. E. Smith, Chairman.
 Discussion.
 11:00. Report of Committee on Apportionments.
 Discussion.
 11:30. Address—"The Christian Orphanage," C. D. Johnston, Superintendent.
 11:50. Devotional Period—Dr. Charles E. Shelton.
 12:20. Ordination Service.
 1:00. Adjournment.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
 Devotional Service.
 2:10. Reports of Special Committees:
 Nominations.
 Place for Holding Next Session.
 Finance.
 Resolutions.
 Memoirs.
 Miscellaneous Business.
 Reading of Minutes.
 Closing Service—Dr. W. W. Staley.
 Adjournment.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson IV—October 27, 1929.

THE CHRISTIAN VIEW OF RECREATION.

LESSON: Jere. 31:12, 13; Zech. 8:5; Matt. 11:16-19; Mark 2:18-28, 6:30-32; John 2:1-11. Print Mark 2:18-28.

GOLDEN TEXT: "I came that they may have life, and may have it abundantly."—John 10:10.

DEVOTIONAL READING: Phil. 4:4-9.

It is a significant fact that when the prophet Zechariah pictured the restoration of Zion or Jerusalem, he said, "And the streets of the city shall be full of boys and girls playing in the streets thereof." That was his way, not only of describing the peace and the security of the city, but also of showing the legitimate place which recreation for boys and girls had in the divine order of things. It might be added that many city boys and girls would think that the New Jerusalem had come down out of heaven if they were allowed to play unmolested in the streets of the city. But it also needs to be said that many cities and towns are making provision for recreational and play facilities for boys and girls, recognizing the legitimate place which such recreation has in the life, not only of boys and girls, but of adults as well.

Some one has said that anything that concerns human life is not foreign to the gospel of Jesus Christ. The lesson committee did well, therefore, to include in the list of topics that concern principles of social living one on the Christian view of recreation, for recreation vitally enters into human life. These comments will discuss in a general way the matter of recreation, rather than in a specific way with the various Scriptures that are given as the background of the lesson.

The Purpose of Recreation.

Recreation ought to take as its purpose to recreate. It is that form of activity or that cessation from activity that renews, refreshes, recreates the one who indulges in it. It is designed to afford relief from strain, rest from labor, a change of outlook, a variation of activity, and furnish impulse and strength for old tasks in a new spirit. It is never to be considered as an end in itself, but as a means to an end—the renewal or re-creation of strength of body or mind or heart.

Our Modern Life and Recreation.

Our modern life demands not less, but more recreation. The strain and stress, the high tension of much of modern life demands that recreation have a place in a person's program. This applies to old and young, rich and poor, male and female, bond and free. The wise person will try to provide for recreation.

The Dual Possibilities of Recreation.

Recreation may be either constructive or destructive. The things which a man does for recreation or in leisure have a vital influence on not only his health, but on his character. It has been said that what a young man does with his time after he gets off from work determines his destiny, which is perhaps an exaggeration, but which puts in striking and pointed form the tremendous potentialities of recreation. As a matter of fact, the Church ought to emphasize the moral significance of recreation.

The Danger of Commercialized Recreations.

Those who are engaged in commercialized

amusements and recreations are usually, almost always, concerned about profits. Human values and moral ideals come second with them. Capitalizing the instinctive demand of the human life for recreation, they have furnished what pays rather than what uplifts. This fact constitutes one of the most distinctive challenges to parents and the Church. One feels that Jesus would be a Crusader against many forms of commercialized recreation in which many Church members engage and by which many Church members make a livelihood.

The Christian View of Recreation.

The Christian view of recreation is that, like everything else, it must be interpreted in terms of personality. The test to which recreation must be subjected is the simple question as to whether it will be a means toward the end of developing Christ-like character. Even those things which are harmless in themselves must be avoided if they keep us from being at our best. And this applies not only to the things that concern the body, but the things that concern the mind and the heart.

The Sabbath and Recreation.

The Sabbath stands as a perpetual and generous offer from a gracious Father as a means to increasing the sum total of human happiness and human values. It must be kept in mind that man cannot live by bread alone. He who looks upon the Sabbath as a day simply for joy-riding or golf, or attending athletic contests or reading the Sunday paper, or lounging, has missed the heart of the thing. True indeed the Sabbath ought to be a day of rest. And true indeed the Sabbath might well include wholesome recreation. But as Dr. Jowett says, "There is more real recreation in one hour of communion with Christ than in a whole week of social revelries, however gracious and worthy they may be." The Sabbath is made for man, but it is made for man at his best. It fulfills its highest mission only as men come to the new week's work, rested in body, refreshed in mind, quickened in spirit.

Recreation and the Life More Abundant.

Jesus said, "I am come that they may have life, and may have it abundantly." Recreation is to help us to live at our best, and then that best is to be given whole-heartedly to the Master for His service.

CHRISTIAN ENDEAVOR.

Sunday, October 27, 1929.

TOPIC: "What Is Worship?"—Psa. 95:1-6; John 4:20-24.

Some Bible Hints.

Worship is praise, realization of the great things God has done for us (v. 1).

Worship is humble recognition of the greatness of God and our own smallness (v. 5).

Worship is not connected with either place or ceremony. It is an attitude of mind (v. 23).

Worship is spiritual; it is the spirit of man communing with the Spirit of God (v. 24).

Suggestive Thoughts.

In olden days, worship was considered the doing of things in a certain way—ceremonial. Some take this view of it yet. Jesus shows us that it has nothing to do with ceremony, but with the heart.

Since worship is adoration of God, it can come only from a heart that loves God. An evil mind cannot worship because its thoughts are wrong.

Worship includes reverence. We are not worshipping when we sit chatting in Church or dreaming about our engagements or our business.

True worship means the absorption of the mind in the contemplation of God (Rev. 1:10). It is not always easy, and certainly not light-hearted, as this chapter shows.

A Few Illustrations.

Some people have little appreciation of beautiful pictures. To gain it, they must study pictures and try to see their beauty. It is the same with worship. To appreciate God is hard for some folks.

Worship is not flattery of God. That would be contemptible. Worship is the love of the child for its father and communion between the two.

The person who cannot love cannot worship. Expressions of love are the natural expression of the soul in worship. Human love is a shadow of the divine.

The words "hidden treasure" arouse the cupidity and love of adventure of many. The word "God," which sent St. Francis into an ecstasy, should arouse in us the adoration of love.

To Think About.

Should we have more worship in our Church services?

How develop the spirit of worship in our society meetings?

How does worship help us?

STUDY BOOKS.

The following study books for the missionary societies this year have been by the Interdenominational Committees:

Women—"From Jerusalem to Jerusalem," by Helen Barrett Montgomery (on foreign missions), price 50 cents. "The Crowded Ways," by Chas. Hatch Sears (on home missions), price 60 cents.

Young People—"Going to Jerusalem," price 50 cents.

Willing Workers—"Jumping Beans," by Robt. N. McLean; price, 75 cents. (Try to secure some Mexican jumping-beans to exhibit, which will be very interesting to the children.)

Beginners—"Little Lord Jesus," by Lucy W. Peabody; price, 25 cents.

We invite all adults of our Churches to read the study books this year. They are not only interesting, but give much information. The above books can be secured from the Christian Publishing Company, Dayton, Ohio.

MRS. H. C. CAVINESS,
Portsmouth, Va. Supt. Literature, S. C. C.

THE CHURCH AT WORK.

Dr. Mary F. Cushman, a noted medical missionary to Africa, will be the speaker at the women's mass-meeting Friday evening at 7:15 o'clock in the Methodist Church at Piqua. On this same evening, at 6 o'clock, there will be a men's banquet in the Christian Church. There will be a high-grade program. Any layman or minister living within a hundred miles will count himself fortunate to be present. There will be no solicitation of funds. Any man not attending the Convention regularly, but who wishes to attend the banquet and program, should send his name and address at once, with his plate charge of one dollar, to A. E. Buchanan, Piqua, Ohio. Attend the banquet and bring your wife or sweetheart to the women's meeting.

Prayer and Thought.

Every delegate to the Convention should be giving his best thought and earnest prayer to the great themes that will engage his attention: Christian education, Christian union, world problems, evangelism and life service, finance, foreign and

home missions, publications, social service, stewardship, spiritual life, jubilee year plans and spirit, ministerial relief and pensions, and other great Christian matters for our people to fill their place and do forward work.

Convention Credentials.

All conference secretaries have been furnished with special blanks to certify to the Convention secretary a complete list of delegates and alternates, and with the conference's method of filling vacancies. These will be passed to the committee on credentials and roll and will constitute the credentials of delegates, thus avoiding the necessity of individual credential blanks, which are easily forgotten or misplaced. Your Conference Secretary will send your Conference's official list to this office and the names are being published in this column.

It is very important for all pastors to decide now what stewardship classes they will have, beginning November 1st. It is important, so that the text-books may be chosen and ordered, ready for that date; also that the instructors may be chosen and have time to prepare themselves and make their plans for the classes. Every Church should have one class at the least. Many should have more than one class. Success will mean to plan now. We shall be glad to make text-book suggestions.

Members of Piqua Convention General Board.

Rev. Daniel B. Atkinson, Albany, Mo.; Rev. J. O. Atkinson, Elon College, N. C.; President S. L. Becugher, Wadley, Ala.; Mr. U. G. Brownell, New Bedford, Mass.; Mrs. F. E. Bullock, Dayton, Ohio; President Albert G. Caris, Defiance, Ohio; Rev. Raymond G. Clark, Piqua, Ohio; Rev. Frank G. Coffin, Columbus, Ohio; Rev. J. N. Dales, Lakemont, N. Y.; Rev. Clarence Defur, Madrid, Iowa; Rev. Warren H. Denison, Dayton, Ohio; Mr. Hermon Eldredge, Dayton, Ohio; Miss Lucy M. Eldredge, Dayton, Ohio; Rev. W. Percy Fletcher, Oshawa, Ont.; Rev. Edwin B. Flory, Dayton, Ohio; Mr. A. F. Foor, Everett, Pa.; Rev. Herbert M. Hainer, New Bedford, Mass.; Rev. William H. Hainer, Irvington, N. J.; President W. A. Harper, Elon College, N. C.; Rev. Roy C. Helfenstein, Dover, Del.; Rev. Samuel Q. Helfenstein, Dayton, Ohio; President J. A. Henderson, Franklinton, N. C.; Rev. August W. Kirby, Trotwood, Ohio; Mrs. Athella M. Howsare, Dayton, Ohio; Rev. McD. Howsare, Dayton, Ohio; Rev. Clarence E. Huff, Salina, Kans.; Rev. Alfred W. Hurst, Albany, Mo.; Rev. A. E. Kemp, Urbana, Ill.; Rev. A. B. Kendall, Hilton, N. Y.; Rev. James H. Lightbourne, Troy, Ohio; Rev. Wilson P. Minton, Dayton, Ohio; Mrs. Alice V. Morrill, Defiance, Ohio; Rev. C. G. Nelson, Red Cloud, Neb.; Mr. Tom B. Rada-baugh, West Milton, Ohio; Mr. Notum Rathbun, Dayton, Ohio; Mr. J. Lewis Rock, Covington, Ohio; Mr. Roy Rensberger, Goshen, Ind.; Rev. William G. Sargent, Providence, R. I.; Rev. Harley H. Short, Hagerstown, Ind.; Mr. H. E. Sims, Piqua, Ohio; Rev. Hugh A. Smith, Versailles, Ohio; Rev. H. Shelton Smith, New York, N. Y.; Rev. L. E. Smith, Norfolk, Va.; Rev. Abram W. Sparks, Dayton, Ohio; Rev. W. W. Staley, Suffolk, Va.; Miss Helen R. Stearns, Dayton, Ohio; Rev. Martyn Summerbell, Lakemont, N. Y.; Rev. Omer S. Thomas, Covington, Ohio; Rev. E. A. Watkins, Lebanon, Ind.; Hon. Orlando W. Whitelock, Huntington, Ind.; Mr. J. O. Winters, Greenville, Ohio; Mr. Perry G. Yantis, Troy, Ohio; Rev. William J. Young, Muncie, Ind.

WARREN H. DENISON, Sec'y.

ALCOHOL IN CANADA.

The *New Outlook*, the official organ of the United Church of Canada, in a recent editorial, calls attention to a document just issued by the

Minister of Trade and Commerce for the Dominion, giving an exhaustive analysis of the liquor situation in Canada. The report, which is made up of elaborate statistical material, paints an alarming picture in the growth of the consumption of alcoholic beverages. According to the editorial comment in the *New Outlook*, the statistics also reveal that the number of deaths caused by alcohol has more than doubled in the period of government control or sale. The editorial further discusses at some length the present exportation of liquor to the United States from Canada and prophesies that legislation will be introduced during the next session at Ottawa, prohibiting clearances on liquor exports to the United States.—*Federal Council Bulletin*.

OFFICIAL NOTICE.

The Eastern Virginia Woman's Missionary Conference will be held at the Franklin Christian Church on Tuesday, November 5th. A large representation from each Church and society is most earnestly desired. Mrs. John Ferguson, president of the National Commission of Protestant Church Women, comes as a special guest of the Conference. Pastors are urged to attend, and to give notice of time and place of meeting. 400 W. 34th St., Norfolk, Va. MRS. L. W. STAGG, Secretary.

THE SUN LETTER.

The circulation manager attended the Georgia and Alabama Conference in the interest of THE CHRISTIAN SUN. The people were kind and generous and gave us about twenty-five renewals. We hope to do as well at the Alabama Conference. We want to urge the subscribers of THE SUN to see us at the Conferences and renew. THE SUN needs money to pay the printer. You need THE SUN in your home. When you subscribe for THE SUN you are not making a donation but you are buying one of the best religious papers I know of. You will get your money's worth, and more. It ought to be in every home.

CHAS. D. JOHNSTON,
Elon College, N. C. Circulation Manager.

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has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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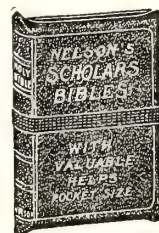
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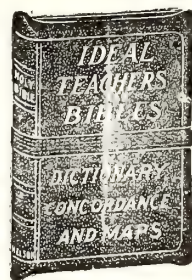
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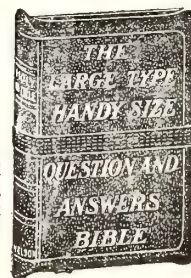
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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

DYING FOR JESUS.

"Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body."—2 Cor. 4:5-11.

Nothing will be more delightful in our memories than any sacrifice we have made for Him who made the supreme sacrifice for us. All we can spend for Him is as nothing, but we know that He counts it dear to Him, and so we also rejoice in it. His praise and gratitude, however undeserved, are the greatest things that can come into any life.

And often, too, we shed our blood for Christ unwittingly. We are so engrossed in work for the Master that we give more of ourselves than we realize at first. The heroes of the cross sometimes fall without knowing how fast and how far they have run. Like Stephen, they see the heavens opened, and Jesus standing at God's right hand ready to welcome them.

Prayer.—Make us ready to die for Thee, our Saviour. May we indeed be crucified with Thee. In willing sacrifices, of goods and of the body, of the mind and the spirit, may we bear about with us Thy dying. And may this death prove to be in us the joy and power of the life eternal. *Amen.*

TUESDAY.

GOD HEARS.

"The righteous cried, and the Lord heard, and delivered them out of all their troubles."—Psa. 34:15-22.

The Lord heard before the righteous cried, and his deliverance was ready before the troubles began: God's love outspeeds our anguish and His provision moves ahead of our need. The very words in our tongues, before they are uttered, He knows them altogether. It is impossible to catch the Divine Helper unprovided with instant aid.

The psalmist says it is the cry of the righteous that is heard by the Lord and answered with deliverance. That is not to say that any sincere and earnest cry for deliverance is rejected by the Lord, for none is; but the unrighteous do not cry to the Lord. They may moan in agony, or shriek in terror, or roar in baffled rage, but they do not know the Lord to cry to Him.

Prayer.—Acquaint us with Thee, O God, and we shall be at peace. Our cries shall be lifted to Thee daily. We shall not let the path to Thy throne grow strange to our feet. We will pray to Thee in joy as well as sorrow. We will be at home with our Father. *Amen.*

WEDNESDAY.

THE PIN OUT.

"Therefore, we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."—Heb. 2:1-9.

A moment's sin may undo a life of rectitude. A moment's unbridled ferocity may plunge into blackness all the days to come. It is terrifying to think what ruin a single hour may bring forth.

Marcus Dods says that these brief departures from honor and right are "like the taking out of a pin or a ratchet that lets all we have gained run down to its old condition."

"Is it fair," we are likely to ask, "that we should suffer so long and so much for a few instants' wrong-doing? Yes, for the wrong-doing of those few instants had been years in preparation. No one is base at once. Satan never takes a fortress by assault. He always creeps inside in disguise, and does not summon his attack from without until the fortress is virtually his.

The writer of the letter to the Hebrews was right when he spoke of the course of sin, not as a sharp break with righteousness, but as a drifting away.

Prayer.—Help us, then, to be vigilant, O our Judge! May we ever obey the Saviour's command, and watch and pray. May we give the devil no opening into our hearts. May we stand to our defenses day and night, Thy grace aiding us. *Amen.*

THURSDAY.

BE A GUIDEPOST.

"Behold, the Lamb of God, that taketh away the sin of the world!"—John 1:29-37.

Approaching a certain revival meeting, you would have seen men and women standing about the big tabernacle carrying standards with large placards bearing the sign, "This Way to Find Salvation." There was to be no mistake in any one's mind about the kind of business carried on in that building. Those people were not ashamed of it, but gloried in it. Why should they not, when at considerable personal sacrifice and with no hope of personal gain, they were simply trying to bring to their brothers and sisters the greatest possible blessing?

Such a signpost was John the Baptist when he cried, "Behold, the Lamb of God!" Such a signpost every true Christian is glad to be, pointing people, in every way he can and at all times, to the Saviour of the world.

Sometimes in public ways and sometimes in private, by conversation and letters, by addresses and in Sunday School classes, in prayer-meetings and parlors, in books and periodicals, and nowadays over the radio, by song, by pictures, by tracts—there are many ways of being guides to Jesus Christ, and all are effective if used by humble, sincere, and thoughtful followers of the Master.

Prayer.—How else, our Saviour, are men to know Thee except by being told of Thee? And who shall tell men of Thee except those that are acquainted with Thee and are daily blessed by Thee? May our feet be swift on Thy errands. May our hands be proud of Thy standard. And may our voices always be eager to sound Thy praises to all men. *Amen.*

FRIDAY.

THE ORGAN SPEAKS.

"Behold, I will pour out my spirit upon you."—Prov. 1:20-29.

A great organ was to be dedicated. The choir was ready for the opening anthem. The organist was in his place and a large audience was eager for the first notes of the splendid instrument, but no sound came from it. There were the tall pipes, golden and shining. The stops were mechanically perfect. The pedals were prepared for the deep undertones. But something was wrong with the bellows, and no current of air could sweep into the pipes, so the organ was silent. Months of

building, at great cost, but no sound. After a disconcerting pause, however, the difficulty was remedied, the organist struck his fingers on the keyboard, and a burst of majestic harmony filled the temple.

So is it with any life that is not filled with the Holy Spirit of God. It is a dumb life, a dead life. The Spirit has not filled the organ.

Prayer.—May that not be our sad case, Thou Holy Spirit of the living God! Come to the creatures Thou hast formed and breathe into us the breath of life. Behold, we have no words without Thee, and no song is in our mouth. We have no music in ourselves, but all our voice is in Thee. Speak Thou to us, that we may speak to others. *Amen.*

SATURDAY.

PRIEST AND APOSTLE.

"Consider the Apostle and High Priest of our confession, even Jesus."—Heb. 3:1-15.

Dr. James A. Francis once called attention to this illuminating combination of titles of Christ—Apostle and High Priest. For an apostle, he said, comes from God to men, while a high priest goes from men to God. An apostle is a messenger telling men what God wishes them to know, while a high priest lays before God the needs and petitions of mortals. In order to be a complete apostle, he said, one must know God; and in order to be a perfect high priest, one must know men.

Now, all this is true of Jesus Christ, and of Him alone, because only He is at the same time complete God and complete man. Only in the God-man can sin and mercy meet, lack and fulfillment, disease and healing, misery and eternal joy, death and life, heaven and earth come together in Him, and find their union.

Is Christ an Apostle to us? Have we received His message from the Father? Is Christ a High Priest to us? Have we entrusted to Him our petitions to the Father? His is the great intercession. He is the Intermediary between God and man. Is He our Intermediary, or are we living a hopeless, isolated life?

Prayer.—O come to us, Lord Jesus! Be all to us Thou dost long to be. Establish in us the blessed connection with our Father, that His life may flow through our life forever more. *Amen.*

SUNDAY.

THE ROCK, OUR REST.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:25-30.

India has many boy merchants, and for their use as they journey the charitable have placed rest-stones along the roads. A woman missionary once passed a weary little fellow as he reclined against one of these stones, and quoted the above verse to him. The lad was invited to the mission school, and there he learned to love Jesus. His face lighted up as he heard the verse beginning "The Lord is my Rock." "That is better than any rest-stone," he said. "It keeps one rested all the time."

There can be no rest except in something as firm and substantial as a rock. Try to rest against the swaying branch of a tree, try to find slumber on the seat of a bouncing automobile, and you will long to have beneath you some surface as solid and unmoved as a rock.

Prayer.—Firm beneath us, O Lord, are Thy everlasting arms. Changeless and sure is Thy provided rest. Our confidence is our comfort, its persistence is our peace. We rejoice in Thy endurance, O God of the ages. *Amen.*

The First Congregational-Christian Merger

This Page will be Occupied every Week to December 12th with the Story of

A Great Challenge

DEAR FELLOW-CHRISTIANS:

I wonder if you realize what an educational system our united Churches have to do our share of Christian educational work in this field of vast need and untold possibilities.

There is Elon College on the north side of the great Southeast, with its noble history and fine equipment. There is Piedmont College in the geographical center of this great Southeast, with its fine history, the best-known young College in the Congregational United States, with its many friends, more than 5,000 of whom donate to its budget, and just beginning its campaign for \$2,000,000 more of equipment and endowment. And then there is PIEDMONT JUNIOR COLLEGE (formerly Bethlehem College), 150 miles west of this center in a great field of its own.

And still farther west is Thorsby Institute, than which there is no finer preparatory school in Alabama. In East-Middle Tennessee is Pleasant Hill Academy, with its great work for years, probably soon to become a junior college; and Country Life Academy, south of the center of North Carolina, a natural feeder to Elon College and probably a junior college in time—all as representatives of these united denominations, not only in serving the young people of these two denominations, but also in doing a strong unsectarian Christian work for all these fourteen Southeastern States.

Does it not thrill the heart of every one of you, and does it not call upon you to do your part of sacrifice to enable these, your own institutions, to render the greatest personal service to these States, to this nation, and to the kingdom of God?

The vote of the Southern Christian Convention has put on PIEDMONT JUNIOR COLLEGE the duty and responsibility of securing the funds for its full equipment and endowment—\$300,000; and the Board of Trustees, by vote, have put on me the duty and responsibility of finding this within the Christian Churches of the Southern Christian Convention. On the other hand, the vote of the Trustees of Piedmont College has put on me the duty and responsibility of securing \$2,000,000 for Piedmont College, to add to the fine property it already has.

Foundation for the Piedmont campaign has been thoroughly and solidly laid during many months of preparation for it, and I have full confidence that the amount will be secured. I do not know your Churches so well, but I have been at one of your Conventions, and have met many of the members of your Church, and I know something of your devotion to Christian education.

Therefore, I appeal to you with confidence—to every one of you who read “The Christian Sun”—to come to the help of your own College, and thereby to have as your educational resources in the central and western part of the South, institutions with equipment and endowment bordering on \$3,000,000.

Please send your checks and pledges to me, made out to PIEDMONT JUNIOR COLLEGE, and I will, after recording them, forward them to the Treasurer of PIEDMONT JUNIOR COLLEGE, who will acknowledge and receipt for them.

Fraternally and sincerely yours,

FRANK E. JENKINS

PRESIDENT BOARD OF TRUSTEES, PIEDMONT JUNIOR COLLEGE, Wadley, Ala.

PRESIDENT PIEDMONT COLLEGE, Demorest, Ga.

Christian Orphanage

Dear Friends:

Shall we say no?

Last week an appeal was made to the Christian Orphanage to take a little boy and a little girl who were in destitute circumstances. The people who came to see me said to me, "If you knew their pitiable condition you would take them." We have not had the time to go to see them; and if we had gone, however pitiable their condition, we could not take them right at this time. I understand that they are bright children and need a home in the Christian Orphanage or some other home of like kind. If our people could only know the distress and the affliction there is in the bounds of the Southern Convention and the many appeals that come to us week after week and the opportunity it gives our people to do kind and generous deeds, I believe they would be willing and glad to give more bountifully to comfort and help those in need. The Christian Orphanage is a home for orphans and helpless children. We try to make it a real home for them.

We want them to know that the Church, through its orphanage, is giving them a home. The Church does not only want to give them a home, but it wants to give them such advantages, educationally and religiously, that they will develop into fine citizens when they reach maturity. The orphanage is a modern way of doing this charity work in a fine way. It offers every individual an opportunity to have a part in feeding, clothing, educating and training these fatherless and motherless children.

Who is it that has the heart to deny a helpless child? What can come nearer touching the heart than the pleas of a little child, especially a fatherless child, so lonely in the world? If every member of the Christian Church would do his or her duty, the orphanage could do a larger work and reach so many children that need its loving care.

In our coming Thanksgiving offering, let every member of the Christian Church, both young and old, do their part to help us raise the fifteen thousand dollars needed to reach our goal. Begin now to lay aside a real offering to help swell the offering in your Church and Sunday School.

May God put it into the hearts of our people to come to the rescue of the little children in the Christian Orphanage is our prayer.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 17, 1929.

Brought forward \$14,381.30

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Hines Chapel \$ 2.47
Berea 8.40
Hopedale 5.88
Pleasant Grove 12.78
Durham 19.75
Long's Chapel, Sep.-Oct. 4.07
Lebanon 1.57

54.92

Eastern N. C. Conference:
Plymouth \$ 4.66
Catawba Springs 11.20

15.86

Western N. C. Conference:
Parks Cross Roads \$ 5.89
Pleasant Hill 6.73
Biscoe 1.65
Hanks Chapel 2.28

16.55

Eastern Virginia Conference:
Suffolk \$30.00
Franklin 8.36
South Norfolk 7.37

45.73

Valley Virginia Central Conference:
Dry Run \$ 2.60
Wood's Chapel 1.00

3.60

Alabama Conference:
Beulah 2.26
Georgia and Alabama Conference:
Vanceville 1.00

Special Offerings.

M. Y. Wilson, support children \$20.00
J. F. Hilliard, Cary, N. C. 1.00
W. T. Dowd, support children 92.00
Mr. Roberts, support children 20.00
Sale of old automobile 10.00
Collection, Ga. & Ala. Conference... 10.00
Mrs. Minnie Elder 2.00

155.00

Grand total \$14,676.22

PROGRAM.

Program for the fifty-ninth annual session of the Western North Carolina Christian Conference, to be held at Smithwood Christian Church, November 5, 6, and 7, 1929.

FIRST DAY.

Morning Session—10:30 o'Clock.

1. Call to Order by the President.
2. Worship—Conducted by Rev. T. E. White.
3. Enrollment of Members of Conference.
4. Organization and Election of Officers.
5. Appointment of Special Committees.
6. Reception of Visitors.
7. Conference Sermon—Rev. Alfred W. Hurst, Pastor
Elon College Church.
8. Adjournment.

Afternoon Session—2 o'Clock.

1. Worship—Conducted by Rev. H. V. Cox.
2. Further Enrollment of Members of Conference.
3. Report of Executive Committee.
4. Report of Committee on Religious Literature—Rev.
G. R. Underwood, Chairman.
5. Report of Committee on Education—Rev. T. E.
White, Chairman.
Address—Dr. W. A. Harper, President Elon College.
6. Reports from Pastors and Churches.
7. Business and adjournment.

SECOND DAY.

Morning Session—9:30 o'Clock.

1. Worship—Conducted by Rev. W. J. Edwards.
2. Minutes of Previous Day.
3. Report of Committee on Home Missions—Rev. T.
J. Green, Chairman.
4. Report of Woman's Board—Mrs. I. H. Faust, Ch'n.
5. Report of Committee on Christian Endeavor—Mr.
M. C. Stafford, Chairman.
6. Report of Committee on Evangelism—Rev. John M.
Allred, Chairman.
Address—Rev. S. M. Penn, Congregational Minister,
Sophia, N. C.
7. Adjournment.

Afternoon Session—2 o'Clock.

1. Worship—Conducted by Rev. M. A. Pollard.
2. Report of Committee on Sunday Schools.
3. Report of Committee on Foreign Missions—Rev. E.
Carl Brady, Chairman.
Missionary Address—Rev. Stanley C. Harrell, Pastor
Christian Church, Durham, N. C.
4. Address—"Our Orphanage," by Supt. Chas. D.
Johnston.

5. Report of Committee on Social Service—Rev. J. U.
Fogleman, Chairman.
6. Business and Adjournment.

Evening Session—7:30 o'Clock.

- Fellowship Hour and Christian Unity Report—Rev.
T. E. White in Charge.
Speaker Representing the Congregational Church—
Rev. F. P. Ensminger, D. D., Demorest, Ga.
Speaker Representing the Christian Church—Rev. C.
H. Rowland, D. D., Greensboro, N. C.

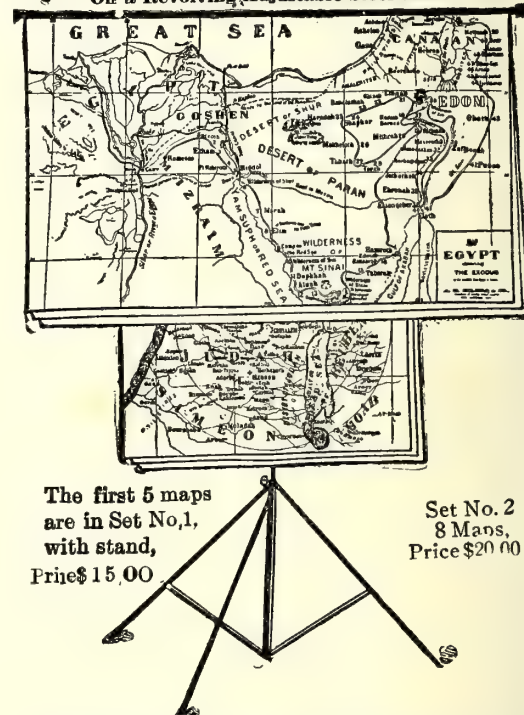
THIRD DAY.

Morning Session—9:30 o'Clock.

1. Worship—Conducted by Rev. John M. Allred.
2. Minutes of Previous Day.
3. Report of Committee on Superannuation—Mr. I.
H. Faust, Chairman.
4. Report of Committee on Apportionments—Mr.
Junius H. Harden, Chairman.
5. Report from Special Committees.
6. Final Business Session.
7. Closing Sermon—Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention.
8. Final Adjournment.

G. O. LANKFORD,
T. E. WHITE,
M. C. STAFFORD,
Program Committee.

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Still walks this earth with deathless tread
The gone-but-unforgotten soul
That kept its course, though scant of bread,
Where Wisdom's mighty waters roll.

Here, lone within this classic shade
Shall sages pause to quaff their fill;
Shall weave for thee their accolade,
Beside these waters deep and still.

A thousand wheels shall sing the song
Of gain and gold and goods and pelf,
But to this spot shall e'er belong
Communion rich of self with self.

Forever here this torch shall burn
Serene and star-like, full and free;
Perchance some dreamer here may turn
A line to live immortally.

DARKNESS AND LIGHT.

There are no stars tonight.
The clouds shut out the heaven's blue,
And though I look with longing eyes,
I cannot pierce them through.

Some nights the stars shine bright,
Some nights the lightnings flash,
And then we feel we get a gleam
Of that Eternal Light.

Oh, Light Divine, that ever guides
The pilgrim on his way,
Though clouds hang dark along the path
That leads to endless day!

Yet, though the clouds be blackest night,
The eyes of faith may pierce them through
And catch the light of glory bright
Of that eternal day.

Oh, Jesus Christ, Thou art the Light
That bids all darkness flee;
Increase our faith, that we may see
Beyond life's darkest night. —Anon.

GENERAL CONVENTION DELEGATES.

Official List of Delegates from the Southern Christian Convention to the General Convention at Piqua, Ohio, Oct. 22, 1929.

Ministers—Revs. I. W. Johnson, J. Lee Johnson, W. C. Wicker, A. W. Andes, B. J. Earp, E. M. Carter, J. O. Atkinson, H. W. Elder, S. C. Harrell, W. M. Jay, J. W. Knight, P. H. Fleming, W. D. Harward, N. G. Newman, C. H. Rowland, T. E. White, C. C. Ryan, G. O. Lankford, H. C. Caviness, R. L. Williamson, B. J. Howard, M. T. Sorrell, S. M. Lynam, J. J. Dollar, G. D. Hunt, T. J. Green, E. C. Brady, J. M. Allred, J. S. Carden, P. T. Klapp, J. E. McCauley, C. E. Newman, G. R. Underwood, J. U. Newman, J. W. Patton, R. A. Whitten, D. A. Long, J. F. Morgan, W. B. Fuller, J. L. Foster, H. S. Hardcastle, O. D. Poythress, F. C. Lester, G. C. Crutchfield, T. Fred Wright, H. M. Gray, M. W. Sutcliffe, W. H. Garman, J. C. Cummins, J. W. Fix, W. C. Hook, J. M. Roberts, M. F. Allen.

Ex-Officio—W. A. Harper, W. W. Staley, L. E. Smith, W. H. Denison, G. O. Lankford, S. L. Beougher.

Laymen—E. E. Holland, J. E. West, J. F. West, J. A. Williams, L. R. Jones, B. D. Jones, W. V. Leathers, M. J. W. White, Mrs. M. J. W. White, Mrs. R. T. Bradford, Dr. J. E. Rawls, W. S. Beamon, T. A. Jones, Mrs. W. V. Leathers, Mrs. M. L. Bryant, Mrs. A. M. Johnson, Mrs. L. W. Vaughan, Miss Pattie Coghill, Mrs. W. A. Harper, Mrs. S. C. Harrell, Miss Ruth Johnson, Mrs. C. H. Rowland, J. A. Kimball, K. B. Johnson, Miss Gertrude Brown, Mrs. J. H. Harden, J. C. Simpson, F. F. Myrick,

C. D. Johnston, W. E. Walker, W. H. Smith, T. J. Holland, J. H. Abell.

I. W. JOHNSON,
Secretary S. C. C.

This is the list as elected by the Convention at the 1926 session, with some additions made by the Executive Board to fill vacancies caused by death or removal from the Convention. The Executive Board holds this to be the official list for the special session to be held at Piqua, Ohio, this month. It is requested that any and all delegates in the above list who find it impossible to attend will notify at once—
DR. L. E. SMITH,
Norfolk, Va. President.

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Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 East Broad Street, Richmond, Va.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

MARRIAGES

GARRISON—TATE.

Sunday, September 29, 1929, promptly at 3 P. M., Miss Barbara Princess Tate became the bride of Mr. William Daniel Garrison, both of Caswell County. They took the marriage vows at the home of the bride's pastor, Elon College, N. C. Mrs. Daniels is a splendid Christian young woman. She has taught school very successfully a few years, and at present occupies an important position in Penn's Factory, Reidsville, N. C. The bride is talented in music, and has been musician at Concord Church for several years, which position she now holds.

The pretty bride was attired in a beautiful dark-blue Georgette crepe, with gray accessories. The room was decorated with dahlias, snap-dragons, patient plants and ferns. The groom is a farmer, of Reidsville, Route 7, and is held in high esteem by his neighbors. The fortunate groom by his neighbors.

They expect to make their home in Caswell County. Only a few intimate friends witnessed the ceremony that made them one. Immediately following the ceremony they motored to Mr. Thomas S. Garrison's, where a sumptuous supper awaited them. Their many friends wish them the best in life. May a long, happy and prosperous life be theirs.

L. L. WYRICK.

OBITUARIES.

REED.

Mr. W. P. Reed was born November 1, 1865, in Warren County, and he and his family moved to Henderson more than twenty years ago, and had made this their home during these years. He joined the Church several years ago and proved himself faithful to both Church and Sunday School.

Bro. Reed was called from this life on

September 5, 1929, at the age of 63 years, 10 months, and 4 days. He was a member of the First Christian Church of Henderson at the time of his death. He is survived by his wife, two daughters, one son, fourteen grandchildren and three great-grandchildren.

The funeral services were held from First Christian Church September 8th, with interment at the Epsom Cemetery. The services were conducted by the writer, assisted by Rev. H. A. Ellis and Rev. I. W. Hughes. May God bless and comfort the bereaved.

D. M. SPENCE.



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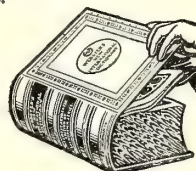
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Official Organ of the Southern Christian Convention.

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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, OCTOBER 24, 1929.

NUMBER 44.

THE SUN'S OBSERVATORY

O'KELLY AND CHRISTIAN UNION.

BY REV. STANLEY C. HARRELL.

In discussing this subject, we shall have to depend largely upon the declarations of the spirit and purpose of the movement in which the Rev. James O'Kelly was a leader. It is a most regrettable fact that the library and private papers, among which was the great leader's diary, were burned. This loss is greatly to be deplored by the historian, and the student of antiquarian interests; but it may enable us to arrive at a more correct appreciation of those ideals and principles which O'Kelly and those associated with him held dearer than life itself. Men may give intellectual assent to concepts which do not materially influence their own conduct nor mold and fashion the contribution which they make through the institutions which they establish.

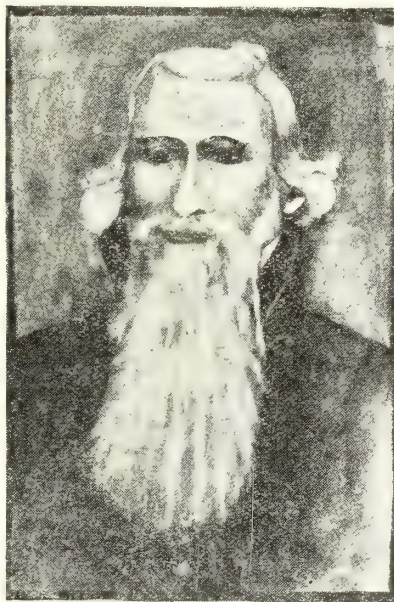
The movement which resulted in the organization of what is known as the Christian Church was led by men who were seeking more than a fellowship in which those of identical beliefs and modes of Christian practice might find the freedom to exercise those beliefs and practices. They were seeking to formulate and to define a fellowship that would be broad enough to include all those who in loving loyalty and obedience to the Lord Jesus Christ were seeking to walk in the way to which Christ had called them. The movement had its genesis in one of the greatest spiritual awakenings this country has ever seen. Men of diverse denominational affiliations and of widely separated theological traditions were being lifted to the very heights of spiritual exaltation by fellowship one with another in the Lord. They were moved by the joy of seeing men and women by the scores and by the hundreds, in penitence and in faith, accepting Jesus Christ as their personal Saviour. And they sought to organize and perpetuate such a fellowship.

It is one thing, in moments of great spiritual exaltation, to catch a vision of great possibilities. It is quite another thing to arrive at a satisfactory working basis upon which to achieve the envisioned possibilities. The traditions and associations of the past never assert themselves more powerfully than when men gather and, in the cool light of reason, endeavor to formulate the principles upon which a new undertaking shall be launched. It is then that individual differences of opinion are most likely to assert themselves. It is a most exacting and difficult task to discard all that which, though it may have been useful in the past, is no longer essential; and at the same time to retain all those elements without which the future of the movement must of necessity be impoverished.

The effort to formulate the basis of an all-inclusive Christian fellowship resulted in the adoption of what seemed to them certain cardinal principles, to-wit: "The Lord Jesus Christ is the only

Head of the Church." "Christian is a sufficient name for the Church." "The Holy Bible is a sufficient rule of faith and practice." "Christian character is a sufficient test of fellowship and of Church membership." "The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all."

Upon this basis, these enthusiastic souls sought union and fellowship with all followers of the Lord Jesus Christ. The entire spirit and purpose of the movement was aptly summed up in the single sentence, "In essentials, unity; in non-essentials, liberty; in all things, charity."



REV. JAMES O'KELLY.

The spirit and purpose of the men and of the times that made possible the organization of such a Christian fellowship may best be illustrated by extracts from "The Last Will and Testament of the Springfield Presbytery," as published in the first issue of the *Herald of Gospel Liberty*, September 1, 1808.

"The Presbytery of Springfield, sitting at Caneyville, in the County of Bourbon, being through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily, in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die, and considering that the life of every such body is very uncertain, do make and ordain this our last will and testament, in manner and form following, viz:

"Imprimis. We will that this body die, be dissolved, and sink into union with the body of Christ at large: for there is but one body, and

one spirit, even as we are called in one hope of our calling.

"Item. We will that our name of distinction, with its reverend title, be forgotten, that there be but one Lord over God's heritage, and His name one.

"Item. We will that our power for making laws for the government of the Church and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt the law of the spirit of life in Christ Jesus.

"Item. We will that candidates for the gospel ministry henceforth study the Holy Scriptures with fervent prayer and obtain license from God to preach the simple gospel, with the Holy Ghost sent down from heaven, without any mixture of philosophy, vain deceit, traditions of men, the rudiments of the world. And let none henceforth take this honor to himself, but he that is called of God, as was Aaron.

"Item. We will that the Church of Christ assume her native right of internal government—try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will that the Church of Christ look up to the Lord of the harvest to send forth laborers into His harvest; and that she resume her primitive right of trying those who say they are apostles, and are not.

"Item. We will that each particular Church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free-will offering without written call or subscription—admit members—remove offenses; and never henceforth delegate her right of government to any man or set of men whatever.

"Item. We will that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose: for it is better to enter into life having one book than having many to be cast into hell.

"Item. We will that preachers and people cultivate a spirit of mutual forbearance, pray more and dispute less; and while they behold the signs of the times, look up and confidently expect that redemption draweth nigh."

In such a spirit of fellowship, liberty, forbearance, and Christian charity was the Christian Church organized, to the end that Christian union might be made possible and encouraged among the followers of Christ. Throughout the year of Christian Church history, her members have lived up to the spirit of her founders as embodied in her organization, with about as great a degree of consistency as might be reasonably expected, in

(Continued on Page 8.)

NOTES-PERSONALS

Rev. D. D. Nash, of our Hopewell Church, Hopewell, Va., was a deeply interested visitor at Elon College on October 16th to attend and enjoy the unveiling ceremonies of the O'Kelly Memorial.

The General Convention of the Christian Church is in session this week and part of next at Piqua, Ohio. Owing to the interest centered in the vote on uniting the Congregational and Christian Churches, a large attendance is contemplated.

We are dedicating this week's SUN to the memory of Rev. James O'Kelly. The might, worth and merit of this great and good man are just beginning to be recognized in the world, and the centuries to come will enhance further the labors he wrought on earth.

You will wish to keep your copy of this week's CHRISTIAN SUN. Other space is yielded in large measure to that of presenting to our readers the invaluable historical information presented at the O'Kelly Memorial unveiling and exercises at Elon College October 16th.

Miss Jewel Truitt, secretary of the Board of Christian Education, was a welcome visitor at Elon last week, stopping over from Waverly, Va., on her way to Ramseur, N. C., to conduct for a week or ten days a school of Christian education in our Ramseur Church. Miss Truitt hopes to put on many of these schools through the Church during the coming months.

Supt. C. D. Johnston, of the Christian Orphanage, was carried to the Burlington Hospital last Friday, October 18th, where he was successfully operated on for appendicitis. For a day or two prior to the operation, Bro. Johnston was quite ill. Since the operation, he has been resting with more comfort, and his condition is now regarded by his physicians as favorable.

Bro. C. D. Johnston, superintendent of the Orphanage and circulation manager of THE CHRISTIAN SUN, who attended the Georgia and Alabama Conference week before last and the Alabama Conference last week, reports very happy, successful and largely attended session of both Conferences. Rev. H. W. Elder was able, though very feeble, to attend both Conferences, much to the joy of his brethren.

One of the most interested and delighted visitors at the O'Kelly Memorial exercises, Elon College, N. C., October 16th, was Bro. A. S. Dunn, of Lynchburg, Va. Whenever there is to be a word spoken or a program put on to honor the true historical lights of the Christian Church, just count on Deacon Dunn to be on hand. He arose at 3:30 o'clock in the morning to get here and expected to be deep into the night in getting back, but on leaving Elon he said it was all worth while and he did not regret the day. He had had a great time.

Sunday, October 13th was "Home-Coming Day" at Mt. Auburn, Dr. W. C. Wicker, pastor. A great audience was present, and the occasion was all that could be desired for worship and good-fellowship. It rejoiced the hearts of the large congregation that a former pastor, Rev. P. T. Klapp, was able to be present and to preach in the afternoon. After a bountiful lunch on the

long table in the grove and an hour of genuine delight socially, the pastor, Dr. Wicker, preached in the afternoon.

It was a matter of universal regret that Judge J. F. West, of the Supreme Court of Appeals, Waverly, Va., chairman of the Committee on the O'Kelly Memorial, was prevented by extreme illness from being present at the ceremonies of the unveiling of the O'Kelly Memorial at Elon College October 16th. Judge West had longed to see the day and contributed much to make the historical event a reality. The large audience present, by a rising vote, expressed appreciation for his faithful service and deep regret at his illness.

Here is a personal letter from our friend, Rev. G. H. Veazey, Roanoke, Ala., that tells of an unusual and, we think, an exceedingly interesting event: "We celebrated my father's eightieth birthday yesterday. Of twelve children, eleven were present. Of sixty grandchildren, thirty-nine were present. Of thirty-seven great-grandchildren, eighteen were present. It is useless to say it was a great day with us. My father has been reading THE CHRISTIAN SUN for more than thirty years. He saw your request for the first new dollar for missions, and since has no way of earning any money, he finally got a new one-dollar bill and asked me to send it to you for missions. I'm sure you will be needing money this coming year."

PROGRAM.

Program of the 104th annual session of the North Carolina and Virginia Christian Conference, to be held at Union Christian Church, Virgilina, Va., November 12, 13, 14, 1929.

FIRST DAY—NOVEMBER 12.

Morning Session.

- 10:30. Conference Called to Order.
Devotional Service—Rev. T. F. Wright.
- 10:45. Roll Call of Ministers and Churches.
- 11:00. Welcome Address—Rev. C. E. Newman, Pastor.
Response—Rev. J. W. Patton.
- 11:20. Report of Program Committee.
Report of Executive Committee.
Report of Treasurer—Dr. Waldo Boone.
Recognition of Fraternal Delegates.
- 11:45. Address of President—Dr. C. H. Rowland.
- 12:30. Adjournment for Lunch.

Afternoon Session.

- 2:00. Conference Called to Order.
Devotional Service—Rev. J. S. Carden.
- 2:15. Report of Committee on Sunday Schools and Christian Endeavor—Rev. T. F. Wright, Chairman.
Address—Rev. T. F. Wright.
- 3:15. Report of Committee on Moral Reform—Rev. G. C. Crutchfield, Chairman.
Address—"What the Officers of the Law Need,"
Rev. Joseph H. Lynch, Pastor M. P. Church,
Lynchburg, Va.
- 4:00. Miscellaneous Business.
Report of Entertainment Committee.
- 4:20. Adjournment.

Evening Session.

- 7:30. Music by Choir of Local Church.
- 7:45. Sermon—Rev. Stanley C. Harrell.
- 8:15. Communion Service—By Dr. P. H. Fleming.

SECOND DAY—NOVEMBER 13.

Morning Session.

- 9:30. Conference Called to Order.
Devotional Service—Rev. H. E. Crutchfield.
- 9:45. Reading of Minutes and Enrollment of Delegates.
- 10:00. Report of Nominating Committee; Election of Delegates to the Southern Christian Convention.

- 10:15. Miscellaneous Business.
- 10:30. Report of Home Mission Board—Mr. W. B. Truitt, Chairman.
General Discussion, led by Mr. Truitt.
- 11:15. Report of Committee on Foreign Missions—Rev. P. T. Klapp, Chairman.
Address—Rev. P. T. Klapp.
- 12:15. Report of the Work of the Woman's Missionary Conference—Mrs. C. H. Rowland, President.
- 12:30. Adjourn for Dinner.
- Afternoon Session.**
- 2:00. Conference Called to Order.
Devotional Service—Rev. J. H. Dollar.
- 2:15. Report of Committee on Religious Literature—Dr. W. M. Jay, Chairman.
Address—Rev. S. A. Bennett.
Address—Mr. C. D. Johnston, Circulation Manager of "The Christian Sun."
- 3:00. Report of Committee on Education—Dr. J. O. Atkinson, Chairman.
Address—Dr. J. O. Atkinson.
- 4:00. Presentation of Christian Orphanage Claims—Supt. C. D. Johnston.
- 4:20. Report of Entertainment Committee.
Adjournment.
- Evening Session.**
- 7:30. Special Music.
Devotional Service—Rev. J. F. Apple.
- 7:45. Report of Committee on Stewardship—Mrs. C. H. Rowland, Chairman.
Address—"Stewardship as a Spiritual Force,"
Rev. Alfred W. Hurst.

THIRD DAY—NOVEMBER 14.

Morning Session.

- 9:30. Conference Called to Order.
Devotional Service—Rev. L. L. Wyrick.
- 9:15. Reading of Minutes and Pastoral and Church Letters.
- 9:40. Vote on Report of Committee on Stewardship.
- 9:45. Report of Committee on Superannuation—Mr. C. D. Johnston, Chairman.
General Discussion and Vote on Report.
- 10:15. Report of Committee on Men's Work—Dr. W. M. Jay, Chairman.
Address—Dr. W. M. Jay.
- 10:45. Report of Committee on Apportionments—Dr. W. A. Harper, Chairman.
General Discussion, led by Dr. Harper.
- 11:15. Report of Committee on Grouping Churches—Rev. G. C. Crutchfield, Chairman.
- 11:45. Report of Committee on Resolutions.
Report of Collectors.
Report of Auditing Committee.
Reports of all Other Special Committees.
- 12:15. Closing Service (to be arranged).
Final Adjournment.

CONFERENCES MEET.

Eastern Virginia meets with the Suffolk Church, Suffolk, Va., November 6-8, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929, with Mt. Auburn Church, Warren County, N. C.

NOTICE.

There will be a meeting of the Educational Committee of the Western North Carolina Christian Conference Monday P. M., November 4th, at the Christian Church in Burlington. All who may have business with this committee will please report at that time and place.

T. E. WHITE, *Ch'n.*

REV. JAMES O'KELLY.

BY W. E. MACCLENNY.

Rev. James O'Kelly, the organizer of the Christian Church in the South, was born in Virginia—very likely in Mecklenburg County—about 1738. He fixes the place in his "Essay on Negro Slavery," and the date is from his Testament record in Elon College library. Of his parents we know little. He says that he was born of poor parentage. Tradition says his father's name was William. About his brothers and sisters we know nothing with certainty. He was of Irish descent. Cellach, chief of Hy Many and fourteenth in descent from Main Mor, was the progenitor from whom the O'Kellys derive their surname. The family has been prominent in Ireland for ages, going back to the year 960 A. D. Many churchmen and statesmen have come from it. There are many works, some in Latin, in the Congressional Library by members of the family.

About his youth we know little. One of his friends, Osborn Pope, of Granville County, N. C., in a letter written to him before 1801, gives us a glimpse of his youth as follows: "Little did I think, when Samuel Yeargin, the preacher (perhaps Andrew Yeargin), my mother and myself persuaded you to join in society about twenty-five years ago, I should ever live to see you so stigmatized as you are, and the Scripture so depreciated by the Methodist synod, and from all I hear in private and public you are thus treated because you hold by the New Testament or Scripture government which was the very term of union at first. I knew you for years before you joined the Methodists, and I never heard you were called a lying man, a tattler, a mischief-maker, or a busy-body in other men's matters; but on the contrary, when unconverted, mirth and company you delighted in. Now, if religion makes a man so much more like the devil than he was by nature, he had better have none."

About his educational advantages, we know nothing, except what is learned from his writings. Schools were scarce in his day. There is evidence in some of his printed works that he had a fair knowledge of the Greek and Latin languages, and that he was fairly well versed in general history.

As to the date of his marriage to Miss Elizabeth Meeks, who was descended from some of the earliest colonists at Jamestown, and who, through his long and checkered life, shared his joys and divided his sorrows, we have no definite information. She was born about the year 1744, and her son, William O'Kelly, was born April 29, 1763. Therefore, we know that the couple were married young, the husband being about twenty-four years old and the wife about eighteen years of age. In his will he mentions his son, John first, then William's heirs. Very likely William was the older. William O'Kelly became a statesman, having set in both houses of the North Carolina Legislature.

As to his occupation before entering the ministry, nothing is known.

In the summer of 1774, James O'Kelly turned his attention to religious matters, and was soon converted. We will let him tell of this. Says he: "My first mental alarm was not through the blessed means of preaching; but by the kind illuminations of the invisible Holy Spirit. I saw by this divine light that I was without God, and destitute of any reasonable hope in my present state. Now, being moved by faith through fear, I attempted to flee the wrath to come, and seek a place of refuge! But, O what violent opposition did I meet with! After many sorrowful months, I formed one resolution. With a low cadence of voice and fearful apprehension, I ventured, like Queen Esther, who approached the king's presence at the risk of her life, so I ventured in a way of prayer,

to speak to the Almighty! With the Bible in my hand, I besought the Lord to help me, and during life that sacred Book should be my guide, and declaring that at the close, if I sunk to perdition, 'Just, O God! yet dreadful! But if Thy clemency and divine goodness should at last rescue me from the jaws of a burning hell, this miracle of grace shall be gratefully remembered by me, a monument of mercy!'

"The things which followed, which were such things as belonged to my peace, the inexpressible change, the instantaneous cure, I am incapable of speaking of; but O my soul was lodged in Immanuel's breast, the city of refuge—the ark of my rest. And in those days, God sent preachers into our dark regions, who were burning and shining lights."

Immediately after his conversion, everything irreligious was abandoned, his iron will knowing no half-way ground. He deliberately laid his fiddle on a huge fire and burned it and his other worldly amusements were laid aside.

His son William was converted before his father and felt called to preach, but his father dissuaded him owing to his age, and soon Mr. O'Kelly felt that the Lord laid the burden of preaching on him; therefore, he at once became active in religious work, and on January 2, 1775, he was licensed a Methodist lay preacher and sent out as one of that immortal band of American lay preachers in the societies. He was not, however, ordained either deacon, or priest (elder), as no Episcopal minister would have done that. Thus, from January 2, 1775, to the Christmas conference of 1784, in Baltimore, Md., or for nearly ten years, he was a layman, a member of the Protestant Episcopal Church, who belonged to the Methodist societies of Rev. John Wesley in America. His name first appears in the Methodist minutes at the conference at Leesburg, Va., when he is reported as remaining on trial. His first official station was on the New Hope circuit, in North Carolina.

The first mention that we have of his preaching in Methodist history was in an old colonial Church, in Southern Virginia, about 1777. The location of this Church is not known with certainty. One writer noticing this early work of Mr. O'Kelly says: "The people flocked to hear him and great was the work of God under his powerful exhortations, and earnest prayers. The parish minister was greatly enraged that an upstart Methodist preacher should have the temerity to preach in his chapel, and what was worse that he should attract more people than the regular successor to the apostles. In spite of the curate's violent opposition, he continued to preach for more than a year with increasing success. The next year he joined 'Asbury's Ironsides.'"

He was a man of outstanding natural ability, and soon took a high stand in the ranks of Methodism. Rev. Devereaux Jarratt, the noted Episcopalian, speaks of him as a man of ability and a brilliant speaker.

In order to understand Rev. James O'Kelly's early work, we will have to take a bird-eye view of the conditions in Virginia in 1778. The Methodists had been in the State six years. English laws, manners and customs prevailed. Virginia was in truth a little England. The Episcopal Church was the State Church, and in many instances it had become very corrupt, and many of its ministers were very poor examples of morality, yet they opposed other sects. The Methodist societies, seeking a closer walk with God, regarded themselves as a part of the Episcopal Church up to the year 1784. The Revolutionary War was on, and was soon transferred to the South, and a large majority of the people of Virginia and North Carolina were down on everything having the English stamp upon it. Rev. John Wesley had sent over to America Rev. Francis Asbury as a

missionary. Mr. Asbury was ambitious to leave his name at the head of American Methodism, while republican ideas were shooting in the popular mind, and the people were demanding the greatest possible freedom in Church government. The subject discussed most frequently was regarded the administration of the ordinances of the Church—baptism, the Lord's supper, marriage, and the burial of the dead. No Methodist preacher could administer these rites. Episcopal ministers were few, many having returned to England at the beginning of the war, and those left paid little attention to the Methodists, so that in some places the Lord's Supper had not been administered for years, and thousands were unbaptized. The Methodist ministers and laity felt the thrill of free American air, and demanded that the ordinances be administered by Methodist preachers. The Baptists of Virginia were demanding the same thing for their members, from the Virginia Legislature, and won it. Mr. Asbury and a few other Methodists opposed this movement. These were the issues that first started the movement that eventually led to the organization of the Methodist Church of America and later the organization of the Christian Church in the South.

Of the Methodist preachers south of the Potomac River, a large majority were opposed to Mr. Asbury's plan of letting things drift in this way; therefore, in the minutes of the Methodist conference held at Brokenback Church, Fluvanna County, Va., in 1779, we find, in spite of Mr. Asbury's opposition, the following questions and answers: "What are the reasons for taking up the ordinances among us? Because the Episcopal establishment is now dissolved, and therefore in almost all of the circuits the members are without the ordinances, we believe it to be our duty. What preachers do approve of this step? Answer: Isham Tatum, Nelson Reed, Phillip Gatch, James Morris, John Major, Henry Willis, John Sagman, Carter Coles, William Moore, Charles Hopkins, Reuben Ellis, Thomas Morris, James Foster, Andrew Yeargin, Francis Poythress, Leroy Coles, James O'Kelly, Samuel Roe."

A presbytery was appointed, consisting of Gatch, Foster, and Ellis, first to administer the ordinances themselves, second to authorize any other preacher or preachers approved by them, by the laying on of hands, to administer the ordinances. Out of this event grew the Methodist Church of America as a separate organization; Rev. James O'Kelly being one of the leaders in the movement. Rev. Francis Asbury, by his opposition to this movement, set in motion the influences that led to the organization of the Christian Church in the South in 1794.

We will now look at another side of his life which developed at this time—his service in the Revolutionary War. He and his family had been living in Virginia long enough to feel the spirit of freedom which was then abroad in the land, and this was blown into a flame by the speeches of Patrick Henry and others regarding the acts of the English Parliament. When the storm did break, the members of his family did not go into hiding, nor try to shun the issue as the lists of the Revolutionary soldiers in Virginia and North Carolina will show. (Note: The Virginia lists, published in 1911, give the names of William D. and Thomas D. O'Kelly, while the North Carolina list shows the name of Patrick O'Kelly.) We will let James O'Kelly tell his own story, as follows: "As to my conduct, it may be traced through the American Revolution. After the itinerant preachers fled from the South, for fear of danger, I labored and traveled from circuit to circuit, in North Carolina, to feed and comfort those poor, distressed sheep left in the wilderness. Philip, whose surname was Bruce, helped me—through great perils. We judged it best, for

(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

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W. W. STALEY

W. A. HARPER

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

OCTOBER SIXTEENTH—O'KELLY DAY.

We are presenting to our readers this week what is fittingly termed a "James O'Kelly Edition of THE CHRISTIAN SUN." Much historical data is presented herewith, that SUN readers will wish to have and to keep through the years. The program of the day that brought together this material is printed in full, so that the thousands who wanted to be at Elon on October 16th and could not may follow the program throughout, and thus catch the spirit of the occasion.

It was an epochal day in the annals of the Christian Church, as the program and the papers presented reveal. Busy and competent stenographers were present, and it is believed that a true and accurate record of what was said and done throughout a program lasting two hours and a half is given herewith.

It was a glorious October day. There were many lineal descendants of O'Kelly present for the occasion. Those interested in the genius of the Christian Church, its origin and its progress came from afar to catch the spirit of the occasion. October 16, 1929, marked the 103rd anniversary of the day on which O'Kelly died. Because this man of God championed the cause of religious liberty and had convictions from which he could not be shaken, and kept him steadfast in pursuit of the truth that he loved better than his own life, the increasing years have enhanced the value of the man. It takes no prophet to say that another hundred years will tell even a greater story of the worth of this man. He does not shine out as some historical lights, because the idea that he made articulate was bigger than the man and the achievements of his idea have overshadowed him. His contribution was not temporal, but but eternal; not mental, but spiritual. It was the heaven placed in the lump, and, through more than a century that heaven has been doing its quiet but powerful and incalculable work.

The granite memorial, unveiled by beautiful little Dorothy Ann Harward, a direct descendant of James O'Kelly, lends dignity, grace and beauty to the Elon College campus and will stand as a memorial to a man whom coming centuries will delight to honor.

October 16, 1929, will be long remembered and cherished, not only by those who were fortunate enough to witness the events of the unveiling of a permanent memorial to a great man, but to all who cherish the memory of those who in the past fought through desperate struggle that the religious mind might be unfettered and that the souls of men might be free in that love wherewith Jesus Christ has made us free.

J. O. A.

O'KELLY MEMORIAL PROGRAM.

The program as presented at the unveiling of the Rev. James O'Kelly memorial, on the Elon College campus, October 16, 1929:

PROGRAM.

Organ prelude by Prof. David Brown Harrell.

Processional hymn No. 61, "O God, Our Help in Ages Past."

INVOCATION.

Invocation by Dr. E. L. Moffitt, as follows:

Our Heavenly Father, as we come together to honor the memory of the great founder and leader of the Church to which we belong, and which is the founder and the inspiration of the institution under whose auspices we meet today, we come with our hearts full of gratitude for the leadership that has brought us to this good day. We thank Thee that there have been great outstanding men in the industrial world who have forged ahead and who have been successful, by which this institution and the other institutions of the Churches throughout the land may prosper and may do the work which Thou hast intended for them to do in the world, and who have helped to direct the affairs of the nation's government, so that success should come to many others and, we trust, in all the nations of the world. We thank Thee especially for great leaderships in the religious world. We thank Thee for the great leader whose memory we come to honor today, and his wonderful ideas, and his wonderful thoughts in the religious world. We thank Thee for the great principles of religious liberty upon which he stood. We thank Thee for the inspiration that he has given to us and to all the Churches of the world. And as we come in Thy presence, we ask Thy benediction to rest upon us this day for Christ's sake.

Hymn No. 442, "The Church's One Foundation."

SCRIPTURE.

Scripture, by Rev. Alfred W. Hurst:

I have the honor to read our Scripture lesson today from the New Testament which belonged to James O'Kelly in the year 1790. I have chosen a passage of Scripture which he himself regarded as very important. In the margin of the Scripture, he has written these words, "A great lesson by reading the letter of Paul to the Philippians." "I rejoice greatly in the Lord, that your care for me has now flourished again; for whom ye were indeed careful before, but ye wanted opportunity. Not that I speak on account of want; for I have learned in whatever circumstances I am, to be contented. I know both how to be abased, and how to abound: in every place, and in all conditions I am instructed, both to be full and to be hungry, to abound and to be in want. I can do all things through Christ strengthening me. Nevertheless, ye did well in communicating to the relief of my affliction. And ye Philippians know that in the beginning of the gospel, when I was departing from Macedonia, no Church communicated to me on the score of giving and receiving, but you only. For even in Thessalonica ye sent once and again to supply wants. Not that I desire a gift, but I desire fruit that may abound to your account. And indeed I have it all, and now abound: I am fully supplied, having received of Epaphroditus the things sent by you, a fragrant odor, an acceptable sacrifice, well pleasing to God. And my God will supply all your wants, according to His riches, in glory, by Christ Jesus. Now, to our God and Father be glory for ever and ever. Amen."

PRAYER.

Dr. W. W. Staley led in prayer: "Our Father, who art in heaven, we honor Thee as God over all and blessed forever. From everlasting to everlasting Thou art God. Wise men from the East

found Jesus and honored Him; and wise men have honored Him ever since that day. The man whose memory we honor today in word, music, and stone, was a true follower of Jesus Christ and loyal to his convictions at the risk of all that men hold dear; and he won a victory in the field of human freedom and Christian liberty for the Church of Christ. One hundred and thirty-seven years have confirmed his judgment, his faith, and his love for the cause of truth. His name may be forgotten, but his work will live as long as Christian faith and love co-operate among the followers of Jesus Christ.

"We thank Thee for his vision, his faith, his courage, and his love for truth. His position in the Church has changed the thought and attitude of believers toward one another and the Word of God. We thank Thee for his Christian manhood, his wise judgment, and his great venture in the field of Christian progress. This marble may crumble into dust, but his life will continue to grow in the Church and his memory in the minds of men till the Church will be united in faith and work.

"We thank Thee for the Christian Church and its influence over other Churches in the field of religious papers and co-education. May the Church be loved and helped to establish remain true to her traditions, her profession, and her opportunities to make the world Christian. May her spirit permeate other bodies until unity is realized among all the followers of Jesus Christ. Accept this marble expression of the Christian Church's appreciation of the life and service of James O'Kelly. May a double portion of his spirit rest upon the Church that tries to honor his memory and upon those who conceived and executed this method of fixing his name upon this sacred ground; for we ask all in the name of Jesus Christ, who gave Himself to save a lost world. Amen."

WELCOME.

President Harper, who presided, said:

"It is a matter of great sorrow to me personally that the distinguished Judge Jesse F. West, of the Supreme Court of Appeals of the State of Virginia, who has been a moving spirit in bringing this occasion to its happy climax, is prevented by severe illness from being present to preside at this time. No man in our Church has been more interested in preserving our annals and in giving due emphasis to them than this distinguished jurist, who languishes today on a bed of illness. In the coming years when the passing throngs shall look upon the marker that we today unveil, they will owe a debt of gratitude to Judge West for his capable and forceful leadership in making this day possible. He and his committee, consisting of W. E. MacClenny and Rev. Stanley C. Harrell, with Dr. J. O. Atkinson as treasurer, have done well. By action of the Executive Committee of the Southern Christian Convention, I have the honor to preside as the chairman of the meeting in Judge West's absence today and to bid you one and all welcome.

"It is fitting that this marker, signaling the memory of the distinguished founder of the Christian Church in the South, should be placed upon the campus of this college. James O'Kelly did not himself have an opportunity to attend college. He was, however, a hard student, and was versed in history and the sacred Scriptures, and likewise in Latin and Greek. He was a progressive man, however, and had colleges existed in his day, as in ours, he would no doubt have enjoyed the advantages of higher education. He made splendid use of the opportunity he had and improved every passing moment.

"I say it is fitting that James O'Kelly should have a marker placed to his memory on this campus, and that had he been living at the time of the founding of this College he would have been

active in its foundation. We can discern the genius of the man in the spirit of his descendants, and my remark that he would have taken part in the founding of this college had he been living in 1889, is supported by the fact that his great-great-grandson, the Hon. John M. Moring, Speaker of the House of Representatives in North Carolina, gave the first address on what is now the Elon College campus when the corner-stone was laid.

"Another great-great-grandson of James O'Kelly, Frank O'Kelly Moring, was one of the original trustees of Elon College and a member of the committee that selected the site of its location here.

"Another great-great-grandson of the distinguished leader, was Dr. W. T. Herndon, who for many years was the financial field secretary of the college and kept the institution alive by reason of his ability to solicit funds.

"A member of the original faculty was a great-great-granddaughter of James O'Kelly, Miss Alberta Moring, now Mrs. J. M. Roberts, Windsor, Va.

"The first lineal descendant of O'Kelly to receive an Elon degree was S. A. Holleman, who later became professor of mathematics at Elon, and also treasurer of the college.

"More than fifty of the lineal descendants in the fifth and sixth generations of James O'Kelly have been students in Elon College, and sixteen of them have received their degrees as follows: S. A. Holleman, High Point, N. C.; Dr. W. D. Harward, Windsor, Va.; Miss Jennie Herndon, deceased; Miss Irene Clements (Mrs. Genio Cardwell), North Wilksboro, N. C.; Miss Lulu York (Mrs. N. F. Brannock), Elon College, N. C.; Miss Nannie Clements (Mrs. J. R. Stephenson), Severn, N. C.; Miss Stella Clements (Mrs. G. J. Green, Morrisville, N. C.; Miss Ethel Clements (Mrs. W. N. Huff), Raleigh, N. C.; Miss Annie York (Mrs. E. A. Crawford), Mebane, N. C.; Miss Alberta Boone (Mrs. Stanley C. Harrell), Durham, N. C.; Miss Margaret Moring (Mrs. L. L. Wilkins), Durham, N. C.; Miss Charlotte Roberts, Windsor, Va.; Miss Ruth Crawford, Mebane, N. C.; D. York Brannock, Elon College, N. C.; Miss Mary Brannock, Elon College, N. C.; A. C. Stephenson, Severn, N. C.

"In addition to this, there is a great-great-great-great-granddaughter of the Rev. James O'Kelly a member of the senior class this year, Miss Alberta Roberts.

"It is fitting also that this marker should be placed on the campus of Elon because that religious liberty, that right and duty of the individual to interpret the Scriptures for himself as the Holy Spirit gives light, that open-mindedness toward spiritual values which characterized the great O'Kelly in all his efforts and labors, is the outstanding characteristic of this college, dedicated to Christian character first and always."

ADDRESSES.

Paper written by W. E. McClenny, Suffolk, Va., "Rev. James O'Kelly," will be found on another page of this issue of THE SUN.

The address by Rev. Stanley C. Harrell on "O'Kelly and Christian Union" will be found on page 1 of THE SUN, this issue.

Anthem, "The Sanctus," by the college choir.

President Few, of Duke University, sent a paper, which was read by Prof. Garber, as follows:

GREETINGS.

From Methodist Episcopal Church (South).

Mr. Chairman, it is a rare privilege for me to be here at this moment and speak as the representative of the Methodist Episcopal Church (South) at the unveiling of a marker in memory of James O'Kelly. One hundred years ago it is doubtful if the followers of O'Kelly and the followers of Asbury could have met together upon any common ground. At the time of death of

O'Kelly, the feelings and passions were too strong to permit of such an affair. But time, the great changer, has worked its usual miracle. Today we are not thinking about the harsh statements which were made during those days when James O'Kelly led his followers out of the Methodist Episcopal Church. Both sides then were guilty of bad manners. My Church told the world in no uncertain terms what it thought of O'Kelly, and O'Kelly's followers likewise informed the world about the tyranny and oppression of Episcopal Methodism.

Yet in all that struggle there is one incident that is dear to the hearts of both the followers of O'Kelly and the followers of Asbury. On August 20, 1802, Bishop Asbury tells us in his "Journal" that he was in Winchester, Va.; and hearing that Mr. O'Kelly was ill there, he sent two of his brethren to inform O'Kelly that if he wished it he would make him a visit. O'Kelly replied he would desire a visit, and so on August 23rd Asbury made the visit, and after the meeting wrote in his journal, "We met in peace, asked of each other's welfare, talked of persons and things indifferently, prayed and parted in peace. Not a word was said of the troubles of former times. Perhaps this is the last interview we shall have upon earth." Yes, all of us here today can be proud of that statement. To think that Asbury and O'Kelly were able before death came upon them to pray and talk together and never mention a word about their former troubles. Although they represented two divergent trends of ecclesiastic polity, yet they were able to put those things aside in the face of the great Christian principles of life.

And since Asbury and O'Kelly were able to bury their grievances, are we not foolish to carry any further animosity because of the troubles that arose a century ago over the machinery of the Church. There are too many things that the followers of O'Kelly and Asbury hold in common to think of our differences. That is why I am proud to be here today to do homage to James O'Kelly, even though I belong to the Church that O'Kelly severely criticised. We quarreled over democracy and autocracy in Church government, and we separated, but in that separation both O'Kelly and Asbury retained the same fundamental principles. That is why both held to the same religious heritage.

First, both O'Kelly and Asbury were men of warm hearts. They were both followers of John Wesley. Both of our Churches were influenced by that great man Wesley, who after years of search for a vital religion he found it only after he had placed his trust alone in Jesus. And then one night he went to that small meeting in Aldersgate Street, London, and there, Wesley tells us, "I felt my heart strangely warmed, I felt I did trust Christ, Christ alone for salvation, and an assurance was given me that He had taken away my sins, even mine, and had saved me from the law of sin and death." That was the birthday of Methodism, and there is not a branch of Methodism today that has wandered away from that great principle of the warmed heart. O'Kelly had a warmed heart and Asbury had a warmed heart. And it is upon that principle that both the Christian Church and the Methodist Church can stand hand and hand today as we unveil a marker to O'Kelly.

In the next place, we had the heritage of the same fighting spirit of those early preachers. No record of history is as romantic as the record of the early circuit riders in America. For a mere pittance, those early preachers of Methodism went through this nation carrying the gospel to the poor and the rich, to the blacks and whites alike. Those early Methodist preachers burned themselves out by their zeal. For example, of the first 737 Meth-

odist preachers to die, nearly one-third died between the ages of twenty-five and thirty-five. Two-thirds of our first 700 preachers to die died before they were able to render more than twelve years of service. When the break came between our Churches, some of those preachers followed O'Kelly and some followed Asbury. But both of our Churches have that heritage of preachers who literally burned themselves out for God. And today I bow in reverence before the memory of O'Kelly because he was with Asbury, the leader of such courageous men.

And then we have the same common heritage of a sensible theology. O'Kelly and Asbury did not quarrel because they opposed each other's theology. They were both true to the liberal views of John Wesley, who said, "I believe the merciful God regards the lives of men more than their ideas. I believe He respects the goodness of the heart more than the clearness of the head." Again he said, "When a man comes to us," we ask him, "Is thy heart right? Dost thou love and serve God?" If he says yes, Wesley said, "It is enough. I give him the right hand of fellowship." Wesley was not interested in creeds, but what did interest him was how to spread scriptural holiness over these lands. And since the day of Wesley, both of our Churches have not stressed creeds, but instead have stressed Christian experience. We have tried to make Christians out of men first, and then they can be theologians if they care to be. We have never quarreled over theology. He was one of those first preachers in America to preach religion instead of theology. And so I honor O'Kelly today because he believed in a sensible theology.

And, then, lastly, I admire O'Kelly because he stood for his convictions. O'Kelly felt that there were serious evils and tendencies in the Church, and he felt it was his business to remedy those conditions. Asbury and his followers did not see it as O'Kelly did. Our Church has felt that the changes in Church government could be made in a more gradual fashion. And today if O'Kelly were here he would perhaps not be as antagonistic to his mother Church because changes have taken place during the past hundred years. But the point is that we bow before a man who was brave enough to stand for his convictions. The world always has and will always honor such a man.

Yes, Mr. Chairman, there are many other points of pride in the life of O'Kelly; and after one hundred years we find that, even though at one time we saw so many differences between us, yet today it is hard for us to find them. Is it not wonderful that as we do honor today to James O'Kelly that those two hostile Churches of years ago can join hands together? Is it not wonderful that the followers of Asbury and the followers of O'Kelly have such a noble heritage? And so today let us not think of our differences, but instead think of that last meeting of Asbury and O'Kelly as they had prayer together there at Winchester, Va. Let us remember that even in all their troubles they still kept the same fundamental principles. And so today as the representative of the Methodist Episcopal Church, South, I can join with you in reverence to the memory of O'Kelly because he was a man of the warmed heart, because he was one of those early pioneer ministers who truly had a fighting spirit for religion, because he had a sensible theology and because he was a man who was ever willing to stand for his convictions. May God bless the memory of James O'Kelly and may God bless the followers of James O'Kelly.

From Methodist Protestant Church.

Greetings from Methodist Protestant Church, by Rev. S. W. Taylor, president of the North Carolina Methodist Protestant Conference:

(Continued on Page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

Foreign missions in the Christian Church had its beginning in a small way, through a sermon preached by Rev. Peter T. Klapp in Moore Union Christian Church on the third Sunday in April, 1883. He preached a sermon on that Sunday on foreign missions, showing how the heathen needed the gospel. He described the cannibals as eating their own children as we would eat turkey. That sermon made a profound impression upon the congregation; and one man, R. Womack, was so moved that he told Bro. Klapp if what he had said was true, he had only 35 cents, but he would give him that to help carry the gospel to the heathen. And he said: "If the Christian Church won't use it for them, then give it to some people who will use it." Thinking and praying over what the poor ignorant man had done and said, Klapp made up his mind that, by the help of God, this small beginning should mean foreign missions in the Christian Church.

After this he saw Revs. D. F. Jones, J. D. Wicker, and his brother, Rev. S. B. Klapp, and, with their help, he raised more than a hundred dollars before the next Conference. The Conference met that year in the new Church at Poplar Branch and adopted the following resolution offered by Bro. Klapp: "Resolved, That Monday morning, 11 o'clock, be set apart to consider the advisability of taking up the foreign mission work." D. F. Jones spent the night with Bro. Klapp, and they spent most of the night in praying and studying and drawing up a memorial to the Southern Christian Convention, asking that a Board of Foreign Missions be appointed to consider fields and applicants for the work. The Convention met in Mount Auburn Church the following May. The memorial was adopted and the Board of Foreign Missions was appointed and Rev. P. T. Klapp was made chairman of the board, with Rev. M. L. Winston, J. W. Wellons, Dr. W. T. Herndon, and A. Moring as the other members. This committee kept alive the subject from 1883 to the Mount Auburn Convention.

Revs. Z. A. Post offered himself to the foreign field, but changed his mind. Rev. D. F. Jones offered himself and was appointed by the American Christian Convention, which met in New Bedford, Mass., in 1886. Rev. H. J. Rhodes also offered himself for service on the foreign field. He and Rev. D. F. Jones, both went to Japan in 1887 under the appointment and care of the American Christian Convention. Rev. P. T. Klapp was in attendance at the New Bedford Convention and took part in the foreign mission movement, though the North and the South did not unite until the Marion, Ind., Convention, four years after, in 1890.

No doubt, the united effort in foreign missions led up to the union of the two sections of the Christian Church in 1890. Enough to say that Rev. P. T. Klapp's sermon in that little country Church, Moore Union, in April, 1883, and the 35 cents given by that man, who could neither read nor write, really started foreign missions in the Christian Church. "Little drops of water, little grains of sand," etc., and this man's gift of 35 cents is a good lesson for all, even the smallest givers.

W. W. STALEY.

Whenever a man is so circumstanced that he does not need to work for bread, he must all the harder toil for somewhat else than bread. Only so can he escape the curse in life and find the blessing in it.—*Bishop Green.*

AN EVALUATION OF REV. JAMES O'KELLY.

BY REV. J. O. ATKINSON.

"There is one thing more powerful than any army with banners," said Victor Hugo, "and that is an idea whose time has come." The Rev. James O'Kelly gave voice to an idea whose time had come. This is God's way of making men and movements in the world. The herald and forerunner of our Lord on earth was a man sent from God whose name was John. John was but a voice crying in the wilderness, releasing to the world an idea whose time had come. This is just another way of saying that true greatness and real genius consist in the ability to vocalize the unuttered needs, and make straight the path for the eternal verities of mankind.

When the Christian world was held in ecclesiastical thralldom and the darkness of medieval night had settled down over the Church, there



MONUMENT TO REV. JAMES O'KELLY.

was a man sent of God whose name was Martin Luther, to release to the world an idea whose time had come.

The tide of religious fervor ran high, but ultimately receded and lapsed to a low ebb. Once again a man came forth to voice and to proclaim the idea of free grace and never-dying love, and the figure of John Wesley looms large on the horizon. It is ever and always so. As Ralph Waldo Emerson put it, "Every great movement of time can be traced to some one individual."

Our own country, through seven years of contest and struggle at arms, had won her civil liberty. The dramatic utterance of Patrick Henry that had aroused a lethargic people to activity and to arms had been re-echoed from a hundred hard-fought battlefields. By the surrender of Cornwallis at Yorktown in 1781, the sovereignty of individual citizenship, even in these colonies, had been asserted and acknowledged. The spirit of civil liberty was abroad in the land. Men everywhere were declaring that mankind must be free. In 1792, when the first General Conference of the Methodist Societies of America met in Baltimore, be it remembered, Thomas Jefferson, the author of the Declaration of Independence and the founder of the University of Virginia, was forty-nine years old, and his pen and tongue, in behalf of the sovereignty of the individual citizen, had been busy for more than twenty years. James Madison, a reserved but stalwart defender of democracy, was forty-one years old, and for twelve

years had been using his tongue and pen to carry on the battle for civil liberty, whose victory had been proclaimed through the successful battles of George Washington and his Revolutionary troops. Monroe was thirty-four years old and was already in the arena battling with a keen and far-sighted mind for the rights of the individual citizen. These were some of the men of the time who were proclaiming, far and wide, that the private citizen, the individual man, the humble and even the unlettered mind, should become the unfettered mind and have the right, the full and the free right, to the pursuits of peace and the development of personality.

Is it any wonder, sirs, that in such a time the hour struck also for full religious liberty and for the sovereign right of the laymen in the pew, the individual man, who was to be governed religiously should himself have a part in the government that was to govern him.

The Methodist Church, as proclaimed and established in the land, had come a long way toward democracy from the ecclesiastical autocracy of the Anglican Church. Bear in mind, please, that the State Church—the Church of England—dominated the ecclesiastical thinking in our colonies as it dominated the ecclesiastical thinking of England. George Washington and his braves had broken the power of the British yoke in civil affairs. But no Washington had arisen to lead the way to throw off the yoke of ecclesiastical bondage. Francis Asbury, coming over from England and discovering the temper of the American colonists, and with the advice and consent of John Wesley, who was yet a member of the Anglican Church, went a long way, a very long way, from absolute Episcopacy to modified Episcopacy. It is doubtful if any man brought up in England, whose mind was under the sway and dominion of the ecclesiastical mind and teaching of England, could have gone any further in religious tolerance and Christian democracy than Francis Asbury went, be it said to his everlasting praise. But there was even yet some vestige of the divine right of the appointing power left in the mind of Asbury, and being at the head of the Methodist Church in America, he claimed the right to appoint preachers to the various congregations in the newly born States, and these preachers, when appointed, were to have no recourse whatsoever other than back to the appointing power.

Evidently, the hour had struck, and an idea which has proven more powerful than an army with banners had come to its time. The redoubtable James O'Kelly, a very capable and competent though humble and pious elder in the Methodist Church, appealed to Bishop Asbury and those about him. In the light of our day, his appeal seems very simple and hardly worth the effort to make it. It was only a plea for the right of appeal. A formidable resolution to a Conference called and presided over by Superintendent Asbury and made up of his brethren in the ministry, read as follows:

"After the bishop appoints the preachers at Conference to their several circuits, if any one thinks himself injured by the appointment he shall have the liberty to appeal to the Conference and state his objection, and if the Conference approve his objection, the bishop shall appoint him to another circuit."

After three days of debate, that resolution was lost. Verily, the last vestige of ecclesiastical tyranny had not yet been wiped out, and religious autocracy was dying hard. The whole crux of the situation and the resolution were centered in the fact that the individual who goes out to preach the Word of God must be free to proclaim that Word, must be answerable only to those to whom he preached and to Almighty God. Thank God, this is a right and a privilege granted today, but

it was not tolerated then. The idea whose time had come had been released in the world, and its battle for ecclesiastical liberty has been fought through the years and still goes on fighting its way today, and as long as there are individuals on earth who want to do their own thinking and be the guardians of their own conscience, answerable only to their peers and to their God, that battle will still go on.

Not for any invidious comparison, but for the sake of clarity and comprehensive understanding, two or three obvious distinctions should be made.

One may say that here in America, the Congregational Church offered individual freedom and made the idea of individual sovereignty supreme in the local congregation—and so it did, be it said to its everlasting honor. But it had chosen for its Church a name which signified the character and the kind of its government, rather than the genius and the soul of its fellowship, and to that extent drew a distinction between itself and other Churches not so governed.

Or, again, even before O'Kelly's day, and throughout its history, the Baptist Church had stood for the sovereignty of the individual and declared that the layman as well as the minister, was a free-man and had his rights. In this particular, it had gone as far in religious liberty as the colonists had gone in civil liberty; but those going under that name had declared, and were declaring, that all who would wear their name were free to interpret a disputed and divisive teaching of the Bible on the ordinance of baptism only in one way and according to a single mode.

Come now with me to the memory of the man whose idea and utterance we this day honor. The Rev. James O'Kelly, with the small group around him, declared in Old Lebanon Church, in Surry County, Va., in 1794, that there was one name which might include all the followers of our Lord and not exclude any! And that each and every one so professing and was willing to wear that name, might interpret the Word of God according to the dictates of his own conscience. That under the inclusive name, Christian, all those might dwell in a state of spiritual union, Christian character alone being the test of fellowship in that union. James O'Kelly was the pioneer champion of real religious liberty in America.

But why is his name today not surrounded with a halo, and why is he not acclaimed as one of the outstanding heroes of all time? The answer is not far to find. James O'Kelly voiced an unuttered cry of the human heart. Of that there can be no doubt. But his plea for Christian unity was not the sound of bells ringing out from innumerable Church spires, but was leaven placed in a lump which has taken the silent working of a century to manifest its power in the Church and in the world.

There is not a Methodist Church on earth today that does not enjoy the very privilege for which O'Kelly pled in vain in his day. There isn't a Baptist Church on earth today whose membership doesn't rejoice that there are Christians in every communion and that there are souls making their way to the city of God, even though they have not conformed to some peculiar mode or dogma of a Church ordinance. There isn't a Congregational Church today whose membership doesn't rejoice that the Christian world is coming together as one. Somehow, in the name "Christian" there is that which unifies the sentiments of mankind and yet gives diversity of opinion and place for personal liberty to every individual everywhere. The idea that O'Kelly voiced was bigger than the man. It overshadowed him. It has to this day overshadowed even the communion that sprang up in the wake of his eloquent and passionate preaching. Moreover, he was an individual of the earth, earthly, an humble man, an unhonored man in his day, for the idea that he

voiced and the truths that he uttered were not temporal, but eternal; not carnal, but spiritual. No one can properly evaluate this man, save in the light of eternity and in the merit and majesty of spiritual values.

I was reading a while ago a comparison of the life of Alexander Hamilton, the noted Federalist, the first Secretary of the Treasury in Washington's cabinet, and that of the late President Roosevelt, in his day the idol of the American people, a free lance as an individual, a symbol of modern democracy. The historian said: "How different these men, and yet how similar," for "it is only tomorrow that counts." It is tomorrow alone that counts in estimating the genius and the merit of human life and achievement. It is not what the men and women around about us are saying of us today that really counts; it is not how often we appear on the front page, while we are yet in the flesh and can use our powers or our pride that counts in the making and the evaluation of our character. What will the folks of tomorrow, tomorrow, and tomorrow, when our tongues are silent, our hands are still—what will they be saying and doing about the ideas we thought and the deeds we did in our time? Yea, verily, tomorrow, tomorrow alone counts in estimating the weight and worth of any individual.

It has been one hundred and three years since they laid the body of Rev. James O'Kelly into its native earth. A people who love to think for themselves, a people who love to cherish the very thought of liberty, when liberty was bought at a precious price, when freedom came hard and came high, a people who not only love individual liberty and freedom for themselves, but equally love to allow it to others, are met today to pay humble tribute to the memory of the man who voiced an idea whose time had come. And as long as religious liberty and true Christian democracy shall have their place in the world, as long as men shall claim the right of individual interpretation of the Word of God, and the holy privilege of thinking up to God for themselves, and, in humility, allowing God, by His grace, to think down to them, and through them to others, so long will the name of James O'Kelly live, and his idea of a spiritual democracy will find a dwelling-place in the hearts and consciences of mankind. For it was he who first made articulate, in the new-born republic of America, the idea that they who were governed in the Church should themselves have a voice in that government, and that the spiritual democracy which the Lord Christ had instituted should not perish from the earth.

PROHIBITION WEAPONS.

Facts, the invincible weapon against sophistry and fallacy, fill "The Anti-Saloon League Year Book for 1929," newly off the presses of the American Issue Publishing Company. In addition to highly valuable data covering the progress toward prohibition in each State of the Union, this book sets forth the educational phases of the campaign against alcoholism today. Besides a special discussion of this campaign, with the presentation of the work being done by the Anti-Saloon League and other agencies, there are discussions of "How governmental agencies can assist temperance education," "A summary of provisions for scientific temperance instruction and prohibition enforcement codes in the several States," and "Laws referring to scientific temperance teaching in the several States."

The attitude of President Hoover toward prohibition is set forth at considerable length.

"Prohibition and Public Health" is discussed by Dr. Haven Emerson, formerly health commissioner of New York City, in a very comprehensive contribution.

The failure of the Quebec liquor system to con-

Christian Orphanage

REPORT FOR OCTOBER 24, 1929.

Brought forward \$14,676.22

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Howard's Chapel\$ 2.00
Apple's Chapel 4.00
Shallow Ford 2.24
Happy Home 2.30
New Lebanon S. S. 4.00
New Lebanon S. S. Baracca Class... 2.00
Liberty 2.85
Greensboro, Palm Street 5.67
25.06

Eastern N. C. Conference:
Piney Plains\$ 7.60
Melbane 2.00
9.60

Western N. C. Conference:
Pleasant Ridge\$ 2.97
Mt. Zion 2.85
High Point 8.13
Mt. Pleasant 4.00
Shiloh 1.00
Ether 1.37
20.32

Eastern Virginia Conference:
Wakefield\$ 2.06
New Lebanon 10.25
Berea, Nansemond 10.00
Christian Temple 9.95
32.26

Valley Virginia Central Conference:
Antioch\$ 5.10
Leaksville 2.60
7.70

Alabama Conference:
Noon Day\$.81
Pisgah 3.00
Forest Home 1.00
4.81

Special Offerings.

First S. S., Huntington, Ind.....\$ 4.82
Mrs. W. J. Tucker, Washington, D.C. 2.00
Mrs. H. A. Culver, for E. Farrell... 75.00
R. J. Miller, for children..... 62.50
A Friend, Durham, N. C..... 15.00
Frank A. Read, on building pledge. 5.00
Dr. S. L. Beougher, Wadley, Ala... 2.00
Sara Oates 1.25
A. H. Liskey, Bridgewater, Va..... 3.00
170.57

Grand total \$14,946.54

OFFICIAL NOTICE.

The Eastern Virginia Woman's Missionary Conference will be held at the Franklin Christian Church on Tuesday, November 5th. A large representation from each Church and society is most earnestly desired. Mrs. John Ferguson, president of the National Commission of Protestant Church Women, comes as a special guest of the Conference. Pastors are urged to attend, and to give notice of time and place of meeting.

400 W. 34th St., MRS. L. W. STAGG,
Norfolk, Va. Secretary.

trol the liquor traffic in that province of Canada is developed succinctly by Ben H. Spence, of Toronto, whose long study of the Ontario situation makes him an authority on this theme.

Rosters of the various dry organizations, a rather comprehensive bibliography of publications on the alcohol question, and a very full index give additional value to this volume.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 19, 1929.

Sunday Schools.

Previously acknowledged since Sept. 30...	\$ 238.88
Apple's Chapel, Brown Summit, N. C.....	2.55
Shallow Ford, Elon College, N. C.....	4.00
Mt. Pleasant, Vass, N. C.....	4.80
Pleasant Ridge, Guilford College, N. C...	2.91
New Lebanon, Ellenton, Va.	5.50
Antioch, Harrisonburg, Va.	3.74
Leaksville, Luray, Va.....	2.64
Wood's Chapel, New Market, Va.....	1.00
Pleasant Union, Lillington, N. C.....	4.59
Mayland, Broadway, Va.	2.19
Isle of Wight, Va.....	3.60
Newport, Stanley, Va.	2.25
Bethlehem, Altamahaw, N. C.....	2.48

Total \$ 281.13

Individual and Church Collections.

Previously acknowledged since Sept. 30...	\$ 205.77
*Miss Clarice Cunn, Elon College, N. C...	1.00
*Z. T. Veazey, Alexander City, Ala.....	1.00
New Hope, Abanda, Ala.	5.53

Total \$ 213.30

*New money.

Summary.

Previously acknowledged since Sept. 30...	\$ 461.57
Sunday Schools, regular	42.25
Individual and Church collections.....	7.53

Total to date \$ 511.35

J. O. ATKINSON, *Sec'y.*

GREENSBORO HAS UNION MOVEMENT.

Grace Methodist—First Christian.

Although no official information is yet obtainable, the *Daily News* yesterday learned that a movement looking to union of Grace Methodist Protestant Church and the First Christian Church has been inaugurated and the prospects for its consummation appear to be bright. At a luncheon meeting at the King Cotton Hotel at noon Thursday, the idea was unanimously and enthusiastically approved by every member of the group in attendance—a very representative group from Grace Church, including a number of members of the board of stewards and other members of that congregation, together with Rev. Ronald J. Tamblin, Grace pastor.

It also is understood that Dr. C. H. Rowland, pastor of the First Christian Church, like Rev. Mr. Tamblin, is heartily in favor of the consolidation. The approving resolution adopted at noon yesterday by the group from Grace Church embraced a request that a group from the First Christian Church be appointed with a view to conferring on the project with representatives from Grace Church. It is reported that Bascom T. Baynes yesterday was named as chairman of a sort of merger committee from Grace Church. Many of the details of union, it is said, would be left to the joint merger committee.

The movement had its inception in Grace Church. From representatives of that Church an invitation went forward to representatives of the First Christian Church for conversations regarding the feasibility of union of the two. It is reported that much enthusiastic sentiment for this union has been indicated among members of both congregations.

Consummation of the merger movement would mean, among other things, that the united Church

would begin with a membership totaling approximately 800, about 400 from each Church. The property valuation of the two combined would be about \$300,000, it is said. One Church and Sunday School plant, the one now owned by Grace, would be maintained. Very substantial economies would be effected. It is understood that the united Church would have two ministers, Rev. Mr. Tamblin and Dr. Rowland working together. In other respects it appears that much reorganization would be necessary, but unofficial information is to the effect that there would be no effort on the part of either Church to dominate the situation or to take advantage of the other in any way. Much duplication of effort would be avoided, and it is the belief of many that the united Church could and would function far more effectively than the two Churches working separately could function.—*Daily News* (Greensboro, Oct. 4).

O'KELLY AND CHRISTIAN UNION.

(Continued from Page 1.)

the light of the frailty of human nature. That the adoption of the name Christian was never intended to be used in a sense that would exclude other followers of our Christ, is shown by the fact that when the same name was later adopted by another distinct and separate group—a group holding as a requisite of membership a mode of baptism about which the Church has been divided for centuries—and though the use of the name by the body which later thus came to be designated has resulted in constant confusion among the members of the two bodies and the public at large, there has never been an official protest from the body which first chose to call themselves Christian.

The early records all bear unmistakable evidence that O'Kelly and those who were associated with him purposed to form a fellowship broad enough to include all followers of Jesus Christ. Nothing was farther from their minds than the adding of another to the long list of Protestant denominations. They had their hearts set upon Christian union, and not upon further Christian division. Those early leaders insisted that they were establishing a Christian fellowship, and not a denomination. In fact, there are still living those who, in the light of the first ideals, still insist that the Christian Church is not a denomination. But despite their high ideals for Christian union, for more than a century and a quarter the results of their labors did not bear the fruit for which they had constantly labored and prayed.

The wisdom of their planning, however, has been justified to this extent: wherever different denominations or men of divergent creeds and differing ecclesiastical organization have sought to formulate a basis upon which they might work together in harmony and fellowship, they have arrived at practically the same basis of agreement formulated by O'Kelly and his co-workers almost a century and a half ago. They had approximated the irreducible minimum of credal declaration, which provides the sound basis of Christian faith, and at the same time permits the free exercise of Christian liberty for the individual in which Christ hath made us free.

But a new day has dawned for Christian union. In this day all Christendom is earnestly and sincerely seeking to find the way whereby may be accomplished that union among Christ's followers for which He prayed. That which has been the dream and the ideal of the great souls throughout the history of the Christian movement is now being considered by Christian minds everywhere as

offering a possibility of realization. And who can say to what extent the coming of this new day has been made possible through the fact that a small group of Christ's followers have been offering such a broad Christian fellowship to all the world.

PROGRAM.

Program for the fifty-ninth annual session of the Western North Carolina Christian Conference, to be held at Smithwood Christian Church, November 5, 6, and 7, 1929.

FIRST DAY.

Morning Session—10:30 o'Clock.

1. Call to Order by the President.
2. Worship—Conducted by Rev. T. E. White.
3. Enrollment of Members of Conference.
4. Organization and Election of Officers.
5. Appointment of Special Committees.
6. Reception of Visitors.
7. Conference Sermon—Rev. Alfred W. Hurst, Pastor
Elon College Church.
8. Adjournment.

Afternoon Session—2 o'Clock.

1. Worship—Conducted by Rev. H. V. Cox.
2. Further Enrollment of Members of Conference.
3. Report of Executive Committee.
4. Report of Committee on Religious Literature—Rev.
G. R. Underwood, Chairman.
5. Report of Committee on Education—Rev. T. E.
White, Chairman.
Address—Dr. W. A. Harper, President Elon College.
6. Reports from Pastors and Churches.
7. Business and adjournment.

SECOND DAY.

Morning Session—9:30 o'Clock.

1. Worship—Conducted by Rev. W. J. Edwards.
2. Minutes of Previous Day.
3. Report of Committee on Home Missions—Rev. T.
J. Green, Chairman.
4. Report of Woman's Board—Mrs. I. H. Faust, Ch'n.
5. Report of Committee on Christian Endeavor—Mr.
M. C. Stafford, Chairman.
6. Report of Committee on Evangelism—Rev. John M.
Allred, Chairman.
Address—Rev. S. M. Penn, Congregational Minister,
Sophia, N. C.
7. Adjournment.

Afternoon Session—2 o'Clock.

1. Worship—Conducted by Rev. M. A. Pollard.
2. Report of Committee on Sunday Schools.
3. Report of Committee on Foreign Missions—Rev. E.
Carl Brady, Chairman.
Missionary Address—Rev. Stanley C. Harrell, Pastor
Christian Church, Durham, N. C.
4. Address—"Our Orphanage," by Supt. Chas. D.
Johnston.
5. Report of Committee on Social Service—Rev. J. U.
Fogleman, Chairman.
6. Business and Adjournment.

Evening Session—7:30 o'Clock.

- Fellowship Hour and Christian Unity Report—Rev.
T. E. White in Charge.
- Speaker Representing the Congregational Church—
Rev. F. P. Ensminger, D. D., Demorest, Ga.
- Speaker Representing the Christian Church—Rev. C.
H. Rowland, D. D., Greensboro, N. C.

THIRD DAY.

Morning Session—9:30 o'Clock.

1. Worship—Conducted by Rev. John M. Allred.
2. Minutes of Previous Day.
3. Report of Committee on Superannuation—Mr. I.
H. Faust, Chairman.
4. Report of Committee on Apportionments—Mr.
Junius H. Harden, Chairman.
5. Report from Special Committees.
6. Final Business Session.

7. Closing Sermon—Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention.
8. Final Adjournment.

G. O. LANKFORD,
T. E. WHITE,
M. C. STAFFORD,
Program Committee.

PROGRAM OF EASTERN VIRGINIA YOUNG PEOPLE'S MISSIONARY CONFERENCE, SUFFOLK CHRISTIAN CHURCH, THURSDAY, NOVEMBER 7, 7:30 P. M.

Theme—"Youth and Missions."

Call to Order.

Devotional Service—Miss Mary Lee Williams.

Greetings—Mrs. R. T. Bradford, Supt. Y. P., S. C. C. Organization.

Recognition Service.

Offering.

Vocal Solo (Selected)—Mr. Joel Cook Holland.

Address—"Youth Serving a World," Miss Ida Paterson, Ph.D., University, Va.

Demonstration of Chart—Conference Treasurer.

Presentation of Banner—Mrs. H. S. Hardeastle.

Closing Service.

PROGRAM.

Program of the seventeenth annual session of the Eastern Virginia Woman's Missionary Conference, to meet with the Franklin Christian Church, Franklin, Va., November 5, 1929.

Morning Session.

Theme—"Unrestricted Vision."

Call to Order 10 o'clock.

Worship Service—Mrs. R. B. Wood.

Reports of District Superintendents:

Waverly—Miss Louise Pittman.

Franklin—Mrs. W. D. Harward.

Nansemond—Mrs. B. D. Jones.

Norfolk—Mrs. H. C. Caviness.

Reports of Departmental Superintendents:

Young People—Mrs. R. T. Bradford.

Cradle Roll—Mrs. F. M. Nelson.

Spiritual Life—Mrs. W. H. Andrews.

Conference Editor—Mrs. J. M. Fix.

Life Membership and Memorials—Mrs. O. S. Mills.

Literature—Mrs. J. E. Cartwright.

Report of Treasurer—Mrs. W. V. Leathers.

President's Message—"What Vision Hath Wrought."

Introduction of Visitors.

"Shall We Work Together?"—Mrs. George Martin.

President Southern Council Baptist Women.

Appointment of Committees.

Offering.

Vocal Solo—Selected, Mrs. L. W. Vaughan.

Address—"Opportunities of Church Women in the Light of World Trends and Needs," Mrs. John Ferguson, Chairman National Council of Protestant Church Women.

Afternoon Session.

Call to Order 2 o'clock.

Address—"A Vision of World Fellowship," Dr. J. O. Atkinson.

Memoirs—Mrs. O. M. Cockes.

Vocal Solo—"Holy City," Mrs. L. W. Vaughan.

Presentation of Study Books—Mrs. J. W. Manning.

Report on Northfield Missionary Conference—Mrs. L. W. Stagg.

Reports of Committees.

Presentation of Banners—Mrs. Joe Bynum Gay.

Closing Service.

MRS. M. L. BRYANT, *Pres.*
MRS. L. W. STAGG, *Sec'y.*

PROGRAM.

The Eastern Virginia Christian Conference will hold its one hundred and ninth annual session at the Suffolk Christian Church, Suffolk, Va., November 6, 7, 8, 1929, and the following program will be rendered:

WEDNESDAY.

Morning Session.

10:30. Call to Order.

Song Service—Rev. J. F. Morgan.

Devotional Service—Rev. M. F. Allen.

10:40. Enrollment of Delegates.

Address of Welcome—Dr. W. W. Staley.

Response—Rev. E. B. White.

Reception of Visitors.

Report of Program Committee.

Report of Executive Committee.

Appointment of Committees.

11:00. Report of Committee on Home Missions—Hon.

J. E. West, Chairman.

Address—Dr. J. O. Atkinson.

Discussion.

12:00. President's Address.

20:20. Communion Service—Dr. N. G. Newman.

1:00. Adjournment.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.

Devotional Service—Rev. R. Ervin Brittle.

2:10. Digest of Ministerial Reports—Dr. I. W. Johnson.

2:30. Report of Committee on Stewardship—Rev. J. W. Fix, Chairman.

Address and Discussion.

3:30. Report of Woman's Missionary Conference—Mrs. M. L. Bryant, President.

3:40. Report of Committee on Foreign Missions—Dr. L. E. Smith, Chairman.

Address and Discussion.

4:40. Reading of Minutes.

5:00. Adjournment.

Evening Session.

7:30. Service of Worship—Rev. H. S. Hardeastle and Members of the Choir.

Preaching—Rev. J. E. McCauley.

THURSDAY.

Morning Session.

9:30. Song Service—Rev. J. F. Morgan.

Devotional Service—Rev. W. H. Garman.

9:40. Report of Committee on Religious Literature—Rev. C. E. Gerringer, Chairman.

Address and Discussion.

10:30. Report of Committee on Education—Dr. W. W. Staley, Chairman.

Address and Discussion.

12:00. Address—"Congregational-Christian Union," Dr. L. E. Smith, President S. C. C.

12:30. Devotional Period—Rev. H. C. Caviness.

1:00. Adjournment.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.

Devotional Service—Rev. W. C. Hook.

2:10. Report of Committee on Ministerial Ethics—Dr. N. G. Newman, Chairman.

2:20. Treasurer's Report—W. E. MacClenny.

2:30. Report of Committee on Moral Reform.

Address—Rev. C. C. Ryan.

3:00. Presentation of Christian Missionary Association—Rev. O. D. Poythress.

3:20. Report of Historian—W. E. MacClenny.

3:30. Report of Committee on Christian Education—Rev. F. C. Lester, Chairman.

Address—Miss Jewel Truitt, Field Secretary.

4:10. Report of Committee on Evangelism—Rev. H. C. Caviness, Chairman.

Address and Discussion.

4:50. Reading of the Minutes.

5:00. Adjournment.

Evening Session.

7:30. Special Missionary Service—Sponsored by the Woman's Missionary Conference.

FRIDAY.

Morning Session.

9:30. Song Service—Rev. J. F. Morgan.

Devotional Service—Dr. W. D. Harward.

9:40. Miscellaneous Business.

10:00. Report of Collectors.

10:05. Report of Committee on Superannuation—Dr. L. E. Smith, Chairman.

Discussion.

11:00. Report of Committee on Apportionments.

Discussion.

11:30. Address—"The Christian Orphanage," C. D. Johnston, Superintendent.

11:50. Devotional Period—Dr. Charles E. Shelton.

12:20. Ordination Service.

1:00. Adjournment.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.

Devotional Service.

2:10. Reports of Special Committees:

Nominations.

Place for Holding Next Session.

Finance.

Resolutions.

Memoirs.

Miscellaneous Business.

Reading of Minutes.

Closing Service—Dr. W. W. Staley.

Adjournment.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

RESPECT FOR RIGHTFUL AUTHORITY.

November 3, 1929.

(WORLD'S TEMPERANCE SUNDAY.)

GOLDEN TEXT: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9.

LESSON: Mark 12:13-17; Rom. 13:1-14; 1 Peter 2:13, 17.

DEVOTIONAL READING: Matt. 13:20.

Jesus' Words on Rightful Authority.

The Pharisees and the Herodians thought they had Jesus just where they wanted Him. Their question was packed with dynamite—"Is it lawful to give tribute to Caesar or not?" If He said "yes," He would offend the Jews, who hated Rome and who rebelled against paying taxes to Rome. If He said "no," He would be in it sure enough, for that would smack of rebellion against Rome, and Rome suffered nothing that even hinted at rebellion or disobedience. There seemed no way out for the Master. As a matter of fact, He not only got out, but in getting out He got His critics in. Their question to Him turned as a boomerang against them—"Render unto Caesar the things that are Caesar's." "You dwell under Roman government; you profit by Roman protection; you receive blessings from Roman administration. Therefore, you are under obligation to render tribute to Rome." Rome might not be blameless, so far as government was concerned, but Rome represented the civil authority of that day and place. Therefore, the Jew ought to have respect for the government that represented authority.

But there is a higher authority than the authority of State. A man must yield obedience to the State, but he must also yield obedience to God, from whom ultimately the authority of the State comes. "Render unto God the things that are God's." The best citizen of the State is the best citizen of the kingdom, and vice versa.

Paul's Word for Rightful Authority.

Paul said that the powers that be are ordained of God. He was not setting forth a doctrine of "the divine right of kings"; that is, in the sense that the king had a right to do what and as he pleased. Paul was insisting that kings and rulers ultimately derived their power from God. They were, after all, simply the representatives of authority. And as such representatives, they were entitled to the respect and obedience of people. But the fact that the power did not belong to them was a fact of tremendous significance. They were not to use it wrongly, or to abuse it. To have power entrusted to one involves a tremendous responsibility.

Paul states that civil power is designed not only to curb the evil, but to help the good. As a matter of fact, the law-abiding citizen has nothing to fear from the law. Indeed, the law-abiding citizen hardly needs to know law. Law is on the other hand a terror to those who do evil. They fear its penalty.

Peter's Words on Rightful Authority.

Peter simply restates what Paul had already said in regard to the matter. He goes a little further and suggests that it is in the quiet pursuit of well-doing that the Christian most eloquently witnesses for Christ. Although Christians are

free from the law in one sense, they are under the law of Christ. They are to use their liberty not to do as they please, but to do as they ought.

Some Practical Teaching Points.

1. Respect for rightful authority is a fundamental, or a foundation-stone, of character.
2. Respect for rightful authority is also a foundation for social security.
3. The individual or the nation which loses respect for rightful authority is doomed.
4. Protection on the part of the State involves responsibilities to the State.
5. There usually is no conflict between a man's duties to God and to the State. When there is, his first duty is to God.
6. The man who has power over others must give an account of the way in which he uses that power.
7. A clear conscience is to be preferred above pleasure purchased by lawlessness.
8. A law should be obeyed until it is changed.
9. The man who obeys law is above law.
10. A good place to begin to teach respect for rightful authority is in the home.
11. Obedience in its highest sense is a matter of inner spirit rather than of outer mechanics.
12. To obey is better than to sacrifice.

CHRISTIAN ENDEAVOR.

Sunday, November 3, 1929.

TOPIC: "Making My Body a Fit Temple for God."—1 Cor. 3:16, 17; 6:19-20. (Consecration meeting.)

Some Bible Hints.

The body is God's temple. He made it Himself, and made it for this purpose (v. 16).

What is a defiled body? Jesus teaches that we are defiled not by things we eat, but by our own thoughts (v. 17).

If our bodies are temples, we are not our own. Think! We are inhabited by God Himself. That should make us careful (v. 19).

We can glorify God in our body by doing His will, by clean living, by loving service (v. 20).

Suggestive Thoughts.

Jesus drove the money-changers out of the temple. So must we drive evil thoughts out of the temple of the heart.

A temple is for service. It is the place of the revelation of God. This is what God means us to be, that the world may see Him in us.

A diseased body is a poor servant. It is our duty to keep the body well, that it may be a perfect instrument to carry out the will of God.

A Few Illustrations.

Health is good, but health does not always make us remember God. It may make us forget Him. Teach health not for its own sake, but for an effective life.

Would you fill a Church with the fumes of a distillery? That would annul its aim. But the fellow who drinks is destroying the inner temple of the heart.

Smoking is not only a filthy habit; it is positively dangerous for young people. It lowers both physical and mental powers and decreases efficiency.

To Think About.

How do athletics help keep the body fit?
Why are fit bodies not always used as temples?
How can we overcome evil thoughts?

METHODIST PASTOR'S VIEW.

(Letter to *Christian Advocate*.)

Dear Bro. Rowland:

It is seldom that an article from my pen appears in the *Advocate*, not because of any lack of interest on my part in our Conference organ, but because of the multiplicity of duties on this charge that claim my attention and consume my time. However, I feel that the event about which I am now writing is of sufficient importance to the general welfare of the kingdom to justify the time and labor necessary for this communication.

I am quite sure that all former pastors of this charge will rejoice with me in the glad tidings that Prospect Church has just enjoyed a gracious revival that has brought our people closer together and nearer to God, and has reached and saved a number of souls that formerly lived in sin.

The services were conducted by Rev. and Mrs. Sam Leonard Davis, of Norfolk, and were largely attended, not only by the members of Prospect Church and the people of the immediate vicinity, but also by visitors from various sections of the country. In fact, the Church was comfortably filled at each afternoon service, and the congregations at night were so large that the Church building would not begin to accommodate the crowds who sought admittance.

Nothing sensational was resorted to in order to attract and hold the crowds. The old-time gospel was preached and only soul-stirring gospel hymns were used, and this combination clearly demonstrated the fact that the gospel has not lost its grip on men, but to the contrary wherever Christ is held up, He will draw unsaved men to Him.

Mr. Davis presided at the piano in a masterly manner. He contributed in no small degree to the success of the meeting and was responsible in a large measure for the ever-increasing interest in the meeting. People traveled many miles nightly to enjoy his sacred music, and were held spell-bound as he forced the instrument to proclaim the glad tidings of great joy. If it is possible for any one to make a piano practically talk and proclaim the glory of God, Mr. Davis will not take second place as a master of that art.

Mrs. Davis proclaimed the simple gospel message in a modest, impressive, dignified and convincing manner. Not once did she resort to the sensational in order to attract the crowd and win converts. She did not seem to be concerned about numbers, but was desperately in earnest in holding up Christ before a ruined and lost world. She did not compromise with sin, nor seek an easy way for entrance into the kingdom of God, but insisted upon repentance and regeneration that would lead to an unconditional surrender to God which would find expression in a life of consecration and service. During her services at Prospect Church she proved herself to be a sound gospel preacher. She took her text, intelligently analyzed the same, stated her premises clearly, proved her case, drew logical conclusions from the same and made a personal application of the truth to those to whom she was speaking or to those whom she was seeking to save. She also exercised a wonderful influence over her congregation with her vocal music, and did much in this direction to prepare the soul of man for the practical gospel message that she was about to present.

Prospect Church has been greatly benefitted by the visit of these faithful gospel workers, and the prayers of our people will follow them to their future fields of labor.

THOS. E. JOHNSON, *Pastor.*

White Plains, Va.

Christ's challenge today is to support prohibition and prevent liquor from coming back. It will come back if we do not fight.

O'KELLY MEMORIAL PROGRAM.

(Continued from Page 5.)

It is quite fitting to do the thing that you are doing here today, and I enter most heartily into the spirit of it. The men that have set the pace of history and worked out the destiny of humanity all down the ages and up to this glad hour have been the men with ideas and convictions, and it is that sort of man that we have met here today to honor. You confer an honor upon us in permitting our Church to share with you in the spirit and in the purpose of this occasion. If I would not be thought bold, I would suggest that you have done a beautiful and brotherly deed in the act of inviting us down here and of permitting our Church to have a part with you in the performance of this hour. It seems to me, President Harper and brethren, that you are having something of a family reunion here today and that you have invited your kinsmen to come down here to share the fellowship of our kinsmen. I am very happy to be in that relationship and to bring to you the loving greetings of my ecclesiastical household. The fact is, the Methodist Protestants and Christians are so alike that we don't know whether we are you or whether you are we. As I listened to the reading of that sketch of this venerable man that you love and that you delight to honor, my mind rather ran in my knowledge of Protestant history, and I wonder if some Methodist Protestant preacher did not write that article as I identify some passages that I find in our history of these days you were recounting. We live in our ecclesiastical household and you live in your ecclesiastical household, but there is a beautiful archway that connects us, and the distance is very short between those two households; and then there is a great historical boulevard that leads us all, Methodist Episcopalians, Methodist Protestants and Christians, right down to our ancestral family home. So, we are very much alike, very much alike in spirit, very much alike in peace and in faith, and we are so much alike that some folks at least are of the opinion that we are alike in physical form. Many times I have the honor of being taken for President Harper. They come up to me and say, "Howdydo, Dr. Harper." Now, that is a little hard on Dr. Harper, but it is a great source of satisfaction to me, and I also feel honored. In fact, I feel very much like an old colored man when a young man asked him if he could change \$10, and he said, "No, sir, Boss, but I sure do appreciate the compliment."

I greet you today in the name of our kingdom friendship, and I bring to you on this fitting occasion the happy fellowship and love and greeting of our family of 30,000 strong. Recently I heard that the remains of the man whom we honor today sleep down in the soil in Chatham County. I had never been able to have that report confirmed somehow, but this is what I said to some others, "If I find this is true, I am going down to that burial place." I have learned for a fact from your program today that James O'Kelly's mortal remains do sleep down there peacefully in Chatham County, and on the first opportunity I have I am going to make a pilgrimage down there to his tomb, and I am going to stand there with bowed head and so in reverence pay honor to the man who in his day stood for that which we so much need in our day—evangelism. I greet you by the token of that thing in your Church for which every Church must stand. For evangelism is that above every other thing that is essential to the power, influence and program of Jesus Christ in the world. I greet you in the name of that token that has characterized your Church from its beginning down to this glad hour, and with all my soul I strike hands and join hearts with any Church that exalts the gospel of Jesus Christ in

the salvation of men. Your Church was born in a time when the flames of evangelism were glowing and your Church was born close enough to the beginning of that spirit in Methodism that characterized the great Methodist Church in its birth. And when your Church was born, the spirit of evangelism glowed upon that altar. James O'Kelly was a prominent preacher in the revivals of his day. In the name of that spirit of evangelism that has characterized your Church down to this glad hour, I bring you the greetings of my ecclesiastical household and pray that God Almighty will never let that spirit cease to glow upon the altar of your Church.

By this token, I bring you the greeting of my ecclesiastical family. You have an honorable and progressive history of nearly a century and a half in making the world a better place in which to live, in bringing men and women into the closer knowledge of saving grace. By the standards of Christian living, those services would fill many interesting volumes. If I could recount the services you have rendered to the world through the Christian principles and ideas of noble living that you have inculcated as you send out your literature broadcast throughout the earth, there would be much that would inspire you to thank God and take courage. There is just one token of service I wish to call your attention to. Here it is: This group of splendid buildings, that group of young men and young women that make up your student body of a history of forty years of religious education through which you have made your contribution to the manhood and womanhood of this State and other States—by that token, I greet you. You have had your struggles in founding this institution. You have had your struggles in maintaining this institution. They have been also a challenge to your resources and sacrifices, and you have borne those burdens in a way that is worthy of your distinguished founder and the Principles and purposes of your splendid Church. Your sons and your daughters of this institution are filling places of honor in the commercial life and in the industrial life and in the professional life, and in all the relationships of the world. The graduates of this institution have gone out and have conferred honor on this institution and honor on the Church. And by the token of that splendid service, I bring you today the greetings of the Methodist Protestant Church of the North Carolina Conference.

From Southern Christian Convention.

Greetings from the Southern Christian Convention, by D. R. Fonville, in the absence of Dr. L. E. Smith:

You know what a keen disappointment it is when all the folks have their attention centered on some one and he strikes out. I am sure some of you have been reading the recent world series of baseball games, and you know what has happened on various occasions. I am very happy, in a very informal way, to be used as pinch-hitter for so distinguished a man as the President of the Southern Christian Convention and to be able to speak for the Convention in return.

Greeting for this audience, this distinguished assembly, from the Southern Christian Convention upon this happy occasion. You have noticed this is "Home-Coming Week" throughout the State of North Carolina. I do not know that that had anything to do with the setting of the date for this occasion. At any rate, it is very fitting, since we have set aside this week throughout the State of North Carolina for home-coming.

I am sure you must have been thrilled, as I was, at the facts revealed to us in the papers read. The papers have been read depicting the life of the times of the founder of the Christian Church, the love, the devotion to a principle, and a willingness to fight for it and to maintain it at all cost.

We love and honor the founder of our Church, who in that troubled time had the courage and the prophetic vision to stand for the principle of Christian liberty, for the individual's responsibilities to God and to maintain that principle with great personal courage and conviction. I say, in reading some of his comments and his letters of some experience which he passed through, it is almost a typical reading about one of the Old Testament prophets and the characters that are depicted in the Bible. A platform broad enough for the entire Christian world to stand upon without crowding; a principle of Christian union, which we believe and fervently pray will soon come to be the principle on which His disciples, of whatever name, may unite. In the same spirit coming to us from our founder, we are willing to come as far as the ways lead, to consummate that desired end. But it must be done in the spirit of God's leadership and upon such platform as that enunciated in the early days of our Lord. We honor ourselves in honoring the memory of James O'Kelly, who has for more than a century been a beacon-light to lead the Christian world into a full realization of that prayer that "they all might be one." We are happy to have these other denominations present to meet with us and to bring their greetings, and we greet you and them in the spirit of James O'Kelly, the founder of the Christian Church.

Solo by Mrs. Grace Hall Riheldoffer, "The Voice in the Wilderness."

Dr. J. O. Atkinson, Mission Secretary, then gave an address, "An Evaluation of Rev. James O'Kelly," printed elsewhere in this issue.

RESOLUTION.

The following resolution, offered by Dr. W. W. Staley, was adopted by a rising vote of the audience:

Resolved, That the committee and this audience express, by a rising vote, our appreciation of the service of Judge J. F. West, the chairman of this committee, who is detained by affliction, and the sincere prayer that he may be restored and continue his great service as a member of the Supreme Court of the great State of Virginia and in the Christian Church.

Recessional hymn No. 448, "Blest Be the Tie that Binds."

Unveiling, by little Miss Dorothy Ann Harward, on the campus.

Doxology.

Benediction by Dr. G. O. Lankford.

MARKER.

The marker is of granite, Egyptian design, in front of Alamance Hall facing south, stands eleven feet high and has on it the following wording:

On the north side—

He Gave His Life
That Religious Freedom Might be
Vindicated for the Individual Christian.
Erected by the Southern Christian Convention.
1929.

On the south side—

Rev. James O'Kelly
Apostle of Religious Liberty
Founder of the Christian Church.
1794.

It is a dignified and impressive memorial, and is in exact line with the front of the Whitley Memorial and Mooney Christian Education buildings, being situated equidistant between the two.

Immediately following the unveiling exercises, all visitors present from a distance were the guests of the college at a wholesome, well-prepared and inviting luncheon. It was a great day in the annals of the Christian Church.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

WHAT IS YOUR LIFE?

Lesson: 2 Peter 1:3-11.

There is a little story of a lad who got a job. His companions tried to make him drink. He repeatedly refused. Finally they said, "We will throw it on you." He replied, "As you please. I came here with a clean jacket and a clean character; you can spoil my jacket, but you cannot spoil my soul."

Prayer.—Father, we thank Thee for all mercies, and for Jesus the power of the blood unto all righteousness. Build us up in the admonition of our Lord Jesus Christ. *Amen.*

TUESDAY.

HELPLESSNESS AND CHRISTIANITY.

Lesson: 1 Cor. 12.

Are you content to live so that what you do will help you only, and if it does not you are not interested? Or if you help somebody, must it be a friend, or the best man in town?

The wall you build may shelter you at least, but how about shelter for others? In the lesson we are reminded that each one possesses different gifts, but all work in the same spirit. Each one needs the help of the other's gifts, and unless this principle obtains we shall be led astray.

Prayer.—Dear Lord, make us willing to sacrifice anything that we have for Christian character and brotherly helpfulness. *Amen.*

WEDNESDAY.

PROGRESSIVE FAITH IN GRACE.

"Thou shalt grow up before Him as a tender plant."—Isa. 53:2.

Let a man dare to live a godly Christian life, and his faith organs begin to function. God gives him a consciousness of his true self, of the power of his will, and an understanding of truth and God. Then it can be said that he grows in grace and in the knowledge of the Lord and the beauty of holiness. Every day adds something to our lives that has been wrought before. And every thought, word, deed, book, passion, ambition, prayer cut into the life the character of its kind. If it is good, it is like Christ; if bad, it is like a demon. It is thus character is built and not bestowed, and we are the builders.

Prayer.—Dear Father, we seek a faith in Thee that acquires all spiritual blessings and reaches up to the time when faith will give way to sight, and Thou wilt say, "Well done. Thou has been faithful over a few things, I will make thee ruler over many; enter, thou, into the joys of thy Lord." *Amen.*

THURSDAY.

THE GREATEST THING IN THE WORLD.

"I come that ye may have life, and have it more abundantly."—John 10:10.

The greatest thing in the world is life. Scientists say that life is correspondence with things around us, and death ensues only when we are out of touch. Spiritual life is correspondence with spiritual existence. Spiritual life, therefore,

is correspondence with God, and that correspondence is said to be realized in love, joy, meekness, truth, righteousness. Anything that is opposed to these things breaks that correspondence. Adam walked with God until the devil came, when he did wrong and hid himself in shame. Immediately salvation became necessary, for from that point life began its decay, and all the workings of God since then have been to save man from death. Only the abiding in Christ saves and restores that life. Thus the gospel's invitation is, "Come unto me and live," and the whole message of Christ is, "That ye might live."

Many people live on the wrong side of life. They seek pleasure, the use of their powers, selfish gains, rather than to enter into life and give. They take life, while Christ gives. The world says, "Give me." Christ says, "I give." The world is selfish; Christ is unselfish. The world exercises lordship; Christ serveth.

He lives most who acts honestly, whatever the consequences, who endeavors to make the world around him better than he found it, and who gives to others in a way to make them happy.

"We live in deeds, not years;

In thoughts, not breath;

In feelings, not in figures on the dial.

We count time by heart-throbs;

He must live who things most, feels the noblest, acts the best.

Life's but a means to an end—

That end, to those who dwell in him,

He most in them:

Is God.

FRIDAY.

SHIELDS.

"The shields of earth belong to God."

There are many obstacles which commonly inhabit the adventures of life. We find them at every turn. Each one, however, may be turned into a friend. How? Each is a challenge to our powers, and the struggle to overcome them increaseth our ingenuity and our power to overcome. Exercise increaseth strength.

We need not be told that there are enemies of the soul. But for every enemy, God has furnished us a shield of protection. For insatiation, there is the shield of sanitation. For disease, there is medical science; for smallpox, there is vaccine; for typhoid, there is virus; for diphtheria, there is antitoxin; for traffic, there are regulations; for ignorance, there is education; for death, there is life. There is not an unprotected corner in all the world. There is a weapon of defense for almost everything. Every protection is an act of God for us, and there is not a one, of God or of the devil, without a blessing.

The mighty enemies of the soul are powerless if we use the shields, but to resist them the weapon of defense must be used.

Therefore, urge thyself before God in prayer and devotion, and draw from Him thy soul's defense.

Prayer.—Dear Heavenly Father, we need strength for the day's work; we need forgiveness for each wrong; we need hope in each failure; we need fortitude for each trial, charity for every mistake, courage for every problem, wisdom for each decision. We need Thee working with us, kind and forgiving, tender and strong. Deliver every known evil and give us eternal life. *Amen.*

SATURDAY.

WHOSE GAME ARE YOU ROASTING?

"The slothful man roasteth not that which he took in the hunting."—Prov. 12:27.

A boy never forgets his first rabbit, for two reasons: First, it is excitement to catch a rabbit;

second, it is a keen disappointment to have the rabbit, at an unguarded moment, jump out of his hands. Those two experiences one never forgets, and those two experiences are common among boys brought up on the farm. A broken jaw was a terrible price to pay for a piece of pie which another took in a moment of carelessness. A boy lost his leg under a train running after a croquet ball. That was a terrible price to pay for a ball. But prices equally fearful are paid every day in pursuit of mere trifles. In a moment of thoughtlessness, sudden emotion, careless whims, foolish desires, unguarded moments, many a man has thrown away his whole life for things that were not worth risking anything for.

A good engineer keeps his hand upon the throttle and his eye upon the rail. The cautious tourist stops, looks and listens before crossing the blind track. The greatest hero is the one who always stops before he goes too far. Guard every moment. Watch and pray. Be steadfast, immovable.

Prayer.—O God, let Thy countenance, through Jesus Christ our Lord, burst upon us and shine along our way. Make so real the things of eternity and heaven that we dare not let go, but that each moment we may live and die for Thee. *Amen.*

SUNDAY.

A CATECHISM.

"Study to show thyself approved unto God."—2 Tim. 2:15.

1. When you die, how many folks will be sorry, and what for?

2. If you had to write your own obituary, what would you write?

3. How many enemies have you, and what makes them enemies?

4. What is the best thing you ever did?

5. What is your definition of God?

6. What is the source of your greatest pleasure?

7. Do you pray? If not, why not?

Answer these and you need not be told where you are going after death.

Prayer.—O God, Most High and Holy Father, reveal ourselves to us. Reveal Thyself to us, and we will follow Thee and Thy word. *Amen.*

CHAPEL HILL CONSIDERS UNION.

The United Church of Chapel Hill announced recently that it would undertake another program of expansion, in which it hopes to embrace some Churches of other denominations not having a Church in Chapel Hill, such as the Friends, the Methodist Protestants, and the Disciples of Christ.

The United Church here is the result of the union of Christian and Congregational Churches here under the name of the United Church of Chapel Hill has already been approved by the directors of the conference of the Congregational Churches of the Carolinas. In the charter the purpose of the United Church is set forth as the promotion of faith in God, the aiding of human beings in development of spirit, mind and body, and aiding in the cause of the union of Churches among the followers of Christ.

The object of the new program of expansion, it is stated, is a larger Church and greater efficiency with progress toward the ideal of the Christian Church for Church union. This new undertaking of the United Church of Chapel Hill is merely a continuation of the program outlined in the provisions of its charter.

The union of the Christian and Congregational Churches brought together property valued at \$32,000. The United Church building, located on Cameron Avenue, is valued at \$25,000, with no indebtedness. The parsonage is rated at \$7,000, with \$3,500 indebtedness.—*Daily News* (Greensboro, Oct. 4).

The First Congregational-Christian Merger

Very Important--Very Plain

TO THE MEMBERS OF THE CHRISTIAN CHURCHES:

DEAR FELLOW-CHRISTIANS,—I know how to appeal to Congregationalists for funds for Christian purposes. I have been doing it for over forty years, and have secured for various purposes between one and two million dollars, more than a million of which has been for Piedmont College; and I am now appealing for two million more for the same.

But I am new to the Christian Churches. I take it for granted, however, that the same motives that move Congregational Christians, move you—our present national merger pre-supposes this. If this supposition is true, the response to this page and my letters is sure, for I am making an appeal for your own institution, fully and officially approved by your Southern Convention, which is not only worthy of your support, but *must have it or die*.

I Must make the Facts Very Plain

BETHLEHEM JUNIOR COLLEGE, at Wadley, Ala., was organized to meet a great need and to do a great service for your Churches and, in their name, for our Country and for the Kingdom of God. You have there a great field, a fine location, and a valuable property. Your Administration Building is a noble structure, but unfinished and unheated. Your fine Girls' Dormitory is only partially ready for use. You have a campus of over forty acres, and a property worth \$100,000; but nothing fully ready for use. It will take \$10,000 more to make available the \$100,000 worth you already have; and more to give the equipment required for a Standard Junior College.

Surely, you do not want to lose this great beginning for want of the necessary finishing! But I must tell you plainly that losing it is certain, unless vigorous and speedy steps are taken to save it. Dr. Beougher and the local Trustees have done splendidly, but they have reached the end of their rope. Other help must come, or this Institution will soon be a thing of the past.

The Situation Briefly Stated

BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing; not because its work and scholarship were not good, but because a Junior College cannot have independent recognition without a finished campus and the income of \$200,000 endowment. Without scholastic standing, a Junior College cannot have students, as they cannot go on for their Junior and Senior years in a standard four-year College. BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing, and could not go on. It would have no students.

President Beougher then came to me, as President of Piedmont College, to help BETHLEHEM out of impending failure. An *educational merger* was then made by the two Colleges, so that the four-year College could stand for and give credits for the Junior College. No financial merger was made or is in contemplation. PIEDMONT JUNIOR COLLEGE is still owned and controlled by the Christian Church. Its Trustees, of their own initiative, changed its name to "THE PIEDMONT JUNIOR COLLEGE" to enable the Senior College more securely to vouch for its credits. As a result, the enrollment of the Junior College has not only been retained, but increased.

But the campus is not finished, the buildings are not ready for use, and the scholastic standing cannot be long maintained by the present method alone.

The Trustees have asked me to find the money for finishing the buildings, equipping them, and meeting other pressing needs. I cannot go to Congregationalists for this, as I am asking them for two million dollars for Piedmont Senior College, and am pressing them hard. It must come from the members of the Christian Churches—or the Junior College must close.

I have nothing to gain personally. I am donating my services and advancing expense money, because I am deeply interested in our great merger of Churches and I want to see PIEDMONT JUNIOR COLLEGE, at Wadley, saved for the great field it occupies and the great need it supplies. The South needs education far beyond any opportunities it has.

Please send your checks quickly to President Beougher, at Wadley, Ala., or to me at Demorest, Ga., made out to PIEDMONT JUNIOR COLLEGE, and they will be turned over to the Treasurer as soon as record can be made. PIEDMONT JUNIOR COLLEGE cannot wait long.

Yours fraternally and sincerely,

FRANK E. JENKINS

PRESIDENT BOARD OF TRUSTEES, PIEDMONT JUNIOR COLLEGE, Wadley, Ala.

PRESIDENT PIEDMONT COLLEGE, Demorest, Ga.

The above will appear in two or three more issues of *The Sun*, so that every member of the Churches of the Southern Christian Convention may be sure to read it.

REV. JAMES O'KELLY.

(Continued from Page 3.)

men in our business, to move as quietly as possible. I was taken prisoner by the tories, and robbed; I was retaken before day by Captain Peter Robertson, the great and noted Whig. I was afterwards taken prisoner by the British. The chief officer urged me to subject myself to my king, and although I was in his hands I would not yield. He offered to release me if I would solemnly promise not to let any man know, asked or not asked, where the British lay. I refused to do that. Then I was despised, and very near famished for bread. At which time I resolved through grace to hold my integrity till death. My honor, my oath, my soul were at stake; till at last, Providence offered me an opportunity, which I gladly embraced, and narrowly escaped their hands. After these things, I went (not as a prisoner) into General Rutherford's camps, and there, by the testimony of two worthy gentlemen, viz: Colonel Robertson and Colonel Owens, of Bladen, did I establish my political and civil character. I stood my draft as other men. Once my substitute faithfully served a tour. Once I marched on foot as far as I was able. Which of my accusers have done more?"

"Let us proceed to show our receipts—which of the itinerant men have paid more to support government than I have done? This is in striking contrast to the experiences of some of Rev. James O'Kelly's brethren, for Dr. Bennett, in his memorials of Methodism in Virginia, says: "When the war was brought into Virginia, many Methodists were whipped for refusing to bear arms." The spirit of liberty in James O'Kelly was too strong for him to refuse the call of patriotism, and no such ignominious punishment as the whipping-post could ever have been his portion for refusing to bear arms in behalf of freedom.

Governor Swain, of North Carolina, in communicating to Rev. Dr. Caruthers an account of the Slingsby affair and published in Caruthers' "Old North State," in 1776, relates the following: "The anecdote of the Methodist preacher, which you wished me to relate, I had from the old gentleman's own lips. Mr. O'Kelly, then a young Methodist preacher, when traveling over the country and preaching, was taken at the house of a friend or acquaintance by a small party of tories. His horse, saddle and saddle-bags were taken from him, and he was tied to a peach tree. A party of Whigs coming up just at the time, a skirmish ensued; and although he was between the two fires, he was not hurt. Before this skirmish was ended, Colonel Slingsby came up with a larger party of men, and the Whigs were dispersed. Recognizing O'Kelly, the colonel asked him to preach for them, which he did, and drawing up his men in good order, he stood with his head uncovered during the whole of the service."

Rev. John Wesley called the Christmas conference for the American Methodists to set up a form of government for the societies. They were directed to follow the Scriptures and the primitive Church, and to stand fast in the liberty where-with God had so strangely made them free. This was Mr. O'Kelly's idea exactly, and had that idea been carried out, no separation would have ever taken place.

This conference met in Baltimore, December 24, 1784. The representative Methodists of America were there. The time-honored plan of Wesley could no longer be carried out in America with no established Church. The conference was held with closed doors, and nothing was put to the vote. The societies were organized into the Methodist Episcopal Church of America, though Mr. O'Kelly and many others wanted the word Episcopal left out. He did his uttermost to prevent its being used, but could not prevent it.

As soon as Mr. Asbury had been ordained, the other preachers present were ordained, severally, deacons and elders, and on Sunday, January 2, 1785, Rev. James O'Kelly, with twelve others of the most experienced ministers, were ordained presiding or president elders by Dr. Thomas Coke, Rev. Francis Asbury, Rev. Richard Whatcoat, Rev. Thomas Vasey, and Rev. P. W. Otterbein. Then and there Rev. James O'Kelly ceased to be a member of the Episcopal Church, ceased to be a lay Methodist preacher, and became an elder in the Methodist Episcopal Church of America.

When the organization was completed it was a Church of ministers, by ministers and for ministers, with Rev. Francis Asbury at its head in truth, if not in form. Mr. O'Kelly, with others, did not like this form of government, but could only express their disapproval, and hope that the time would come when it could be changed to a free and untrammelled Church, and the subordinate preachers get their rights and still be Methodists.

In organizing, they departed from the New Testament principles—the equality of the brethren, the parity of the ministry—and a hierarchy was inevitable. Virtually every official from the highest to the lowest was an appointee of the bishop. Mr. O'Kelly's influence in his history was great, and when he returned home he set about to instruct the people, and show them the weaknesses of the plan of government adopted and to try to have it remedied. Rev. Francis Asbury did not like this, for he thought a layman should only pay, pray and obey.

Mr. O'Kelly is put down in Methodist history as one of the strong men in the great revival in Virginia in 1788. This lasted for about a year. It is added that he was a man of great powers of endurance, mighty in prayer, full of the Holy Ghost. He was accustomed to arise at midnight and pour out his soul to God in prayer. In 1789 and several years before he was living in Mecklenburg County, Va., on a tract of forty acres given him and his wife by his friend and admirer, Tegal Jones. He attended the Council in Baltimore, in 1789. This meeting was to try to remedy some of the things adopted in 1784. He saw that the measures applied did not suit the case and would have nothing to do with its workings when he went home. Mr. O'Kelly was working for religious liberty and Rev. Francis Asbury was riveting an autocratic, or aristocratic, form of Church government on the Methodist Church. One instance of this we give. In 1790, Bishop Asbury turned out nineteen God-fearing, pious and devoted ministers, because they would not adopt his plans, and only two voted for the adoption.

About this time, Mr. O'Kelly began to correspond with the leading Methodists, both in America and England, and made a powerful impression on them for a more liberal polity for the Church. He won over Dr. Coke and had a general conference called November 1, 1792, and today some say the Methodists owe this most important part of their polity to Rev. James O'Kelly. The purpose of this conference was to revise the plan of government for the Church. After discussing other things, on the second day, Mr. O'Kelly offered the following resolution:

"After the bishop appoints the preachers at conference to their several circuits, if any one think himself injured by the appointment he shall have the liberty to appeal to the conference and state his objections; and if the conference approve his objections, the bishop shall appoint him to another circuit. This is known as the 'Right of Appeal.'"

A long and stormy debate followed, lasting nearly a week. The vote was taken and the resolution was lost.

When the motion was lost, Revs. James O'Kel-

ly, Rice Haggard, William McKendree, and others, left the conference, and Mr. O'Kelly wrote a farewell letter to the conference. English Methodists had passed a similar resolution a few months before, but Mr. O'Kelly did not know of it.

Bishop Asbury and Dr. Coke at once set about to try to reconcile Mr. O'Kelly and his associates. They were asked on what terms they would return. The answer was "Only let an injured man have an appeal." This would not be granted. Mr. O'Kelly and his friends then went home. Bishop Asbury sent messengers to him, beseeching him to return, and telling him how he valued him. The Methodist pulpits were left open to him, if he would keep quiet, and he was to receive his usual pay. This, however, was never paid.

When he was leaving Baltimore, the false report was started that he denied the doctrine of the trinity. Did space permit it, we would give evidence to show how he was slandered. His account of his conversion, and the form of ordination of his ministers show where he stood. Mr. O'Kelly and his brethren met at Reese Chapel, in Charlotte County, Va., in 1792, to look over the situation. Another meeting was soon held at the same place. At these meetings the seceders strove hard for union with the Methodists, and sent messengers with their petitions for union to Bishop Asbury. They only asked for some amendments. These were not granted. Mr. O'Kelly then drew up an humble petition, pointing out a few of the evils he saw in the government of the Methodist Episcopal Church, and prayed for union. The Methodists were not allowed to sign these petitions under pain of expulsion. The seceders next met at Piney Grove, in Chesterfield County, Va., on August 2, 1793. They now asked permission to meet the bishop in conference, that the Methodist Episcopal Church government might be examined by the Scriptures and amended according to the Holy Word. Bishop Asbury's reply to this request was: "I have no power to call such a meeting as you wish; therefore, if five hundred preachers would come on their knees before me, I would not grant it."

This was the answer received at a conference of the seceders held at the Manakin Town, in Powhatan County, Va., December 25, 1793.

Only two courses were now left—to separate or to slavishly submit. They chose the former. Here is where Rev. James O'Kelly ceased to be a Methodist presiding elder, and became the first Christian minister. Here the plans were laid for a free and untrammelled Church, with the Bible as a creed. A constitution was adopted at this conference, but was discarded at the next conference. The ministers were to be on an equality, the laymen were to have votes, and the executive business was left with the Church collectively. Another conference was called before inaugurating the new plan. They called themselves "Republican Methodists." Missionaries were sent out and did wonderful work.

The next general meeting was held August 4, 1794, in Surry County, Va. It was held with open doors, that all might see and learn. A committee of seven was appointed to devise a permanent plan of Church government. Finally they determined to lay aside every manuscript and follow the Bible as their guide, and have no government besides the Scriptures as written by the apostles. The question of a name then came up again. Rev. Rice Haggard arose, holding a copy of the New Testament in his hand, and said: "Brethren, this is a sufficient rule of faith and practice. By it we are told that the disciples were called Christians, and I move that henceforth and forever the followers of Christ be known as Christians simply." The motion was carried.

Mr. O'Kelly says: "At this conference the blessed Jesus was proclaimed King and Head of the people without one dissenting voice. The holy qualifications of an elder as laid down by St. Paul were read and explained. Then after prayer we proceeded in the following manner to ordain ministers: In the name of our Lord Jesus Christ, by the authority of the Holy Scriptures, with the approbation of the Church, and with the laying on of the hands of the presbytery, we set apart this our brother to the holy office of elder in the Church of God: in the name of the Father, and the Son, and of the Holy Ghost."

There were about thirty ministers with Mr. O'Kelly at the organization, prominent among them being Rev. Richard Haggard, Burwell Barrett and others. The organization completed, aggressive work was begun. O'Kelly's Chapel, in North Carolina, was organized the same year, and he began his preaching tours afresh and planted Churches in the destitute places. For something like thirty-three years he labored faithfully to establish the Christian Church in the South, and before his death he saw it well established in the minds and hearts of the people. Prior to his death, he asserted that he believed the cause of full religious liberty would finally triumph. He often held open discussions with the enemies of the new Church, for they were many. One of these was held in the old Methodist Church in Portsmouth, Va. He was a firm believer in baptism by sprinkling or pouring. At the general meeting of 1807, at Raleigh, N. C., he baptized Rev. Joseph Thomas, the "White Pilgrim," by pouring.

In Mr. O'Kelly's day the territorial limits of the Christian Church in Virginia and North Carolina were as large, if not larger, than they are today. Commencing at his home in central North Carolina, it extended from there to Norfolk, Va., then up the Chesapeake Bay shore to the neighborhood of Mt. Vernon, from there to Winchester, Va., and then it seems that there were some Churches in Southwest Virginia. From this we get an idea of the size of his circuit, for he visited all the Churches, and while riding in his gig he wrote most of his books. It is said that he was an intimate friend of Patrick Henry and Thomas Jefferson, and perhaps visited these distinguished persons on his preaching tours.

While visiting in Washington, D. C., tradition says Mr. Jefferson secured the Hall of Representatives and invited Mr. O'Kelly to preach. He did preach twice, and on the second occasion Mr. Jefferson was the most delighted man in the audience.

Bishop Asbury has this to say in regard to the last meeting with Mr. O'Kelly, who was sick near Winchester, Va., on August 23, 1803: "We met in peace and asked of each other's welfare, talked of persons and things indifferently, prayed and parted in peace. Not a word was said of the troubles of former times."

James O'Kelly is said to have preached five sermons at different places in one day and none of these bore any sameness. The strongest Methodist preachers followed in his track to win back those who had joined the Christian Church.

He was the author of several books and pamphlets. We mention the following: "An Essay on Negro Slavery," published in 1789; "The Author's Apology for Protesting Against the Methodist Episcopal Government"; "The Christian Church"; "Annotation on His Book of Discipline"; "Letters from Heaven Consulted"; "A Tract on Baptism"; "Commentaries on the Books of the New Testament"; "Hymns and Spiritual Songs Designed for the Use of the Christians," and "The Prospect Before Us," by way of an address.

Hope did not desert him in age and feeble-

ness extreme. He gave testimony to those around him at the close of his life that he went down to the grave satisfied with the past, and peaceful and trusting with respect to the future. He had a long, white flowing beard, and continued to preach after he was unable to stand, sometimes sitting while he preached.

He passed away at his home in Chatham County, N. C., on the 16th of October, 1826, in the triumphs of a living faith, after a painful and lingering illness which he bore with Christian fortitude and manifest resignation of the will of heaven. He was in the eighty-eighth year of his age and had been a minister of the gospel over fifty years. He was buried in the family cemetery on his farm, where his remains now rest.

For twenty-eight years it seems that no shaft was erected to his memory, but in 1854 the Chris-

tians, South, erected to his memory a monument bearing this inscription: "Erected by his Christian friends to the memory of James O'Kelly, of North Carolina. The Southern champion of Christian freedom." This short sentence sums up the lifework of the organizer of the first free and untrammelled Church in America. He lived far in advance of his time, and he will be admired more and more as the years go by until his creed shall become that of the Protestant world. He served his day and generation well.

Today, 103 years after his death, we are assembled here to unveil this monument to his memory on the campus of Elon College, so that generations yet unborn may learn more of our great leader, the American citizen and patriot; the minister of God, the revivalist, the reformer, and the man with a God-given vision for the future.

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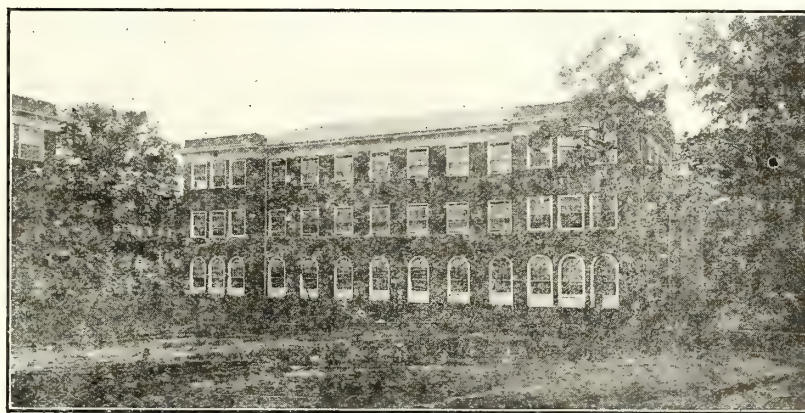
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OBITUARIES.

CARLTON.

Joseph W. Carlton was the son of Thomas and Nancy Carlton, and was born in King and Queen County, Va., on January 31, 1841. When he was quite young, his parents moved to the State of Missouri, and there he spent his young manhood. He chose as the companion for his life journey Miss Mary Ellen Farmer, of Halifax County, Va., and to them were born seven children, three of which, with the mother, have preceded him to that spirit world.

On his return to Virginia he settled in Halifax County, Va., and there he took a deep interest in the affairs of his community. He was a farmer, a churchman, and a man of splendid wisdom, who had the respect of all who knew him. As age crept on apace, he retired from active labor and came to Richmond, Va., in 1911. On December 11, 1914, he suffered the loss of his wife, and in 1922 his son, Edgar, was taken by death.

Mr. Carlton has been an invalid for some years, but had retained his mental faculties till the last. He was lovingly cared for by his children, but death called him and he quietly went away on the morning of October 9, 1929, leaving three sons—L. E. and P. J., of Richmond, and

Herbert, of Raleigh, N. C.—and one daughter, Mrs. Nannie Parrot, of Georgia; he also leaves four sisters to mourn their loss.

The funeral was largely attended at the home in Richmond on October 10th, and was in charge of Dr. C. C. Ryan, who was assisted by Dr. W. W. Staley, of Suffolk, Va., and Rev. P. T. Klapp, of Elon College, N. C. Mrs. Louise Francis sang very beautifully "Jesus, Lover of My Soul."

The following ministers were in attendance: Dr. W. W. Staley, Dr. W. A. Harp-

er, Dr. L. E. Smith, Dr. J. O. Atkinson, Rev. J. E. McCauley, Rev. O. D. Poythress, Rev. H. C. Caviness, Rev. T. F. Wright, Rev. H. G. Robertson, Rev. P. T. Klapp, Rev. H. S. Hardcastle, and Dr. J. J. Sherer, of the Lutheran Church. He sleeps in Hollywood Cemetery, Richmond, Va., to await the resurrection day.
C. C. RYAN.

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THE CHRISTIAN SUN

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THE CHRISTIAN SUN

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IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

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.. THE SUN'S OBSERVATORY ..

BY REV. STANLEY C. HARRELL.

REJUVENATING A RELIGION.—

Mustapha Kemal has within recent years been making Turkey over to suit his modern ideas. He has, by governmental edict, literally made over the habits, customs and social relationships of his people. He has decreed that the people shall adopt European modes of dress, especially forbidding the wearing of the fez. He adopted a policy of universal education for his people, demanding that the illiterates of all ages should attend school until they had acquired the rudiments of learning.

His latest move is to enforce his modernization of Turkey by the teachings of religion. And the attempt is being made to bring the teachings of Mohammed up to date. The Mohammedan religion is no longer the State religion of Turkey; but since it is the faith of the masses it has been selected as the medium through which to teach the new ideas. The student of the history of religions can trace the gradual molding of religious ideas by the thought content of the ages through which the religion has lived. It is, however, something new to see a deliberate attempt being made to revolutionize the teachings of an old and well-established religion.

The process is to send out from Angora standardized sermons which are to be read in all the mosques of the land. These sermons are not issued in the name of the government. They are sent out from the new religious headquarters of the Moslem faith. It was formerly the custom for religious messages to be delivered in Arabic, which was unintelligible to the masses of the people. The modern sermons are in Turkish, that every one may hear and understand. They are designed to teach the people the spirit of industry and thrift. It is hoped by such a method to infuse a spirit of individual initiative into a people long steeped in fatalism.

If the attempt succeeds, it will certainly be something new under the sun. The fact that the masses have long been accustomed to accept unquestioningly everything that their priests have told them will contribute to the success of the plan. And the new learning that has been made accessible to the masses will not have gone far enough to enable the people to think for themselves. The old theological schools have been closed by the government, and if the movement can weather the opposition of the old priests it will bid fair to revolutionize the religious thought of Turkey.

CHINESE CONGREGATIONALISTS LEAD.—

Chinese Congregationalists are the first to have complete native control over their Churches. There has been insistent objection raised since China has been developing a national consciousness to the administration and control of the Chinese

Churches by mission boards in other lands. In fact, that has been the principal objection to Christianity in China; that it was under the dominance of foreign officials. Most of the missionaries who have made public their views have agreed that native control is desirable wherever it is practical, which means wherever the Church is sufficiently well established to direct its own affairs. There might be some who would resent this desire of the Chinese to direct the affairs of their Churches, since they are so largely dependent upon financial support from outside sources if they are to extend their field of operation. But American Protestantism should understand, appreciate and sympathize with the position of the Chinese. Dr. Herbert C. Rugg comments thus upon the action of the Congregationalists: "The transfer of the control of all mission activities to the Chinese is in accordance with the declared policy of the American Board for all its missions, and has been the goal for the work in North China since it was started in 1860. The arrangement for entire Chinese control is also said to be in accordance with the findings of the International Missionary Council at its meeting in Jerusalem last year.

"The missionaries, under their new status, are to serve on a basis of complete equality with their Chinese associates. They are expected to become members of a local Chinese Church, and will receive their assignments from the Chinese board. All questions of location, transfer, furlough and resignation are to be settled by the Chinese board, in consultation with the missionary concerned. The missionaries are to receive their first appointments to China and to return after a furlough only upon invitation from the Chinese board. Their direct allegiance while in China is to be to the Chinese Churches, because experience teaches 'the importance of avoiding dual control.'

"The American missionaries who will be under the Chinese board number 117. They comprise twenty-five ordained men, five men physicians, one woman physician, eleven other men, thirty-six wives, and thirty-nine single women. The Chinese force comprises fourteen ordained men, 291 teachers, and 266 evangelistic workers, including eighty-seven women."

INDUSTRIAL STRIFE.—

Much has been written about the industrial strife which has broken out in the mills of North Carolina. It is indeed a most deplorable situation. Theorists can find in it that which will prove their contentions. Propagandists will find in it the opportunity to stir up agitation and strife. But we have seen nothing that to our minds so exactly portrays the situation as the prayer that is reported to have been made by Preacher Cicero Queens at the funeral of some of those who were killed in the recent disorder and fighting at Mar-

ion. Preacher Queens said: "O God, I have baptized a heap of people and I have been to a heap of funerals, but this is the saddest day this old man ever saw. The devil has got into the people. O God, what will become of the world if we don't get the devil out of it? Help us to drive him away from here. Amen."

From the standpoint of the Church, this old preacher has voiced a challenge that should ring constantly in the heart of every individual who is a professed follower of Jesus Christ until all of our Churches are moved to do something about the situation. It is indeed a time for prayer. It is a time for deep heart-searchings. It may come as a sort of shock to some of us, that sentence: "The devil has got into our people." You may call it what you will, but the situation as the preacher summed it up is the situation that the Churches of the South has got to face.

We must broaden our conception of the work of the Church until it is wide enough to take in Christ's conception of the kingdom of heaven. Abraham Lincoln shook our nation to its foundations when he declared that "A country cannot endure half slave and half free." It is time for the Churches to awake to the realization that a country cannot endure that is only half Christian. We have been thinking too much about the future welfare and destiny of the Church and not enough about the welfare and future destiny of a world, which the Church has been called to save. It is just as true of a Church as it is of an individual, that he who would save his life shall lose it, and it is equally as true that the Church which would lose its life for Christ's sake shall find it.

The murders and bloodshed are a disgrace to the fair name of the South. They are an index of the fact that we have not been planning big enough plans in the Church. We have not been practicing the teachings of Christ on a sufficiently wide scale. We have not been praying and working for the kingdom, as Christ taught us to work and pray. The day is by no means lost if we can read the signs of the times and have the faith to face the situation in the light of Christ's gospel. Unless we can drive out the devil and enthrone the Lord Jesus Christ in the hearts of the people of the South, we have had only a foretaste of that which we may expect in the future. These are times that call for a united Christendom. These are times that call for a boundless faith. These are times that call for a wholehearted allegiance to the Christian teachings of love and brotherhood. These are times that call for a heroic spirit of self-sacrifice. Is the Church of the Lord Jesus Christ equal to the demands of such a day as this? The arm of the Lord is not shortened. The power of love has not failed. The world is only waiting for the gospel of love to go into action.

NOTES-PERSONALS

TELEGRAM.

Suffolk, Va., Oct. 28, 1929.

P. J. Kernodle,
Managing Editor, Christian Sun,
Richmond, Va.

Regret of all, barn of Orphanage, Elon College, burned. Lost all winter feed for stock. Baracca Class, Suffolk Church, raised five hundred dollars yesterday for rebuilding barn. We appeal to all Churches and denominations for help at this time. Send contributions direct to Christian Orphanage. Superintendent Johnston ill from operation, Burlington Hospital.

J. M. DARDEN,
Chairman Board of Trustees.

We present a report from our colored brethren, made to the General Convention at Piqua, Ohio, last week, that we think carries much information to many SUN readers. How many of us knew, for instance, that our negro Christian Church membership numbered 40,000?

THE SUN editor was last week and this in attendance at the General Convention of the Christian Church, Piqua, Ohio, and in the work and program of that great gathering found little time, and less energy, for the editorial work on this issue of THE SUN. Next week he and others will tell more of this epoch-making Convention.

A special car on the Norfolk and Western Railroad from Norfolk and Lynchburg carried a delegation of eighteen from Virginia and North Carolina to the annual Convention at Piqua, Ohio, last week, and others from the South went by other routes and several in automobiles. The South was well represented, as were other parts of our Church in the notable Convention.

Dr. Daniel A. Poling has resigned the pastorate of the Marble Collegiate Dutch Reformed Church, on Fifth Avenue at Twenty-ninth Street, New York City, effective January 1, 1930, in order to give more of his time and strength to the young people's movement throughout the world. His duties as president of the World's Christian Endeavor Union and associated agencies, as successor to Dr. Francis E. Clark, have laid increasing duties upon him with the continuing growth of the Christian Endeavor movement. He is also leader of the National Youth Radio Conference and speaks to millions of young people each Sunday over the coast-to-coast hook-up of the National Broadcasting Company on the Blue Network. His other relationships include editor-in-chief of the *Christian Herald*, president of the General Synod of the Reformed Church of America, and director of the J. C. Penney Foundation, a philanthropic institution.

It is learned with sorrow that Judge J. F. West, of the Supreme Court of Virginia, passed away on the afternoon of October 25th, at his home in Waverly, Va., after an illness lasting several weeks. Judge West had been for many years active and influential in the councils of the Christian Church, of which he was a life-long member, and his presence and wisdom at our Conferences and Conventions will be sorely missed. He was chairman of the Committee on Memorial that brought about the erection and unveiling of the granite memorial on the campus at Elon College October 16th, but was too feeble to ever learn of the consummation of his good work in this behalf. Judge West was for many years superintendent

of the Waverly Christian Sunday School, to which he gave loyal devotion and efficient and unstinted service. For many years, before being elevated by his State to the Supreme Court bench, he was judge in the circuit court and was held in high esteem throughout the Old Dominion as an able jurist, one who dealt out justice with mercy, according to the even tenor of the law. A lawyer of talent and ability, a judge capable, competent and esteemed, a Christian statesman and gentleman, he served well his country, his Church, and his God.

WADLEY, ALA.

It was my very great privilege to attend the Georgia and Alabama Christian Conference, held recently at Lanett, Ala. This was indeed a very fine meeting. Churches all made very good reports, with some increase in membership. A most beautiful spirit was manifested throughout the Conference, and some constructive work was undertaken with the co-operation of our Alabama brethren, to-wit: the election of a general field worker for both Conferences for next year, whose duty it will be to raise the standard of efficiency among the Churches we already have and to organize new work as opportunity may present itself. Rev. J. D. Dollar was elected president of the Conference. The prospects are flattering for this Conference for next year.

Just last week the Alabama Conference met at Wadley, Ala., with a full attendance, and all business was transacted in harmony and fellowship, with every Church represented and reports better than we anticipated. The reports show a gain of about sixty in membership, and the Conference adopted the joint resolution with the Georgia and Alabama Conference as regards the general field worker.

The Communion service on the first day was very impressive, at the close of which an offering was taken for Bro. H. W. Elder amounting to \$37.96. Bro. Elder's Conference gave him \$50. God spare his life and bless his soul.

All in all, a great meeting was held, and a year of progress was made, but we must do larger and better things for the kingdom next year. Other details will be reported later. Suffice to say that there are three great interests of our Church to be conserved under our program for next year—education, missions and evangelism. These should be well cared for by our general field worker, and should this be faithfully done, our Church can go forward and our pastors will be better paid and every other interest will be increased and God will surely give us a good year.

These and all other plans are to be worked out by the joint board of the two Conferences. "And now, my brethren, I commend you to God, and to the word of His grace, which is able to build you up and to give you a place among all them who are sanctified in Jesus Christ," and as your humble field worker, I do covet an interest in your prayers and the co-operation of every minister and pastor in the two Conferences.

G. D. HUNT,
President Alabama Conference.

CHRISTIANS AGREE TO MERGER.

Piqua, Oct. 26.—A union of Congregationalist and Christian groups of the Christian Church of America was effected yesterday afternoon at the General Convention of the Christian Church being held in this city. The merger was formally approved and acknowledged by several hundred delegates, who had gathered here from all parts of the United States and Canada and from several foreign countries. The unionization was unanimously approved, and the change will affect more than 1,125,000 persons.

The vote accepting the merger was made by roll call of the delegates, and this action followed an address given by Rev. Raymond Clark, pastor of the First Christian Church of this city. In his address, Rev. Clark, who paved the way for the merger, said in part: "We have come at last to one of those far-off divine events. It is this for which we have so long prayed and looked forward to. To most of us, it seemed that it would never come, and now that the hour is at hand we more fully comprehend and realize its significance."

"A few of the close followers of our Lord desired to see His glory, and when they beheld Him in His glory at the Mount of Transfiguration they were dazed by the experience. So now, most of us, when God is revealing His will to us and answering our prayers in some large way, it seems almost impossible that realization is about to come and our minds are dazed at the hope."

"There has been no apparent selfishness on the part of either Church group to want to drag into our merger plans that are not vital to human life, and if such does come in it, it is merely because our human minds have not been able to see the uselessness of it."

"The full plans submitted by our commission and recommended to us here today by our groups on Christian unity offer opportunities for universal loyalty to all people. We do not know the full details of what is to occur and the merger does not clear everything for the future, but it will, no doubt, set us off in the right direction. The plan, thank God, leaves room for adventure and heroic endeavor."

After Rev. Clark had completed his address, the vote was taken and the merger officially confirmed. The Congregationalist officials were entertained at a luncheon Friday noon at the Church by the officers of the General Convention.

The plan of the proposed union of the Congregational and Christian Churches was worked out by the commission on interdenominational relations of the Congregational Churches and the commission on Christian unity of the Christian Church, and was adopted June 3, 1929, by the National Council of Congregational Churches, in Detroit.—*Dayton (Ohio) Daily News*.

CONFERENCES MEET.

Eastern Virginia meets with the Suffolk Church, Suffolk, Va., November 6-8, 1929.

Western North Carolina meets Tuesday, November 5, 1929, at Smithwood, Randolph County, N. C.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929, with Mt. Auburn Church, Warren County, N. C.

NOTICE.

The North Carolina and Virginia Christian Conference convenes with the Union Christian Church, Virgilina, Va., November 12-14. Virgilina is on the Norfolk division of the Southern Railway, forty-seven miles east of Danville and fifteen miles west of Clarksville. The day trains from Danville arrive at 10:35 A. M. and 6:52 P. M.; from Norfolk, 3:50 P. M. Those coming by automobile, bear in mind that Virgilina is eighteen miles southeast of South Boston, eighteen miles north of Roxboro, and twenty-two miles northwest of Oxford.

All persons expecting to attend Conference will kindly notify Mr. Alfred Hayes, chairman of entertainment committee, and state whether you are coming by train or automobile.

C. E. NEWMAN, Pastor.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

STRENGTH FOR THE EVERY-DAY THINGS OF LIFE.

BY REV. H. S. HARDCASTLE.

"They that wait upon the Lord shall renew their strength; . . . they shall walk, and not faint."—Isa. 40:31.

These words were spoken to discouraged and dejected men. They were meant for the exiles in Babylon, and for the Jews who had been left in Judah, and in both cases they were people who were tired of the burdens of life. These words sounded a note of comfort and courage. In the verses leading up to the words of the text, the prophet has been giving a lofty conception of his Lord. He has been telling of His omnipotence as it was revealed in His creative power, and by His control of all the processes of both history and nature. Kings and nations are but tools in His hand. He predicts and governs the march of history. The prophet also contrasts His Lord with the impotent idols manufactured by men's hands and worshiped in pathetic ignorance by them. He then asserts that to those who wait upon the Lord there shall come a renewal of strength. In spite of His majesty and power, the Lord is tender and gracious, patient and loving even as a shepherd.

It would appear at first that the text in full—only a part of the thirty-first verse is given—is in the form of an anti-climax. Instead of reading, "They that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint," it would seem that the logical order would be, "They that wait upon the Lord shall renew their strength; they shall walk and not faint, they shall run and not be weary, they shall mount up with wings like eagles." Walking, running, flying—that is the climactic order, it would seem. But, consciously or unconsciously, the prophet was putting the things as it should be. There is, as a matter of fact, a great and helpful truth here for busy, bustling, burdened people. Three things need to be said.

1. Life is made up of every-day things. For the most of us, most of the time, life is made up of every-day things. Into our lives occasionally there may come events or experiences, moments of exaltation, when we feel as if we were mounting up like eagles. Or again, life's ordinary pace may be quickened so that we may feel that we are running. But for the most of life is, after all, a matter of walking. It is pretty much a matter of plodding along in the even tenor of our way, without much of the glamour or the romance that is so often pictured as being an integral part of life. One day is pretty much like another day. He who lives an ordinary life must learn to walk and faint not, for life is made up of just that.

Illustrations of this principle are legion. In the realm of life as a foreign missionary or a minister, the exalted experiences of the call and the glorious days of preparation are inevitably followed by a round of activities, many of them common-place and in some cases hum-drum. The same principle applies to professional and business life, to school life, to youth, to marriage, to home-making, to every walk of life. And it applies with just as much point to the realm of the religious life. Being a Christian is not so much a matter of an exalted experience, such as Paul had on the road to Damascus, but of fight-

ing temptations, overcoming weaknesses, entering into service, practicing self-control and self-denial in the every-day things of life. Teaching a Sunday School class is, after all, a rather taxing thing. Both in personal religious life and in group religious service we eventually come back to every-day things of life—we have to slow down to a walk.

2. The every-day things of life demand strength not of ourselves. The prophet, to make this point effective, said, "Even the youths shall faint and be weary, and the young men shall utterly fall"—they were the ones who ought to be able to keep strong. And his statement finds tragic confirmation in life. The highway of life is lined on both sides and many deep with those who are tired and worn and weary; those who did not have the strength for the every-day things of life. Multitudes are whipped inside, which is the only whipping that can really hurt a man. The every-day things of life have taken a heavy toll in all walks and realms of life.

There are, of course, those who have a larger measure of strength, who manage to get along in some way or other. Facing the demands of daily living, they clench their fists, grit their teeth, grin or groan and bear it, and, as the English say, "muddle through." But this plan has its painful limitations. It makes all of life a drudgery, and it is so unnecessary. Surely there must be a better way. Surely there must be some outside help that is available to those who need it and seek it. Life is a mockery and God is unkind unless there is just this help which men need.

3. Strength not of ourselves for every-day things comes to those who wait upon the Lord. The promise is here. "He giveth power to the faint, and to them that have no might He increaseth strength. The prerequisite is also here. "They that wait upon the Lord." This strength is not for every body. God cannot force His blessings upon those who are open to receive them. But to those who wait upon the Lord, to those who go to the house of God with open minds and open hearts, or to those who draw apart and in secret wait upon the Lord, there comes a renewal of strength. A loving Father gives power to bear any trouble that must be borne, and to do any duty that must be done. A host which no man can number can testify to this out of their own experience.

Is there one who reads this message who feels the need of strength for the every-day things of life? Let him wait upon the Lord, and he shall renew his strength, for our God giveth power to the faint, and to them that have no might He increaseth strength. Yea, they that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint. Wait on the Lord, be of good courage; and He shall strengthen thine heart. Wait, I say, on the Lord.

Suffolk, Va.

A DAY WITH MEBANE CHURCH.

The second Sunday in October was a full day for the Mebane Christian Church. Rev. A. P. Hurst went along with me to assist in the services. After a very interesting session of Sunday School, the writer preached on the subject, "Stephen the Deacon." Following the sermon, and with the assistance of Rev. Hurst, we proceeded to the

ordination of Deacon-Elect T. C. Farrell. Immediately following this service, Bro. Hurst and the writer, assisted by Deacons T. C. Farrell and J. O. Fowler and two deacons from the Presbyterian Church, one of whom was a brother to Deacon T. C. Farrell, administered the Communion to those in attendance. In the afternoon Rev. Hurst preached a very helpful and true gospel sermon from John 3:14, "As Moses Lifted up the Serpent in the Wilderness."

A short business session was held after this service. Delegates were elected to Conference and the finances of the Church were reported in good shape.

As the writer will conclude his services with this Church at the close of the Conference year, having filled out the unexpired term of Rev. H. G. Robertson, the Church took certain definite action toward securing a pastor for the ensuing year.

The Church report showed a present membership of only thirty-three, yet they are a faithful and loyal little band, and it was a joyous year spent with them. I was informed that there are twenty-five direct descendants of James O'Kelly in this Church and Sunday School, and eighteen of them were present at the morning service. Several of them were in attendance at the unveiling of O'Kelly's Monument at Elon College, on October 16th.

W. M. JAY.

Elon College, N. C.

ALABAMA CONFERENCE.

Our Conference was a decided success from start to finish. All our Churches were represented except New Home and Macedonia. They have discontinued. We dropped them from our roll. We had an increase in membership of nearly a hundred the past year. Our Conference apportionments came up about \$200 short because of financial strain. Our pastors' salaries were not as much as usual (with some exceptions). How that we shall "go forward."

ever, we have faith to start on a new year and

We had one candidate for license to preach in the person of W. N. Archer, age about forty-five.

Our Conference and the Georgia and Alabama Conference are working together, securing funds to put a man in the field for full-time work for the best interest of the work in general.

We had for our guests the faculty and student body of Piedmont Junior College the morning of the second day. They favored us with special music. The college holds a greater interest in our two Conferences than ever before. In the midst of gloom, things really look prosperous to me.

The next session of Conference will meet with Noon Day. We paid more than twice as much to missions as we ever did, and all rejoice that we had a small part in helping to reach the goal.

There was a publicity committee appointed at Conference. I guess a report will be made by them soon. The same officers as last year were re-elected.

G. H. VEAZEY,

Roanoke, Va.

Secretary.

OFFICIAL NOTICE.

The Eastern Virginia Woman's Missionary Conference will be held at the Franklin Christian Church on Tuesday, November 5th. A large representation from each Church and society is most earnestly desired. Mrs. John Ferguson, president of the National Commission of Protestant Church Women, comes as a special guest of the Conference. Pastors are urged to attend, and to give notice of time and place of meeting.

400 W. 34th St.,
Norfolk, Va.

MRS. L. W. STAGG,

Secretary.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

UNION OF CONGREGATIONAL AND CHRISTIAN CHURCHES.

THE SUN presents in full this week the plan of union of the Congregational and Christian Churches, as now adopted by both national bodies. Heretofore, these two bodies have borne the names "The General Convention of the Christian Church" and "The National Council of Congregational Churches." By vote of the latter at Detroit, June 3rd, and now the former, at Piqua, Ohio, October 25th, the two bodies are to become one under the name of the General Council of the Congregational and Christian Churches, (unincorporated).

It will be seen from a reading of the plan of union now adopted, much detail is left to be worked out in future. It is believed these problems can be met and solved as they arise. About this much, and only this so far, is agreed upon, that the two national bodies of the Churches will work as one and become one so far as the machinery of these bodies is concerned. All integral groups of the bodies—regional conventions, conferences, local Churches—are left to their own autonomy, as in the past.

The national bodies of the two communions have blazed the way and pointed out methods and plans whereby all local units may become identified in polity, spirit and program; but it has left those units free to adopt those methods and plans as they may through experience and history deem wise.

Friday, October 25, 1929, will go down in history as a memorable day. It was glorious indeed to be present with 500 or more delegates and representatives from Christian Conferences and Conventions throughout the United States and Canada registered their unanimous approval of every item, item by item, of the plan as presented elsewhere in THE SUN. There were present also, and

deeply interested in the vote and proceedings, some twenty or more officials of the Congregational Churches. The following was carried by the Associated Press to the daily press throughout the whole country on October 26th:

"The proposed merger of the National Council of Congregational Churches and the General Convention of the Christian Church, bringing 1,800-000 members of the two denominations into a single organization, was effected here Friday when delegates of the Christian Church unanimously approved the action.

"The Christian Convention voted on a plan which had been offered by the Congregationalists at their national meeting in Detroit last May, and this was adopted with only minor changes.

"The action was regarded by many prominent clergymen gathered here as the first great step in the direction of Christian unity. The combined denominations will be known as the general council of Congregational and Christian Churches and an invitation will be extended to other evangelical bodies to join the union.

"The merger permits members of both denominations to retain their respective beliefs and to develop their own forms of expression, but the general council will perform on behalf of both Churches the various functions formerly exercised by both governing bodies.

"The union will be completed as soon as necessary legal steps can be taken. It is the plan during the first four years to have the moderator of the Congregationalists and the president of the Christian Convention serve co-ordinately in directing affairs of the organization. Rev. Frank G. Coffin, of Columbus, is president of the general convention, and Fred B. Smith, of White Plains, N. Y., is moderator of the National Council.

"The Christians originally were scheduled to elect officers for the year Friday, but the election was postponed in anticipation of a favorable vote on the merger."

J. O. A.

KINGDOM LOYALTY.

A kingdom is a realm, with a king as its head. At Sinai, God spoke to the people through Moses, and said: "Ye shall be unto me a kingdom of priests and a holy nation." John said: "Repent, for the kingdom of heaven is at hand." Jesus said: "The kingdom of heaven suffereth violence." If there is any difference between the kingdom of God and the kingdom of heaven, it must be the difference between the Old and New Dispensations. The Jewish kingdom and the Messianic kingdom are one, for Jesus came to fulfill, not to destroy. The Christian dispensation grew out of the Jewish dispensation, and the Church is a part of this kingdom over which Christ rules. "The kingdoms of this world are to become the kingdoms of our Lord and His Christ; and He shall reign forever and ever."

Kingdom loyalty is devoted allegiance to the kingdom of God in all of its interests. Loyalty to the United States is loyalty to all the States, all the laws, and all the people. It is no small matter to be loyal to the kingdom of God, as that embraces all divine and human interests and obligations. To be a Christian is the greatest thing in the world.

1. Loyalty to God. (a) As Creator: "All things were made by Him; and without Him was not anything made that was made." He made man in His own image and crowned him with glory and honor. (b) As Saviour, through Jesus Christ who is King of kings and Lord of Lords. Jesus is Head of the Church, and loyalty to Him is loyalty to the kingdom. (c) As Holy Spirit, who inspired the writers of the Bible and reveals the Scriptures to men so that they may know their spiritual obligations in all relations of life. He

will take the things of Christ and show them unto us. These three lines of loyalty to God, to Jesus Christ, and to the Holy Spirit are all inward, spiritual, and personal. Man cannot deceive God, it is fatal to deceive himself, and wrong to deceive others. Here is the foundation to character, and the hope of eternal life.

2. Loyalty to the Church. (a) Its mission, which is missionary. The love of God and the command of Jesus prove this. God so loved the world, and Jesus said, the field is the world. (b) Its institutions, publications, educational and benevolent. Disloyalty to the institutions of the Church is disloyalty to the kingdom, for they are all agencies of the kingdom. (c) The Sunday School, its literature, social welfare work, deserve the loyal support of members of the Church. It is a great privilege to be a member of the Church and, like good soldiers, to wear the whole armor of God and to fight the good fight of faith.

3. Loyalty to the local Church. (a) To its pastor; and it is equally important for the pastor to be loyal to the members. Such relationship between pastor and members is sacred and essential to kingdom loyalty. This relation is mutual and binding, and where it is cordial and permanent, the local Church will be loyal to God and influential among men. (b) Its organization: Its organization is based on its creed, its confession, or its principles, and tied up to the kingdom; if separate, it is not a New Testament Church. One need not be a member of all the societies in his Church, but should be friendly to all of them, its enterprises. The Sunday School, missionary societies, aid societies, all working for the kingdom, deserve the confidence and the encouragement to make them succeed in doing work for the Lord. (c) Its financial support for local expenses and Conference and Convention needs, and such special calls as local conditions require. The home cannot exist without money, the State cannot go without money, and the Church cannot grow without money.

W. W. S.

SUNDAY SCHOOLS WILL CELEBRATE.

In June of 1930, Sunday Schools throughout the world will be called upon to celebrate the 150th anniversary of the birth and beginning of this now world-wide institution. There is to be among other events an international assembly at Toronto, Canada, during which assembly a great bronze statue of Robert Raikes, founder of the Sunday School movement, will be dedicated. Another great event celebrating the 150th anniversary of Sunday Schools will be the dedication of a similar statue at Gloucester, England, and near the site of the now world famous dwelling in which Robert Raikes held the first Sunday School. Little did this humble, modest man of God realize that he embodied and gave to the world an idea that was to sweep the face of the earth, even as a flame sweeps a great desert in a mighty conflagration.

For the first fifty years after Raikes gathered the first youths into a Sunday School to teach them spelling and reading, so that they might be able to read the Bible, the growth of the institution that began through his efforts was very slow and unpromising. But the last one hundred years has witnessed a marvelous growth, the membership of Sunday Schools in Protestant Churches throughout the world now numbering more than thirty million. Surely this army that goes forth each Sabbath quietly and silently under the banner of the cross is mightier than an army with guns and swords of steel.

Sunday Schools should even now, as many are already doing, begin to increase their numbers and make ready for the celebration in June, 1930, of one of the great epochal events of all time.

J. O. A.

PLAN OF UNION.

As Adopted by the National Council of Congregational Churches, June 3, 1929, and the General Convention of the Christian Church at Piqua, Ohio, October 25, 1929.

1. That the National Council of the Congregational Churches and the General Convention of the Christian Church be united under the title of the General Council of the Congregational and Christian Churches (unincorporated), looking toward complete union so soon as necessary legal steps can be taken, both national bodies to continue for the time being their organizations to meet legal requirements, while constituting the membership of the general organization. (Invitation is extended to other evangelical bodies to join this union. In the event of favorable action by one or more national bodies, it is agreed that a new and more inclusive name shall be chosen for the General Council.)

That the basis of this new relation shall be the recognition by each group that the other group is constituted of the followers of Jesus Christ. Each individual Church and each group of Churches shall be free to retain and develop its own form of expression. Finding in the Bible the supreme rule of faith and life, but recognizing that there is wide room for differences of interpretation among equally good Christians, the union shall be conditioned upon the acceptance of Christianity as primarily a way of life, and not upon uniformity of theological opinion or any uniform practice of ordinances.

The purpose of the General Council shall be to perform on behalf of the united Churches the various functions heretofore performed by the National Council for the Congregational Churches and the General Convention for the Christian Churches, it being understood that where technical legal questions may be involved the action of the separate bodies shall be secured.

That for the first four years the moderator of the National Council and the President of the General Convention shall be co-ordinate presiding officers, their service to be arranged by mutual agreement; that for the time being the Secretary of the National Council and the Secretary of the General Convention, while continuing their respective positions, shall be secretaries of the General Council under such division of responsibility as shall be determined by the General Council or its Executive Committee.

That regular meetings of the General Council be held biennially in the spring or early summer of odd-numbered years, and that these be so arranged as that necessary business meetings of the National Council and of the General Convention may be held for legal action and other necessary business.

II. That pending possible mergers among themselves, the larger units (i. e., the five regional and Afro-Christian Conventions, the Congregational "State" Conferences), and after merger the united bodies shall severally be represented in the General Council by two delegates each, and each such Convention or Conference having Churches whose aggregate membership is more than ten thousand shall be entitled to elect two additional delegates for each additional ten thousand members or major fraction thereof.

III. That pending merger, local units (i. e., Christian conferences and Congregational district associations), and after merger the united bodies, be represented in the General Council on the basis of one delegate for every ten Churches or major fraction thereof.

IV. That heads of Church colleges and seminaries recognized by the General Council as affiliated with or co-operating with it, or with either

communion, the National General Secretaries, as defined in the by-laws, and editors of national Church periodicals, together with the officers of the general national body, be members ex-officio of the General Council.

V. That in order to conserve legal interests, the charter of the General Convention of the Christian Church and that of the Corporation for the National Council of Congregational Churches be continued in force unless and until it becomes possible and seems wise to combine them.

VI. That the voluntary declaration of the representatives of each communion to the effect that they and their work ought not to be a charge on the financial resources of the other be recognized as the general principle to govern in adjustment of financial obligations; that therefore for the time being the miscellaneous expenses of the General Council shall be prorated on the basis of the relative membership of the two denominations, and that the expenses incident to continuing any officer, service or missionary enterprise now carried by either denomination, together with present indebtedness, shall be met from the resources of that fellowship. Here, however, the fact is taken into account that there may be natural shiftings of constituency from one denomination to the other, as also changes in the work to be done which will call for corresponding adjustments. It is recognized, however, that where the arrangement at the start is equitable the combined constituency can be trusted faithfully to care for the combined work without fear of discrimination. It is contemplated that during the period of transition, savings in overhead expense are not to be expected, but that gradually such savings will result. It is hoped, however, that all will think of such economies as making more kingdom building possible rather than as lessening the challenge to the grace of giving.

VII. That the promotion of income for missionary and educational work be committed to a Commission on Missions of the General Council, consisting of the members of the jointly elected official administrative mission boards (that is, for the Congregational Churches, the Prudential Committee of the American Board and the Directors of the Home Board), nine members-at-large (of whom at least one shall be from the Christian constituency) and the two presiding officers and the two secretaries of the General Council ex-officio.

VIII. That the functions of the General Council comparable to those now performed by the Executive Committee of the National Council, and of the General Convention not otherwise provided for, be committed to an Executive Committee of the General Council composed of the members of the Executive Committee of the National Council (14 members), together with the President, Secretary and Treasurer of the General Convention.

IX. That the functions of the Board of Missions of the Christian Convention in the foreign field and those of the Prudential Committee of the American Board of Commissioners for Foreign Missions be discharged by one body composed of identical members until such time as the constituent corporations may be legally merged.

X. That the functions of the Board of Missions in the home field, the Board of Christian Education and the Board of Publications of the General Convention, and those of the group of societies known as the Congregational Home Boards be discharged by one body composed of identical members until such time as the constituent corporations may be legally merged.

XI. It is conceived that the provisions of IX and X shall be worked out substantially as follows:

1. Until corporate merger can be effected, the

Board of Missions of the Christian Church shall by necessary action constitute the Prudential Committee of the American Board its agent for the conduct of foreign mission work, exclusive of that in Porto Rico, and the American Board shall elect at least four members from the Christian constituency as full voting members of its Prudential Committee in the class of members at large.

2. That the Board of Missions, the Board of Christian Education, and the Board of Publication of the Christian Churches shall by necessary action constitute the Board of Directors of the Congregational Home Boards, with its several administrative committees of the Home Board be elected from the Christian constituency, also two members of the Foundation for Education.

3. That missionary secretaries shall be appointed by the General Convention in such number as it may deem needful.

4. That the work of the Board of Missions of the Christian Convention in Porto Rico and at Franklinton College be transferred to the administrative committee serving the American Missionary Association, together with the resources for the maintenance of the same.

5. That agreeably with present practice, responsibility for the work of home and foreign missions and Church extension of the Afro-Christian Convention continue with that convention, its successor or successors, on the principle of self-supporting states among the Congregational Churches.

XII. That the Christian Convention request the Administrative Committee on Ministerial Relief to further the cause of ministerial relief among the Christian Churches, with a view to bringing its ministry to a basis similar to that of the Congregational Churches and in the hope of ultimate oneness of this work. Further: That whereas the Christian Churches now give a certain amount of ministerial aid through local and regional conferences and understanding it to be the desire of the Christian Churches to bring about as soon as possible national administration of ministerial aid, and that the Christian Churches will welcome the leadership of the administrative committee on ministerial relief in perfecting an adequate plan for the aid of their own aged and retired ministers until such time as the merger shall become more nearly complete; and further,

That inasmuch as the annuity fund for Congregational ministers seems to be legally forbidden to admit as members any except "Congregational" ministers, a movement be put on foot among the Christian Churches to develop plans under which benefits comparable to those available for Congregational ministers shall be provided for ministers of the Christian Churches, utilizing the experience and good offices of the Congregational Ministerial Boards.

XIII. That of necessity trust funds and moneys given for specific purposes must be administered strictly in accordance with the terms of trusts and the intention of donors so far as expressed. And further,

That until complete unity can be worked out, all other moneys contributed by either group of Churches shall be administered for the established work of those Churches unless otherwise determined by the donors.

XIV. That the present status of educational institutions, with reference to their denominational bodies, be preserved, and that where mergers of educational institutions are possible they be encouraged.

XV. That the General Council name a commission on evangelism and devotional life to consist of the members of the Commission on Evangelism of the National Council, twenty-four in number,

(Continued on Page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

Henry Thomas West was born February 22, 1833, and married Susan Thomas Cox January 21, 1853, both of Sussex County, Va. They were faithful members of Spring Hill Christian Church, in Sussex County, and established a Christian home and reared a family, trained in the nurture and admonition of the Lord. There were nine children, four of whom are living—Robert T., John W., Junius Edgar, and Caleb Dwight; five deceased—William, Jasper Henry, Emmett Albright (in childhood), Mary Sue, Mrs. George Whitfield Watson, and last, Jesse Felix, who was buried in Waverly, Va., today (Sunday, October 27, 1929). There are thirteen grandchildren living and four dead.

Jesse Felix West was born July 16, 1862. He married Nannie Peebles Baird, daughter of Dr. Oscar H. Baird, September 27, 1887. His early life was spent in that splendid Christian country home, and he united with Spring Hill Church when eleven years of age. There was born to Jesse and Nannie five children—Jesseca, deceased; Grace, deceased; Jesse F., Jr., who married Isabel Flurnoy, and they have two children; Oscar H., who married Nelle Gray, who has passed away and left two children; Baird H.

The education of Jesse Felix West included courses in the public schools of Sussex County, Suffolk College Institute, and graduation from Chapel Hill, the University of North Carolina, in 1885. He then took a full course in law in the University of Virginia under John B. Miner, received license and began the practice of law in 1886. In his law class at the University of Virginia were Claude B. Swanson, now U. S. Senator; Henry D. Flood, and Francis R. Lassiter. He was superintendent of schools in Sussex county in 1890-1892.

He was made judge of Sussex County Court for 1892-1902—ten years. He was then made judge of the Circuit Court of Sussex, Surry, Greenville and Brunswick Counties, which position he occupied (1902-1922) twenty years. In 1922 he was promoted to the Supreme Court of Virginia and remained in that position for seven years, till his death on October 25, 1929, at his home in Waverly, Va. His service as judge lasted for thirty-seven years.

He not only became one of the most useful citizens in public life, but he was a deacon in Waverly Christian Church, and superintendent of its Sunday School for forty years. He filled many important positions in the Church, a member of the board of trustees of Elon College, N. C., was chairman of the committee that fostered the erection of the marker on the site of the Old Lebanon Church, in Sussex County, Va., and the monument, in honor of James O'Kelly, dedicated on the campus of Elon College, October 16, 1929. His life as a Christian, a citizen, and a judge perhaps has no equal in the State. He loved his home, his county, and his town with a devotion that combined love, character and patriotism.

He is survived by his companion for forty-two years and three sons, Jesse F., Jr., Oscar H., Baird H., and four grandchildren, besides four brothers—Robert T., John W., Lieutenant Governor Junius E., and Caleb Dwight, and their families.

His funeral service was held in the Waverly Christian Church, Sunday afternoon, October 27, 1929, conducted by his pastor, Rev. F. C. Lester, with the assistance of Chaplain H. E. Rountree, his pastor for nine years, and W. W. Staley.

Rev. F. B. Oglesby, pastor of the Methodist Church, had charge of the choir and led the music. Miss Margaret Duncan, of the Methodist Church, sang "Abide With Me"; Robert R. Prentiss, Preston W. Campbell, and Henry W. Holt, of the Supreme Court, and John R. Saunders, Attorney General of the State, attended the funeral. There must have been fifteen hundred people who came, and the floral tributes were wonderful in designs and numbers.

W. W. STALEY.

AFRO-CHRISTIAN REPORT.

(ED. NOTE: The following report was read by Rev. Chas. A. Harris, president, Burlington, N. C., before the General Convention at Piqua, Ohio, October 23, 1929, and carries much information about our negro Christian Churches and enterprises that will be of interest to SUN readers.—J. O. A.)

It is indeed a source of very great pleasure to submit this report to the General Convention of the Christian Church. The Afro-Christian Convention has in its bounds nine conferences, namely: Western N. C. Conference, with 39 Churches and missions, 42 elders, 13 licentiates, President Rev. J. A. Henderson; Eastern Virginia Conference, with 23 Churches and missions, 40 elders, 22 licentiates, President Rev. S. A. Howell, D. D.; Eastern Atlantic Conference, with 18 Churches and missions, 20 elders, 3 licentiates, President Rev. F. A. Hargett; West Virginia Conference, with 23 Churches and missions, 16 elders, 2 licentiates, Rev. G. T. Hall, president; S. D. N. Conference, with 21 Churches and missions, 27 elders, 5 licentiates, Rev. D. C. Goodson, president; Lincoln N. C. Conference, with 22 Churches and missions, 16 elders, 8 licentiates, President Rev. S. W. Albright; N. Y., Phila. & N. J. Conference, with 10 Churches and missions, 8 elders, 3 licentiates, Rev. R. B. Brodie, president; Demarar Conference, S. A. (missionary), with 6 Churches and missions, President the late Rev. J. A. Johnson.

The Afro-Christian Convention has also a home and foreign missionary department, known as the Woman's National Home and Foreign Missionary Convention. The late Mrs. Rosa Howell was its honored president from its organization until her death; vice-president, Mrs. Perla M. Lee, of Burlington, N. C. This convention has charge of all the women's missionary work of the Afro-Christian Convention. This department is a great factor in the work of the convention and has been the salvation of our foreign mission work and has stood as an anvil to the stroke in the work of Franklinton Christian College.

Our Sunday School department is alive, having in each conference a Sunday School convention. Our Christian Endeavor is alive and working all over the field. We have many other auxiliaries of our young people's work that are a great asset to the Churches in the struggle to put the program over for God.

We have about 170 elders, 60 licentiates, 165 Churches and missions, with a membership of about 40,000, with a working force of 30,000, and every department is alive and at work. Our financial system calls for \$1.25 per capita annually, divided thus: 25 per cent for missions, 20 per cent for education, 15 per cent for publication, 15 per cent for convention fund, 25 per cent for the home conference. Taxation for other auxiliaries is levied according to the wish of its con-

ferences. We are glad to say that very recently a movement was started to canvass the entire field of the convention to see if we can more systematically finance our foreign missionary work and Franklinton Christian College. These two activities are very dear to our hearts, and we intend to make them go. Franklinton has produced in the last five years seventy-four or more graduates that are preaching, teaching, and studying in other colleges to better prepare themselves for the work that awaits them.

We earnestly contend for a better prepared ministry, for a prepared pew, and men whose hearts are on fire to lift the standard of our Church upon higher plains of Christian activities. We especially refer to Franklinton School. It is our only educational enterprise, and we know that we have not been able in the past to inspire our group as a whole to do as much for Franklinton as we desired, but we are not discouraged. There are those in our group who have put their all on the altar and said that they intend, by the help of God, to continue to labor until we get the desire of our hearts. We are behind the college with our prayers, with our hearts, and with our means to do all we can to put the educational program over.

Our foreign missionary department is crying, "Come over into Macedonia" and help us. This work was organized twenty years ago by the Rev. S. A. Howell and Rev. N. E. Higgs. We are aware how near and dear this foreign mission work is to the heart of Dr. Howell, who has, with untiring effort, kept it alive. Through the efforts of Dr. Howell, the work spread from Georgetown, South America, to Trinidad, British Guiana, and to the Isthmus of Panama. The late Dr. W. T. Johnson was the minister and leader of that work, and from its organization the Afro-Christian Convention has supported the work and paid the missionary.

For some time we have been sending Sunday School literature to South America through the untiring efforts of our financial secretary and treasurer of foreign work, Mr. Wesley Rany, of Newport News, Va. We have been doing the best we could under adverse circumstances, but we are not satisfied. We feel that if we continue to labor and pray, God will give us the desire of our hearts. We are here to stand by and to register our vote with the General Convention in whatever it does for the betterment of the Christian Church.

The valuation of our property is \$500,000, with less than \$50,000 indebtedness.

CHAS. A. HARRIS, Pres.,
Burlington, N. C. Afro-Christian Convention.

REVIVAL SERVICES.

The different denominations of Windsor, Va., have just passed through one of the greatest revival meetings of three weeks' duration that has ever been known in the history of the town. The pastors of the town were assisted by the Rev. Bishop J. Willis, evangelist, of Sumter, S. C.

Denominational lines were broken down, and Christians, Methodists and Baptists went to the same altar to find God. The service last Sunday morning, held in the Christian Church, was the most impressive, as well as the most expressive, that the people here have ever witnessed.

God blessed the little town, and the blind received their spiritual sight and are on their way rejoicing. Thirty young people dedicated their lives to the service of the Master, and 150 decisions were made for Christ. Many family altars have been set up as a result of the meeting. May God give us more men who are filled with the spirit of God and who will not compromise with sin.

GEO. A. PEARCE.

PROGRAM.

Eastern Virginia Christian Conference,
Suffolk, Va., November 6, 7, 8, 1929.

WEDNESDAY.**Morning Session.**

- 10:30. Call to Order.
Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. M. F. Allen.
10:40. Enrollment of Delegates.
Address of Welcome—Dr. W. W. Staley.
Response—Rev. E. B. White.
Reception of Visitors.
Report of Program Committee.
Report of Executive Committee.
Appointment of Committees.
11:00. Report of Committee on Home Missions—Hon. J. E. West, Chairman.
Address—Dr. J. O. Atkinson.
Discussion.
12:00. President's Address.
20:20. Communion Service—Dr. N. G. Newman.
1:00. Adjournment.

Afternoon Session.

- 2:00. Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. R. Ervin Brittle.
2:10. Digest of Ministerial Reports—Dr. I. W. Johnson.
2:30. Report of Committee on Stewardship—Rev. J. W. Fix, Chairman.
Address and Discussion.
3:30. Report of Woman's Missionary Conference—Mrs. M. L. Bryant, President.
3:40. Report of Committee on Foreign Missions—Dr. L. E. Smith, Chairman.
Address and Discussion.
4:40. Reading of Minutes.
5:00. Adjournment.

Evening Session.

- 7:30. Service of Worship—Rev. H. S. Hardcastle and Members of the Choir.
Preaching—Rev. J. E. McCauley.

THURSDAY.**Morning Session.**

- 9:30. Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. W. H. Garman.
9:40. Report of Committee on Religious Literature—Rev. C. E. Gerringer, Chairman.
Address and Discussion.
10:30. Report of Committee on Education—Dr. W. W. Staley, Chairman.
Address and Discussion.
12:00. Address—"Congregational-Christian Union," Dr. L. E. Smith, President S. C. C.
12:30. Devotional Period—Rev. H. C. Caviness.
1:00. Adjournment.

Afternoon Session.

- 2:00. Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. W. C. Hook.
2:10. Report of Committee on Ministerial Ethics—Dr. N. G. Newman, Chairman.
2:20. Treasurer's Report—W. E. MacClenny.
2:30. Report of Committee on Moral Reform.
Address—Rev. C. C. Ryan.
3:00. Presentation of Christian Missionary Association—Rev. O. D. Poythress.
3:20. Report of Historian—W. E. MacClenny.
3:30. Report of Committee on Christian Education—Rev. F. C. Lester, Chairman.
Address—Miss Jewel Truitt, Field Secretary.
4:10. Report of Committee on Evangelism—Rev. H. C. Caviness, Chairman.
Address and Discussion.
4:50. Reading of the Minutes.
5:00. Adjournment.

Evening Session.

- 7:30. Special Missionary Service—Sponsored by the Woman's Missionary Conference.

FRIDAY.**Morning Session.**

- 9:30. Song Service—Rev. J. F. Morgan.
Devotional Service—Dr. W. D. Harward.
9:40. Miscellaneous Business.
10:00. Report of Collectors.
10:05. Report of Committee on Superannuation—Dr. L. E. Smith, Chairman.
Discussion.
11:00. Report of Committee on Apportionments.
Discussion.
11:30. Address—"The Christian Orphanage," C. D. Johnston, Superintendent.
11:50. Devotional Period—Dr. Charles E. Shelton.
12:20. Ordination Service.
1:00. Adjournment.

Afternoon Session.

- 2:00. Song Service—Rev. J. F. Morgan.
Devotional Service.
2:10. Reports of Special Committees:
Nominations.
Place for Holding Next Session.
Finance.
Resolutions.
Memoirs.
Miscellaneous Business.
Reading of Minutes.
Closing Service—Dr. W. W. Staley.
Adjournment.

PROGRAM.

Program of the 104th annual session of the North Carolina and Virginia Christian Conference, to be held at Union Christian Church, Virgilina, Va., November 12, 13, 14, 1929.

FIRST DAY—NOVEMBER 12.**Morning Session.**

- 10:30. Conference Called to Order.
Devotional Service—Rev. T. F. Wright.
10:45. Roll Call of Ministers and Churches.
11:00. Welcome Address—Rev. C. E. Newman, Pastor.
Response—Rev. J. W. Patton.
11:20. Report of Program Committee.
Report of Executive Committee.
Report of Treasurer—Dr. Waldo Boone.
Recognition of Fraternal Delegates.
11:45. Address of President—Dr. C. H. Rowland.
12:30. Adjournment for Lunch.

Afternoon Session.

- 2:00. Conference Called to Order.
Devotional Service—Rev. J. S. Carden.
2:15. Report of Committee on Sunday Schools and Christian Endeavor—Rev. T. F. Wright, Chairman.
Address—Rev. T. F. Wright.
3:15. Report of Committee on Moral Reform—Rev. G. C. Crutchfield, Chairman.
Address—"What the Officers of the Law Need," Rev. Joseph H. Lynch, Pastor M. P. Church, Lynchburg, Va.
4:00. Miscellaneous Business.
Report of Entertainment Committee.
4:20. Adjournment.

Evening Session.

- 7:30. Music by Choir of Local Church.
7:45. Sermon—Rev. Stanley C. Harrell.
8:15. Communion Service—By Dr. P. H. Fleming.

SECOND DAY—NOVEMBER 13.**Morning Session.**

- 9:30. Conference Called to Order.
Devotional Service—Rev. H. E. Crutchfield.
9:45. Reading of Minutes and Enrollment of Delegates.
10:00. Report of Nominating Committee; Election of Delegates to the Southern Christian Convention.
10:15. Miscellaneous Business.

- 10:30. Report of Home Mission Board—Mr. W. B. Truitt, Chairman.
General Discussion, led by Mr. Truitt.
11:15. Report of Committee on Foreign Missions—Rev. P. T. Klapp, Chairman.
Address—Rev. P. T. Klapp.
12:15. Report of the Work of the Woman's Missionary Conference—Mrs. C. H. Rowland, President.
12:30. Adjourn for Dinner.

Afternoon Session.

- 2:00. Conference Called to Order.
Devotional Service—Rev. J. H. Dollar.
2:15. Report of Committee on Religious Literature—Dr. W. M. Jay, Chairman.
Address—Rev. S. A. Bennett.
Address—Mr. C. D. Johnston, Circulation Manager of "The Christian Sun."
3:00. Report of Committee on Education—Dr. J. O. Atkinson, Chairman.
Address—Dr. J. O. Atkinson.
4:00. Presentation of Christian Orphanage Claims—Supt. C. D. Johnston.
4:20. Report of Entertainment Committee.
Adjournment.

Evening Session.

- 7:30. Special Music.
Devotional Service—Rev. J. F. Apple.
7:45. Report of Committee on Stewardship—Mrs. C. H. Rowland, Chairman.
Address—"Stewardship as a Spiritual Force," Rev. Alfred W. Hurst.

THIRD DAY—NOVEMBER 14.**Morning Session.**

- 9:30. Conference Called to Order.
Devotional Service—Rev. L. L. Wyrick.
9:15. Reading of Minutes and Pastoral and Church Letters.
9:40. Vote on Report of Committee on Stewardship.
9:45. Report of Committee on Superannuation—Mr. C. D. Johnston, Chairman.
General Discussion and Vote on Report.
10:15. Report of Committee on Men's Work—Dr. W. M. Jay, Chairman.
Address—Dr. W. M. Jay.
10:45. Report of Committee on Apportionments—Dr. W. A. Harper, Chairman.
General Discussion, led by Dr. Harper.
11:15. Report of Committee on Grouping Churches—Rev. G. C. Crutchfield, Chairman.
11:45. Report of Committee on Resolutions.
Report of Collectors.
Report of Auditing Committee.
Reports of all Other Special Committees.
12:15. Closing Service (to be arranged).
Final Adjournment.

GOING TO CONFERENCE?

Ministers and delegates attending the Eastern North Carolina Conference, which convenes at Mt. Auburn, Warren County, N. C., November 19th and 20th, will please notify Bro. J. A. Kimball, Manson, N. C., when you will come, how you will travel, and where to meet you in case you do not come by automobile.

To reach the place of Conference by automobile, leave the highway at Manson, N. C., driving north by Drewery to Mt. Auburn. All Churches are requested to send a full delegation for the full time, with a full report, which will be called for the first day of Conference.

Churches are urged to raise all the apportionments for Conference. The denominational departments are in need of all possible financial support. Plan for a great Conference, expect a great Conference, come and make it a great Conference, and all will be happy.

Fraternalty yours,
W. C. WICKER, *President.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

KNOW HIM THROUGH DEVOTIONAL LIFE.

BY MRS. W. H. BOONE.

(Read by Mrs. W. H. Boone, Durham, N. C., at the annual Woman's Conference, meeting in Burlington, N. C., October 11, 1929.)

It is the highest ideal and purpose of the Christian life to know the Christ; for in that way alone can the individual come to the perfection of Christian development. Jesus Himself recognized that fact, and called around Him a devoted little group of followers and took them into the most intimate experiences of His life. He unfolded to them the deepest things of His mind and heart. He shared with them the purposes of His ministry. And He showed to them the manner by which He approached and changed the lives of those whom He would win.

Paul, the great apostle to the Gentiles, clearly understood this truth. He revealed his life's purpose when he prayed: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." And again, "Let this mind be in you, which was also in Christ Jesus." John, too, had firmly grasped this truth, for he wrote in his first epistle: "But we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

Not only is knowing the Christ the key to the development of Christian character; it is likewise the key to the solution of the missionary task. This is evidenced by the fact that Christ did not send His disciples out as missionaries until they had tarried with Him and learned to know Him in so intimate a way that they could reveal Him to those whom they would win. It is the impress of the Christ on the life of those who would proclaim Him that has always carried conviction. It was so even in the days of the apostles. In Acts 3:13, we are told: "Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." It is true, likewise, in our own day that the more of Christ that is seen in the life of the missionary, the greater the winning power that is exerted over the non-Christian world. If we are going to be a power in the mission work, a power greater than the amount of money that we may be able to give, that power can be had only by knowing the Christ and becoming like Him. Let us notice some of the things in which we would know and be like the Christ.

We would know the Master's spirit of perfect forgiveness; that spirit of forgiveness that knew no bounds nor limitations. "And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. . . . And he said to the woman, Thy faith hath saved thee, go in peace." Do we know such a spirit of forgiveness?

Do we know the sort of forgiveness that Jesus manifested toward Simon Peter, who had denied Him on the night of His humiliation? Though Peter had denied Him after the strongest declarations of loyalty, on the morning of the resurrection, when Jesus was sending word to His disciples to meet him in Galilee, He expressly told them to include Peter in the invitation. And when Jesus had met them in Galilee, recall how He gave Peter an opportunity to three times de-

clare his love. Do we know such a spirit of forgiveness as Jesus manifested when He looked into the faces of those who had clamored for His blood, and who were looking on approvingly as His life ebbed away, but even then He could pray, "Father, forgive them; for they know not what they do"?

We would know the Master's sorrow over those who are wilfully rejecting the light. Hear Him as He cries, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee: how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

We would know the Master's compassion for the destitute and the needy. "And it came to pass that as He was come nigh unto Jericho, a certain blind man sat by the wayside, begging; and hearing the multitude pass by, He asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, Thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou, Son of David, have mercy on me! And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee." "Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying, Lord, if thou hadst been here, my brother had not died. When Jesus saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept."

We would know the Master's concern for the happiness of others. "And the third day there was a marriage in Cna, of Galilee; and the mother of Jesus was there: And both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus said unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He said unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."

We would know the Master's appreciation for the aspirations of others. There is no finer illustration of the spirit of Jesus than that recorded in the first chapter of John, when Jesus sees Nathanael coming, and says, "Behold, an Israelite indeed, in whom is no guile!" Whatever else Nathanael may or may not have been, he had the fine quality of guilelessness. And Jesus saw and appreciated that fine quality, and it won Nathanael's heart. Or again, there is the incident of Simon Peter, the impetuous, unstable man, who knew and was ashamed of his weakness and

longed to be different. Jesus saw and appreciated the situation, and enheartened Simon with the promise, "Thou shalt be a rock."

We would know the Master's spirit of intercession for those who are struggling toward the divine ideal. Hear the Master's words to Simon Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Time will not permit us to recount the petitions of the matchless intercessory prayer of Jesus for His own, which is given in the 17th chapter of John. But it gives us a glimpse into the very heart of Jesus, and shows us the way to power, both in ourselves and in others.

We would know the Master's love for all classes and conditions of men and women. We would know His tender love for the helplessness and promise of little children, as shown in His words: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." We would know the Master's love that leaped all bounds of racial prejudice and hate, as He manifested it in His tender instruction of the Samaritan woman, who was not only a member of a despised race, but she herself a woman of shame. We would know that love that would give our enemies the occasion to say of us, if they would, that we are the friend of publicans and sinners.

We would know the Master's faith that would enable us to trust men and women in spite of their weakness. He knew all the petty rivalries and selfish ambitions of those who had been with him; and yet He said to the Father, "As Thou has sent me into the world, even so have I also sent them into the world." He trusted so much that He was willing to entrust into the hands of weak humanity the plan of salvation for which He had given His life. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

"That I may win Christ. And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

A TRIBUTE OF LOVE.

When the Woman's Missionary Society of the Suffolk Christian Church was organized on February 10, 1912, Miss Bessie Norfleet was elected treasurer. She served two years and eight months, and at the end of that time she was elected treasurer of the Woman's Mission Board of Eastern Virginia Conference.

During Miss Norfleet's tenure of office as treasurer of the Suffolk society, the receipts amounted to \$485.78. On November 9, 1914, Miss Norfleet resigned as treasurer of the Suffolk society, and on the same date Mrs. C. B. Duke was elected Miss Norfleet's successor. Ever since that date—month in and month out, year in and year out—for fifteen years, Mrs. Duke has given freely of her time and thought in efficient and praiseworthy "service for the King"; \$12,544.12 has been received and disbursed with accuracy and expedition by Mrs. Duke. This amount and the amount received by Miss Norfleet makes a total of \$13,029.90 received into the treasury of the society in its eighteen years of existence.

Mrs. Duke has been such an inspiration to the

missionary activities of our Suffolk Church, so faithful in the performance of her duties as the official head of finance in our woman's society, and so pleasant in the work, our entire membership sighs over her resignation as treasurer—we accept her resignation with deep regret.

By unanimous rising vote, the Woman's Missionary Society of the Suffolk Christian Church presents to Mrs. C. B. Duke a life membership on the Woman's Board of the Southern Christian Convention as a small token of love and appreciation.

MRS. W. H. ANDREWS.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 26, 1929.

Sunday Schools.

Previously acknowledged since Sept. 30...	\$ 281.13
Lawrence Mem'l Bible Class, Elon College.	5.25
First Christian, Norfolk, Va.	9.41
Durham, N. C.	17.88
Union, Virgilina, Va.	2.88
Berea (Nans.), Driver, Va.	5.70
United Christian, Lynchburg, Va.	6.79
Wake Chapel, Fuquay Springs, N. C.	5.00
Pleasant Hill, Liberty, N. C.	3.87
Rosemont, Norfolk, Va.	13.83
Richland, Ga.	2.00
First Christian, Roanoke, Ala.	4.15
Oakland, Suffolk, Va.	4.00
Dendron, Va.	6.50
Holland, Va.	13.00
Newport News, Va.	16.00

Individual and Church Collections.

Previously acknowledged since Sept. 30...	\$ 213.30
Moore's Union, Sanford, N. C.	28.00
Miss Ethel Dofflemeyer, Elkton, Va.	1.00

Total \$ 242.30

Summary.

Previously acknowledged since Sept. 30...	\$ 511.35
Sunday Schools, regular, October 26.....	116.26
Individual and Church collections, Oct. 26.	29.00

Total to date \$ 656.61

J. O. ATKINSON, Sec'y.

QUARTERLY REPORT.

Report of the fourth quarter of the treasurer of the Woman's Board, North Carolina Christian Conference, for quarter ending October 15, 1929: Women's Societies.

Bethlehem	\$ 4.35
Burlington	247.88
Catawba Springs	5.50
Chapel Hill	8.40
Danville	2.50
Durham	52.51
Elon College	85.00
Graham	20.50
Greensboro	149.50
Haw River	25.00
Henderson	30.00
Howard's Chapel	10.00
Ingram	6.00
Liberty (Vance)	25.00
Liberty (Va.)	15.00
Lynchburg	9.10
Monticello	11.30
Mt. Airburn	25.00
New Hope	2.70
Piney Plains	1.00
Pleasant Hill	1.45
Pleasant Ridge	7.39
Providence Memorial	20.00
Raleigh	4.00
Ramseur	55.00
Shallow Ford	10.00
Shallow Well	37.50
Shiloh	3.75

Union Ridge	24.15
Virgilina (Union)	20.92
Wake Chapel	40.90

964.30

Young People's Societies.

Bethlehem	\$ 2.10
Burlington	50.00
Burlington, Jr.	65.70
Durham	35.25
Elon College	23.40
Elon College, Jr.	20.72
Greensboro	42.50
Greensboro, Jr.	14.25
Raleigh	25.00
Raleigh, Jr.	10.00
Ramseur	10.06

298.98

Willing Workers.

Burlington	\$39.81
Durham	25.62
Elon College	1.95
Greensboro	25.00
Mt. Zion	5.00

97.38

Cradle Roll.

Bethlehem	\$ 2.25
Burlington	30.00
Durham	27.00
Elon	17.62
Greensboro	15.00
Liberty (Vance)	3.00
Piney Plains	5.00
Ramseur	2.00
Wake Chapel	7.00

108.87

Received from general purpose fund.....	100.00
Received from Conference offering.....	59.00

Total \$1,628.53

MRS. W. R. SELLARS,

Burlington, N. C. Treasurer.

PROGRAM.

Program of the seventeenth annual session of the Eastern Virginia Woman's Missionary Conference, to meet with the Franklin Christian Church, Franklin, Va., November 5, 1929.

Morning Session.

Theme—"Unrestricted Vision."

Call to Order 10 o'clock.

Worship Service—Mrs. R. B. Wood.

Reports of District Superintendents:

Waverly—Miss Louise Pittman.

Franklin—Mrs. W. D. Harvard.

Nansemond—Mrs. B. D. Jones.

Norfolk—Mrs. H. C. Caviness.

Reports of Departmental Superintendents:

Young People—Mrs. R. T. Bradford.

Cradle Roll—Mrs. F. M. Nelson.

Spiritual Life—Mrs. W. H. Andrews.

Conference Editor—Mrs. J. M. Fix.

Life Membership and Memorials—Mrs. O. S. Mills.

Literature—Mrs. J. E. Cartwright.

Report of Treasurer—Mrs. W. V. Leathers.

President's Message—"What Vision Hath Wrought."

Introduction of Visitors.

"Shall We Work Together?"—Mrs. George Martin.

President Southern Council Baptist Women.

Appointment of Committees.

Offering.

Vocal Solo—Selected, Mrs. L. W. Vaughan.

Address—"Opportunities of Church Women in the

Light of World Trends and Needs," Mrs. John

Ferguson, Chairman National Council of Protestant Church Women.

Afternoon Session.

Call to Order 2 o'clock.

Address—"A Vision of World Fellowship," Dr. J. O. Atkinson.

Memoirs—Mrs. O. M. Cockes.

Vocal Solo—"Holy City," Mrs. L. W. Vaughan.

Presentation of Study Books—Mrs. J. W. Manning.
Report on Northfield Missionary Conference—Mrs. L. W. Stagg.

Reports of Committees.

Presentation of Banners—Mrs. Joe Bynum Gay.

Closing Service.

MRS. M. L. BRYANT, Pres.

MRS. L. W. STAGG, Sec'y.

PROGRAM OF EASTERN VIRGINIA YOUNG PEOPLE'S MISSIONARY CONFERENCE, SUFFOLK CHRISTIAN CHURCH, THURSDAY, NOVEMBER 7, 7:30 P. M.

Theme—"Youth and Missions."

Call to Order.

Devotional Service—Miss Mary Lee Williams.

Greetings—Mrs. R. T. Bradford, Supt. Y. P., S. C. C.

Organization.

Recognition Service.

Offering.

Vocal Solo (Selected)—Mr. Joel Cook Holland.

Address—"Youth Serving a World," Miss Ida Pater-son, Ph.D., University, Va.

Demonstration of Chart—Conference Treasurer.

Presentation of Banner—Mrs. H. S. Harcastle.

Closing Service.

THE FOOD'S THE THING

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson VI—November 10, 1929.

WORLD PEACE THROUGH MUTUAL UNDERSTANDING.

LESSON: Isa. 2:2-4, 11:6-10, 19:23-25; Acts 17:22-28; Eph. 4:4-6, 13-19; John 4:20, 21.

GOLDEN TEXT: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11:9.

DEVOTIONAL READING: Psa. 98:1-9.

Armistice Day and World Peace.

Today's lesson comes the day before Armistice Day. The theme is, therefore, very appropriate. It is well enough for us to think soberly at this time, "Lest we forget, lest we forget." Unless those in whose memory we observe Armistice Day made some contribution to the cause of world peace, they died in vain, for at least in a limited sense, the World War was supposed to be the "War to End War." If that battle cry is to be something more than a camouflage to stimulate enlistments, we must give ourselves as fully in time of peace as they gave themselves in time of war.

World Peace Desirable.

World peace has always been desirable. From the beginning, God has desired that the world should live at peace. In view of the fact that all nations are but members of one great family, there is no reason why there should be wars and rumors of war. Brothers certainly ought to be able to get along with each other. And in the ideal order of things, peace is the normal order of things. It is the perverseness and the willfulness and the sinfulness of man that has written war so largely and deeply upon the pages of history. God did not intend it so. And He still patiently works in various ways to bring in an era of universal peace.

World Peace Imperative.

However desirable world peace may have been in other days, it is becoming more and more imperative now. War, hatred, prejudice were bad enough when nations lived apart. But the whole world is rapidly becoming a neighborhood. Modern inventions have bridged time and space and brought peoples who used to be isolated from each other into what might almost be called intimate contact. Whether we want to or not, we must live with others.

The implication is clear. If we must live with others, we must learn to get along with others. The situation is packed with T N T. Now that the peoples of all nations are so intimately in contact with each other, world peace becomes imperative. Some way must be found to develop and preserve the spirit of peace.

Understanding as a Means of Promoting World Peace.

Back of most of the ill will and the war-like spirit that smolders in the human heart, there lies misunderstanding. We often like not because we know not. One of the most effective ways to promote the spirit of world peace is to promote understanding. Indeed, it might be said that there can be no world peace without understanding.

Good understanding is not an end in itself, but rather a means to an end. For out of understanding there comes good will. There may not

always be intellectual agreement, but when folks understand each other and when they get a friendly and sympathetic understanding of each other, it promotes the spirit of good will. There can never be peace until there is good will. Treaties or international law cannot insure peace. Peace must be of the heart. Its essence is good will.

The Gospel and World Peace.

The gospel insists upon the unity of the human race, and hence the brotherhood of the human race. "He hath made of one blood all nations for to dwell on the face of the earth." A recognition of this fact on the part of all is basic to the matter of world peace. In other words, the gospel has the message of world peace.

The gospel also has the spirit of world peace. The gospel has the power to produce the spirit of good will which is so necessary to world peace. Missionaries and lay Christians living in foreign countries can do more by their spirit than they can do by their message. And so can we here at home. He who manifests the spirit of indistinguishable good will is helping to promote world peace in a very effective manner.

The Signs of the Times.

There are indications that a new hour has struck in the history of nations. A great deal of thought and time is being given by the leaders of the great nations to the matter of paths to peace. The nations are beginning to devote some of the energies which they usually devoted to war to the matter of peace. The Kellogg-Briand peace pact is an epoch-making State paper. The nations have outlawed war. It stands condemned before the bar of civilized nations. And the recent friendly and informal visit of Ramsey MacDonald with President Hoover is going to bear fruit in the providence of God toward promoting a more general spirit of peace. We are not in the noon-day splendor of the age of peace. But the sun has risen, the dawn of a new day has come, and the light of a new hope is lighting up the world and lightening human hearts.

Teaching Points.

1. The unity of the human race is at the foundation of efforts toward world peace.
2. Prejudice and ignorance lie at the base of much ill will and hard feelings between individuals and nations.
3. In the ideal order of things, there will be no war.
4. War has been outlawed by the nations of the world in the Paris peace pact.
5. The fact that we have one Father makes us brothers.
6. The gospel of Jesus Christ in word and in spirit makes for peace.
7. Peace, that is abiding peace, must come from within, not from without.

CHRISTIAN ENDEAVOR.

Sunday, November 10, 1929.

TOPIC: "Uprooting the Cause of War."—Acts 17:24-31; Jas. 3:13-18, 4:1-3.

Some Bible Hints.

Men worship an unknown God still. When they know God, war will be impossible (v. 23).

Men are brothers, children of the same Father. To kill each other is, therefore, a crime (v. 26).

War is un wisdom; it is stupidity, a declaration of failure to be just (v. 13).

Envy and greed are fundamental causes of war; they must be chained, if they cannot be obliterated (v. 14).

Suggestive Thoughts.

Shear the war lords of their power. Wherever one man or group of men have power to declare war, they will want to try out their army.

Many wars are caused by misunderstanding. Where nations understand and like one another, there is no war. Friendship is the cure. Christian Endeavor is bringing young people of many nations together.

Most wars are a struggle for markets; that is, for bread. Until the door is opened wide to all markets, this cause may bring about war. Tariffs are dangerous, even if necessary.

Obstinacy will cause war. It should be possible for leaders to sit around a table and settle differences, rather than fight. It would have been far better to pay for the liberation of all slaves in the South than to have had the Civil War.

A Few Illustrations.

Injustice breeds war. Germany took Alsace-Lorraine in 1871, and this was one of the causes of the World War. Japan's injustice to Korea may cause another war in the future.

When nations have large armies and navies, there is danger that they will fight. We must have enough faith in one another to disarm, and trust to courts of law to settle disputes.

The day has gone by when kings and barons can make war at their own sweet will. In the same way, all in authority will be held in check.

The Franco-German War in 1871 was brought about by means of a lie told by Bismarck. Honesty and open diplomacy should help to curb the war spirit.

To Think About.

Why did America go to war with Spain over Cuba?

What good would a world court of international justice do?

Are wars profitable today? Why?

CHRISTIAN EDUCATION.

The people of the Pleasant Ridge and Shiloh Churches of our Western North Carolina Conference joined in the work of a teacher-training class during the week of October 14-18. This was the first teacher-training school that these people have ever had the privilege of attending. The interest shown in the school was very encouraging to the field secretary, who did the teaching. The course taught was one on the "Principles of Teaching." The text used was Weigle's book, "The Teacher." Several members of the class stated that they would like to take other courses leading up to the standard teacher-training diploma by correspondence. The people were very enthusiastic about the work and asked to have another teacher-training class held in their community next spring. Some of the workers in these two Sunday Schools are hoping to earn a standard leadership training diploma. Most of the members of the class were Sunday School teachers and officers.

The field secretary greatly enjoyed the privilege of teaching in the teacher-training class at Pleasant Ridge and Shiloh Churches, Ramseur, N. C., Route 1. The hospitality of the people made the week a most pleasant one. The field secretary hopes to see many of the leaders in these two Churches receive a diploma for the completion of the standard teacher-training course. These people feel that they are on the right track and are hoping to have "all of their teachers trained teachers."

The Pleasant Ridge Church, Ramseur, N. C., Route 1, is planning to build Sunday School rooms in the near future. This is a very progressive rural Church and the prospects for them are bright. Success to you as you work on your building program!

Have you been wondering where to get program material for special occasions in your Churches?

One good place is from our Church papers, the *Herald of Gospel Liberty* and the *Sunday School Herald*. The November *Herald of Gospel Liberty* contains "An Armistice Day Message," a Thanksgiving worship service program, and Christian Endeavor notes. The issues of the *Sunday School Herald* will have plans for a Thanksgiving party, worship services, Armistice Day, and Christian Endeavor meetings.

November 10-17 is "Father and Son Week" throughout the United States. Churches that have been observing "Father and Son Week" find it to be very helpful. Samples of literature for planning programs may be secured from Miss Lucy Eldredge, Dayton, Ohio. These samples include a folder telling about "Father and Son Week," a song sheet for the father-and-son banquet, and a worship program for the Sunday School or Church service.

The months of November and December are orphanage and stewardship months in our Church calendar. Mr. Johnson keeps us informed about our orphanage in THE CHRISTIAN SUN. Some of our young people (and older ones, as well) might be interested in securing and reading "Young People and Money," by Harry Thomas Stock (15 cents), and "Stewardship in the Life of Youth," by Williamson-Wallace (50 cents). These booklets can be secured from Miss Lucy Eldredge, Dayton, Ohio.

F. C. LESTER.

SMITH HEADS LEAGUE.

Dear Mr. Editor:

The North Carolina Anti-Saloon League will greatly appreciate making an announcement to your readers.

We have always striven for education and for the creation and crystallizing of public sentiment to keep alive and strengthen the sentiment for temperance, law observance, and good citizenship. For four years we have striven to extend the work of the league along educational lines. We recognize that the need of the hour is that the public, and especially our youth, be informed about alcohol and its effects on the human body; that they be informed about the principles underlying prohibition, and that the matter of abstinence, obedience to law, and good citizenship be emphasized.

Our visual education department began work last night. It is in charge of Prof. S. M. Smith, who for many years has been well and favorably known in North Carolina. He was for a number of years a member of the faculty of Elon College. He has had experience in Y. M. C. A. work, educational vocational work with the United States War Veterans' Bureau, and in various lines of religious activity.

The main effort of this department, in the hands of Prof. Smith, will be to show our people how the old saloon operated and the sort of fruits it produced. We have one of the greatest temperance pictures ever filmed. It is a five-reel production, entitled "Lest We Forget," produced by Dr. James K. Shields.

We plan to make this picture work supplementary to the scientific temperance teaching in our public schools and the temperance teaching in our Sunday Schools.

Parents who believe in law and order, who love their homes, their country and their children, and who are opposed to the return of the licensed sale of intoxicating liquors in any form, should not fail to see this remarkable picture—a true story from real life.

No admission is charged. Engagements will be booked as nearly as possible in the order in which requests are sent to the office of the Anti-Saloon League at Raleigh.

C. A. UPCHURCH,
Raleigh, N. C. Superintendent A.-S. L.

PROGRAM.

Program for the fifty-ninth annual session of the Western North Carolina Christian Conference, to be held at Smithwood Christian Church, November 5, 6, and 7, 1929.

FIRST DAY.

Morning Session—10:30 o'Clock.

1. Call to Order by the President.
2. Worship—Conducted by Rev. T. E. White.
3. Enrollment of Members of Conference.
4. Organization and Election of Officers.
5. Appointment of Special Committees.
6. Reception of Visitors.
7. Conference Sermon—Rev. Alfred W. Hurst, Pastor Elon College Church.
8. Adjournment.

Afternoon Session—2 o'Clock.

1. Worship—Conducted by Rev. H. V. Cox.
2. Further Enrollment of Members of Conference.
3. Report of Executive Committee.
4. Report of Committee on Religious Literature—Rev. G. R. Underwood, Chairman.
5. Report of Committee on Education—Rev. T. E. White, Chairman.
- Address—Dr. W. A. Harper, President Elon College.
6. Reports from Pastors and Churches.
7. Business and adjournment.

SECOND DAY.

Morning Session—9:30 o'Clock.

1. Worship—Conducted by Rev. W. J. Edwards.
2. Minutes of Previous Day.
3. Report of Committee on Home Missions—Rev. T. J. Green, Chairman.
4. Report of Woman's Board—Mrs. I. H. Faust, Ch'n.
5. Report of Committee on Christian Endeavor—Mr. M. C. Stafford, Chairman.
6. Report of Committee on Evangelism—Rev. John M. Allred, Chairman.
- Address—Rev. S. M. Pean, Congregational Minister, Sophia, N. C.
7. Adjournment.

Afternoon Session—2 o'Clock.

1. Worship—Conducted by Rev. M. A. Pollard.
2. Report of Committee on Sunday Schools.
3. Report of Committee on Foreign Missions—Rev. E. Carl Brady, Chairman.
- Missionary Address—Rev. Stanley C. Harrell, Pastor Christian Church, Durham, N. C.
4. Address—"Our Orphanage," by Supt. Chas. D. Johnston.
5. Report of Committee on Social Service—Rev. J. U. Fogleman, Chairman.
6. Business and Adjournment.

Evening Session—7:30 o'Clock.

- Fellowship Hour and Christian Unity Report—Rev. T. E. White in Charge.
- Speaker Representing the Congregational Church—Rev. F. P. Ensminger, D. D., Demorest, Ga.
- Speaker Representing the Christian Church—Rev. C. H. Rowland, D. D., Greensboro, N. C.

THIRD DAY.

Morning Session—9:30 o'Clock.

1. Worship—Conducted by Rev. John M. Allred.
2. Minutes of Previous Day.
3. Report of Committee on Superannuation—Mr. I. H. Faust, Chairman.
4. Report of Committee on Apportionments—Mr. Junius H. Harden, Chairman.
5. Report from Special Committees.
6. Final Business Session.
7. Closing Sermon—Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention.
8. Final Adjournment.

G. O. LANKFORD,
T. E. WHITE,
M. C. STAFFORD,
Program Committee.

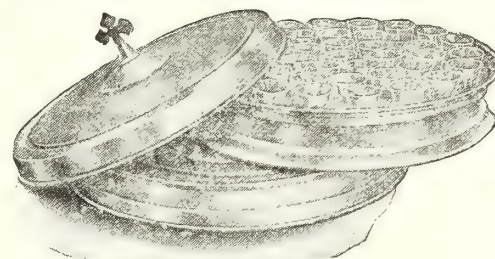
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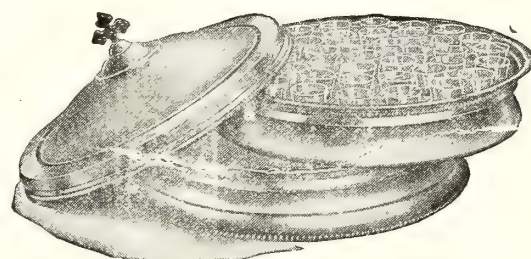


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Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60
Bread Plate No. 2—Broad rim.....	1.60

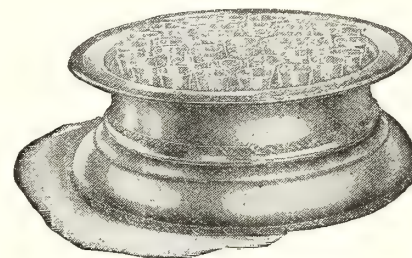
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(For Silver Bread Plates, see under No. 90.)	



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



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Bread Plate No. 4—Broad rim.....	9.00
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE BREATH OF THE ALMIGHTY.

"There is a spirit in man, and the breath of the Almighty giveth them understanding."—Job. 32: 6-14.

If there is any one thing regarding which we have no right to boast, it is that on which most men plume themselves, namely: the understanding. We are proud when we comprehend a difficult subject. We are exalted when we contribute, as we say, something original to it. What are we, that we can be in any way original? Whence came our mind but from the inbreathing of the Almighty? And what can we do, in our most inspired moments, but think God's thoughts after him?

This is why the thinkers who are really the greatest are at the same time the most humble. They have enough understanding to realize their own weakness. They know enough of God to realize in some degree His greatness. As one of the most eminent of them said, they feel themselves to be like little boys picking up pebbles on the shore, while the vast ocean of truth lies all undiscovered before them.

Prayer.—We are Thy pupils, Infinite Teacher. Make every day a school day. Give us severe examinations, for we learn very slowly. We are in Thy primer class. Help us to understand. *Amen.*

TUESDAY.

VALLEY AND HILL.

"Oh taste and see that the Lord is good; blessed is the man that taketh refuge in Him."—Psa. 34:1-8.

"There's no deep valley but near some high hill." That sentence from John Webster has strengthening in it. Think of it that next time you find yourself in some valley of the shadow. Valleys are made by hills and most have hills for neighbors. It is easy down in the valley to forget the hills. The houses are in the valley, the workshops, the places where men buy and sell. It is not easy to get time to climb the hills and look off, far off, beyond the valley.

But take the time, for it pays richly. Take it in the morning, that the inspiration of it may go with you through all the day. Take it also in the evening, that the wonder of it may sweeten your slumbers. Take it with the Bible. Hills are transfiguring places. And the hills of the Spirit will transfigure my life.

Prayer.—And so, dear Lord, we would not spend all our time in the valley. We must work there and eat there and sleep there, but it is no place for our souls. Draw us up to the hilltop with Thee. *Amen.*

WEDNESDAY.

YOUR TRUST.

"Judas Iscariot . . . having the bag, took away what was put therein."—John 12:1-8.

It was Jesus Christ who gave Judas the bag, making him the treasurer of the twelve. Why did Jesus put that temptation in the way of Ju-

das? Did He not know that the man of Kerioth was a potential thief? Surely, for "He knew what was in man." But He also knew that Judas was a potential honest man, a potential Christian hero. By making him a member of the twelve, our Lord did not make him a thief and a traitor; indeed, He gave Judas the best chance for nobility he could possibly have had. Judas had no one but himself to blame when he failed in his great opportunity.

And so it is with every charge committed to any one of us, we can find in it an opportunity for failure, for disloyalty, for sin, for we can make it a chance for glorious success. All depends on our obedience to Jesus Christ. If we are His friends, if we live so close to Him as to absorb His ideals and gain His power, then every charge He gives us will be a step upward, developing us for larger service.

Prayer.—We see in ourselves, our Master, possibilities of even the ultimate shame, such as that of Judas. Lead us not into temptation, but deliver us from evil. Be near to us at all times, most of all when we are self-sufficient and would be by ourselves. Put tests upon us, but, oh, help us to bear them. *Amen.*

THURSDAY.

PIG OR PUPPY.

"By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance, and he went out, not knowing whither he went."—Heb. 11:1-10.

You cannot go to Canaan and stay in Ur. There is no promised land for you if you insist on remaining in the old land. You cannot find the country of Otherworldliness except by abandoning the country of Worldliness. If you would have God, you cannot also have Satan.

The most common mistakes of this age—perhaps of all ages—is one that Abraham certainly did not make; it is the mistake of trying to hold on to God with one hand and mammon with the other. Terah made that mistake and died in Haran. Whoever makes that mistake dies as an idolater.

"Go out" has in all ages been the Lord's command to His children. One need not necessarily go from home, from loved ones, from one's usual occupation; but one must have the old desires, the old ambitions, the old anxieties, the old reliances, the old ideals, and march out into an entirely new region of thought and motive. It may be across a weary desert, but Canaan is at the end of the journey.

Prayer.—Send us forth, O God of Abraham. We are through with Ur of the Chaldees. We wish to break from its glittering temples, its mocking idols, its crafty priests. We long to be with Thee and about Thy glorious business. Lead us out, O God, by Thy strong right hand, westward to the Central Sea. *Amen.*

FRIDAY.

A SECOND ROLL.

"Take thee again another roll."—Jere. 36:20.

It is a terrible thing when a writer's valuable manuscript is destroyed, and the history of literature records a number of such calamities, one of the worst being the accidental burning of the first volume of Carlyle's "French Revolution." Such a catastrophe on the highest possible plane was the destruction of Jeremiah's book of prophecies. The loss seemed irreparable, but God told the prophet to take another roll of parchment and write it all over again. This Jeremiah did, dictating it to Baruch, the scribe, "and there were added besides unto them many like words."

Far better than the first achievement could have been in the courage which disregards its loss and builds out of it a nobler achievement. Our earthly accomplishments are perishable, but the character derived from them is permanent. That is the real result of our toil. No fire can burn it up, no king can cut it to pieces with his penknife. Get a worthy character from your life, and you need not worry if you get nothing else.

Prayer.—Thou hast a wise purpose in view, we know, our Father, in every untoward circumstance Thou dost send to Thy children. Disclose it to us, if it be Thy will, but whether we see it or not we will trust Thee and be sure it is there. *Amen.*

SATURDAY.

THE BEST PAY.

"Thus saith Pharaoh. I will not give you straw."—Ex. 5:10-21.

It was the height of Pharaoh's cruelty to require his Hebrew slaves to make from clay the same number of sundried bricks as before, while forcing them to go out and find for themselves the straw that would bind the clay together. The fierce whips of the slave-drivers were like constantly whirling flails, and the poor Israelites were in the deepest mire of their despair.

Ever since that awful time, "bricks without straw" has expressed the extreme of difficulty in labor. But while we execrate Pharaoh, do we never do the like ourselves? Do we never impose tasks on others, while withholding some necessity for the task?

Perhaps among these necessities, the one which is most often omitted is praise. If workers know their labors are appreciated, they will work to the limit, and right cheerily; but if they feel that no one really knows or cares what they are doing, their activity will be dull, sodden, and hopeless. Praise is the cheapest pay, and the most valuable.

Others fail to give their workers co-operation; still others do not give them real understanding; still others neglect the prompt payment of wages. All of these matters are straw without which the making of bricks is almost impossible. Are we guilty along any of these lines? Are we pharaohs?

Prayer.—Heavenly Master, we are Thy servants, and we know how kindly and inspiringly Thou dost treat us. May we be as kind and inspiring toward all that are in our control in any way. *Amen.*

SUNDAY.

CANCELLATION.

"A worthless man deviseth mischief; and in his lips there is as a scorching fire."—Prov. 16:27-33.

A writer for children once suggested to them that they might apply to common speech the principle of cancellation, which they learn in their arithmetic. For instance, when some one says of a boy, "He is so slow in games," they may answer, "Yes, but he always plays fair." If some one says of a girl, "She is so stupid in school," the reply may be made, "But she always studies hard." Thus the ill-natured words will be canceled by the kind ones.

Solomon compares cruel speech to a scorching fire. That is true, and it is also true that every Christian may be a member of a fire department, and may play his hose on the fire and keep it from spreading; perhaps put it out altogether. It's always possible to say something good, even of the worst of men, as an offset to something bad.

Prayer.—Thou hast given us, O Creator, this vast power of speech. May we use it as befits our honor and in accordance with Thy loving purpose. *Amen.*

The First Congregational-Christian Merger

Very Important--Very Plain

TO THE MEMBERS OF THE CHRISTIAN CHURCHES:

DEAR FELLOW-CHRISTIANS,—I know how to appeal to Congregationalists for funds for Christian purposes. I have been doing it for over forty years, and have secured for various purposes between one and two million dollars, more than a million of which has been for Piedmont College; and I am now appealing for two million more for the same.

But I am new to the Christian Churches. I take it for granted, however, that the same motives that move Congregational Christians, move you—our present national merger pre-supposes this. If this supposition is true, the response to this page and my letters is sure, for I am making an appeal for your own institution, fully and officially approved by your Southern Convention, which is not only worthy of your support, but *must have it or die*.

I Must make the Facts Very Plain

BETHLEHEM JUNIOR COLLEGE, at Wadley, Ala., was organized to meet a great need and to do a great service for your Churches and, in their name, for our Country and for the Kingdom of God. You have there a great field, a fine location, and a valuable property. Your Administration Building is a noble structure, but unfinished and unheated. Your fine Girls' Dormitory is only partially ready for use. You have a campus of over forty acres, and a property worth \$100,000; but nothing fully ready for use. It will take \$10,000 more to make available the \$100,000 worth you already have; and more to give the equipment required for a Standard Junior College.

Surely, you do not want to lose this great beginning for want of the necessary finishing! But I must tell you plainly that losing it is certain, unless vigorous and speedy steps are taken to save it. Dr. Beougher and the local Trustees have done splendidly, but they have reached the end of their rope. Other help must come, or this Institution will soon be a thing of the past.

The Situation Briefly Stated

BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing; not because its work and scholarship were not good, but because a Junior College cannot have independent recognition without a finished campus and the income of \$200,000 endowment. Without scholastic standing, a Junior College cannot have students, as they cannot go on for their Junior and Senior years in a standard four-year College. BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing, and could not go on. It would have no students.

President Beougher then came to me, as President of Piedmont College, to help BETHLEHEM out of impending failure. An *educational merger* was then made by the two Colleges, so that the four-year College could stand for and give credits for the Junior College. No financial merger was made or is in contemplation. PIEDMONT JUNIOR COLLEGE is still owned and controlled by the Christian Church. Its Trustees, of their own initiative, changed its name to "THE PIEDMONT JUNIOR COLLEGE" to enable the Senior College more securely to vouch for its credits. As a result, the enrollment of the Junior College has not only been retained, but increased.

But the campus is not finished, the buildings are not ready for use, and the scholastic standing cannot be long maintained by the present method alone.

The Trustees have asked me to find the money for finishing the buildings, equipping them, and meeting other pressing needs. I cannot go to Congregationalists for this, as I am asking them for two million dollars for Piedmont Senior College, and am pressing them hard. It must come from the members of the Christian Churches—or *the Junior College must close*.

I have nothing to gain personally. I am donating my services and advancing expense money, because I am deeply interested in our great merger of Churches and I want to see PIEDMONT JUNIOR COLLEGE, at Wadley, saved for the great field it occupies and the great need it supplies. The South needs education far beyond any opportunities it has.

Please send your checks quickly to President Beougher, at Wadley, Ala., or to me at Demorest, Ga., made out to PIEDMONT JUNIOR COLLEGE, and they will be turned over to the Treasurer as soon*as record can be made. PIEDMONT JUNIOR COLLEGE cannot wait long.

Yours fraternally and sincerely,

FRANK E. JENKINS

PRESIDENT BOARD OF TRUSTEES, PIEDMONT JUNIOR COLLEGE, Wadley, Ala.

PRESIDENT PIEDMONT COLLEGE, Demorest, Ga.

The above will appear in two or three more issues of The Sun, so that every member of the Churches of the Southern Christian Convention may be sure to read it.

Christian Orphanage

Dear Friends:

Owing to sickness and operation, I am today dictating this letter lying flat of my back in the hospital room. Owing to the time being so short for the Thanksgiving campaign for the Christian Orphanage, I have a few things I want to say in the beginning.

In the first place, it will be impossible for me to visit many of the Churches in person, owing to the fact I will be confined in the hospital for several weeks more. But I have never called on the pastors or the laymen of the Christian Church in the time of a great need but what they have always come to my rescue in behalf of the little children in the Orphanage. At this time, when we will be compelled to raise \$15,000 from November 1st to December 31st, I want to ask that every minister make a special plea from his own pulpit in behalf of this offering. I want to ask that every Sunday School superintendent, officer and teacher put forth a special effort through the Sunday School to help us reach that amount. If you can get a good organization in every Church and Sunday School I feel that it can be easily put across. And you can do the Orphanage a wonderful service by so doing. No one regrets more than I that on account of sickness I am temporarily taken out of the field. But we believe that through the prayers of our folks and loyalty which they have always shown, this goal can be reached.

I hope and trust that every pastor, every man, woman, boy and girl throughout the entire Church will become so interested in behalf of the 120 little children in the Christian Orphanage that we will even do more than to reach the \$15,000—the balance needed to reach the goal set by the Southern Christian Convention. I am hoping and praying that the Lord will give me strength to win my battle for life, and that I will soon be restored to my usual work which I love so well.

I will have envelopes for the offering mailed out the first week in November, and hope every one of them will be used wisely and given to those who are able to contribute and who will contribute. And ask them to be liberal, because the need is great and the offering will be appreciated.

C. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 31, 1929.

Brought forward \$14,946.54

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Bethlehem	\$ 2.72
United, Lynchburg	7.43
Pleasant Ridge	1.95
	12.10
Eastern N. C. Conference:	
Turner's Chapel	\$ 1.85
Wake Chapel	3.00
Sanford	3.37
Mt. Auburn	7.25
Randleman	2.15
Bethel, Wake	3.01
Wake Chapel	7.14
Shallow Well	3.10
	30.87
Western N. C. Conference:	
Zion	\$ 1.19
Shady Grove	1.50
Wentworth	9.37
Ramseur	3.92
	15.98

Eastern Virginia Conference:	
Cypress Chapel	\$14.27
Union, Surry	3.00
Oakland	4.00
Dendron	4.00
First, Norfolk	9.69

Valley Virginia Central Conference:	
Timber Ridge	\$ 1.89
Leaksville	4.00
Mt. Olivet (G)	10.92
	16.81

Alabama Conference:	
Wadley	1.82
Georgia and Alabama Conference:	
Richland	\$ 1.00
North Highlands	1.50
	2.50

Special Offerings.	
Ben G. Johnston, Chester, S. C.	\$ 5.00
A Friend, Harrisonburg, Va.	5.00
Celeste Penny, Chapel Hill, N. C.	4.00
	14.00
Grand total	\$15,075.58

PLAN OF UNION. (Continued from Page 5.)

plus three persons chosen from the Christian Church constituency. This commission shall promote a program of evangelism and devotional life in all the Churches. With a view to conserving all spiritual values, the Commission on Evangelism of the National Council shall be wholly free to adapt the general program to the needs of the Congregational Churches and the representatives of the Christian Church shall be equally free to do likewise for the Christian Churches. The work for life service, for which the Board of Evangelism is now responsible in the Christian Church, shall be committed to the Student Life Department of the Home Board.

XVI. The work of the Board of Finance of the Christian Convention in the field of benevolence being committed to the Commission on Missions, its responsibility for the finances of the General Convention itself and its share of the expenses of the General Council may be retained or committed to the members of the Executive Committee of the General Council who represent the Christian constituency, as may be determined by the General Convention.

XVII. That the business of publishing be combined, as far as possible; that in particular a common year-book shall be issued in the immediate future on the general tabular scheme of the Congregational Year-Book, and that in this year-book, for the time being at least, all Churches be published together for a given State or district, with separate sub-headings in each schedule for the Christian and Congregational Churches, or with distinguishing marks as may be determined.

In case the Home Board, as constituted above, should deem it unwise to administer the Christian Publishing Association Building and printing plant in Dayton, Ohio, the General Convention shall be wholly free to make use of or dispose of this plant as it deems wise.

XVIII. That periodicals be merged as soon as the way is clear and to the extent found desirable. The *Herald of Gospel Liberty* and the *Congregationalist* may well be merged, possibly under a wholly new name. If, however, it should seem better to either group to continue indefinitely both periodicals, this may be done without breach of the spirit of unity, financial responsibility being carried by the respective constituencies.

XIX. That the Woman's Mission Board of the General Convention of the Christian Church shall be entirely free to determine its own course of action. The recommendation is strongly made,

however, that its activities be applied to the whole program of the Church in co-operation with the woman's organizations in the Congregational Church.

XX. That the appointment of bureaus and commissions be determined with the view of conserving all the recognized activities of both Churches.

XXI. That a similar policy apply to representation in interdenominational and other bodies.

XXII. That in view of the requirement that beneficiaries of the C. B. M. R. and members of the annuity fund for Congregational ministers must be Congregational ministers, ministerial ordination and standing be continued separately, but with the endeavor to reach common standards as soon as possible.

XXIII. That regional, State and local organizations of each denomination, being wholly self-determining, be free to continue as at present, with full fellowship in the General Council, but that conference with these bodies be had with a view to unification on lines comparable with the proposals for national union.

That in States or districts where the Churches of one denomination are very few, these might simply unite with the other body, retaining their name locally if desired; likewise, that in districts where the number is greater but still relatively quite few, these might be united with the other body as a unit, continuing their own name, as for example, the Christian Association of the Massachusetts Congregational Conference, thus retaining their denominational connection while uniting with the Congregationalists, but without requiring the organization of a new State body. Likewise, for example, there could be the Congregational Conference in affiliation with the North Carolina Christian Convention or Conference.

Each local Church may continue wholly unchanged in name and in organization. Any changes which seem wise may be made by the Churches themselves, but it is recommended that the joint commission appoint an advisory commission, representative of the General Convention and the National Council, to assist conferences, associations, conventions and Churches on all matters involved in the readjustment of their organization, legal affairs and programs in line with this plan of union, this commission to be empowered to appoint local commissions for such adjustments whenever and wherever occasion may cause and such advice be sought.

XXIV. That the General Convention of the Christian Church and the National Council of Congregational Churches be requested to act on the proposals at the earliest possible date; that so soon as these or other plans are approved by the two commissions, constitution and by-laws for the General Council be drawn up, embodying the principles decided upon, these to be offered to the National Council and to the General Convention for consideration.

XXV. In conclusion, these plans and recommendations of necessity deal with legal and technical details, but they have their justification in the spirit of unity which they presuppose and are designed to promote. If a desire for that unity for which the Master once prayed be the actuating motive of all plans and all acts, the way will become clear, as we proceed, where now it may appear filled with uncertainties, hesitation and hindrance. We may be sure that no legal entanglements will be too difficult, no ecclesiastical customs too deeply fixed, no sentiments seem too precious to yield, no ambitions or personal commitments too intense, if the will to achieve be ours and the Spirit of God lead us. Going forward, thus led, we may ourselves secure, and may make plain to others, the road to joyous fellowship and enlarged usefulness.

OBITUARIES.

SAVAGE.

In the passing away of Mrs. Hattie Lewis Savage, the Ladies' Aid and the Woman's Missionary Society of the Christian Temple lost a most valuable, faithful and loyal member. To these and other organizations of the Church she was regular in attendance, her very presence helping and inspiring, and her influence will long be felt by her co-workers. She was intensely interested not only in her local Church, but in every phase of the work of her denomination and gave liberally of her time, efforts and means.

Mrs. Savage possessed a keen mind and strong, winsome personality, made many friends, and was a friend to people in all walks of life. She was born in Harrells-ville, N. C., April 1, 1864. Her parents, Dr. and Mrs. John Walker Lewis, moved to Eastern Virginia when she was a few years old. In September, 1894, she was married to Col. Alexander Savage, of Nansemond County, Va. While living there, she was a member of Berea Christian Church. Upon moving to Norfolk, in 1903, she joined the Memorial Christian Temple, and later the Third Church, now the Christian Temple. Col. Savage died April 6, 1911, after a long illness through which she patiently ministered to his comfort day and night, cheering him in his long hours of suffering and depression with her bright smile of hope.

While Mrs. Savage had been in failing health for several months, she was confined to her bed for only a short time. The end came peacefully at the home of her niece, Mrs. R. H. Flickinger, of Norfolk, Va., August 6, 1929. She is survived by one sister, Mrs. C. H. Ferrell; two brothers, John W. and Thomas Lewis; two nieces, Mrs. R. W. Flickinger and Miss Mary Lewis, all of Norfolk.

The funeral services were conducted from the Christian Temple on Friday morning at 11 o'clock by Dr. W. W. Staley, due to the absence of her pastor, Dr. L. E. Smith. And thus passed from earth to heaven one of God's noble women—our friend.

By order of the Ladies' Aid and Missionary Society of the Christian Temple, Norfolk, Va.

MRS. J. W. MANNING,
MRS. L. W. STAGG,
Committee.

JONES.

Mrs. Julia Womack Jones, relict of the late lamented Rev. John Andrew Jones, of the Wake Chapel community, Wake County, N. C., passed to her reward Sunday P. M., September 22nd, and the remains were interred in the Wake Chapel Cemetery Tuesday P. M., September 24th.

The services were in charge of the pastor, Rev. J. Lee Johnson, he being assisted by Dr. C. H. Rowland, Greensboro; J. O. Atkinson, Elon College, and Rev. H. C. Caviness, Portsmouth, Va., who spoke loving words of appreciation for the beautiful life and spirit of the deceased.

Sister Jones was born May 24, 1855. Her husband, Rev. John Andrew Jones, died October 1, 1897. Sister Jones, at

the age of fifteen, professed faith in Christ and united with the Wake Chapel Christian Church and remained a most faithful, true and devoted member till death. There were ten children of the family, seven of whom survive—Seaton F., Apex, N. C.; Boyd H., Varina, N. C.; J. B., Baltimore, Md.; Mrs. Pearl M. Hancock, Gastonia, N. C.; Mrs. Sallie E. Starling, Goldsboro, N. C.; Mrs. Cora N. Campbella, Raleigh, N. C., and Mrs. Maye Ola Champion, Varina, N. C. Their mother was a pure Christian woman, who leaves behind an influence for God and righteousness that cannot perish from the earth.

A large number of friends and relatives

gathered for the funeral services, and the floral offering was abundant and beautiful. Surely, good Sister Jones has reaped the rewards of a faithful Christian life, and now rests from her labors while her works do follow her.

J. O. A.

MARTIN.

Whereas, God, in His wisdom, has removed from our midst Bro. W. E. Martin; be it resolved:

First, That in the death of Bro. Martin we have lost a most worthy member.

Second, That we try to emulate those Christian graces so manifested in his life, and strive to exercise that same faith and

fidelity shown in all his dealings.

Third, That we extend to the bereaved family our heartfelt sympathy and point them to the Master, who is able to help in every time of need.

Fourth, That a copy of these resolutions be sent to the family, a copy to The Christian Sun, and a copy entered on the records of the Men's Bible Class of the First Christian Church, Portsmouth, Va.

C. F. RUDD,
J. F. BROTHERS,
W. A. SPIVEY,
C. J. HEATH,
C. W. PARKER,
Committee.

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C. M. CANNON, REGISTRAR

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DENNARD.

Mrs. Mattie Eugene Harris-Dennard was born March 19, 1875, and passed away August 29, 1929. She united with the Church at the age of 16 years. She was married to W. H. Dennard January 23, 1895. To this union was born three children—Mrs. Nannie Mae Allen, Mrs. Anna Pauline Milam, and Mrs. Fannie Ruth Brogdon. She leaves to mourn her going her husband, children, three grandchildren, four brothers and three sisters and a multitude of friends. Her parents, two brothers and three sisters preceded her to the grave.

Her sudden death came as a great shock. That she was dearly loved by all was evidenced by the great throng who attended her funeral and the beautiful floral tributes laid upon her grave. She was a true companion, a loving mother, an humble Christian, faithful to her Lord. She was the queen of one of the happiest homes we have ever visited. It brings sadness to our hearts to see such a home broken up. We rejoice in the fact that the joy of reunion is measured by the sorrow of separation.

A sainted soul has gone home to God. A pillow of Enigma Christian Church has been moved. Services were conducted by the writer, her pastor, assisted by Rev. A. H. Hammond, Baptist pastor. May the God bless Bro. Dennard, the children, and all who are left behind.

W. C. CARPENTER.

MICHAEL.

Mrs. Mary Florantine Michael, age 67 years, died at her home near McLeansville, N. C., October 1, 1929. She was the wife of George Michael, who, with four stepchildren, her three brothers, and a host of other relatives and friends, mourn her going. Her brothers surviving are John Michael, of McLeansville; Daniel Michael, of Brown Summit, and Joseph Michael, of Reidsville.

Burial services, in charge of the writer and Rev. G. W. McClanahan, were held

in Frieden's Lutheran Church on the evening of October 3rd, after which her body was laid to rest in the Church cemetery.

Sister Michael was a devout Christian. She became a member of Apple's Chapel Church in her girlhood days and remained loyal to her Church until the time of her summons to the spirit world.

The Michael family are widely known throughout our brotherhood as people of deep consecration and loyal workers, and we feel sure that many will enter deeply with them in their sorrow.

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RICHMOND, VA., THURSDAY, NOVEMBER 7, 1929.

NUMBER 46.

THE SUN'S OBSERVATORY

THE CHURCH AND WORLD COMMUNITY.

BY PRESIDENT A. G. CARIS,
Defiance College, Defiance, Ohio.

It is entirely impossible to summarize in logical fashion the implications and emphases of the meetings and activities of the Federal Council indicating definite currents of thought and action which are converging toward one mighty stream of human aspiration, endeavor and welfare. Such implications and emphases were continually in evidence during the entire week of the meetings. The writer had never before attended a meeting of the council. He had endeavored to keep himself acquainted in a general way with its activities, but found himself literally amazed and almost overwhelmed by the magnitude of its practical undertakings and the breadth of its vision and idealism. It recognizes the realities of world need and the common experience of human woes and discouragement. It has a magnificent faith in the ultimate realization of human brotherhood through the sharing of simple religious aspirations. It believes implicitly in the program of Jesus as the cure for the world's ills, but is not unmindful of the contribution made by forms of Christianity strange to us, or by other religions. To get at least a semblance of orderly presentation, let us think of the various ways in which these implications were manifested.

In the reports of commissions and committees of the Council and affiliated bodies. Naturally we would expect the Commission on International Justice and Good Will to indicate something of the development toward a world community. We were not disappointed. This agency of the Council has endeavored to develop the vague desire of the millions of Church members into an intelligent understanding of the implications of their Christianity with regard to war, and to furnish opportunity for concrete expressions of intelligent conviction. It reported active, patient and tactful co-operation with other organizations in America and Europe and with governmental agencies to promote understanding between nations first and peaceful settlement of misunderstandings when they arise. It has worked consistently for a world organized primarily for peace instead of for war. It prepared the recent Armistice Day folder issued by thousands of Churches in support especially of the Paris peace pact, which it considers the embodiment of the ideal of the Churches in treaty form, and gave the Churches opportunity for concrete expression of their support of that pact by issuing the memorial in its behalf which was signed by so many. It led in the protest of churchmen against the "big navy proposal" which was made last year.

In definite constructive projects for the cultivation of good will among the peoples of the world, it has been active. Through its committee

for world friendship among children, the two projects, doll messengers of friendship for Japan and friendly school bags for Mexico, were promoted. It has been insistent in its plea for courteous and respectful treatment of the Oriental nations by our government, and specifically asks for the elimination of humiliating features of the Asiatic exclusion section of the immigration law. It assisted in promoting a campaign this year for famine sufferers in China. It has aided in reconstruction of Churches in Europe. It has co-operated in very close fashion with other great relief enterprises sending succor in the name of the Church.

With all its activities, it has been concerned with the education of the individual Church and Church member in world-wide friendship and accord. One of the most significant utterances of the report is that "the Church membership as a whole is still far from awake to the realities of the situation." One of the striking features of the reports of other commissions of the Council was the extent to which this central theme of world-wide community of interest and brotherhood found some emphasis in almost every report. We regret that there is no space for specific mention of each.

In the prepared program and agenda and the discussions from the floor. The program itself, as prepared by the leaders and adopted by the Council, was a clear indication of their thought of the importance of the topic. They were quite well advised of the reaction of the delegates to the challenge of the program. For the open discussions were indicative of much thought and concern on the part of the delegates and the bodies they represented concerning this great objective of the Church. It was curious to notice the two-fold condition in which most present seemed to think of themselves. They felt themselves without delegated authority from their Churches to speak as with the voice of their constituency on specific details. At the same time, they seemed to welcome the responsibility of speaking as the leaders of their people in favor of fundamental, established principles of Christianity. It was a Council, not a convention of set addresses.

Race problems, economic problems, social problems, international problems were discussed in the extempore talks in every session, no matter what particular topic had been assigned. This was true, though the discussions in the main adhered closely to the subject announced. No one could sit for six days in that assembly without being convinced that if the delegates were, in any degree, representative of the Church of America, the Church is moving in earnest thought and concrete action toward the ideal of world brotherhood on every level of society and in every phase of human relationship. And yet idealistic as was

the spirit, there was ever a realistic facing of facts and conditions. A proposal to inaugurate a parliament or league of the religions of the world indicates the range of thought. The fact that it was not considered feasible at the present indicates the careful consideration of realities.

In the visitors and messages. A very real evidence of the far-reaching community of interest was in the fraternal messages from many lands. Then there were messages by the score from government officials, Church bodies, and prominent individuals in many lands testifying to their interest in the purposes of the Council and, in many cases, to their desire to be considered partners in the same great enterprise.

In the personnel of the Council and its set addresses. It is entirely impossible to mention individuals. The membership represented the outstanding leadership of the constituent bodies. Many have grown into capable leadership and have become internationally prominent through their labors in behalf of the causes the Council seeks to promote. Different races were represented and their representatives were brethren in a common task. Perhaps this circumstance is a clearer index of the reality of the acceptance of the principle of brotherhood than the speeches and written reports.

Only the evenings were given for addresses. Every one to which the writer listened had in it the same note of universal brotherhood. One evening was given to the consideration of the theme, "The Churches and World Peace." Judge Florence Allen, of Ohio, and Major-General John F. O'Ryan, of New York, were the speakers. Judge Allen spoke almost passionately in behalf of the Paris peace pact as the first definite expression of ethical law as the basis of international relations, and implied that the time was approaching when the same ethical principles considered right and proper for the basis of relations between individuals would be so considered for international relations. General O'Ryan told us that the world is so organized that war is easy to launch and peace is difficult to attain. He gave citizens of the United States food for grave thought in presenting the way in which he had discovered other peoples considered our attitude toward others than ourselves. He told us that the important factor in the whole problem was not armament, but the man behind the armament. Though he did not mention it specifically, his implication was clear that the Church's task is to motivate individuals and nations to seek real and just peace as earnestly and as passionately as they now seek war.

We shall mention only one other address, that of the first evening by Robert E. Spear, on "The World's Need and the Gospel to Meet It." It

(Continued on page 12.)

NOTES-PERSONALS

Conference secretaries will please send in their minutes for "The Annual" as soon as possible.

And now the annual Conferences are on, and every Church should see to it that it is represented by interested and competent delegates.

Dr. C. H. Rowland was called home from the Piqua Convention on Sunday evening, October 27th, by a telegram advising that his brother, J. T. Rowland, was critically ill in a Raleigh hospital. At this writing, Bro. Rowland is still living, but his condition is regarded by his physicians as exceedingly critical.

Rev. H. S. Hardcastle, Suffolk, Va., on his way to Piqua, was stopped at Columbus, Ohio, by a telegram recalling him to Suffolk for the funeral of one of his members. Bro. Hardcastle returned to Suffolk, conducted the funeral, and then arrived in Piqua in time to take in much of the Convention, during which time he served on one or two very important committees.

Rev. G. C. Crutchfield has recently closed a successful and very largely attended series of meetings at our Lynchburg, Va., Church. The Higgins sisters, nationally known singers, assisted in the meetings and in drawing overflow audiences that attended the services. They sang in many parts of Lynchburg and were most favorably received and heard with delight.

At this writing, Saturday P. M., November 2d, Superintendent C. D. Johnston is convalescing very promisingly at the hospital and is able to walk around some in his room and hopes to be brought to his home within a week. There is great rejoicing that this good man has been so abundantly blessed and spared, even through a trying ordeal and a serious operation.

All regretted that Rev. F. C. Lester, pastor, and Dr. W. W. Staley were summoned to Waverly, Va., from the Convention at Piqua on Friday evening, October 25th, to conduct the funeral of Judge J. F. West, at Waverly, on Sunday, the 27th. Other ministers at the Convention were anxious to attend the funeral, but were prevented by duties in the Convention.

Rev. T. Fred Wright, who had accepted the pastorate of our Sanford and Shallow Well Churches, has recently moved with his family to Sanford and takes up the work there. Sanford is one of our important and promising pastorates, and since they have had no pastor for about a year, Bro. Wright will find, by no means, an inactive or an unwilling Church and constituency.

Through a personal letter from Dr. W. W. Staley to the managing editor, THE SUN learns, with deep regret, of the death of Rev. Dr. Jesse T. Whitley, of Norfolk, Va. Dr. Staley says, "I went to see Dr. Jesse Whitley yesterday and he died last night. He preached in Suffolk Christian Church last Sunday, where he preached his first sermon. No doubt that would have been his wish if he had known it was the last."

There were many thrills in the Piqua Convention, and one who attended will not soon forget one or more of them. It would be useless for any one person to try to point them out, for we are sure that the thrills came, the moments of ecstasy and heavenly bliss, to every heart in that Con-

vention. None of us are ever likely to attend its like again, and only this once will those of us who were there be carried to quite such noble heights of good feeling and spiritual fervor.

Rev. D. M. Spence, till recently the pastor of our Henderson Church, has been called to and has accepted the pastorate of our Ocean View Christian Church and is now located at 108 Chesapeake Street, Ocean View, Va. Bro. Spence is delighted at the prospects he finds at Ocean View, and we bespeak for him the very hearty co-operation of a willing and an anxious group of workers at Ocean View. Here is an opportunity for growth and development, and with a pastor located and giving all his time to the work, there seems to be no good reason why the Church there should not go forward with a strong constructive program.

It is learned with deep regret and sorrow that our beloved brother, Rev. H. W. Elder, who, though exceedingly feeble, having attended the sessions of his annual Conference and also the Alabama Conference, on his way home from these meetings suffered from another stroke of paralysis and is, at this writing, in a critical condition. Bro. Elder has carried too heavy a burden for the Church through many years, and we sorely lament that so early in life his body suffers from the strain of years. To his everlasting credit and honor, be it said, he has built more Churches than has any other minister of our entire brotherhood.

One of the great utterances of the Convention at Piqua, Ohio, was the sermon by Rev. L. E. Smith, D. D., at the evening session October 24th, when he used for his topic "Financing the Kingdom." One felt in the meeting that Dr. Smith was not only uttering his own convictions and sentiments about stewardship, but that he was expressing the universal experience of those who have been burdened with the task and responsibility of carrying forward the work of the kingdom, especially as it pertained to finance. Dr. Smith drove home, to the hearts of his hearers, that which many already realized, that financing the kingdom of our Lord may and should be made a part of real worship and spiritual growth and power.

Rev. W. C. Hook, Holland, Va., was one of the very fortunate pastors at the Piqua Convention who enjoyed and appreciated the trip, with expenses borne by a liberal purse made up among and given to him by his appreciative Holland congregation. We were told also that Rev. J. F. Morgan, of South Norfolk, enjoyed a similar privilege, and this must have been true, because these two especially had smiles on their faces at the Convention that would not come off, and hearty handshakes that showed gladness from grateful hearts. It was indeed worth the while of any Church to send its pastor to a gathering of such spirit and proportions, for that pastor attending the Convention must certainly be a stronger man and a greater preacher because of what he saw and experienced at Piqua.

At their recent annual sessions, the two Conferences, the Georgia and Alabama and the Alabama, jointly elected a field worker to give his full time to the general work of these two bodies. Rev. G. D. Hunt, Wadley, Ala., was elected for this important work upon which he entered November 1st. Under a recent date, Bro. Hunt writes: "I am working out a program after the following order: education, missions and evangelism. I am to strengthen the things that are weak and to go into new territory and develop new work. I mean to put all I have and all of my ability in the work. I mean to bring every

Church of these two Conferences into a closer relationship with our missionary interest and to place Piedmont Junior College upon the heart of our great Church in Georgia and Alabama. I mean to try, God being my helper, to bring souls to Christ through evangelistic effort. I am scheduled to attend the State meeting of the Congregational Churches of Georgia at Demorest, Ga., Tuesday, November 5th, and the Alabama State meeting November 8th, at Thorsby, Ala. Our two Conferences this year were great, and we feel encouraged to go forward with a larger program for the coming year in the name of our Lord."

CONFERENCES MEET.

North Carolina and Virginia meets with Union Christian Church, Virgilina, Va., Tuesday, November 12, 1929.

Eastern North Carolina meets Tuesday, November 19, 1929, with Mt. Auburn Church, Warren County, N. C.

NOTICE.

The Educational Committee of the North Carolina and Virginia Christian Conference is called to meet in THE CHRISTIAN SUN office, Elon College, N. C., at 2:30 P. M., Monday, November 11, 1929. All those having business with the committee will confer a favor by being present at the time and place designated.

J. O. ATKINSON, *Ch'n.*

NOTICE.

The North Carolina and Virginia Christian Conference convenes with the Union Christian Church, Virgilina, Va., November 12-14. Virgilina is on the Norfolk division of the Southern Railway, forty-seven miles east of Danville and fifteen miles west of Clarksville. The day trains from Danville arrive at 10:35 A. M. and 6:52 P. M.; from Norfolk, 3:50 P. M. Those coming by automobile, bear in mind that Virgilina is eighteen miles southeast of South Boston, eighteen miles north of Roxboro, and twenty-two miles northwest of Oxford.

All persons expecting to attend Conference will kindly notify Mr. Alfred Hayes, chairman of entertainment committee, and state whether you are coming by train or automobile.

C. E. NEWMAN, *Pastor.*

TO OUR PASTORS.

We have had the misfortune to lose our barn at the Orphanage, by fire, including feed for our stock. It is absolutely necessary to rebuild this barn and to buy feed for our cattle this winter. In order to do this, we are forced to call on our Churches and Sunday Schools for a special offering for this.

In view of the fact that our superintendent, Bro. Chas. D. Johnston, is ill in the hospital at Burlington, and therefore not able to visit the Churches and make an appeal for this cause, I have requested each member of the board of trustees to visit as many Churches as it is possible for them to, and personally make this appeal. If there has ever been a time that the Orphanage needed the assistance of the pastors and Churches, it is now.

If it is impossible for one of the members of the board of trustees to visit your Church, will you not please take this matter up with your congregation and ask for a special offering for the Orphanage at this time?

Thanking you in advance for your co-operation, I am,

Very truly,
J. M. DARDEN,
Chairman, Board of Trustees.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

BEYOND DOUBT.

LIFE'S GREATEST CONVICTION.

By CHAPLAIN H. E. ROUNTREE, U. S. N.

"Behold, I stand at the door and knock. If any man will hear my voice and open the door, I will come in to him and sup with him and he with me."—Rev. 3:20.

"Unless you turn and become like little children, ye will never get into the kingdom of heaven at all."—Matt. 18:3 (Moffatt).

"Everything here, but the soul of man, is a passing shadow. The only enduring substance is within. When shall we awake to the sublime greatness, the perils, the accountableness, and the glorious destinies of the immortal soul?"—*Channing.*

There are a great many people to whom God is unknown; and that right openly. There are organizations of unbelievers who are binding themselves together to promote unbelief. They are teaching that there is no proof that there is a God, and that Jesus Christ was no more than any other man. They hold that the Bible is contradictory, that it was written by man and at various times during time, and therefore not certain. These things being true, there can be no sensible belief in God and Jesus Christ as the Saviour of the world. These people call themselves atheists and agnostics. Their unbelief is called atheism and agnosticism.

This unbelief in God is affecting not only religion, but it is affecting life. Life is made worth while by men of deep convictions. The greatest men that history has ever afforded the world—men who have made the world worth while—have been the men of deepest conviction. These greatest men have been men not only with deep convictions, but with deep convictions about God. If we are to have an age without such convictions of the nobleness of character, humanness of man, and life more noble and free, it is a very poor outlook for the country.

The Influence of Doubtings.

When we talk about deep convictions in God, relations of God to man and man to God, we are aware that the Churches are divided and that they scarcely know themselves where they stand. However, it is encouraging to find that all the Churches are united in one thing, and that is, their search to maintain a reality of God in their life and their value of faith in their religion; and their experience is that when these have their way, agnosticism falls behind. However, we are face to face with the fact of a host of organized unbelievers, and the teachers of religion, whose business it is to persuade people that God is important in life, find that their chief enemy is the unbeliever. This influence has so settled itself upon life that it goes further than a mere disbelief in God. It used to be that folks doubted God. We have always had such with us. But now they doubt not only God, but they doubt the worth of one another.

The influence of this belief has reached its climax (perhaps I should say "impetus" rather than "climax") in the World War. So far as we are able to discern now, there has never been a time in all the history of the world when trust in one another has been struck such a blow as in the World War. It almost reduced man's thinking to mere animal regard for one another—mere beasts. Of course, man does belong to the animal kingdom, and there is much in him that is

bestial, but he who thinks at all is compelled to know that there is something more to man than that which is bestial. For instance, man is not content to live on bestial levels. We are told that a bird in the cage flutters against the bars of his cage because his wings are made to fly, and that there is in him nature's impelling power to struggle for the great spaces outside where he can be satisfied and happy and live his normal life.

Likewise, there is something in man that struggles for something more than he is; something beyond all that is material and animal. He loves living. He loves value. He loves to know the truth. If he is a true man, he loves duty and honor, beauty and courage; and to obtain these he will pay any price. He will starve, and slave, and suffer, and die if need be, and counts himself happy to have had the chance. Animals do not act that way, and the most of us are miserable when we behave like animals. We have been made for something beyond, and that something Bishop Foster has called the completion of things. "I feel that I was made to complete things," he says. "To attempt only a mass of beginnings, without completion, would be only to make a failure. Perfection is the heritage of man, and since this short life does not give perfection, I must have immortal life in which to find it. God does nothing in vain. When He gives power, it is for an end. Since He has put in my soul a germ that grows unto eternity, He means that it shall grow to eternity. Shall man alone, imperial man, be sown in barren ground less privileged than the grain of the field?"

It is thus that man is conscious of realities beyond him and of the call of those realities, and he who has thought enough to have an honest disbelief has been brought by that thought to a threshold of thought wherein is a realm of larger realities, and where God is discovered. All one needs to do is to enter in. This is where Jesus says, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him and he with me" (Rev. 3:20).

There is nothing the world needs more than the knowledge of the true God. It is that, and that alone, that lifts humanity toward the goal. When Jesus said, "If any man . . . will open the door, I will come in to him," He was repeating what He had said before to the disciple: "Seek and ye shall find," and He meant that there was in this could seek for. He was reiterating the life-long "beyond" through the open door all that man principle of finding what one looks for; which is to say, if one hungers for truth he will find truth; to hunger for beauty and goodness means that he shall have it; to seek God means to find Him and know Him. And the passion of his search is just like the passion for anything else—irresistible. To be converted and have a consuming desire for God, means that nothing will stop one in his search for Him. He will lay aside food and drink, motors and position, amusements and pleasures, and everything else, that he may feed his heart on his desire. He will find God, who to know means to shame one's sins into decency. That is the realm through the door beyond doubt.

How long are we going to have men too cowardly to enter in? How long are we going to ignore the one particular thing that means most to our lives? How long will we go without prayer, the Word of God, and the blessing of the Holy Spirit?

How long shall we regard the Church as a polite appendage to life, a good thing to have, but give it no support? How long shall we be initiated into the knowledge of crafts and human skill, the sciences and the world's knowledge, and neglect our approach to God and a knowledge of Him? There is a lesson we all must learn, and that is, no one can live nobly until he has learned to think grandly; and to think grandly, we must have a deep inner conviction of the destiny of man beyond a doubt, through the door into the realm of God and His blessing.

The Great Conviction.

If these things be true, I submit that the greatest conviction of life is that of man's ultimate destiny. Aristotle said, "The nature of a thing lies in its end, for what a thing is when it is developed is what it is, whether we speak of a horse or a man." Mr. H. Howard, in "Summits of the Soul," said:

"Cunning cast in clay:

Let science prove we are, and then

What matters science unto men—

At least to me? I would not stay.

"Let him, the wiser man, who springs

Hereafter, up from childhood's shape,

His action like the great ape;

But I was born to other things."

But we must know God before we can realize this. For example, only those who know the relation of Father and Son, and do all within their power to maintain that relation, rejoice in it. All others are prodigal sons, runaways from their father's house; but, like the prodigal, it matters not how far away one may go, and how low he may descend in iniquity, he still maintains his relation, he is still a son, and he still retains his ability to regain his departed purity. He may have lost his character, but that which belongs to his being he cannot lose. It is thus that we must realize that every one of us is a son of God, and we are sacred because we are; and, if sacred, what we need to do is open the door and enter in. How true is the Eastern fable:

"O ye who seek to solve the knot,
Ye live in God, yet know Him not;
Ye sit upon a river's brink,
Yet crave in vain a drop to drink;
Ye dwell besides a countless store,
Yet perish hungry at the door."

Our God "is the Lord of heaven and earth, and dwelleth not in temples made with hands," and until a man has thought things through beyond his own understanding, beyond his own reasoning, beyond that which he can prove, he has not been just to himself, he cannot be just to his fellow-man, and he cannot approach the reality of God—he has not even used ordinary common sense. Jesus must have meant this when He said, "Except ye become as little children, ye will never get into the kingdom of heaven at all" (Moffatt). There is one outstanding characteristic of a child, and that is, he instinctively looks forward to the years of his maturity and contemplates with enthusiasm what he is going to do and what he is going to be when he is a man. You and I shall be worth very little to ourselves or to any one else until we shall have decided that the most important thing to us is that we must have some sort of notion of the soul's maturity. Herrick Johnson said, "The saddest of all failures is that of the soul, with its capabilities and possibilities, failing of life everlasting, an entering upon the night of death upon which the morning never dawns." And never was there more fitting words said than those of A. MacLaren: "As the flowers follow the sun, and silently hold up their petals to be tinted by its shining glory, so must we, if we would know the way of God. For the most part, God speaks in such silence only.

E-D-I-T-O-R-I-A-L

EDITOR

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Contributing Editors

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

UNITED FOR SERVICE.

The plan of union of Congregational and Christian Churches, as now adopted by the two national bodies of these Churches, was printed in full in THE CHRISTIAN SUN of last week. The plan, however, gives but little indication of what has now been accomplished, and is likely to be accomplished, by the union. As stated already and repeatedly, the plan in no wise affects the local Church, either as to name or polity. Both among Congregationalists and Christians, the local Church is autonomous, and manages its own affairs, using the conference and conventional activities to express and to assert itself in institutional activities—missions, education, benevolence and the rest. In brief, what was effected by the Christians in their national gathering at Piqua, October 25, 1929, and the Congregationalists in their national meeting at Detroit, June 3, 1929, was to unify and consolidate the machinery of the two bodies as it pertained to institutional, national and international activities.

Two facts should be kept constantly in mind:

1. Every Christian Church remains a Christian Church, with its principles, polity and traditions, unless and until that Church shall prefer, in its own right to call itself a united Church, or by some equally significant name. The same is true of every Congregational Church. Christians and Congregationalists, through all their history, have been zealous of their thoroughly democratic organization and the autonomy and sovereignty of the local Church. These have not been violated by the decisions of the national bodies.

2. No load, burden or task has been lifted from the local Church or individuals in the local Church, financially or otherwise. Instead of this, our problems have become more weighty, our responsibilities have increased, and our tasks have been enlarged, for these are the inevitable con-

sequences of enlarged opportunities. Our opportunities for service and for activity have been enlarged, and the enlargement of opportunities entails necessarily an increase of obligations. Congregationalists and Christians, in brief, have decided to unite their institutional, national and world-wide efforts under the leadership of our Lord only, in the endeavor to make this a better world and thus present a solid front and a united effort in kingdom activity and enlargement.

But we have done more than this. We have shown to a divided Protestantism that there is a possibility of union of forces for the larger task of the kingdom. We have blazed the way, and by that act invited other Christian bodies, certainly of all Protestant faiths, to follow in the way that our Lord is leading; to sink non-essential difference, and with charity to all and malice to none, forget the things that divide and reach after the things that unite; and with Him, our Lord, present a solid front to evil everywhere, and unite in proclaiming that we have one and the same Lord Christ who is over all and above all, blessed forever more. Thus is His prayer answered (John 17:21), "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me."

There were many tense and thrilling moments and events of the great Convention. Even these, however, had their climax in the matchless event that occurred between 4:30 and 4:40 P. M. Friday, October 25th, when the final vote on the last item of "the plan" had been taken, and like all the other votes, was unanimous; and then the grand climax of the whole, when the vote was taken on "the plan as a whole," and it was realized by every one present that the whole plan of union was adopted unanimously and with hearty acclaim and approval. Neither the writer, nor any other member of that body, we fancy, can describe the feeling that pervaded the great audience and the holy affluat that seemed to fill the house and embrace the entire assembly in heavenly fellowship. The moment beggars description, for it was a time and an event such as one only sees and feels once in a lifetime. Somehow, one was carried beyond the power of earthly thinking and expression, because a great and far-reaching event, even in the history of Christianity, had occurred. In speaking of the same afterwards, Dr. F. G. Coffin, who was presiding, very appropriately observed that we have either killed a Church or made history in opening the way to a greater Church.

And now it is left to us, by our consecration and devotion to the union of Christians, to carry on in the name of our Lord a larger program for activity in His service. The Convention at Piqua, Ohio, did not lift the burden or solve the problem of any one, so far as sacrificial service and loyalty to our Lord are concerned. It only gave a larger opportunity for greatly increased responsibility, and set before all of us tasks and problems for the future which can only be wrought out by increased effort and wisdom through Christ, our Lord, who, we believe, is leading us on in this marvelous union and fellowship. J. O. A.

THE FIRE LOSS AT THE ORPHANAGE.

As was announced in last week's SUN, a destructive fire visited our Orphanage between 10 and 12 o'clock on the night of October 24th, when the barn that housed a large supply of hay for the winter, and the herd cattle, went up in smoke. Fortunately, the cattle was saved, with the single exception of one so badly burned before driven from the building that he had to be butchered the next day. The feed was destroyed, of course, and the large barn was totally destroyed. The

silo standing close by the barn was injured only slightly, and that at the top, so that the silage that it contained is saved and all right.

The farmer at the Orphanage estimates that he has in stacks and stored elsewhere at least fifteen tons of hay, but that it requires something like fifty tons to supply the herd of twenty or more through the year. This means that either through donations or purchase, approximately thirty-five tons of hay will have to be added to the supply during the year. The insurance on the building was \$2,000. In the absence of the superintendent, who, at this writing, has not been consulted in the matter, the writer has no estimate as to the amount that will be required to rebuild. We are warranted in saying, however, that a much better and an improved barn will be built to take the place of the old one, just as soon as the funds can be collected with which to build the same. The estimate of the cost will be given through THE SUN as soon as the building committee and Bro. Johnston shall be able to secure the same.

Five of the trustees, living in North Carolina and not far from the Orphanage, met with the chairman, Bro. J. M. Darden, Suffolk, Va., at the Orphanage Saturday, November 2nd, and decided, with the group of trustees that had previously met in Virginia, to proceed to collect funds with which to build the barn, which funds are to be no part of the Thanksgiving offering or the donations for current expenses. The trustees decided that they would themselves solicit a fund sufficient to rebuild, without laying any of the burden or responsibility thereof upon Bro. Johnston, who, though convalescent from a recent surgical operation, will need all of his strength and time to look after the Thanksgiving offering and otherwise direct the affairs of the institution.

The following motion was adopted and made a part of record: "Moved and adopted that J. M. Darden be appointed secretary and treasurer of the rebuilding fund of the barn burned at the Elon Orphanage on the evening of October 24th, and that all moneys received and contributed, including the \$2,000 insurance on building, and its contents for this purpose, shall be sent to J. M. Darden, Suffolk, Va. And all moneys received by him are to be deposited in the Farmers Bank of Nansemond, Suffolk, Va., to the credit of the rebuilding fund of the Christian Orphanage by J. M. Darden, chairman."

In addition to this, Bro. J. M. Darden was appointed to conduct a campaign for funds in the Churches and Sunday Schools of the Eastern Virginia Conference for the rebuilding fund; Bro. W. B. Truitt to conduct a similar campaign in the Eastern North Carolina Conference, the Western North Carolina Conference, and the North Carolina and Virginia Conference; Rev. A. W. Andes, Harrisonburg, Va., to conduct a similar campaign in the Valley of Virginia Conference; and Rev. G. D. Hunt, Wadley, Ala., in the Alabama and Georgia and Alabama Conference. These brethren are to conduct the campaign for the "rebuilding fund," which the trustees wish the brotherhood at large to understand is a thing entirely separate and apart from the Thanksgiving offering, or any other offering, or donations, intended to or going for current expenses and support of the Orphanage.

As has often been said, the Orphanage is the heart of the Church, and its claims will find a ready response in the hearts and minds of those who care for the needy, the dependent and the unfortunate. We know that our constituency will not fail in this time of need and loss, and that it will not be long before Bro. Darden and his co-workers will be able to turn over to a building committee funds sufficient to replace the barn and the heavy loss sustained by the fire. Meanwhile, our people should bear in mind and heart

the necessity of a liberal Thanksgiving offering. The expenses are heavy and increasing at the Orphanage. Bro. Johnston has undergone a serious surgical operation and will be confined to his room for many days, maybe some weeks, yet, and this should cause all of us to make an increased effort to see to it that the Thanksgiving offering this November shall be the largest in the history of the institution. J. O. A.

CHRISTIAN UNION BEGINS.

Christian union begins. For 135 years and a little more, the Christian Church has stood for Christian union. To be exact, during the Conference held in Surry County, Va., at the old Lebanon Church, August 4th and 5, 1794, an historic Conference, in which the Church officially began, the passion for Christian union of our Church was voted, in a statement of purpose, based on the prayer of our Lord for the oneness of his followers.

In 1808, in the first volume of the *Herald of Gospel Liberty*, the great O'Kelly contributed an article, giving forty reasons for Christian union. Christian union has been a passion with the Christian Church from its beginning, and on the 25th of October, 1929, at 4:40 in the afternoon, in the city of Piqua, Ohio, the final vote, approving the union with the Congregational Church was taken. That this vote should be unanimous is a source of general satisfaction to all, but that it had to come eventually no one who is at all acquainted with the Christian Church would have hesitated to believe. One hundred and thirty-five years is a long time when viewed according to the span of human life, but when viewed in terms of divine processes and movements it is a brief space.

All of us feel, however, that the vote at this time consummating the union with the Congregationalists, is but the beginning of what we believe and pray will be a tidal wave of Christian union that will sweep the United States and the rest of the Christian world into a solid phalanx of unity as well as union for Christ.

On Saturday following the unanimous vote, the Commission on Christian Unity of the Christian Church and the Commission of Inter-Church Relations of the Congregational Church met and decided, for the future, to become a single body, in order to approach other denominations on the question of Christian union. The chairmen of the two national commissions and the secretaries of the national bodies, or perhaps I should say the former national bodies, were constituted an executive committee to arrange for such approaches and meetings with other denominations. Christian union has begun. May it never end.

W. A. H.

OUR SAVIOUR'S PROGRAM.

It should be borne in mind that the program of the Church is not a human but a divine program. We are not endeavoring, through the Church, to build up merely human enterprises, interests or institutions. All institutions of the Church—missionary, educational and benevolent—are products and fruits of a divine institution. Man did not found, and man is not building, the Church. Bear in mind His words, "I will build my Church," said the Lord Christ, "and the gates of hell shall not prevail against it"; and so what we are seeking to do is to so live with Him and think with Him and plan with Him that we may be co-workers together with Him in carrying out, not our, but His program and purpose in the world.

Are there criticisms of missionary interests and enterprises? Then, let us ask ourselves if mis-

sions is an institution of man or an institution of God. If of God and the plans adopted are of God, we should be exceedingly careful of our criticisms, lest we criticise the plans and purposes of God and not of man. Are there criticisms of our educational and benevolent institutions and enterprises? If so, we should be very careful of those criticisms, lest we criticise not the institutions and the enterprises of man, but the purposes and the plans of Almighty God in projecting and establishing His work and His kingdom on the earth. We should bear in mind that God has chosen, in His wisdom, to employ only human beings as His agents and His co-workers in establishing His kingdom on earth and in enlarging it. It becomes Christians, therefore, to inquire first of all: Is this a legitimate enterprise, institution and program of the Church of the living God, and is this enterprise, institution and program in the hands of God and working according to the plans and purposes of God? If so, we can well afford to give the same our loving loyalty, our hearty support and our liberal donations. The Church of the living God is not a man-made enterprise, it is not an institution founded of man, by man or for man. It is an institution founded of God, for God's kingdom, for promoting His work in carrying out His program in the world. It will help to develop us individuals morally and spiritually to give the same our most loving and loyal interest, sympathy, support and co-operation. J. O. A.

"THEN CAME PROHIBITION."

By CARLTON M. SHERWOOD,

Ex. Sec'y, Citizens Committee of One Thousand.

THEN CAME PROHIBITION, by Bert H. Davis. A handbook of anti-alcohol facts, intended particularly for young people. Contains an array of scientific, economic, social and political facts about the old-time drink evil and modern prohibition. International Society of Christian Endeavor, publishers, 41 Mount Vernon St., Boston, Mass.; paper, 25c.

"Why do people drink?" "What was the saloon?" "What happened when a State sold liquor?" Bert H. Davis' brief textbook, "Then Came Prohibition," answers such questions as these and presents an array of arresting facts about the movement against intoxicating beverages. It was written as a "prohibition primer," and the response within a few weeks of publication indicates that older persons are as eager to refresh the memory and absorb new prohibition facts as young folks are to have these data in concise form.

Nor is the book a mere encyclopedia. Mr. Davis uses the same interesting and swift-moving style that characterizes "Citizenship Ideals for Christian Youth," which has attained popularity as a young people's study and reference book throughout the United States.

Alcohol's use by man is rooted in tradition. Social custom for centuries has sanctioned drinking habits. The literature and the folk-tales of countless nations are crowded with alcoholic episodes. "The pressure of daily living" seems to demand this mild but dangerous narcotic. In several brief quotations from authoritative writings, Mr. Davis shows the extent and relative "good intentions" of the alcoholic use of past generations.

Times have changed more than we realize, perhaps, until we read these transcripts from another day. Alcohol has lost prestige. How did this come to pass? The author shows in detail how industry, science, religious and moral forces, the will of the people expressed in laws, and finally the saloon itself have all brought prohibition to America.

The saloons fought control. Instances of the bitterness of their losing battle against public opinion are given. The coming of local option and of State prohibition is shown. The process of amending the Constitution by the action of all but two of the forty-eight States is given in interesting detail.

The text then takes up pointedly seven typical questions of the present day, which friends of prohibition must answer satisfactorily to convince the average, middle-of-the-road citizen. The forms which these answers may take are briefly indicated. A practical chapter on "How Youth Can Help" is included. The suggestions made are adaptable to the programs and projects of Sunday School classes, young people's societies, high school groups, and young people's organizations generally. The approach is civic in the best sense, rather than strictly religious.

"Prohibition has given democracy a new distinction," writes Mr. Davis in the closing message of the book. "Religious faith and practice made part of the world dry. Science and education have aided prohibition. Industry helped us to shake off the weight of the alcoholic system.

"But dictators in government have not dared to disrupt this blighting and sordid business. It remained for the first of the free republics of the world to set free countless victims of the liquor appetite and to relieve millions from coming into contact with this organized form of anti-social trade.

"Youth, with healthy bodies and alert minds, calls on the world to witness its defense of this great gain for democracy and humanity."

A NATION WITHOUT SUNDAYS.

Russia, by order of the Soviet government, has abolished Sunday from her calendar. Her people will have work days and rest days, but no Sundays and no religious holidays. Under the new twenty-four-hour system of labor, workers will have one day of rest every five days, but with the shifts so arranged that labor in the industries will be continuous. To a people brought up to observe the traditional Christian Sunday, the elimination of the Sabbath is a heavy blow to the religious life of the Russian people. Deprived of its Sundays, a religious community loses one of its most treasured institutions. The right observance of Sunday touches the character of the individual at every stage of his life.

The religious training of children has its emphasis in the Sunday School. The societies which train the youth of the Church for their future leadership all meet on Sunday. The Church carries forward its mighty work of saving the world through its preaching services on Sunday. And in addition, the Sunday brings its privilege of quiet communion, the study of God's Word, and spiritual cultivation. Without the sacred services which belong to the proper observance of Sunday, a people is grievously handicapped in developing its religious life. So it will prove with Russian Christians. The action of the Soviet Union is but another step in its plan of eliminating religion from the life of this people. The Soviets have declared that religion is an opiate, and must be banished from the land. What substitute for religion the government can offer the average Russian community, it is difficult to imagine. For the Russian people have, by nature, a mystical temperament and through centuries have grown accustomed to a highly ritualistic religious service. That the religious life of the people will suffer through the lack of Sunday observance is certain. That the Soviet plan to suppress Christianity in Russia may fail is the prayer of Christians throughout the world.—*Nashville Christian Advocate.*

CONTRIBUTIONS

SUFFOLK LETTER.

The most interesting thing known to man is life; and the next most interesting thing is death. These two occupy the thought, the feeling, and the heart of mankind. The new baby in the home and the new grave in the cemetery furnish suggestion enough to connect life and death in the mind of all who think and love. Between these two facts lie all the experiences that make up life as an experience in work, education, religion, and home. In all that history, God moves upon the heart and man obeys or neglects to obey His will. His word and His Spirit furnish the helps for the building of Christian character, without which there is nothing worthy in man.

Miss Hattie Francis Lewis was the daughter of Dr. John Walker Lewis, of Harrellsville, N. C. She was born the first day of April, 1864. Her childhood and young womanhood were spent in the Old North State. She married Col. Alexander Savage, and they lived happily together until his death, April 6, 1911. Col. Savage was an officer in the Confederate Army during the Civil War, and lost one leg. He was a man of sterling social, business and Christian character. He was a prominent and active member of the Christian Church, not only a brave soldier in the army of his country, but a true soldier in the army of the Lord. He was a member of the committee of seven from the Southern Christian Convention that united with a like committee from the American Christian Convention in recommending the union of the two Conventions at Marion, Ind., in 1890. That was the first union of Churches of the same denomination between the North and South, after the Civil War. He was eighty when he passed to his reward.

His wife, Mrs. Hattie Lewis Savage, survived her dear husband eighteen years, and joined him in that "house not made with hands" on August 6, 1929, and was buried from the Christian Temple, Norfolk, Va., on August 8th. She had united with the Third Christian Church before it became the Christian Temple, and remained a devout and useful member of that Church till the time of her death. In many respects, Mrs. Savage (everybody called her Miss Hattie) was a remarkable woman. Religious to the core, sociable by nature and habit, true to her friends, active in the work of the Church, and sympathetic with the unfortunate, she made friends and held them with strong cords. Of a fine spirit, co-operative in Church work, full of humor, and a quick mind, she was very useful in the Lord's work in the Christian Temple. She passed away while her pastor, Dr. L. E. Smith, was abroad, and that made a sad spot in his return; but the memory of her sweet life and devotion to her Church and her loved ones brightens the future and the hope of reunion where parting is unknown. Her life was a bundle of faith, love and good cheer, and she is now at home with her dear husband in glory with crowns of righteousness on their heads.

She is survived by one sister, Mrs. Bettie Farrell, of Norfolk, with whom she spent her last years and her last day. She is also survived by two brothers. The sunset is as beautiful as the sunrise, and the afterglow floods the world with golden glory; so the lives of good people flood the world with good memories after they sink out of sight.

W. W. STALEY.

ELON LETTER.

The real test of a denominational college is the way it integrates itself into the life of the denomination that sponsors and supports it, and grasps every opportunity to espouse and promote it. Without any disposition to boast, the facts as revealed in the recent General Convention of the Christian Church, held in Piqua, Ohio, as they relate to the Elon Alumni, will be set forth in this letter.

The General Board of the Christian Church has fifty-two members, and four graduates of Elon College are members of this board. In addition to this, two graduates of the college are on the standing commissions of the General Convention. Elon is particularly happy that two of its alumni were among the seven on the Commission on Christian Union which worked out the plan of merger with the Congregational Church.

The recent session of our General Convention had on its program sixty-five speakers from the Christian Church, and fourteen of these were Elon graduates. If those were counted who hold honorary degrees from Elon, or who have been or are faculty members and trustees, this number would be considerably increased. Only those were counted who hold earned degrees from the college, or who have done undergraduate work here.

The General Convention enrolled 212 duly accredited delegates, in addition to a large number of visitors. Elon Alumni in this group numbered thirty-seven, although the Convention was held from 500 to 1,000 miles from the homes of the most of these delegates. The list of those who attended as delegates from the Southern Convention is as follows: Dr. L. E. Smith, Rev. O. D. Poythress, Rev. J. E. McCauley, Rev. J. F. Morgan, Rev. H. S. Hardcastle, Dr. N. G. Newman, Rev. W. C. Hook, Rev. J. W. Fix, Rev. F. C. Lester, Rev. G. C. Crutchfield, Dr. C. H. Rowland, Mrs. C. H. Rowland, Rev. S. M. Lynam, Mrs. S. M. Lynam, Prof. C. J. Velie, Mr. C. M. Cannon, Mrs. C. M. Cannon, Dr. G. O. Lankford, Rev. S. C. Harrell, Dr. I. W. Johnson, Rev. B. J. Earp, Rev. A. W. Andes, Rev. R. L. Williamson, Rev. G. H. Veazey, Rev. G. D. Hunt, Mrs. J. A. Williams, Mrs. W. A. Harper, and the writer.

Elon Alumni from other sections of the Church attending as delegates were Rev. C. J. Felton, Rev. E. T. Cotten, Rev. Archie H. Hook, Rev. R. H. Peel, Rev. W. T. Scott, Rev. John G. Truitt, Miss Lucy M. Eldredge, Prof. Seldon B. Humphrey, and Rev. E. H. Rainey. In addition to those who attended as delegates, there were several present as visitors.

During the past year, the Christian Church, in co-operation with the Congregational Church, has commissioned three missionaries, two for the foreign field and one for the home field—Dr. and Mrs. M. J. W. White, Jr., and Miss Graham Rowland. All three of these missionaries are Elon alumni.

The General Convention, in applying the conditions set forth in the merger, for co-operation on a national basis between the Christian Church and the Congregational Church, elected fifteen persons to the Congregational boards, and four of these are Elon alumni, although it was specifically stated that it would be necessary to elect at least half of these representatives in close proximity to Boston, Chicago or New York City, since

these are the cities in which the Congregational boards meet, and frequent meetings are required.

As has been stated in the beginning, these facts are not set forth in any spirit of boasting, but that the Church may know in what way the college is serving the denomination. For an institution that is only forty years old, it would appear that the record is phenomenal. Those who have supported the college and made its life and work possible should take great satisfaction in this evidence that Elon is really fulfilling its mission.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

Ten thousand dollars must be raised at once. Dr. Frank E. Jenkins, with his co-workers, are undertaking this task, together with the \$50,000 called for. Piedmont Junior College holds a note of the Convention for \$12,500 as a part of its endowment. To give this note stability of value and make it acceptable as endowment to the standardizing agencies, the Convention pays out of that portion of its funds set aside as "undistributed" 6 per cent interest annually, or \$750. This leaves \$9,250 to be raised by the college in the name of the Convention from the following sources:

1. From quarterly Sunday School offerings in Georgia and Alabama Conferences, \$250. The Alabama Conference has agreed to pay \$150, and the Georgia and Alabama Conference, \$100.

2. From the Church quotas in Georgia and Alabama Conferences, \$1,000. In order to make this permanent, the Georgia and Alabama Conference gave their note for \$7,500 endowment, which will draw 5 per cent, or \$375. This is apportioned to the Churches. The Alabama Conference gave their note for \$12,500 at 5 per cent, or \$625. This amount is apportioned to the Churches on the same basis.

3. From members of the Southern Christian Convention outside of Georgia and Alabama Conferences, \$5,000. The Conferences of Virginia and North Carolina are expected to make some such arrangement as the Georgia and Alabama Conferences to take care of the \$5,000 to be raised in the bounds of the Conference for current expenses for Piedmont Junior College and to make proper adjustment for the \$100,000 in bonds made to Bethlehem College and later turned over to Elon College as endowment in order to have enough endowment to become a member of the Southern Association of Colleges.

4. From the general public, \$3,000. The appeal made by Dr. Jenkins is urgent, because we must have the money. Our people have the money which is necessary to meet the current expenses as outlined by the Convention, and we must have it. There is nowhere in the Convention territory where a college is more needed and where a small amount of money will bring larger returns. Thirty-five cents per member for the year would meet the Convention budget for this institution. Let us contribute the \$10,000 at once.

Wadley, Ala.

S. L. BEOUGHER.

DANVILLE, VA.

We held our first week of Bible study in our Church the week following the third Sunday in October, with classes as follows: Bible story telling from 7 to 8 P. M., by Miss Lillian White, for beginners; object lesson and Bible drill from 7 to 8 P. M., by Miss Liner McClanahan, for juniors. A course in chapter summary was given by our pastor from 7 to 7:30, and Bro. J. Lee Johnson gave a course on the study of the Church from 7:30 to 8 P. M.

At the 8 o'clock hour, Sister Gladys Barker and Bro. J. W. Dixon gave an interesting song service. After which, Bro. Johnson spoke. On Mon-

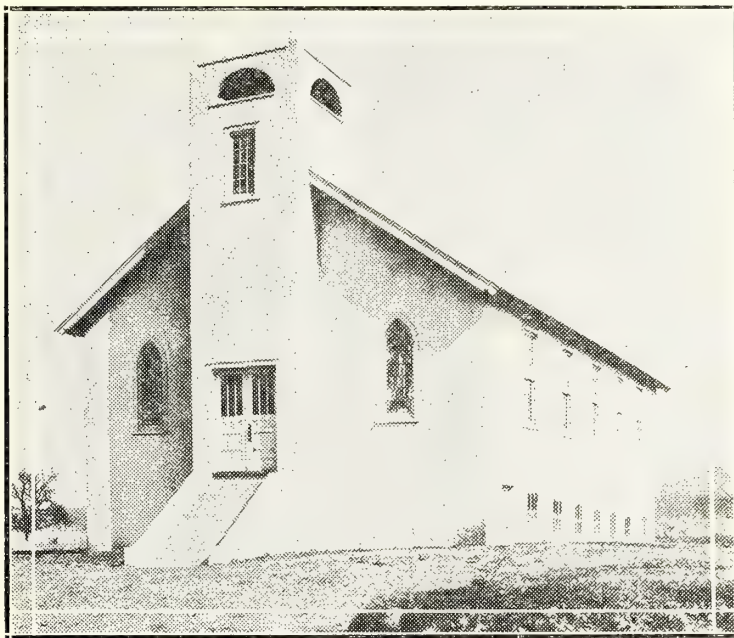
day evening he brought a message on "The Threefold Gospel of Grace." First, the gospel of the kingdom in which he showed us very plainly that there could not be a kingdom without a king; second, the everlasting gospel. This was the angelic gospel (Rev. 14:6); third, the gospel of grace, in which he gave the threefold gospel—His death, resurrection, and His coming.

Tuesday and Wednesday evenings he spoke to us on some of the "Prophetic Untils." Thursday evening he spoke on "Four Judgments." These were: first, judgment of the believer's sin (John

5:25); second, judgment of believer's works (1 Cor. 3:9-12, 2 Cor. 5:10); third, judgment of the nations (Matt. 25:31-46); fourth judgment of the dead (Rev. 20:12-15). Friday evening he spoke on "Millenium." He spoke on the millenium in relationship to Christ, the Church, Israel, Satan, the nations, and the earth.

His messages were clear, forceful and enjoyed by all. It was stated by a number that attended this week of Bible study that it was one of the greatest events in the history of the Church.

G. ALDERSON.

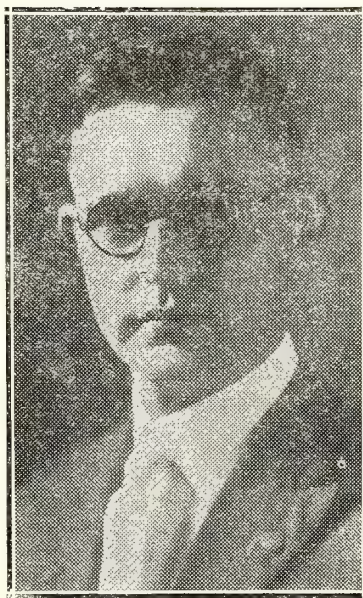


UNITED CHRISTIAN CHURCH OF LYNCHBURG, VIRGINIA.

LYNCHBURG, VA.

Sunday night, October 20th, brought to a close the revival services that had been in progress at the United Christian Church since Sunday, October 13th. Previous to these services there had been held a week of cottage prayer meetings in the various homes of the community. During the meeting there were prayer services held each afternoon. The pastor did most of the preaching. He was relieved on Tuesday night by the Rev. Joseph H. Lynch, pastor of the Methodist Protestant Church, and on Thursday night by the Rev. Joel Vause, pastor of Euclid Avenue Christian Church (Disciples). He was most ably assisted in song by the Higgins sisters' quartet, who are members of Pleasant Ridge Christian Church, Guilford County, N. C. These girls are all graduates of Shenandoah College, Dayton, Va., and in a contest at Boston, Mass., this summer, represented Virginia and won a silver loving cup for both vocal and instrumental music. They have entered the field of evangelistic singing and are making good in a great way. The Church here feels that they have been very fortunate indeed in securing them for a series of meetings, and hope to have them again next year. They are in great demand. Two other Churches here in Lynchburg have expressed a desire to secure them for their meetings. They arrived in town Friday before the meeting was to begin on Sunday, and sang at a cottage prayer meeting, and on Sunday morning went to Euclid Avenue Christian Church to sing for the Sunday School hour there. In the afternoon they put on a sacred concert at Miller Park before a crowd estimated at 3,000 people. After the concert, people crowded around to find out where they were to sing, and, beginning Sunday, the Church was packed at every service. Additional chairs were secured, but large numbers had to stand at each service and many were turned away.

These girls are artists of unusual talent, and many were heard to say that never in the history of the city had there been such singing rendered here. They sang each day at noon in some industrial plant in the city, and one day at Lynchburg College and one day at the E. C. Class high



Rev. G. C. Crutchfield, Pastor United Christian Church.

school. Each afternoon two of these girls conducted a children's service at the Church. This service was on the order of the daily vacation Bible school, and it was conducted on a very high plane and the girls did a great amount of good.

On Friday night, the employees of Thornhill Wagon Works presented the girls with an express wagon, to be given by them to their younger broth-

er. The employees of the N. & W. Overall Company presented them a suit of overalls for another brother.

On Monday afternoon as the delegates to the General Convention passed through the city, the girls went down to the station and boarded the special car and sang for them. On Monday night they put on a secular concert at the Church, and though it had been raining all afternoon and was still very disagreeable, the Church was again filled to capacity and some were turned away for lack of space.

These girls have wonderful voices and are a great power for good, as they excel in harmony and enunciation. The Churches of the Christian Church should engage these young ladies to help with their revival campaigns, and they will be assured of real consecrated and efficient help in their song services.

The visible results were two conversions and two other candidates for membership in the local Church. At the service on Sunday night, the following resolutions were read:

We, your committee on resolutions, submit the following:

1. That we express our thanks and appreciation to the Higgins sisters for their splendid service rendered the United Christian Church during the revival meeting.
2. That we recommend that these sisters be secured for a similar campaign as near this time next year as their arrangements will permit.
3. That we express our thanks and deep appreciation to our pastor, Rev. G. C. Crutchfield, for his splendid and efficient services during the campaign.
4. That we thank Revs. Joseph H. Lynch and Joel Vause for their assistance.
5. That we were glad to have with us Mr. Stephen White as pianist.
6. That we thank the West Lynchburg Baptist Church for the use of their hymnals.
7. That we express our thanks to the McGehee Furniture Company for the use of chairs.
8. That we also thank the *Advance* and the *News* for their co-operation in helping us with our program.

Respectfully submitted,

MRS. W. T. TOLLEY, SR.
W. T. DUNN.
ETTIE HARVEY.

ROCKINGHAM-PAGE PASTORATE.

The revival began at Mayland September 9th and closed September 22nd. The attendance was good. Prospects were very discouraging at the beginning, but progress drove the fears away. We were soon enjoying the blessings of salvation. The truth of the matter is that we had three members there who would pray, but before the meeting closed, we had two dozen people praying—and one knows what prayer does. Many expressed the opinion that it was the best revival ever held at Mayland.

The Wednesday night service is a real prayer meeting. Three members were received into the Church. After services closed on the night of September 22nd, the people of Mayland gave me a good purse and told me to go home. Of course, I was happy to obey. I was in Alabama two weeks, and attended the Georgia and Alabama Conference. Bethlehem also contributed to my expense home. Our revival begins at Bethlehem November 11th.

Next Monday, October 28th, Bro. Earp begins his revival at Palmyra. He has asked me to assist him. I am hoping that the Convention acted favorably on the question of union.

Broadway, Va.

JOE FRENCH.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

DEPARTMENT OF SPIRITUAL LIFE.

BY MRS. W. H. CARROLL.

(Report of Mrs. W. H. Carroll, superintendent, to the annual session of the Woman's Conference, meeting at Burlington, N. C., October 11, 1929.)

The four points of the department of spiritual life are prayer, Bible study, stewardship, family altar.

Our reasons for Bible study in missionary societies are based on the Scriptures, because the Bible is a missionary Book.

1. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the truth" (2 Tim. 2:15).

2. There is Christ's injunction, "Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me."

We should read our Bible as if it were written for us as individuals. "For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope" (Rom. 15:4).

Prayer and Bible study being so closely related, it is an impossibility to gain an insight into God's Word without a prayerful heart. To that end, we use the psalmist's prayer, "Open, Thou, mine eyes, that I may behold wondrous things out of Thy law" (Psa. 119:18). "Thou, Light of life, shine in my heart and reveal Thyself to me now from Thy Word."

Study the Bible, depending upon the Holy Spirit to teach us. "But the comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

The other two points, the family altar and stewardship, follow as direct results of Bible study and development of the prayer life. There is biblical authority for the family altar. In Deut. 6:6-7, we read, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou art in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The sweetest hour in the home is when the family gathers together for a few moments of Bible reading and prayer. It requires only twenty-five seconds to repeat the model prayer that our Lord taught His disciples, commonly called the Lord's Prayer. This prayer, with a few well-chosen verses of Scripture, makes a wonderful family devotional. The impression that is hereby made upon the minds of children is a lasting one and is seed sown in good ground. Nothing will strengthen the influence and relations between parent and child as the habit of family prayer and Bible study.

Under the old Mosaic law, the Jew was required to give a tenth, but as stewards we have Jesus Christ as an example. Jesus gave all for us: not a tenth—He gave all! He is our Pattern of all giving. Jesus gave unstintingly of His time, His personality, and finally His life was given. God the Father so loved the world that He gave His only begotten Son, that whosoever (without exception) believeth might have eternal life.

So, in our woman's work may we never be so compassed about by the thousand and one trivial things of every-day life that first things are not put first, but crowded out and possibly lost sight of. (2 Cor. 8:5) "But first gave their own selves

to the Lord." (2 Cor. 8:9) "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich."

One objective in our work that gives many of us great concern each year is the amount of money asked for by the Woman's Board that we are supposed to raise by gifts and offerings. This sum of money is absolutely necessary, as it is used to support our missionaries on the home and foreign fields. We are the "rope-holders," and also hold the strings to the pocketbooks for Miss Stacy, Miss Crew, Dr. Fry, and all the others in Japan; the Barretts and Miss Adams, in Porto Rico, and the workers in the mountains and in the far West. When we fail to reach our financial goal, their money to carry on with falls short; we fail them, and God's work in those far-off places suffers.

Dr. J. O. Atkinson says, "Our gifts to missions are just for Jesus' sake—that's all." We don't know the heathen, and the alien, and the far-off ones, but our Saviour does, and He loves them, too. So we just give to missions, not for the sake of the heathen, but for Jesus' sake; and not because we love them, but because our Saviour does and He wants them saved, and so commissions us to help save them by sending them His gospel. The motive of our missionary giving is the most unselfish and Christ-like motive that will ever prompt us to any sort of giving on earth.

The missionary motive, then, is Jesus the Christ. We give to missions, we pray for missions, we send out missionaries, or go as missionaries just for Jesus' sake—that's all. (1 Cor. 16:2, "Upon the first day of the week, let every one of you lay by him in store as God has prospered him.") This means all of us; no one is excused. "No gift will be made to God from the heart which He will not graciously acknowledge."

The statistical report of this department does not come up to the standard which has been set; that is, a superintendent of spiritual life in each local society; the book for Bible study, as recommended by the Convention Woman's Board, used in every society; the prayer circle in daily use; a family altar in every home, and systematic giving practiced by every woman throughout the Conference. However, judging from the reports and letters received during the year, there is an awakening to the importance of those things that tend toward the development and upbuilding through the Holy Spirit of the lives of our membership. It is just another opportunity to "know Him and to make Him known."

May I close with the lines taken from the first stewardship lesson for the year?

"Oh, make Him the Master of all that you have,

The Lord of your heart and soul;

Yield Him all of yourself for His dwelling-place,

And let Him take the whole.

He will do for you, He will work with you,

He will reign in your life alone,

And you will find the blessing that you have missed,

And the joy you have never known."

NEWS ITEMS.

BY MRS. W. M. JAY.

The Willing Workers of the Franklin Christian Church has had a very successful year under the leadership of Mrs. T. Hayes and have reached the required standards. They have been a busy bunch, judging by the various things they

have done. Last Thanksgiving they had a tea, and at Christmas time they gave a pageant in the Church, at which time they received the loose offering.

The children were given special envelopes to put their offerings in for the special days of the year. These envelopes were made attractive and appealing by adding seals for Christmas, baby chicks for Easter, etc., and were pasted on the envelopes.

A St. Patrick tea was given, which was very attractive and enjoyed, and a playlet was given on Easter Sunday night.

Missionary society programs for November:

Women's Society.

With last month's program, we began our new year—a year with two outstanding objectives, the enrichment of our own individual lives, and therefore of the life of our organization, and the extension of the kingdom of God on earth right where we live and to the farthest rim that we can touch.

Theme: Thankfulness.

Central thought: "There is a magic power that transforms the prayer of thanks into coins, the coins into spiritual power, the spiritual power into redeemed souls."

Song; prayer; business.

1. Devotional period—The Second Pillar.

2. Current news from the *Herald of Gospel Liberty*.

3. Discussion—Thanksgiving.

4. Poem—Love's blessings.

5. Heart-to-heart message.

Order the envelope of helps from Mrs. Emma S. Powers, Dayton, Ohio, C. P. A. Bldg., and you will get all the supplies needed to carry out these programs for the whole year; price, 75 cents. Then read the splendid suggestions by Mrs. Morrill in the magazine number of the *Herald of Gospel Liberty*.

Young People's Society.

Why missions?

Purpose: To make clear in our minds the "why" of missions.

1. Hymn, "Love Divine, All Love Excelling." Scripture, Matt. 4:18-22; Luke 4:31-37.

Prayer by leader.

Special music, 2 verses of "Just As I Am."

2. Project committee report.

3. Your reason.

4. Their reason.

5. Changing reasons, and why.

6. Why missions?

7. Hymn, "Lord, Speak to Me."

8. Benediction.

These world friendship programs for young people are based on a little booklet called "Youth and the World Outlook," by J. L. Lobringia, and may be secured for 35 cents from the Christian Publishing Association, Dayton, Ohio. Each month the *Herald of Gospel Liberty* will carry a column headed "World Friendship Programs," which will have suggestions for the month's program.

Willing Workers or Juniors (November).

Write to Miss Carrie Robison, North Springfield, Pa., about her plan for the birthdays of the missionaries.

Theme: Giving thanks.

(Plan for a party this month. Ask each child to bring a gift for some one else. These gifts may be hung on a Christmas tree, and afterwards packed in a box ready to send to the mission field which has been selected. If gifts are sent to Fort Apache or to the lumber camps, they must be sent this month.)

Quiet music, "In Christ There is no East, no West."

Call to worship.

Leader: This is the day the Lord hath made; we will be glad and rejoice in it.

Response: Surely the Lord is in this place. This is none other than the house of God, and this is the gate to heaven.

Unison prayer.

When I enter the house of prayer.

Let me remember that God is there.

Let me quiet and respectful be.

Knowing in all things Thou, God, seest me.

Song, "Come, Ye Thankful People, Come."

Memory Scripture for three months, Psa. 67.

Offering. All repeat together: "All things come of Thee, O Lord, and of Thine own have we given Thee."

Continue suggestions for last month. How may we give thanks? For what shall we give thanks? Our own Church? Our own home? Do we have better homes, better schools than children in other lands? Why is this true? If it is because our parents know God, and we want to be truly grateful, shall we not find the best way of sending the message of the Heavenly Father to other children? Discuss here why we have mission boards—to make a way whereby we can discover where help is needed, and to help us in sending it. (If suggestions for gifts, etc., are needed, write Miss Carrie Robison, North Springfield, Pa.)

Pictures for use with this. Use pictures of Churches, or begin a scrapbook of pictures of things for which we may give thanks, as food, homes, friends, Churches, etc.

Stories. Use some of stories in "Missionary Stories for Little Folks," Vol. I or II (\$1.75 each from the Christian Publishing Association), or other missionary books, especially "The Jumping Bean," the home mission book for this year.

Closing song.

Benediction.

MISSIONARY OFFERING.

WEEK ENDING NOVEMBER 2, 1929.

Sunday Schools.

Previously acknowledged	\$ 397.39
First Church, High Point, N. C.	4.05
Berea (Norfolk), Hickory, Va.	13.25
Randleman, N. C.	3.35
Class No. 2, Spring Hill, Waverly, Va.	1.01
Franklin, Va.	6.75
Happy Home, Ruffin, N. C.	1.75
Bethlehem (Nans.), Suffolk, Va.	1.74
Wakefield, Va.	2.66
Turner's Chapel, Sanford, N. C.	1.15
Holy Neck, Holland, Va.	8.00
Elm Avenue, Portsmouth, Va.	10.31
Dry Run, Seven Fountains, Va.	1.20
Wentworth, McCullers, N. C.	3.36
First Christian, Greensboro, N. C.	28.13
North Highlands, Columbus, Ga.	1.65
Palm Street, Greensboro, N. C.	6.00
Pleasant Ridge, Ramseur, N. C.	4.80
Shiloh, Bennett, N. C.	1.00
Timber ridge, High View, W. Va.	2.29
Howard's Chapel, Wentworth, N. C.	2.00
Webster, Havre de Grace, Md.	2.00
Total	\$ 503.84

Individual and Church Collections.

Previously acknowledged	\$ 242.30
Mrs. John H. Collier, Nortonville, Va.	1.00
Mt. Auburn, Manson, N. C.	12.00
Total	\$ 255.30

Specials.

Previously acknowledged	\$ 16.92
Mebane S. S., Mebane, N. C.	2.00
Burlington S. S., Burlington, N. C.	96.42
Total	\$ 115.34

Summary.

Previously acknowledged	\$ 656.61
Sunday Schools, regular	106.45
Individual and Church collections	13.00
Specials, November 2, 1929	98.42

Total to date \$ 874.48

J. O. ATKINSON, Sec'y.

EASTERN N. C. CONFERENCE.

Following is the program of the one hundred and fourth annual session of the Eastern North Carolina Christian Conference, which meets at Mt. Auburn Christian Church, Warren County, N. C., November 19-20, 1929:

FIRST DAY—NOVEMBER 19th.

Morning Session.

- 10:00. Call to Order.
- Song Service—Geo. M. McCullers.
- 10:15. Devotional Exercises—Dr. J. Edward Kirbye.
- 10:25. Enrollment of Delegates.
- 10:45. Address of Welcome—J. A. Kimball.
- 10:55. Response—Hon. Ben T. Holden.
- 11:05. Reading of Minutes of Previous Session.
- 10:15. Report of the Executive Committee.
- 11:25. Report of the Treasurer—W. J. Ballentine.
- 11:35. Annual Address—Dr. W. C. Wicker, President.
- 12:05. Appointment of Special Committees.
- Announcements.
- 12:30. Adjournment for Dinner.

Afternoon Session.

- 1:30. Song Service.
- 1:40. Devotional Exercises—Rev. J. A. Denton.
- 1:50. Enrollment of Delegates.
- 2:00. Report of Committee on Education—Rev. J. Lee Johnson.
- Discussion.
- 2:15. Address—Dr. W. A. Harper.
- 2:35. Report of Committee on Religious Literature—Geo. T. Whitaker.
- Discussion.
- 2:50. Address—"Our Publications," by Charles D. Johnston.
- 3:00. Report of Committee on Sunday Schools and Christian Endeavor—C. H. Stephenson.
- Discussion.
- 3:15. Report of Committee on Evangelism—Rev. J. A. Denton.
- Discussion.
- 3:30. Report of Committee on Social Service—Rev. R. Lee House.
- Discussion.
- 3:45. Report of Entertainment Committee.
- 4:00. Adjournment.

NOTE: The Evening Session will be omitted in order to give the committees an opportunity to meet and complete their reports.

SECOND DAY—NOVEMBER 20th.

Morning Session.

- 9:30. Song Service.
- 9:40. Devotional Exercises—Rev. D. M. Spence.
- 9:50. Reading of Minutes of Previous Sessions.
- 10:00. Ministerial Reports and Church Letters.
- 10:20. Report of Committee on Home Missions—Rev. M. T. Sorrell.
- Discussion.
- 10:35. Address—Dr. J. O. Atkinson, Mission Secretary.
- 11:00. Report of Committee on Foreign Missions—Rev. B. J. Howard.
- Discussion.
- 11:15. Report of Woman's Work:
 - Burlington Meeting—Mrs. C. H. Rowland.
 - District Meetings—Mrs. G. H. Leonard, Mrs. Doyle McFarland, Miss Margaret Alston.

- 11:45. Report from the General Convention—Dr. C. H. Rowland.
- 12:10. Miscellaneous Business.
- 12:15. Adjournment for Dinner.

Afternoon Session.

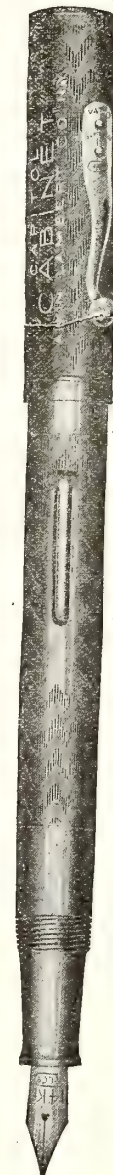
- 1:30. Song Service.
- 1:40. Devotional Exercises—Rev. H. E. Crutchfield.
- 1:50. Report of Committee on Stewardship—Chas. N. Johnson.
- Discussion.
- 2:05. Address—"Our Orphanage," Chas. D. Johnston.
- 2:30. Report of Committee on Finance—K. B. Johnson.
- 2:40. Report of Committee on Apportionments—L. L. Vaughan.
- Discussion.
- 3:00. Licensure or Ordination of Candidates for the Ministry.
- 3:30. Reports of Special Committees.
- 3:40. Miscellaneous and Unfinished Business.
- 4:00. Adjournment.

"THE FOOD'S THE THING"

Mrs. Cook's Cafeteria

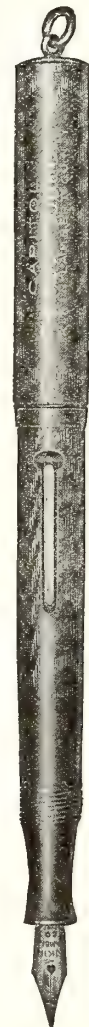
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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson VII—November 17, 1929.

LIVING WITH PEOPLE OF OTHER RACES.

GOLDEN TEXT: "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted of Him."—Acts 10:34, 35.

LESSON: Ruth 1:1-18; John 4:5-10; Acts 10:1-11:18; Rom. 1:14; Gal. 3:28, 29.

DEVOTIONAL READING: Eph. 3:14-21.

In Our Modern World.

Whether we want to or not, we must live with people of other races in our modern world. For in the average community, and especially in the towns and cities, there are usually those of other races. Even in the rural communities, and especially in the rural communities of the South, there is the contact between the white and the negro races. In a large city, there is a veritable polyglot of races touching each other at many points.

This problem of contacts with other peoples is also becoming an international fact. Modern means of transportation, modern commerce, travel in foreign countries, modern inventions like the airplane, the Zeplins, the radio, etc., are bringing the races of the world into closer contacts. The world is increasingly becoming a neighborhood in which peoples of many races live in increasingly closer contacts.

We Must Learn to Get Along with Other People.

There are two alternatives for those of us who live in the modern world—we must learn to get along together or we will perish together. Life is so complex, there are so many points of close contact that unless we can learn to get along with people of other races, dire consequences are in store for the human race. Friendliness is not only desirable in our modern world; it is imperative.

Underlying Principles of Amity.

1. Because God is the Father of all races, the men of all races are brothers.

2. There is no such thing as an inferior race in God's thinking; races may be "backward" or "underprivileged"; they are not inferior.

3. The men of all races are fundamentally alike.

4. Each race has some contribution to make to the family of God.

5. Race prejudice is usually based on ignorance and misunderstanding.

6. In Christ, there is no race distinction.

Teachings to Be Gleaned from This Lesson.

1. (Ruth 1:1-18.) The story of Ruth is the story of how two women of races that ordinarily had a deep racial antipathy lived on terms of a warm and mutually helpful friendship. It is also the story of the influence of a godly woman upon the life of a young woman. Their devotion to the God of Israel knit their hearts together in love.

2. (John 4:5-10.) The incident of Jesus and the Samaritan woman at the well of Sychar is told in an intriguing way. Jesus overstepped racial barriers—as the woman said the Jews had no dealings with the Samaritans; Jesus overstepped custom—it was not customary for a rabbi to talk with a woman; Jesus overstepped religious prejudice and bigotry—the Jews and the Samaritans differed in vital ways on matters of religion. But

in the face of the fact of Christ, all these things became secondary. Jesus pronounced the basis on which all men might come into a new relationship. God is a Spirit, and those who worship Him in spirit and in truth are brought into a relationship far more vital than external creeds and ceremonies can ever bring them.

3. (Acts 10:1-11:18.) Peter had the idea that the Jews were "it." In keeping with the custom of his people, he looked upon the Gentiles as "common and unclean." In his vision on the house-top, and in his subsequent experience, God revealed to him that the Gentiles had a place both in His heart and in His program. The Holy Spirit came upon the Gentiles even as it had come upon the disciples themselves. This was the beginning of the expansion of the idea which Jesus had so insistently proclaimed and which Paul carried even farther than did Simon Peter.

4. (Rom. 1:14.) Jew and Gentile, Greek and Barbarian, all said Paul have contributed to the sum total of civilization. Every race has something that the entire human family needs. Let no man look lightly upon the gifts and capacities of even the so-called backward races.

5. (Gal. 3:28, 29.) "For all are one in Christ Jesus." Distinction of race and creed, color and sex disappear in Christ Jesus. The human heart and human life alone loom up. The closer we come to Christ, the more fully do all these things that divide us disappear. In Christ there is an inner unity that unites. He alone offers the basis of real union between His followers.

This lesson has some far-reaching implications. Every one who reads it should see in every person the ideals and the spirit of Jesus Christ. A good test of a man's Christianity is his attitude toward the peoples of other races, even the most backward.

CHRISTIAN ENDEAVOR.

Sunday, November 17, 1929.

TOPIC: "What Should Young Men and Young Women Expect of Each Other?"—2 Peter 1:2-11.

Some Bible Hints.

Expect that each person is religious; that is, interested in the things of God and the spirit (v. 3).

Expect virtue or strength of character, power to stand against temptation (v. 5).

Expect kindness and love. The world's greatest sin is unkindness (v. 7).

Expect spiritual and moral vision, a knowledge of what is right and wrong, and a will to do right (v. 9).

Suggestive Thoughts.

Courtesy comes first. The first step on the downward path is familiarity. It may seem smart, but it is dangerous.

Expect self-respect. No man wants the woman he loves to be in questionable company, and vice versa. If we do not respect ourselves, no one else will.

We drag religion into the marriage relation by getting married in Church and by a minister. We need to begin any sort of relation, even friendship, by taking Christ into it.

Truthfulness is essential. Lies kill friendship, not to speak of respect, confidence, and love.

A Few Illustrations.

Youth looks toward home-making, and young men and young women should expect of each other the qualities that go to build homes. What are these?

If marriage is contemplated, health should be demanded. Every young person should seek to be bodily and mentally fit.

A clean mind can be expected and demanded. The teller of smutty stories should be thrown out of decent company until he repents. Cleanse the temple of friendship.

To Think About.

Why should we expect good manners?

Should anything be tolerated in boys that is condemned in girls?

What should be done with the flatterer?

ALONE WITH GOD.

Saul of Tarsus, as he journeyed with mind intent upon the work that he was doing with so much zeal for the advancement of the kingdom of God, as he saw it, was suddenly struck down by the divine light from heaven. It blinded him to all earthly things and the physical appetite for three days. He was alone with God! Alone with the God who searcheth the hearts and weigheth the undestanding. In those three days, Saul's religion was changed and he saw the gospel of Jesus Christ in the divine revelation from heaven. Saul had been listening to "the voice of the herd" more than to the voice of God, and God had to blind him to the sights of the world before he (Saul) could hear God's voice speaking to him. He didn't seem to hear God's voice in the death of Stephen, nor in the cries of those whom he persecuted so relentlessly. He had to be alone with God before he could hear the voice of God.

It was so with saul, and it is the same with us. It has been said that man is more sensitive to the voice of the herd than to any other influence, and it is so true. Public opinion carries so much weight and is so erratic, and men are swayed so much by it, unless they are rooted and grounded in the love of God. So today men are stricken down by the power of God, some to sudden sickness or accidents—that they may be alone with God to hear His voice and to know His will. Others are awakened in the still hours of the night to listen to the voice of God. Tennyson has said, "Solitude is the mother country of the strong." God is our strength, and we only receive His strength when we take the time to be alone with Him, the world with all its allurements shut out, communing with Him, letting Him order our lives according to His perfect pattern, letting His love overrule all of our failures and mistakes. Should we chafe under the rod of His love and righteousness when He calls us to a closer walk with Him? May we be willing to learn the lesson that He has to teach us when we are called upon to be alone with Him, and may we esteem it a special privilege to be thus called to a special conference with the most high God.

John Ruskin has written with somewhat the same thought: "In our whole life melody, the music is broken off here, and thereby 'rests,' and we foolishly think that we have come to the end of the time. God sends a time of forced leisure, a time of sickness and disappointed plans, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. Not without design does God write the music of our lives. Be it ours to learn the time and not be discouraged at the 'rests.' If we look up, God will beat the time for us." W.

CONFIRMED UNTO THE END.

"Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."—1 Cor. 1:8.

What God has provided, we shall surely need between this hour and the consummation of all things. Every promise of God and every provision of the covenant of grace will be brought in. The urgent need of the believing soul is confirmation, continuance, final perseverance, preservation, to the end. This is the great necessity of the most advanced believer, for Paul was writing to saints at Corinth, of whom he could say, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." Such men are the very persons who most assuredly feel that they have daily need of new grace. If you were not saints, you would have no grace, and you would feel no need of more grace, but because you are men and women of God, therefore you feel the daily demands of the spiritual life.

"Who shall confirm you unto the end, that ye may be blameless in the day of the Lord Jesus Christ." This is the kind of confirmation that is above all things to be desired. It would be a deplorable thing for a man to be confirmed in unbelief and ungodliness. Divine confirmation can only be enjoyed by those to whom the grace of God has been already manifested. It is the work of the Holy Ghost. He who gives faith, strengthens and establishes it. He who kindles love in us preserves and increases its flames. Holy acts are confirmed till they become habits; experience and practice confirm our belief and our resolutions.

The mind is instructed, and in its growing knowledge it gathers reasons for persevering in the good way. The heart is comforted, and so it is made to cling more closely to consoling truth. The grip grows tighter and the tread grows firmer, and the man himself becomes more solid and substantial. This is not merely natural growth, but is as distinct a work of the Spirit as conversion. The Lord will surely give it to those who are relying upon Him for eternal life. One may look for this and shall not be disappointed. He whom you trust will make you to be as a tree planted by the rivers of water, so preserved that even your leaf shall not wither. What a strength to a Church is a confirmed Christian. He is a comfort to the sorrowful and a help to the weak. Confirmed believers are pillars in the house of our God. These are not carried away by every wind of doctrine, nor overthrown by sudden temptations.

They are a great stay to others, and act as anchors in time of Church trouble. Paul speaks of these as being confirmed unto the end. Indeed, he expected that the whole Church of God in every place and in all times would be kept to the end of the dispensation, till the Lord Jesus as the bridegroom should come to celebrate the wedding feast with his perfected bride. All who are in Christ will be confirmed in Him till that glorious day. "Because I live, ye shall live also." He also said, "I give unto my sheep eternal life, and they shall never perish, neither shall any man pluck them out of my hand." He that hath begun a good work in you will confirm it unto the day of Christ. We are kept by the power of God through faith unto salvation. Of the sheep of His fold, Jesus will lose none, no member of His body shall die, no gem of His treasure shall be missing in the day when He makes up His jewels.

The salvation which is received by faith is not a thing of months and years, for our Lord Jesus hath obtained eternal salvation for us, and that which is eternal cannot come to an end. The lives of some professing Christians are a series of stumbles. They are never quite down, and yet they are seldom well on their feet. He is invited to walk with God, and by faith he can attain to

steady perseverance in righteousness, and he ought to do so. The Lord is able not only to save us from hell, but to keep us from falling. We need not yield to temptation. Is it not written, "Sin shall not have dominion over you"? The Lord is able to keep the feet of His saints, and He will do it if we will trust Him to do so. We need not defile our garments, we may by His grace keep them unspotted from the world. The Lord cannot read our pardon written in the blood of His own Son and then smite us. That would be impossible. My only hope for heaven lies in the full atonement made upon the cross for the ungodly. May we all be able to look up and say, "Christ is my Saviour, God is my Father, heaven is my home."

G. M. TALLEY.
Carbonton, N. C.

POUNDED.

My, what a queer name for such a pleasant experience! But I suppose the time-worn custom received its name on some forgotten day in the long ago when it was customary to give one pound of each kind of gift. At any rate, one not acquainted with the practice would think it terrible for rural congregations to pay their preachers so poorly and then "pound" them so heavily. However, if that which pastors write be true, we doubt if one could be found who would object to being pounded by his congregation at stated intervals. Only twice, until recently, had the people whom I served become so discouraged that they felt a "pounding" was necessary. In 1927, the big-hearted people of Pope's Chapel thus served to us a most pleasant "pounding."

Not jealous now—not me! Why? The loyal people of Damascus Christian Church, by their strategy were able to take me by surprise on October 20, 1929. Poor car! When we found it after Church service, it was sweltering under its burden. After eating a sumptuous meal in the neighborhood, I took an early start for home. Mrs. Brady, who was there to greet me, is not always all smiles, but she was then. I suppose that it rejoiced her heart that the members of my Church had done that which she had often wanted to do—pound me!

Among the good things which we found when the car was relieved of its burden were these: several bags sugar, sweet and Irish potatoes, jars of jelly of various kind, lard, various containers filled with preserves, two bags flour, many cans of fruit, bath set, handkerchiefs, etc.

After being the recipients of these favors, one must conclude that former pastors have labored, and that now we are entering into their labors. May God be praised for each giver and each gift. Our closing desire is that, regardless of the etymological foundation of the word "pounded," the custom be continued.

Hemp, N. C.

E. CARL BRADY.

RANDLEMAN CHURCH.

Sunday, November 2nd, brings one year's work to a close with the Randleman Christian Church, Rev. M. A. Pollard, pastor. We closed a two weeks revival Sunday night, October 27th, with fifty-three converts and the Church being greatly revived. Rev. J. W. Knight, of Stokesdale, N. C., assisted in the meeting the first week and did some fine preaching, but owing to his health had to give up and go home.

We did not feel, with the interest that was taken, that the meeting should close, so we secured Rev. Chas. H. Young, of Greensboro, N. C., and continued another week. All Churches, forgetting denomination, came together with one accord and worked as if for their own Church, and God poured His spirit out upon us in a mar-

velous way. Bro. Young stated that he did not believe he was ever in a greater revival where all denominations co-operated together so much. Mr. Young was a fine preacher and made many friends while in Randleman.

The members of the Randleman Christian Church are well pleased with their pastor, Rev. M. A. Pollard, and he is doing some great work at the Church. We have called him for the coming year.

A. P. GASTIC,
S. G. ROBBINS,
ELI FREEMAN,
Deacons.

Randleman, N. C.

NOTICE.

The Committee on Education of the Eastern North Carolina Christian Conference will meet at the Bland Hotel, in Raleigh, November 18th, at 2 o'clock P. M., for the transaction of any business that may come before them. Any one desiring to see them, please remember.

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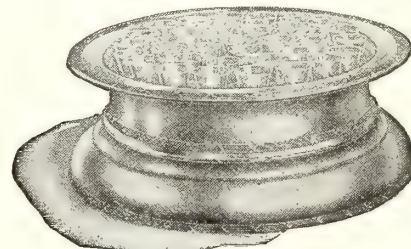
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THINKING.

Prove all things; hold fast to that which is good."—1 Thess. 5:21.

In all things we prove or disprove. We hold to things as we find them reliable or useful, and the things we find good become our most holy faith. We let go the things which we do not find good or useful, and these become the basis of our doubt. The great thing we should make certain of, then, is a well-founded understanding of what is permanently good and everlastingly useful to the betterment of our existence.

There is no way to obtain this understanding except through experience. We may be taught a lot and trained in certain channels of belief and thinking, and this unquestionably gives us our bent in life's issues. However, nothing becomes real to us until we have experienced it. We are told of a college girl, who, when asked if her college career had weakened her faith, replied, "I do not know. I have never had any sorrow, or trial, or temptation to prove my faith."

The proof of the realities of faith comes through the testing experiences. Those who go down in the test usually do so because they are unwilling to submit to the hardship it brings and the self-denial it may entail; or it may be the lack of courage to say "No." A great many assert what they believe without first thinking, and then they cluster their thinking around their assertion in an effort to justify their position.

When this idea is applied to moral conduct, one should not be judged too harshly for his first offense. That is an experience. But when he sees what an ass he has made of himself, what bitterness he (and perhaps others) have suffered, what damage he has done to his manhood, he is certainly held accountable for a little thinking on what is good and what is not good and improve that conduct. This lies within the possibility of every one. Resist the bad and the bad flees. "Resist the devil and he will flee from you." "He that believeth hath life. He that disbelieveth (disobeys that law) shall not see life.

Prayer.—Dear Lord, give unto us the wisdom to be as true to the best light we have as the wise men were to their guiding star. *Amen.*

TUESDAY.

FAITH FOR FOLKS TODAY.

Let no man lead you astray. He that doeth righteousness is righteous."—1 John 3:7.

Is faith in Christ the best religion of today? The best religion for any one is that which is the best assistant to the development and enjoyment of all his powers to their best use, or, we may say, that which leads to the most satisfying life. In society, it is that which goes furthest to make us helpful to others and in the promotion of righteousness and general well-being. No author of other religions have gone so far as Christ in promoting such a life. Confucianism is a system of moral and political teachings. Buddhism's chief blessing is the cessation of desire. Mohammedism is absolutism in its tenets, and therefore is despotic and against progress. Christianity

sets one free to improve himself physically, morally and spiritually. "What doth the Lord require of thee but to do justly, love mercy and walk humbly with thy Lord"; and the New Testament adds, "visit the fatherless and widows in their distresses and keep thyself unspotted from the world."

Is this sufficient for today? Whatever may be the diversities, the new thought, the new sciences, it is every one's duty to find out those things which improve him and his fellow-man physically, morally and spiritually, and follow that lead as conscientiously as he would pay his honest debts. The sum of all duty is to do right, and that duty makes it imperative to use all one's powers to accomplish it. No where in all man's experience is there anything so great a help to a man in the performance of this duty as faith in God and Jesus Christ.

Prayer.—O God, instill into our lives love for Christ. We desire Him to be King of our souls. *Amen.*

WEDNESDAY.

CULTIVATING THE BEST GIFTS.

"Covet earnestly the best gifts, and a more excellent way show I unto you."—1 Cor. 12:31.

How shall we cultivate the best side of life? Regard not evil influences too loosely; keep the good ever in mind. He who thinks so little of good cannot possibly see much result in it. Cultivate the spirit and the moods that get results. One may strike his friend because he is angry with him. If he loves that friend, he will not strike. If, therefore, one can love, or if even he can have right thoughts, he cannot go wrong. Herein is the whole condition of Christ's saving faith.

Prayer.—Dear Father, we realize that, notwithstanding all to the contrary, all the world is ours for good; forbid that we shall live only for the earth. But make the eternal divine things our treasured goal. *Amen.*

THURSDAY.

The following is a conversation which a "Little Spirit" may have had with the "Great Spirit":

Little Spirit—Dost thou not see that man praying to you?

Great Spirit—I do.

Little Spirit—Wilt thou answer his prayer?

Great Spirit—I will.

Little Spirit—But he is asking for ten thousand dollars. Wilt thou give that to him?

Great Spirit—No; I cannot give him ten thousand dollars.

Little Spirit—I do not understand.

Great Spirit—I will answer his prayer.

Little Spirit—But what dost thou mean?

Great Spirit—Why does he ask for ten thousand dollars?

Little Spirit—Because he wants it.

Great Spirit—Right; but why does he want it?

Little Spirit—I cannot tell.

Great Spirit—Because he thinks it will make him happy. I will answer his prayer.

Back of everything we ask for is the desire. We often fail to get what we ask for, but we often get our desires. These come to us in such natural and common-place ways that we fail to recognize them as the answer to prayer.

Prayer.—Dear Father, enable us to see our desires. Teach us how to set them right and to lean on Thee for all blessings. *Amen.*

FRIDAY.

MIXED WITH MUD.

"When one buildeth up a wall, behold, they daub it with untempered mortar. I say unto them

that daub with untempered mortar, that it shall fall—Lo! when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith we have daubed?"—Ezek. 13:10-14.

This is the Lord's challenge to those who were insubordinate, challenging authority, having aversion to work, making pleasure their chief aim, and denying that God had anything to do with human life.

Character is the result of the harvest of years and of amalgamated labors with sufferings, joys and sorrows, decisions and choices, producing a perfect man.

The highest aim of life is an irreproachable character, but God has left each to build it. The little girl said, "God made me so long. I grewed the balance." It is a good question, "With what am I building my character?" The apostle teaches us to build of whatsoever things are just, honest, pure, lovely, virtuous and of good report." If ye do this, ye shall never stumble. On the contrary, it means putting mud in the mortar.

Prayer.—Dear Father, accept the praise we have brought Thee. Breathe on us Thy Holy Spirit. We pray for the heavenly things for the building of our character. *Amen.*

SATURDAY.

PURE AND SIMPLE.

"The kingdom of God is righteousness."—Rom. 14:17.

Some people think that the things that make up the kingdom of God are vague, mysterious and unnatural. The text is very simple, and, in its best analysis, that is all it is. "Abraham believed God, and it was counted unto Him as righteousness." So simple is that, we are told that he who hungers for righteousness shall have it; that he that worketh righteousness is accepted of him. We do not have to believe in a lot of doctrines and creeds unintelligible to the ordinary liver. All we have to do is to believe in God and live right. When every one believes that all crooked things can be made straight and right can prevail; that all wrong can be made right, then the kingdom is coming.

Prayer.—Dear Lord, we desire to know Thee and all Thy truth. Come, Lord Jesus, and be in us a real existence. *Amen.*

SUNDAY.

GOOD GIFTS.

"If ye, then, being evil, know how to give good gifts. Unto your children, how much more shall your Father, who is in heaven, give good gifts to them that ask Him."—Matt. 7:11.

Jesus never spent any time or words proving the existence of God. His theme was, "Think right of God and do right, and you will know God."

Jesus never taught men by reading creeds and expounding doctrines, but He did teach that the humblest persons might be high in the kingdom.

Prayer.—Dear Lord, God, we thank Thee for refreshing truth, for the way of a good life. Reveal to us what is best. Establish Thou Thyself in us, and good shall reign. *Amen.*

CHURCH AND WORLD COMMUNITY.

(Continued from page 1.)

really sounded the keynote of the conference and might well be taken, too, as the summary of all the proceedings which followed. In his direct, masterful way, he portrayed again the great world needs and declared that the solution of the world problems and needs may be found in a world in which Christ is alive and dominant.

The First Congregational-Christian Merger

Very Important--Very Plain

TO THE MEMBERS OF THE CHRISTIAN CHURCHES:

DEAR FELLOW-CHRISTIANS,—I know how to appeal to Congregationalists for funds for Christian purposes. I have been doing it for over forty years, and have secured for various purposes between one and two million dollars, more than a million of which has been for Piedmont College; and I am now appealing for two million more for the same.

But I am new to the Christian Churches. I take it for granted, however, that the same motives that move Congregational Christians, move you—our present national merger pre-supposes this. If this supposition is true, the response to this page and my letters is sure, for I am making an appeal for your own institution, fully and officially approved by your Southern Convention, which is not only worthy of your support, but *must have it or die*.

I Must make the Facts Very Plain

BETHLEHEM JUNIOR COLLEGE, at Wadley, Ala., was organized to meet a great need and to do a great service for your Churches and, in their name, for our Country and for the Kingdom of God. You have there a great field, a fine location, and a valuable property. Your Administration Building is a noble structure, but unfinished and unheated. Your fine Girls' Dormitory is only partially ready for use. You have a campus of over forty acres, and a property worth \$100,000; but nothing fully ready for use. It will take \$10,000 more to make available the \$100,000 worth you already have; and more to give the equipment required for a Standard Junior College.

Surely, you do not want to lose this great beginning for want of the necessary finishing! But I must tell you plainly that losing it is certain, unless vigorous and speedy steps are taken to save it. Dr. Beougher and the local Trustees have done splendidly, but they have reached the end of their rope. Other help must come, or this Institution will soon be a thing of the past.

The Situation Briefly Stated

BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing; not because its work and scholarship were not good, but because a Junior College cannot have independent recognition without a finished campus and the income of \$200,000 endowment. Without scholastic standing, a Junior College cannot have students, as they cannot go on for their Junior and Senior years in a standard four-year College. BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing, and could not go on. It would have no students.

President Beougher then came to me, as President of Piedmont College, to help BETHLEHEM out of impending failure. An *educational merger* was then made by the two Colleges, so that the four-year College could stand for and give credits for the Junior College. No financial merger was made or is in contemplation. PIEDMONT JUNIOR COLLEGE is still owned and controlled by the Christian Church. Its Trustees, of their own initiative, changed its name to "THE PIEDMONT JUNIOR COLLEGE" to enable the Senior College more securely to vouch for its credits. As a result, the enrollment of the Junior College has not only been retained, but increased.

But the campus is not finished, the buildings are not ready for use, and the scholastic standing cannot be long maintained by the present method alone.

The Trustees have asked me to find the money for finishing the buildings, equipping them, and meeting other pressing needs. I cannot go to Congregationalists for this, as I am asking them for two million dollars for Piedmont Senior College, and am pressing them hard. It must come from the members of the Christian Churches—or *the Junior College must close*.

I have nothing to gain personally. I am donating my services and advancing expense money, because I am deeply interested in our great merger of Churches and I want to see PIEDMONT JUNIOR COLLEGE, at Wadley, saved for the great field it occupies and the great need it supplies. The South needs education far beyond any opportunities it has.

Please send your checks quickly to President Beougher, at Wadley, Ala., or to me at Demorest, Ga., made out to PIEDMONT JUNIOR COLLEGE, and they will be turned over to the Treasurer as soon as record can be made. PIEDMONT JUNIOR COLLEGE cannot wait long.

Yours fraternally and sincerely,

FRANK E. JENKINS

PRESIDENT BOARD OF TRUSTEES, PIEDMONT JUNIOR COLLEGE, Wadley, Ala.

PRESIDENT PIEDMONT COLLEGE, Demorest, Ga.

The above will appear in two or three more issues of The Sun, so that every member of the Churches of the Southern Christian Convention may be sure to read it.

Christian Orphanage

My dear Friends:

Reaching a goal always brings joy and happiness to the hearts of the one who has the responsibility of the campaign. It does not only bring joy to the heart of the one who is taking the lead, but it brings joy to the heart of every one who takes and has a part in the undertaking. When my beloved friend, Dr. Atkinson, reached his goal in the mission campaign some weeks ago, I hardly think there was a happier soul in all the Southern Convention than Dr. Atkinson. It gave him renewed vigor and seemed to make him twenty years younger. But Dr. Atkinson was not the only one that rejoiced in the success of reaching that goal. But hundreds of men and women all through the Southern Convention had watched it with a great deal of interest, and when the goal was reached and passed their hearts were filled with joy, too. And I know no one was happier or rejoiced more with Dr. Atkinson than the writer.

In starting out in our campaign to reach our goal for the Orphanage through this Thanksgiving season we know and realize that on account of our illness at this time we are greatly handicapped in our efforts. But having faith in our people, we believe the Churches, Sunday Schools and friends of the Orphanage will make a larger effort and see to it that we too will reach our goal which the Southern Convention has allotted to us and which we so much need to feed and clothe and care for our 120 little children. May God bless and enrich each and every one who takes a part, is our prayer.

Yours in the work,

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 7, 1929.

Brought forward \$15,075.58

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Haw River \$10.50
Reidsville 10.11
Hebron 2.00
Greensboro, First 19.01

41.68

Eastern N. C. Conference:
Liberty Vance \$ 5.36
Lee's Chapel 9.59
Pleasant Hill 3.18
Morrisville 2.00
Henderson 4.79

24.92

Western N. C. Conference:
Burlington 56.12

Eastern Virginia Conference:
Rosemont \$19.23
Holland, Aug.-Oct. 30.00
Bethlehem 3.74
Holy Neck 10.00
Elm Avenue 8.00

70.97

Valley Virginia Central Conference:
Newport \$ 2.00
Linville 7.36
Mt. Olivet (R) 2.67
Mayland 1.19

13.22

Special Offerings.

Rev. R. L. Wisner, Pisgah, Ala. \$ 1.90
E. M. Davenport, support children. 37.50
R. B. Wicker, support of Edna. 45.00
Holy Neck Sunday School 100.00
D. L. Mann, Apex, N. C. 10.00

Cash item	1.20
B. F. Branch, Raleigh, N. C.	25.00
J. F. Hilliard, Cary, N. C.	1.00
	221.60
Grand total	\$15,504.03

ORPHANAGE BARN-REBUILDING FUND.

Week Ending November 7, 1929.

Previously reported	\$ 500.00
Liberty Spring	\$100.00
Oakland	68.92
Franklin	165.00
	333.92
Total to date	\$ 833.92

Dear Bro. Kernodle:

I am glad to tell you that the board of trustees of the Orphanage are visiting various Churches each Sunday and making their report to me of the amount raised at each Church, and I in turn will report same to you. Will you please publish this week the above amount, adding thereto the Suffolk Baracca Class, reported last week, \$500, making the total raised to date \$833.92?

Very truly,

J. M. DARDEN, *Ch'n.*

PROGRAM.

Program of the 104th annual session of the North Carolina and Virginia Christian Conference, to be held at Union Christian Church, Virgilina, Va., November 12, 13, 14, 1929.

FIRST DAY—NOVEMBER 12.

Morning Session.

10:30. Conference Called to Order.
Devotional Service—Rev. T. F. Wright.
10:45. Roll Call of Ministers and Churches.
11:00. Welcome Address—Rev. C. E. Newman, Pastor.
Response—Rev. J. W. Patton.
11:20. Report of Program Committee.
Report of Executive Committee.
Report of Treasurer—Dr. Waldo Boone.
Recognition of Fraternal Delegates.
11:45. Address of President—Dr. C. H. Rowland.
12:30. Adjournment for Lunch.

Afternoon Session.

2:00. Conference Called to Order.
Devotional Service—Rev. J. S. Carden.
2:15. Report of Committee on Sunday Schools and Christian Endeavor—Rev. T. F. Wright, Chairman.
Address—Rev. T. F. Wright.
3:15. Report of Committee on Moral Reform—Rev. G. C. Crutchfield, Chairman.
Address—"What the Officers of the Law Need," Rev. Joseph H. Lynch, Pastor M. P. Church, Lynchburg, Va.
4:00. Miscellaneous Business.
Report of Entertainment Committee.
4:20. Adjournment.

Evening Session.

7:30. Music by Choir of Local Church.
7:45. Sermon—Rev. Stanley C. Harrell.
8:15. Communion Service—By Dr. P. H. Fleming.

SECOND DAY—NOVEMBER 13.

Morning Session.

9:30. Conference Called to Order.
Devotional Service—Rev. H. E. Crutchfield.
9:45. Reading of Minutes and Enrollment of Delegates.
10:00. Report of Nominating Committee; Election of Delegates to the Southern Christian Convention.
10:15. Miscellaneous Business.

10:30. Report of Home Mission Board—Mr. W. B. Truitt, Chairman.
General Discussion, led by Mr. Truitt.
11:15. Report of Committee on Foreign Missions—Rev. P. T. Klapp, Chairman.
Address—Rev. P. T. Klapp.
12:15. Report of the Work of the Woman's Missionary Conference—Mrs. C. H. Rowland, President.
12:30. Adjourn for Dinner.

Afternoon Session.

2:00. Conference Called to Order.
Devotional Service—Rev. J. H. Dollar.
2:15. Report of Committee on Religious Literature—Dr. W. M. Jay, Chairman.
Address—Rev. S. A. Bennett.
Address—Mr. C. D. Johnston, Circulation Manager of "The Christian Sun."
3:00. Report of Committee on Education—Dr. J. O. Atkinson, Chairman.
Address—Dr. J. O. Atkinson.
4:00. Presentation of Christian Orphanage Claims—Supt. C. D. Johnston.
4:20. Report of Entertainment Committee.
Adjournment.

Evening Session.

7:30. Special Music.
Devotional Service—Rev. J. F. Apple.
7:45. Report of Committee on Stewardship—Mrs. C. H. Rowland, Chairman.
Address—"Stewardship as a Spiritual Force," Rev. Alfred W. Hurst.

THIRD DAY—NOVEMBER 14.

Morning Session.

9:30. Conference Called to Order.
Devotional Service—Rev. L. L. Wyrick.
9:15. Reading of Minutes and Pastoral and Church Letters.
9:40. Vote on Report of Committee on Stewardship.
9:45. Report of Committee on Superannuation—Mr. C. D. Johnston, Chairman.
General Discussion and Vote on Report.
10:15. Report of Committee on Men's Work—Dr. W. M. Jay, Chairman.
Address—Dr. W. M. Jay.
10:45. Report of Committee on Apportionments—Dr. W. A. Harper, Chairman.
General Discussion, led by Dr. Harper.
11:15. Report of Committee on Grouping Churches—Rev. G. C. Crutchfield, Chairman.
11:45. Report of Committee on Resolutions.
Report of Collectors.
Report of Auditing Committee.
Reports of all Other Special Committees.
12:15. Closing Service (to be arranged).
Final Adjournment.

GOING TO CONFERENCE?

Ministers and delegates attending the Eastern North Carolina Conference, which convenes at Mt. Auburn, Warren County, N. C., November 19th and 20th, will please notify Bro. J. A. Kimball, Manson, N. C., when you will come, how you will travel, and where to meet you in case you do not come by automobile.

To reach the place of Conference by automobile, leave the highway at Manson, N. C., driving north by Drewery to Mt. Auburn. All Churches are requested to send a full delegation for the full time, with a full report, which will be called for the first day of Conference.

Churches are urged to raise all the apportionments for Conference. The denominational departments are in need of all possible financial support. Plan for a great Conference, expect a great Conference, come and make it a great Conference, and all will be happy.

Fraternally yours,

W. C. WICKER, *President.*

OBITUARIES.

SMITH.

John William Smith was born February 13, 1854, and died October 8, 1929, making his age 75 years, 7 months, and 25 days. Bro. Smith was a quiet, good man, a faithful member of the Newport Christian Church and enjoyed the confidence and respect of the people of his community. He is survived by his widow and one son. Funeral services were held at Newport, October 9, 1929.

A. W. ANDES.

DERROW.

Mrs. Emma Pearl Derrow was born July 16, 1900, and died October 6, 1929, aged 29 years, 2 months, and 20 days. Her husband, Charley Derrow, is a member of our Bethlehem Church, though she was a member of the Church of the Brethren. Funeral services were held at Linville Creek, Church of the Brethren, October 8, 1929, conducted by the writer, assisted by Rev. J. S. Roller, of the Church of the Brethren.

A. W. ANDES.

WELDON.

Mr. David Weldon, resident of Franklin County, a member of Liberty, Vance, Christian Church, passed to his reward October 4, 1929, aged 88 years, 7 months, and 2 days. Bro. Weldon leaves to mourn his departure nine children, 64 grandchildren, 70 great-grandchildren, other relatives, and a host of friends. Services were conducted by the writer, assisted by Rev. Frank Edwards, a Baptist minister. Interment was made in the family cemetery. May the Lord comfort and guide the loved ones.

H. E. CRUTCHFIELD.

GERINGER.

Mary Geringer passed into the beyond on October 21st, aged 82 years. She had been a member of the Bethlehem Christian Church for forty years, and stated she was ready to go. She leaves to mourn their loss one daughter and four sons. The funeral services took place at Bethlehem, after which her body was laid to rest in the cemetery there to await the final day. God bless the bereaved. The funeral was conducted by the writer, assisted by Rev. O. C. Huston.

P. T. KLAPP.

FRANKS.

On the 19th day of October, 1929, Bro. Charlie B. Franks was called to his heavenly home. He was sixty-nine years of age and was feeling well, having been plowing in the field just a few moments before the end came. Bro. Franks was one of the most loyal and faithful members of Catawba Springs Christian Church, a devout Christian, a man of much prayer, and a worker in winning souls. He delighted greatly in visiting revival meetings and witnessing for the Lord Jesus Christ. He is survived by his widow, several children, one sister, Mrs. S. M. Rowland, and one brother, Robert Franks.

The interment was in Catawba Springs

Cemetery. An unusually large audience attended the burial service as a tribute of respect to this devout Christian. May the God of all comfort bless and provide for the bereaved family, and may each of them be ready for the call to reunion by implicit trust in Christ.

J. LEE JOHNSON.

FIELDS.

While we were sleeping, in the early hours of the morning of September 24, 1929, death entered our community, our Church, our hearts, and one of our best homes, and without warning took Bro. Brady W. Fields, age 44 years. For eleven years Bro. Fields was one of the best and most lovable Christian men the First Christian Church of Reidsville has

ever had. He was faithful in the discharge of every duty his Church assigned to him. He was a deacon, and as first assistant superintendent of the Sunday School, he endeared himself to the hearts of every member of the school.

"Be thou faithful until death, and I will give you a crown of life," was certainly for him. He attended the last service held in his Church and prayed the last prayer that was offered there during his lifetime. As words fail to convey the joy of one's Christian experience, however much they may be desired, so do words fail us in describing this beautiful life. The highest honor that this writer knows how to confer upon the memory of so good a man is simply to say he was a Christian gentleman.

Left behind are a faithful and devoted wife and three children—Clyde, 17; Estelle, 15; Brady, Jr., 9—two brothers and many other relatives and friends who feel so keenly our loss, but rejoice in the faith which makes believe that heaven is sweet-er because he is there.

May the Father comfort all those who are grieved, and may He help all of us to emulate the life of this godly man. We pray for another who can take up the work of the kingdom where Bro. Fields laid it down and carry on until the eternal day of our Lord.

The funeral was conducted by the pastor from the First Christian Church at 3 o'clock Wednesday, September 25th. The body rests in Greenview.

J. H. DOLLAR.

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HOLLAND.

Whereas, Almighty God, in His wisdom, has seen fit to call out of his clay tabernacle the soul of Bro. Robert W. Holland, Sr., a faithful member of the Bible Class of the First Christian Church, of Portsmouth, Va.; and

Whereas, in his going away, this class has been deprived of the blessing of fellowship with one who followed Christ as his example; he it resolved:

First, That we extend to the bereaved family our heartfelt and loving sympathy, assuring them of our prayers, that they may find the grace of Jesus Christ sufficient for them in the night of sorrow.

Second, That we bow submissively to the will of Him who doeth all things well, and seek to profit by the example of this Christian brother.

Third, That a copy of these resolutions be sent the family, a copy be sent to The Christian Sun, and a copy entered upon the records of the Men's Bible Class.

C. F. RUDD,
J. F. BROTHERS,
W. A. SPIVEY,
C. J. HEATH,
C. W. PARKER.

FANNY.

Mrs. John G. Fanny (nee Mary Lizzie Gorner) died at her home, Suffolk, Va., September 29, 1929, at the age of 57

years. The funeral services were conducted at Holy Neck Church by the writer, assisted by Rev. H. S. Hardesty, pastor of the Suffolk Christian Church, and the remains were buried in the family cemetery near her childhood home.

She was the daughter of the late Thos. Gorner and Mary Jane Turlington. She leaves a husband, John G. Fanny, Suffolk; four sons—Dr. Witt Floyd, Benjamin Raleigh, and Clifton Theodore, of Suffolk, and John Irvin, of Washington, D. C.; four daughters—Mrs. J. H. Sal-

mon, Suffolk; Mrs. L. J. West, Route 1, Holland; Mrs. Henry P. Gorner, Route 2, Holland, and Miss Ruth, Suffolk, and eighteen grandchildren. She is also survived by two brothers, Azra T., Route 2, Holland, and James J. Gorner, Whaleyville.

Mrs. Fanny had been a member of Holy Neck Church since her childhood, and lived an humble and trustful Christian life. May a Heavenly Father's comfort and care be extended to her loved ones.

N. G. NEWMAN.

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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, NOVEMBER 14, 1929.

NUMBER 47.

Mrs N T Farmer

.. THE SUN'S OBSERVATORY ..

By Rev. Stanley C. Harrell.

THE MEANING OF ARMISTICE DAY.—

By the time this comes to the attention of our readers, Armistice Day will be history. Not only has the occasion become a national holiday; it is a day that has an appeal for as many different organizations and classes and conditions of people as any other day in the calendar. It is a day the observance of which is fraught with tremendous possibilities. It speaks of the heroic sacrifice of millions of men. It speaks of the triumph not only of great nations. It speaks of the triumph of certain notable ideals. It should be not only a day of remembrance; it should be a day of high and holy consecration.

There were thousands who faced death, and many of whom paid the supreme price willingly, because they believed that they were engaged in a war to end war. It seems at times as if the world had forgotten that most soul-stirring challenge which was flung out to fire the enthusiasm of the masses. The time may have been when nations drifted blindly into war, or deliberately chose to wage a war that promised large national advantages. But today the causes and conditions which make for war are well known and easily recognized by any one versed in the signs of the times. If civilized nations ever go to war again, it will be because those who might avert war either do not take the trouble to bestir themselves or because they do not care. The masses of men and women should have learned by this time who bears the burden of war. They know who it is that faces the mud and blood and death.

ANOTHER UNITY CONFERENCE.—

Those who are vitally interested in Christian unity will await with more than ordinary interest the outcome of the conference which is to be held in New York, November 15-17. This is to be a conference on Christian unity of a new and different type. The representatives who will make up the conference will be there solely because they are interested in the question of unity. Each member of the conference will go purely as an individual. Doubtless, most of the leading denominations will have members in attendance, but they will not be official representatives. They will go solely for the purpose of voicing their own convictions. It is becoming increasingly apparent that there is a deep current of sentiment in favor of union which leaps the bounds of denominational barriers and outruns the consensus of opinion in the denominational connections which are most heartily in favor of union. It is this deep and abiding sentiment which is to be given voice in the proposed conference. Such a conference can do much to crystalize and clarify the longings for unity among the followers of Christ.

It is the purpose to approach the entire problem of Christian union from a new angle. The basis of the discussion will be what has been called the "reconciliation pact" of the Churches. Those who have signed the pact will be accorded the privileges of the floor. The pact presents a very good idea of the attitude that is taken to the problem. It is to this effect:

"We, Christians of various Churches, believing that only in a co-operative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the spirit of Christ and the needs of the world; and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling Churches.

"We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ; and we propose to practice, in all our spiritual fellowships, the equality of all Christians before God, so that no Christian shall be denied membership in our Churches, nor a place in our celebration of the Lord's Supper, nor pulpit courtesies to other ministers; and, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve."

Those who have signed the pact number more than 1,000, and represent many denominations.

A BAD BUSINESS ALWAYS.—

There has never been any type of enterprise that has always and every where been so degrading and destructive as the liquor business. Any one who has made even a casual study of its history must have been impressed with the fact that there is but one way to deal with it, and that is to outlaw it and fight it to a finish. It is perfectly conceivable that one may be conscientiously opposed to prohibition, in theory. It does seem that in the light of the widespread diffusion of intellectual ability, and the teaching of self-control by every experience through which the human being is called upon to pass, that man ought to know how to use and to refrain from using alcoholic beverages to excess. But that is just what man does not seem to be able to do. Always the use of alcohol has tended to excess. It has debased and degraded humanity, broken homes, impoverished the rich, and starved the poor.

It appears that every conceivable means has been tried for its regulation and control. And always even the most carefully planned and conscientiously enforced measures have gradually broken down. It is not probable that we shall, as a nation, consent to any modification of our present liquor laws, despite all of the insistent

pressure which is being brought to bear by those who love liquor and those who hope to profit by its sale. Most certainly it will not be done if we take heed to the experience of the past—our own experience and that of others. The only way that offers hope is to go forward with greater zeal and diligence in the path that we have entered. We are far from reaching the point where the liquor situation is controlled as it should be. But we might as well face the facts. There is no other way to deal with the liquor problems, save to destroy it, root and branch.

Propaganda is being spread broadcast that the ideal way of handling liquor has been discovered by Canada, and that is by government-controlled sale. The wet press would make us believe that conditions in Canada are so nearly ideal as to meet the approval of the W. C. T. U. But evidently those who are most interested with the moral and spiritual conditions in Canada are not satisfied that they have found the solution of anything except the way to supply thousands of the thirsty appetites with strong liquor, and to raise a generation of drinkers. The *New Outlook*, which is the weekly organ of the United Church of Canada, describes the conditions as follows:

"Ontario highways are among the finest in Canada, and her byways have long been considered trails of loveliness. Today the great roads and the little roads of Ontario are littered with empty bottles, whiskey and beer bottles by the hundred thousand. And you needn't take any one's word for it; you can start counting almost anywhere. But it is not safe to walk out there when so many drivers are sipping Ontario government liquor. Nor is it necessary to go out to the highways and byways at all. You can see the empty bottles in hotel rooms and corridors, in office and garage, in barn and bin. The thing has become a danger and a nuisance. It has been going on for some time, getting steadily worse. At first we blamed it on the tourists, but we now know that the tourists couldn't account for one-twentieth part of the empties, even at the border. 'The King's Highway' is the grand old title Ontario's Premier recently revived for the roads, and Ontario's government is making those highways a byword among the people and a danger to the traveling public by its ever-increasing flow of liquor under guise of government 'control.' So terrible is the truth in this matter that statistics dare not be published until after the forthcoming election. But the people of Ontario should know that their province is selling fifty million dollars' worth of liquor a year. Is it any wonder that tens of thousands of youth are being added annually to the list of drinkers? Is it strange that motor accidents are increasing at an appalling rate? Why should any one be surprised to find a few hundred empty bottles along a mile of the King's Highway?"

NOTES-PERSONALS

Rev. E. B. White, formerly of the Dendron, Va., pastorate, we are advised, has been called to and accepted the Windsor, Va., pastorate.

Richmond was well represented at the Eastern Virginia Conference this year. Besides Dr. Ryan and the two delegates, there were eight visitors, all of whom reported an enjoyable occasion.

Rev. J. L. Neese, Greensboro, in addition to his work at Palm Street Church, has been called to and accepted the pastorates of our Monticello and Hines Chapel Churches, located only a short distance from his home and present field of labor. Bro. Neese has been blessed as pastor of Palm Street Church the past year, and we trust that he will be continually blessed in his services with the good people of his larger field.

An outstanding feature that measured up in every way to the demands of an exacting and a momentous occasion at the great Convention was the address by the pastor of the Piqua, Ohio, Church, Rev. Raymond G. Clarke, who, just prior to the vote on Christian union Friday afternoon, delivered an address on that topic. THE SUN's editor was fortunate enough to secure a copy of that address, and it is printed elsewhere in THE SUN this week. It voiced the sentiment of the great audience whose hearts were stirred by its sweet-spirited and heroic utterance.

The editor was permitted to enjoy the final day of the Western Conference at Smithwood, near Liberty, N. C. Rev. T. J. Green was president and was conducting a program of activity and service, concluding the sessions of the Conference. The report of the committee on apportionments evoked a lively and interesting discussion, and that of the committee on superannuation brought before the Conference invaluable facts for delegates in attendance. There were reports of special committees which showed that the Conference had had a very successful session and that the Churches, through the year, had made progress. The Conference is to meet next year with Hanks Chapel, near Pittsboro, N. C. Because of the fine fellowship and brotherly love that prevails, it is always a joy to attend this Conference. One candidate was licensed as a probationer—Bro. G. M. Talley, of our Glendon Church.

THE SUN editor was permitted to attend the Eastern Virginia Conference in session at Suffolk only on the first day of the Conference, but long enough to witness the beginning of that which gave promise of a happy and successful session. Rev. H. S. Hardcastle, besides being host to the Conference, was its president, and was serving in the double capacity admirably. His annual address to the Conference will appear in THE CHRISTIAN SUN. The report on home missions, by Col. J. E. West, chairman, and that on foreign missions by Dr. L. E. Smith, chairman, were presented, discussed and voted upon the first day, and revealed missionary activity and progress in the Conference and the Churches the past year. Rev. J. W. Fix presented also on the first day the report on stewardship, and conducted for an hour a most interesting and valuable discussion, by several, of this most important topic. Mrs. B. D. Jones read a paper of remarkable merit and cogency on the topic of "Tithing," which paper, we trust, will be available shortly to SUN readers. The Conference was being most royally entertained by the Suffolk Church.

THE MERGER.

The *Ohio Congregational News*, organ of the Congregational Conference of Ohio, speaks as follows of the Piqua Convention and union:

"At the meeting of the General Convention of the Christian Church, held at Piqua, October 22-29, the long-talked-of merger with the Congregational body was consummated. There was a large representation of the Christian Churches, with about four hundred regularly chosen delegates and at least five hundred interested members of the Churches besides. All the meetings of the Convention were filled with a spirit of expectancy. There was certainty that the proposed merger would carry, but it was also expected there would be opposition. However, when the vote was finally taken upon the articles of agreement, there was not a single vote cast against any of the proposed articles. Several of them were changed in minor particulars, but the articles as proposed by the National Council at Detroit were unanimously adopted. It is seldom one is permitted so great and high an experience as was the lot of every one of the thousand people assembled in that historic gathering. The Congregational group was most enthusiastically received. Committees will be appointed immediately by the Ohio Conference and the Christian Conferences in the State to plan for complete merger.

"If there were any doubters about the value and importance of the Congregational-Christian merger in the delegation of fifteen Congregationalists that traveled to Piqua October 26th, they were speedily convinced. A finer body of religious men and women than the 500 clear-headed delegates that assembled to do their national business and incidentally to vote on the plan of union endorsed by the National Council at Detroit, it would be hard to find. In that presence of able and eloquent religious leaders, the only superiority that a good Congregationalist could decently claim over them is that there are more of us.

The religious enthusiasm with which they, one and all, go into this merger, promises much for the future of our united body. The thing we are short on, enthusiasm, they have. With all their ability and idealism so apparent at the Piqua meeting, they furnish us as they come, with a great re-enforcement of spiritual fervor, and it is the fervor of the gospel sort. In every one of the great causes that have interested us they have entered effectively. Home and foreign missions, work among backward people of all races, education, social progress, are just as important to them as to us. There is not a good thing going among good men that we shall need to persuade them to work for. They are already there.

"The next steps of the merger will be easy. Already our finance and promotion commission have published a map including all the Churches of our united body in Ohio."

HAVE WE HELPED UNCLE CHARLEY?

Though a member of the Christian Church, and having heard of the struggle for existence of the Christian Orphanage all of my life, I did not realize until I went there the difficulties under which Mr. Johnston was laboring. Having been made a trustee, I could see further into the workings of an institution like this and the responsibility that rests upon the officers. For instance, the institution must be conducted according to the State laws and the Association of Orphanage Institutions. Mr. Johnston is meeting all of these requirements, and is graded No. 1 in the group in which he is classed by the Duke Foundation.

Every one who knows Mr. Johnston realizes that his sole ambition is to render aid to fatherless children. Through this fulfillment of his Christian duty, our brother finds the greatest sat-

isfaction of his life. I believe that his recovery would be more speedy and more complete if he had some evidence that every member of the Church was in full sympathy with the Orphanage work.

So, in addition to the generous offerings which we have every reason to believe will be sent in this year at Thanksgiving, wouldn't it make "Uncle Charley" happy and make him well quicker if at some time during each month, each Church and each individual would send even a small gift to the Orphanage? Is it not worth a sacrifice to secure happiness for our honored leader and joy for ourselves in being able to help the orphans?

Raleigh, N. C.

H. A. CARLTON.

TO OUR PASTORS.

We have had the misfortune to lose our barn at the Orphanage, by fire, including feed for our stock. It is absolutely necessary to rebuild this barn and to buy feed for our cattle this winter. In order to do this, we are forced to call on our Churches and Sunday Schools for a special offering for this.

In view of the fact that our superintendent, Bro. Chas. D. Johnston, is ill in the hospital at Burlington, and therefore not able to visit the Churches and make an appeal for this cause, I have requested each member of the board of trustees to visit as many Churches as it is possible for them to, and personally make this appeal. If there has ever been a time that the Orphanage needed the assistance of the pastors and Churches, it is now.

If it is impossible for one of the members of the board of trustees to visit your Church, will you not please take this matter up with your congregation and ask for a special offering for the Orphanage at this time?

Thanking you in advance for your co-operation, I am,

Very truly,

J. M. DARDEN,

Chairman, Board of Trustees.

AN ORGY OF BUNCOMBE.

Not since the days when public opinion rose up in its might and smote the dangerous drug traffic; not since the days when the vendor of harmful nostrums was swept from our streets, has this country witnessed such an orgy of buncombe, quackery and downright falsehood and fraud as now marks the current campaign promoted by certain cigarette manufacturers to create a vast woman-and-child market for the use of their product.

In bringing to the attention of my colleagues in Congress a situation that demands strong legislative remedy if the health and welfare of the nation is not to be increasingly undermined by an evil which promises to be greater than alcohol, I rise to denounce the insidious cigarette campaigns now being promoted by those tobacco manufacturing interests whose only god is profit, whose only bible is the balance sheet, whose only principle is greed. I rise to denounce the unconscionable, heartless and destructive attempts to exploit the women and youth of our country in the interest of a few powerful tobacco organizations whose rapacity knows no bounds.

It is clear that the issue raised before the country in the current cigarette campaigns is the issue raised by urging excessive cigarette smoking; by flaunting appeal to the youth of our country; by misrepresenting established medical and health findings in order to encourage cigarette addiction. These great cigarette campaigns, into which millions are being poured in order to create new armies of cigarette addicts, have been accompanied by a barrage of most patent hypocrisy. —Senator Reed Smoot, from an address in U. S. Senate.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

"THE ROAD BUILDERS."

BY REV. SAMUEL W. PURVIS, D. D.

"Whither have ye made a road today?"

1 Sam. 27:10.

Roads are the land arteries of a nation. The road builder ranks high as an agent of civilization. And the road, being a creation of man, is the sign and symbol of the civilization in which he lives. Weak and insecure society lived within walls, or high in rocky fortresses. Dark ages built castles on inaccessible mountain-peaks to escape enemies—men now build cottages in the open, with fine roads leading to town. When Europe was emerging from the dark ages, its first struggle was to get roads. It was anxious to get away from its state of seclusion. Roads meant individual travel, personal safety, freer marts of trade, tribunals clear of bribery.

In Holy Writ, the Book of Judges says that "In the days of Shamgar, the son of Anath, in the days of Jael, the highways were unoccupied and the travelers walked through byways." There was no security or law. "Every one did that which was right in his own eyes"; that is, what was wrong in the eyes of everybody else. Gangs of highway robbers and lawless marauders prowled over the country, stripping every hapless traveler of clothing and goods and sometimes even rushing into the very gate of walled towns if it were left open or unguarded. Folks had to walk through by-ways or across fields, and pick their way through woods and over mountain-passes. What a picture of lawless society—the whole book of Judges in a sentence! But in the time of David and Solomon came the days of roads and road-making. Treaties were made with Hiram, King of Tyre, with Egypt, and other nations, and the Jewish nation experienced its greatest glory—the talk of the then-known world.

In ancient Egypt, chariots and commerce poured out the hundred gates of Thebes. Rome, the greatest road-builder of the world, constructed her thoroughfares from the Golden Milestone in the Forum to the most distant of her conquered provinces. The Appian Way was her great arterial highway, and helped make her mistress of the world. Mediaeval and modern Europe had their highway foundation on Roman military roads, such as Watling Street from London to Chester and to York. I wonder what Herodotus, in his Egyptian travels, would have thought of the modern roads? In Italy today, heavily loaded auto-trucks roll over roads splendidly macadamized where in 225 B. C. Hannibal lost nearly three-fourths of his army. After the Crusades, roads marked a turn in the life of men—it began the period of cathedral-building. Road-building and temple-building went side by side.

Travel and motion are signs of life. Life implies the quickening presence of ideas; for a dead body cannot engender motion, nor can a dead mind entertain a new idea. An age of roads is never an age of decay. If there is any kind of advancement going on—new trade, new ideas, new hopes, it will be shown by the roads that are building. All creative acts, whether in government, commerce, thought, or religion, creates roads. If there is any life in a community, the road, which is a symbol of motion, will indicate that fact.

Must Know Material.

Road building and spiritual character building have a very definite and tangible relation. If we

are going anywhere, there must be a road. If we are going to achieve anything, there must be a way. Sometimes God asks us to make highways through the desert, that we may trek our way home. It is an honorable task and requires much thought and skill. Much science is used in material road building. One must know the kind of material best adapted and that will offer greatest resistance to constant and heavy traffic. Time was when men sought to get around difficulties, but the method of the modern engineer is to go through them. The straight and narrow path that the Master spoke of is not easy, but is always upward in its direction.

The building of a road in a new country offers a constant challenge. The highway of the mind must be well made in youth. Obstacles must be cleared that lie between a youth and his education. Said a great prophet, "Set thy heart toward the highway." The royal road of education opens up a new world in a marvelous way to an eager mind. The best mental equipment available ought to be sought, for life is worth the best we can put into it. New roads may find great trees athwart the way, great boulders have rolled down the mountain-side. Many visible obstacles are in the way, but the greatest difficulties are not always in the things that are seen, but in the things that are not seen. The master road-builder has to be concerned about the subsoil and the lower rock formation. He is not content with surface appearance.

The highway of character ought to be like the Roman Appian way, constructed to stand the hard and constant usage of time. I think we get to realize more and more that no well-trained mind can travel far unless there is bedrock stability and a high sense of honor. This character highway we are building every day, and we should build it with materials that will defy the wear and tear of time. This is not a day of depth and thoroughness. Light, shallow reading of tabloids makes poor mental foundations. We hear constantly slipshod English and lip-lazy enunciation, while a coarse slang ejaculation is offered to take the place of clear thought well expressed. "See?" "You know." "If you get what I mean"—easily and semi-smartly said, but they are expressions that place the boy or girl on a significant plane of mentality. The same skirting spirit shows in work, and the boy or girl wonders why some seemed doomed always to be hewers of wood and drawers of water.

Build mind and character highways so strong and substantial that they will carry to goals worth while here and build them straight, toward life's eternal values.

Spiritual Road Builders.

We are all road-makers. The bird in the air leaves no track, the fish in the sea find no trail, man everywhere makes a path for himself and blazes a route for his fellows to follow him. Consciously or unconsciously, we are opening up a way for others. There may seem to be no aim or purpose in it, and we may be unconscious of our work. Nevertheless, we are making roads. We cannot help it. Every step we take is the making of a track, even though it may be only like an uncertain trail through a forest. But we go the same way many times. Our acts become a habit. What was once a faint footpath becomes a broad, open road.

What kind of a road are we making? Is there anything beautiful, helpful or inspirational about

it? Does it suggest dignity and strength? Is it fearless, going straight to a destination? Or is it winding and deceptive, leading at last to a precipice, or ending dismally and furtively in a swamp? Are we making rough roads, full of loose, sharp flints, or smooth roads, where sharp-edged stones and puncturing thorn points have been removed?

Why ask the question? Because some one is following on after us. The writer of the book of Hebrews says, "Make straight paths for your feet, lest that which is lame be turned out of the way." That is quite a thought! The wayfarer following you may be lame in will and purpose, lame in desire and self-control. He may be lame in affection and maimed in affliction. The lame one may be one of your own household, possibly your own son—and he is coming down your road! What about that road—is it all right? Is it safe for him? Is it safe for the weak one of your little flock? Is your road safe for anybody and everybody else? Will they get astray by following you? Will they become pilgrims of the light, or pilgrims of the night?

Achish said to David, "Whither have ye made a road today?" Fine question for today! In what direction have our roads led—toward the darkness or toward the dawn? Around the hill of difficulty or over the hill? How have we built it? Of what material? Has our road-making formula been "Macadam, with lots of grit and sand?" Some try to build their roads on luck, but that is mighty uncertain engineering. One cannot depend on trusting that tomorrow will be fair weather. Real highways must be built to stand rain or shine, winter snow or summer sun. Some trust to cleverness, superficial roadbed, taking chances that no one will discover the poor foundation. I think one of the weaknesses of American ideals of today is believing that cleverness, smartness, fastness, is all right—if you can get away with it. Culture is not a showy garment that one may wear for an evening dress—it is a thing of the heart.

Over in the Navigator, or Samoan Islands of Polynesia, they have a highway with a peculiar name. It is called "The Road of the Loving Hearts." It was built by natives in affection for a man whose presence evoked love wherever he went. It ran from his island home to the sea which he loved. I know such a one. He said, "I am the way—the road—the truth and the life." His road was the road of loving hearts. I wish you and I could build our path like unto His—a love-constructed road. I wish we could start it today, for "we shall pass this way but once"!

GOING TO CONFERENCE?

Ministers and delegates attending the Eastern North Carolina Conference, which convenes at Mt. Auburn, Warren County, N. C., November 19th and 20th, will please notify Bro. J. A. Kimball, Manson, N. C., when you will come, how you will travel, and where to meet you in case you do not come by automobile.

To reach the place of Conference by automobile, leave the highway at Manson, N. C., driving north by Drewery to Mt. Auburn. All Churches are requested to send a full delegation for the full time, with a full report, which will be called for the first day of Conference.

Churches are urged to raise all the apportionments for Conference. The denominational departments are in need of all possible financial support. Plan for a great Conference, expect a great Conference, come and make it a great Conference, and all will be happy.

Fraternally yours,

W. C. WICKER, *President.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTERN VA. MISSIONARY CONFERENCE.

This body convened with the Christian Church, Franklin, Va., for a full day's session November 5th. The day was perfect, the attendance at the meeting was phenomenal, the interest was tense, the program and spirit of the two sessions were glorious, and the event was an epoch. It is a joy unspeakable to attend such a service and gathering. The women had planned ahead, with the greatest efficiency in every detail; their hearts were centered and their minds were set upon having the best of all the great meetings they have thus far held. Every available space of the main auditorium of Franklin Christian Church was occupied, and many had to stand in and about the doors, from lack of seats and room within. Mrs. M. L. Bryant, who presided, called attention to the fact that the Conference had now been organized just seventeen years, and during that period there had been only two presidents and three treasurers, and the annual gathering had grown from a mere handful to a capacity house, there being five hundred or more delegates and visitors present for this meeting.

During these seventeen years the Conference had raised for missions \$85,000, thus making an average of \$5,000 per year from the beginning; though, of course, the first few years by no means reached this amount. The goal for the past year was \$7,000, and the treasurer's chart showed \$7,141.49 sent in. The goal set for next year is \$7,500. However, the president and others of the Conference feel that the money contributed is only one, and a very small part, of results achieved. The women have been drawn together in a closer fellowship, their meetings through the years have quickened and developed their spiritual lives and activities, and the lessons of patience and of self-denial that have been taught and learned through

the years are assets by no means to be discounted. They have wrought in their Master's name and for His sake; and to His praise and glory, be it said, their offerings and their service have been graciously and gladly rendered.

Every event of the program had the closest attention of the great gathering, but that which especially thrilled and edified was the president's message, "What Vision Hath Wrought," and that of Mrs. George Martin, Norfolk, Va., president Southern Council of Baptist Women, on "Shall We Work Together?" and the superb address of Mrs. John Ferguson, of New York, chairman of the National Council of Protestant Church Women, who used for her subject and discussed for an hour with the rapt attention of her audience "Opportunities of Church Women in the Light of World Trends and Needs." These were really messages of inspiration and power. The treasurer of the Conference, Mrs. W. V. Leathers, had prepared a great chart which showed, in full view of everybody and at a glance, the financial achievements of every society of the Conference. It was a masterpiece of art and accuracy, which spoke eloquently of the work of the treasurer and of every one of the constituent societies of the great Conference.

The superintendents of each of the four districts of the Conference were present with a report of what had been done the past year in the several districts. The districts of this Conference have grown in interest and achievement, each equaling, if not surpassing, the entire work of the whole Conference less than a decade ago. The departmental superintendents all gave interesting and exceedingly helpful reports from their departments, contributing to the Conference both needed information and corresponding inspiration. Mrs. O. M. Cokes, vice-president of the Conference, presented a beautiful and most appropriate report on "Memoirs," in which loving tribute was paid to members of the Conference who had been called to their reward the past year. Mrs. J. W. Manning, of Norfolk, presented in a most striking manner the salient facts about the study books for the year and emphasized the merits of each, as well as the necessity of studying these valuable volumes. There was no happier event of the day than the result of the spirited rivalry for the banners that the Conference awards, and the most beautiful and striking manner and spirit in which Mrs. Joe Bynum Gay, of the Franklin Society, presented the same. Mrs. L. W. Vaughan, of Norfolk, added much to the joy and spirit of the Conference by rendering most efficiently and with genuine musical talent and skill two solos, one in the forenoon and another in the afternoon service.

Mrs. M. L. Bryant was re-elected president; Mrs. O. M. Cokes was elected vice-president; Mrs. L. W. Stagg was re-elected secretary, and Mrs. W. V. Leathers, treasurer.

The theme of the meeting was "Unrestricted Vision," and surely all who attended and caught the spirit of the day and the occasion went away with a larger and clearer vision of our Lord and the work which He is doing to make ours a world of fellowship and of friendship.

It is useless to say that the Franklin Society spread a most bountiful and beautiful luncheon, to which more than five hundred people sat down and which abundantly evidenced the hospitality and the delightful fellowship of the day.

J. O. A.

TO KNOW AND TO DO.

Prof. Hightower, of Butler University, is credited with this statement: "People have been saying for years that if you give children a knowledge of the Bible, they will walk the straight and narrow way. The result shows that they

won't walk the straight and narrow way. It indicates very definitely that mere knowledge of the Bible is not sufficient to insure proper character attitudes." It must have been a very narrow and shallow teacher who would say that a mere knowledge of the Bible is sufficient to insure proper character. We wonder where this Prof. Hightower ever found such a teacher. One might as well say that a mere knowledge of the almanac is sufficient to insure one against any ignorance of the weather, past, present or future, as to say that a mere knowledge of the Bible is sufficient to insure character. And in fact, one might as well read the almanac as the Bible if one is reading simply to get a knowledge of the letter, while careless about the spirit and deep meaning of the Book. Many rogues, rascals and renegades can quote Scripture glibly. They know the letter, but they fail to make the spirit of the Book a part of their life or conduct. All of us know far better than we do. The fact that one must have knowledge before one can do right, by no means indicates that one will do right because one has knowledge. James gets at the very heart of it when he says (Jas. 1:21) it is "the engrafted word which is able to save your soul." To engraft means "to fix deeply, to insert, as a scion of one tree or plant in another for propagation."

It may be truly said that if children, young and grown-up, are really taught the Bible, get the engrafted word into their own lives, they will walk the straight and narrow way. The trouble with so many is that they confuse a knowledge about the Bible with a living knowledge of the Bible, its spirit, its life, its light. One may know all about a candle or a lamp and yet sit in darkness all the night. If one is to get the benefit of the candle or the lamp, one must receive and be a witness to the light that the candle or the lamp is shedding. Paul realized this when he said, "Knowledge puffeth up." One may have all knowledge—all that science and literature and philosophy can give, and yet live in the deep darkness of a starless night, so far as one's soul and inner life is concerned.

Here is the very trouble with the so-called higher critics and much of the so-called "modernism." They confuse "the approved results of scholarship with the approved results of character." Mere scholarship cannot make character, nor enrich conduct. Until knowledge gets hold of the conscience and illumines the soul and stirs to activity the inner and hidden depths of life, it is useless. The trouble with many critics of the Bible, and its teachings, is the trouble that Prof. Hightower seems to be burdened with, viz: they are not seeking to do that which the Book itself enjoins, viz: "To feed upon the sincere milk of the word."

J. O. A.

Virtue by itself is not enough, or anything like enough. Strength must be added to it, and the determination to use that strength. The good man who is ineffective is not able to make his goodness of much account to the people as a whole. No matter how much a man hears the word, small is the credit attached to him if he fails to be a doer also; and in serving the Lord he must remember that he needs to avoid sloth in his business as well as cultivate fervency of spirit.—Theodore Roosevelt.

God is the fountain whence
Ten thousand blessings flow.
To Him my life, my health and friends,
And every good, I owe

The comforts He affords,
And neither few nor small;
He is the source of fresh delights,
My portion and my all.

A DIVINE EVENT.

BY REV. RAYMOND G. CLARK, M. A., B. D.

(An address on Christian unity to the General Convention of the Christian Church, in session at Piqua, Ohio, Friday, October 26, 1929.)

Members of the General Convention, Visitors, Honorary Guests and Friends of Christianity:

We have come at last to one of those far-off divine events. It is this for which we have so long prayed and looked. To the most of us it seemed as if it would never come; perhaps to all of us it has come more speedily than we dreamed; and now that the hour has come for some large measure of expression of an age-old ideal, we can scarcely realize its significance or comprehend its power. A few of the close followers of our Lord desired to see His glory, and when they beheld Him in His glory at the Mount of Transfiguration, they were dazed by the experience. So now with most of us, when God is revealing His will to us and answering our prayers in some large way, it seems almost impossible that that realization has come. Our minds are dazed at the thought.

We hope that none are ridiculing us for terming this as one of the divine events, for truly it is so strange, so far removed from any bare human ingenuity or attainment, that we are all led to believe today that God is the power behind the throne. If it is true that this is a divine event, then we ought to be able to detect divine aspects or principles in it.

In the first place, if divinity is moving in our midst and directing our action today, that which is vital to the life of Christians must be conserved by the merging of two great fellowships. There has been no apparent selfishness on the part of either group to want to drag into our merger plans that which is not vital to human life; and if such does come in, it is merely because our human minds have not been able to see the uselessness of it. And whatever is vital to a better humanity, we have prayerfully sought to make that a part of our future program. None of us should consider any element of either body as being sacred unless it is capable of adapting itself to the good of the world.

In the second place, if this is a divine event, it should usher in a larger fellowship. None of us have the moral right to pray for, or to ask others to accept that which is not good for people everywhere in principle. We can scarcely think of a being worthy of being called God, who limits Himself in His fellowship. Judaism did that, so have practically all isms and creeds made by men; but to say that God our Father limits His fellowship does not seem to present Him as the Father of Christ. If we insist on a limited fellowship, we ought to look again into the mirror of that Jewish home when the elder brother objected to his younger brother's return. Because we are going into an enlarged fellowship, it does not mean we cannot still cherish and maintain those close relations and those intimate experiences that we have always cherished. None of us are able to comprehend the ability of a loving life, to love. Our daily experiences teach us that when we love the many the more, we love the few the better. Are world Christians like John R. Mott, Sherwood Eddy, the early apostles, or Jesus Christ less appreciative of small groups than those of us whose scope of thinking is less limited? Can we imagine that parents' love for the one child is diminished when other children come into the home?

The third principle that must mark this action if it is worthy of being called a divine event, is the principle of change, for change is the principle of creation itself, and God is still in the act of creating moral men in His image. Change is the law of life. Let us not overlook the fact, how-

ever, that there can be both constancy and change among Christian people. There can be a constant attitude of good will toward everybody, and such an attitude will in itself demand constant change.

Fourth, if this is a divine event, loyalty must have its full share. We must think in terms of principles rather than in terms of rules or schemes. A rule deals with particulars; a principle deals with universal loyalty. Divine loyalty must always be thorough-going. It must involve principles which can be projected indefinitely and result in the common best. If that can be done, we can see how speedily changes may come. We can also imagine that these changes may be met graciously. If today we are going to declare our willingness to unite with the Congregationalists, we should not place any other interpretation upon that term loyalty than that of universal good will. That implies that if a person is to be loyal to one, even himself, he must be loyal to everybody, regardless of race, color, intelligence, occupation or religious belief. One cannot be loyal to his own family until he is loyal to his whole community. We can now see that one cannot be loyal to his own nation without being loyal to all the nations. He who is not loyal to all peoples is not loyal to any people. Loyalty will demand sacrifice; it will demand the surrender of some things that individuals may like, but if all of us can take that attitude of universal loyalty, we will rejoice at the privilege of giving up that which we may have cherished in former days, if by that sort of surrender a greater good may be accomplished. Loyalty or Church union does not in anywise overlook or obscure the rights and privileges of any individual. Christian loyalty makes the individual offer himself for everybody rather than asking everybody to bend to his likes or dislikes. Christian loyalty makes everybody take the attitude of Christ toward everybody.

The plans submitted by our commission and recommended by our Committee on Christian Unity this afternoon offer opportunities for universal loyalty to all people. We do not know the details of all that is going to happen. Our proposed plan of merger does not aim to clear all the future; it does, however, aim to set us in the right direction. It leaves room, thank God, for adventure and heroic endeavor. It leaves room for us to exercise that type of Christian faith which another has defined as "reason grown courageous." It brings us back to that sort of adventurous spirit that made the ancient patriot go out "not knowing whither he went." All that he knew was that God had called him to go out in that direction. There flashes before our minds now that panorama of the bygone ages that demonstrate that whenever people have gone out in response to the call of the divine, the divine has been able to take care of the event. Our plan does not aim to solve all difficulties; there are difficulties of which we did not dream, and we can only pray that if this is God's will we may have the courage to try the unseen.

There sat on evening in a school room in France a boy whom God had in the making, and that boy knew it not. He had been assigned a hard task of making figures harmonize in a mathematical problem, and after he had tried the difficulty for a while, he wrote on the fly-leaf of his book that he was going to give it up and quit trying. The next morning when the boy appeared and opened that book to read again the cruel strokes of yesterday's hand, he read the words of wisdom inscribed by his teacher. They read: "Go on, my boy, go on; face the difficulties, and as you proceed new light will come with increased clearness."

If we are the children of Christ, the Master, today, can we not venture into this new and dif-

ficult problem of Christian adventure? Can we not believe that if we will go on, light will shine with increased clearness upon our path? Some of our minds today may be dazzled with the thought of complicated and intricate situations. There are details of organization that have troubled your committees and your commission. There are problems of finance that we have not been able to fathom, and must frankly admit that we do not see clearly yet how it will all work out. There are questions of legality that none of us propose to understand thoroughly. There are matters of publication that are going to try our hearts. There are names with which we are to contend, names that are precious, that have in a measure brought us thus far. It may be, in fact does mean, that some names will have to be changed, but our attention today should not be centered upon these difficult and complicated matters, for even though we should remain as separate entities, as we have during the past, we should still be surrounded with questions of legal nature, organizations, publications, names. Those of us who are members of the General Board of the Convention know too well how our hearts have been tried again and again in our annual sessions with just such things as these. Our Congregational brethren evidently are not unlike us in this; neither are any other organizations unlike us in this. There should then come to us that sense of freshness that we are this day entering upon a union that will make us share our common problems as one. We should say, if necessary:

"We lay in the dust life's glories dead,
That from the ground there may blossom
Red life that shall endless be."

We do not mean to belittle any of these things.

Organization is important, publication is important, a name is important; but Jesus Christ is more important than all of them. This merger with our Congregational brethren must be one minor event in the great divine event toward which all Christians must move in making the brethren all one. Our division or our staying apart keeps back the coming of the brotherhood of man.

"Life's final power is brotherhood,
The crest and crowning of all good,
For it will bring again to earth
Her long lost pose and mirth;
Will send new light on every face,
A kingly power upon the race:
And 'til it comes, we men are slaves,
And travel downward to the dust of graves.

"Come, clear the way, then; clear the way!
Blind creeds and kings have had their day.
Break the dead branches from the path,
Our hope is in the aftermath!
Our hope is in the heroic men—
Star lead to build the world again.
To this event the ages ran—
Make way for the brotherhood of man."

A HALF-MINUTE SERMON.

"And Jesus answering saith unto them, Have faith in God" (Mark 11:22).

In the American war, the flag was in danger of being captured. The captain shouted: "Bring the colors back to the company!" But just at that moment a brave soldier dashed forward, shouting: "Bring the company up to the colors!" And soon that flag was surrounded by a hundred fearless hearts. So we may lower God's standard and bring it down to the level of our unbelief; or we may bring our faith up to the great and glorious standard of His mighty promises, his own mighty proffered faith.—A. B. Simpson.

CONTRIBUTIONS

SUFFOLK LETTER.

November 5th will go down in history as red-letter day in the Franklin, Va., Christian Church. It was the seventeenth annual session of the Eastern Virginia Woman's Missionary Conference. The day was ideal. The congregation was immense. The delegation was full. The hospitality was cordial. The dinner was superb. Mrs. M. L. Bryant, the president, presided, and her message, "What Vision Hath Wrought," was illuminating and stimulating. Two outside speakers won the confidence, and praise of the captivated audience. Mrs. George Martin, president of Southern Council of Baptist Women, spoke on "Shall We Work Together?" and all felt that it was Christ's way of working. Mrs. John Ferguson, chairman of the National Council of Protestant Church Women, spoke on "Opportunities of Church Women in the Light of World Trends and Needs," and her address captivated the spell-bound audience. Mrs. Martin came from Norfolk and Mrs. Ferguson from New York City. Then followed a great address by Dr. J. O. Atkinson, secretary of Mission Board of the Southern Christian Convention, on "A Vision of World Fellowship." Everybody knows what effect his address had on the congregation. His vision, his grasp on the subject of missions, aroused interest, determination and faith in missions.

The work of the women in this Conference, within these seventeen years, is the most encouraging experience in Christian missions, and shows what could be done if the entire Church were engaged heartily in this great cause. The women are leading in the education, organization of missionary forces, and they reported that they had raised \$85,000 in the seventeen years of their history. That means that they have raised in cash, per year, \$5,000. When people talk about the "good old days," when they were more religious than they are today, they forget that our Church had done nothing for missions before 1886. Many others made fine contributions to the exercises of the day, and of the years the day included, but, like all great things, one cannot mention all the names and subjects in that great meeting. Enough to say, that Franklin Church, as hostess, was sweet and liberal, and the Conference, as guest, was grateful and appreciative.

Following the great day in Franklin came the annual Conference in Suffolk. This annual gathering was well attended, the interest was unbroken and the work in good condition, though some Churches failed to get in their reports in full. The ministers seem to be determined to make their Churches comply with Conference requirements and to increase the spiritual life of their congregations. With Rev. H. S. Hardcastle as president, Dr. I. W. Johnson as secretary, and W. E. MacClenny as treasurer, the Conference is well officered for work.

A group of three Congregationalists came as fraternal delegates from the Congregational Association of Washington, D. C. Their names are Rev. Harvey W. Goddard, Rev. Dr. B. B. James, and Mr. Norton M. Little. Revs. C. C. Ryan, L. E. Smith, and W. W. Staley were elected fraternal delegates to the Washington Congregational Association, which will meet in Washington, D. C., November 19th.

W. W. STALEY.

ELON LETTER.

One of America's greatest philosophers said that the man with an idea will, sooner or later, be discovered by his fellow-men, and that though he may live in a desert or a trackless forest, the world will make a beaten pathway to his door.

The late J. P. Morgan was one of America's most successful business men. He had the courage to adventure in industrial matters. When he was convinced that there was hope of financial progress in a certain direction, he would pin his faith to that venture, win or lose. It is reported that when his private accounts were investigated after his death, it was discovered that he had written off more than one-half billion dollars in losses from business ventures in which he had confidence, but which proved to be financially unprofitable. However, he succeeded in more instances than he lost, and became the founder of one of America's greatest fortunes.

Near the end of his life he is reported to have said that if he were young, and beginning his business career anew, he would select a business with the "repeat" idea as foundational in it. For example, in a negative way, he said that he would never enter upon the manufacture of furniture or pianos, which people purchase only once in a while. He also stated that he would not undertake the manufacture of cradles or coffins. Both of these he acknowledged to be necessities, but they were not "repeaters." Food, clothing and other things that people purchase day after day, or week after week, he said, offered the greatest opportunity for industrial success for the future. The shrewdness and keenness of the man are discerned in this statement.

Three of America's greatest living captains of industry are Thomas A. Edison, Henry Ford, and Harvey Firestone. They have recently been interviewed with reference to their business philosophy, and the answers they gave are worthy of serious consideration.

On the eve of the great gathering that recently honored Thomas A. Edison for having invented the electric light, on the fiftieth anniversary of this invention, Edison was requested to state his philosophy of business achievement. His reply was that any man who expected to succeed in a business way should bring the world something new, and that would at the same time prove useful and serviceable to human life. President Hoover, at the celebration referred to, paid Mr. Edison a great compliment when he said that he was not only a great inventor in the realm of science, but that he had brought to science and invention the method of laboratory experimentation. Young people who expect to be successful will certainly keep in mind Mr. Edison's business philosophy, that the world will honor the man with promotion who can bring it a new idea. Mr. Edison has certainly done that, and has deserved his success.

Henry Ford's business philosophy is very different from that of Mr. Edison. He says that the man who expects to succeed in a business way should make a thing that the world wants, make it cheaper than anybody else can make it, and continue to reduce the price on it without any reference to the demand for the article, just as rapidly as he can. His fortune, the greatest in human history to be accomplished by a single man, is the result of this philosophy, the very opposite of that which actuated Jay Gould, in his dealings with people. Jay Gould stated that we should charge the highest prices that the public would

endure. Henry Ford has taken the exact opposite view and has achieved remarkable success.

Harvey Firestone differs both from Mr. Edison and Mr. Ford in his business philosophy. He said that the man who hopes to succeed in business should make the article which he proposes the public of the very highest quality that it is possible to make it. The public, he believes, will appreciate this desire to produce a high-grade article and will enrich the man who endeavors thus to serve.

It is noteworthy that these four great captains of industry in America, one of them deceased and three living, have each a different view of what is requisite to successful business achievement. It is likely that still other ideas will occur to leading thinkers in the business realm for the future. Meanwhile, it would be well for those who aspire to business success to keep these four ideas steadily in mind.

W. A. HARPER.

A SPECIAL DAY AND ITS SIGNIFICANCE.

It is indeed a beneficent influence that for a season, however brief, deflects or withdraws the mind from the mad rush of commerce and industry and directs it into the ways of pleasantness and peace. And it is indeed a blessing to have the turmoil and hurry of life slowed down a bit annually for the sake of humanities.

Our calendar year is marked by days, weeks and months. We live not by months or weeks, but by days. It is, therefore, important that we take account of the contribution each day makes to our lives. We look "special days" as more attractive, enlivening and conducive to increasing our happiness and enriching our domestic and social relations than other days.

Thanksgiving is one of the "special days" which, during recent years, comes to North Carolinians freighted with the spirit of good will, of cheerfulness, of happy greetings fragrant with friendship that means service where service may be needed. If we would enter into and enjoy the real spirit of Thanksgiving we must keep our minds and our hearts fixed upon the star of Bethlehem's manger from which emanated a spirit of meekness, love and helpfulness unsurpassed in the history of mankind.

To rightly appreciate the spirit of Thanksgiving, we must have the spirit of the Christ who called the little ones to Himself and said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." It is when we have the sweetness of love and the spirit of the Master in our lives that we brighten and cheer the lives of those around us. Each of us has an individual part to perform in life's drama; each has a duty incumbent upon him, each has a responsibility to meet. Our future success will depend on individualizing our allotted share of the service to be rendered in making the world a better place in which to live.

Few situations in life are more distressing than that of children without homes. No loss seems so great as that of parental love. Bereavement inflicts its stroke with acutest anguish when it cuts all the tender ties that bind the loving lives of father and mother to our devoted heart. Other sorrows, other losses we may bear with fortitude. Other bereavements, even, seem not to fill our spirit with such bitter humiliation; for they come to us in after-life, when we have somewhat learned to hear the lessons of grief, and when manhood or womanhood has brought us increased power or endurance.

Childhood, with all its ignorance of worldly sorrow, and with all its frailty of spirit, is overwhelmed by tribulation of being orphaned. The orphan, therefore, is entitled to peculiar sympathy and protection. The child bereaved of its natural

guardianship and left, in its innocence and tears, to the mercies of a cold world, becomes the very symbol of defenseless affliction; and as such, it should receive the protection of every man's arm and the affection of every woman's heart.

To the North Carolina Orphan Association, it is the solemn consideration that God Himself has made especial promises of protection to the orphan, friends who will "stick closer than a brother." Friends who come in the hour of need and become vehicles of mercy; truth and justice flashing no rates of stocks or pageantry of kings, but making the circuit of the world with help for the destitute and honor for the lowly.

Those capable of estimating the value of the life of a child bereft of the blessings and comforts of a home, should realize what it means to enlist in the movement to swell the treasuries of the orphan homes in the State at Thanksgiving, remembering that the Master Himself gave expression to the inspirational pronouncement, "It is more blessed to give than to receive." To those who are looking for some outlet for the joyful spirit of Thanksgiving, we commend to their consideration the appeal of the North Carolina Orphan Association, which is once again asking every citizen of the good old North State to contribute the income of one day out of 365 to the orphanage of his or her choice on or before Thursday, November 28th, the day set apart by the President of the United States and the Governor of North Carolina for the celebration of divine goodness.

Everybody, old and young, rich and poor, learned and illiterate, are asked to join in this holy movement and thus "visit the fatherless in their affliction." Respond in the right spirit and realize a continual thanksgiving in your soul which will enable you to scatter sunshine along the pathway of others on the journey toward the "setting sun." Make the offering on the basis of your earning capacity for a single day—more, if you will; less, if you can do no better. Make it through your Church, your lodge, or forward direct to the orphanage in which you are most interested.

The need for liberal Thanksgiving offerings has not been so apparent in a long time as it is this year. Let us rise to the dignity and demand of the hour by each doing his level best to bless the State and lift it to a higher plane of beneficence and good will. The Thanksgiving season is a most appropriate period during which our people may show their appreciation of the splendid service the orphan homes are rendering in the care, protection, training and education of orphaned children who might otherwise become a menace to society and a care upon the public.

Citizens of North Carolina, do your duty to yourselves, to your community, and to the State at Thanksgiving this year, and realize the full delights of service by making glad the lives of hundreds of bright boys and girls, bereft of parents, who are now under the fostering care of the fine orphanage homes located in various sections of this splendid old Commonwealth.

Very respectfully,

M. L. SHIPMAN, *Ch'n*,
REV. A. S. BARNES,
SPRAGUE SILVER,
W. A. GRAHAM,
MISS FANNIE H. YOUNG,
MRS. KATE BURR JOHNSON,
MRS. JOSEPHUS DANIELS,
Publicity Committee.

LOOK TO THE FOUNDATIONS.

President Hoover has struck at the root of all national and social problems by appointing an extraordinary Child Welfare Commission. He perceives—as does everybody else who gives

thought to the subject—that the most important concern of any nation is the well-being of its youth. The health, the intelligence and the moral ideals of the country's boys and girls are obviously of first importance; as the President said, "the greatest asset of a race is its children." Here is one major public issue upon which the minds of all the people are united, and their hearts warm.

The call from the White House should resound in the deepest consciousness of the Church, as a summons to special activity in her own field of work for childhood and youth, which is the Sunday School. Naturally, the new Child Welfare Commission cannot deal with the religious training of young people, and so will leave this most important phase of the problem outside of its scope. But parallel activity by the Churches, stimulated by public interest in the national movement, is opportune and proper. All the considerations which weigh with the President's commission apply, with added force, to the Christian agencies of child-nurture.

Here we have a clear challenge to revivify and enlarge the Sunday School. Only about half of the children who are the natural field of the Protestant Sunday Schools are at present enrolled. First and plainest of all the activities indicated for the Churches by this new national enterprise is to get the boys and girls into the Sunday School. Other steps will logically follow—we may trust the brains and devotion and resourcefulness of the Sunday School teachers and officers themselves to see to these—but, first and fundamentally, get the boys and girls into the Sunday School.

As a general statement, the situation calls for a doubling of every school's present enrollment. Also the formation of many new rural schools will be necessary. And an enlarged personnel of workers is required. All of those ends are attainable if once the Churches give themselves to the appealing and congenial task of getting every last boy and girl into the Sunday School.

Here is a slogan for all of the denominations, and for all of the individual congregations: "A doubled Sunday School membership within five years!" Each communion may make its own plans, and every Sunday School association or council may swing into support by its own methods; but all should concentrate upon the one simple, central aim of securing the attendance at Sunday School of all the youth of the land. Preliminary censuses of child population and Church relationship will stimulate interest.

For the time being, let the advanced theories of "religious education"—which have of late years supplanted enthusiasm and activity for the simple promotion of Sunday School organization and growth—be set aside. The more important and immediate objective is to get the boys and girls into the Sunday School itself, where even the simplest form of Bible teaching is bound to affect their character.

Parents will be found in a mood to co-operate; for the moral and social unsettlement of the post-war period has brought concern to the mind of everybody. Even the most worldly parents want their children to be good. All conditions make this a most opportune time for doubling the Sunday School enrollment.

Incidentally, a nation-wide movement for the Sunday School, under the prestige and impulse of the national activities of the Child Welfare Commission, will call forth a new crop of lay leaders. In the past fifteen years, the great leaders of Sunday School work, like Jacobs, Bailey, Hartshorn, Warren, Wanamaker and Heinz, have passed away, leaving no successors. Here is a field for the fullest expression of strong men's powers and consecration. In the denominations

and States, and in the national field, there is crying need for the clear-headed leadership of laymen who seek to serve Christ and their own day in most effective form. Already there are a legion of such in the posts of Sunday School teachers and superintendents, and this present emergency should enlarge their sphere.

An enthusiasm for the Sunday School is easily created. Every Rotary Club and Woman's Club and fraternal organization in the land will lend a sympathetic ear to a plea for co-operation in getting the boys and girls into Sunday School. The Hoover commission will surely go to the limit of propriety in lending aid.

Adult Bible classes, already an immeasurable force in the nation's life, will naturally multiply in number and membership under the impetus of a nation-wide Sunday School "drive." Fathers and mothers will find it easier to take the children where they go themselves.

No mention is here made of the large consequences which will inevitably flow from a doubled Sunday School enrollment, such as the increase in Church membership, the diversion of boys and girls from the associations and influences which breed criminals, and the putting of a high moral purpose and of Bible standards into life. The one thought to be held central is that this is the hour to get boys and girls into the Sunday School. All incidental questions of curricula and methods should be held in abeyance; and it will not be easy to repress the day's rampaging theorists and the highbrows. Our present objective is to get all the boys and girls of the land into the ranks of the Sunday School, where the mass psychology will favor righteousness, and where the Bible itself will be studied and the influence of godly men and women felt.

Will the reader make it his personal business to bring this proposal to the attention of the Church? Let the Church at least keep in step with the State in caring for the boys and girls. —William T. Ellis.

NOTICE.

The annual Conferences are about to close. If the secretaries will be prompt in sending their minutes, the publisher will not delay "The Annual." Let each secretary revise his list of ministers and licentiates and send in at once.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

SKETCH OF MISSIONARIES IN JAPAN.

In the fall of 1886, the American Christian Convention and the Southern Christian Convention placed under appointment the Rev. and Mrs. D. F. Jones, of the North Carolina and Virginia Christian Conference as the first missionaries to go from our Christian Church to Japan. Rev. and Mrs. Jones sailed from New York City on January 7, 1887. A long trip was before them. Had they a big wallet of money to start with? Let us see. The two Conventions contributed \$425 each, which equaled \$850. This to take Rev. Jones, his wife and little daughter all the way to Japan, via England, nearly 16,000 miles, and then enable them to locate and start the Christians' mission. Cabin rooms and first-class fare in shipboard for nearly two months. Impossible! Talk about self-sacrificing heroism! Missionary annals, and our own first missionaries furnish that. After a great deal of deliberation and thought, they finally decided to go to Ishinomaki, which is thirty-five miles northeast of Sendai, in Japan. So we find the Christians' first Sunday School and Church in Japan were organized at Ishinomaki the last Sunday in August, 1887. Would time permit, it would be interesting to study the history and growth of our missionary work in Japan, but since time will not allow that, let us devote the few minutes that we have to our present work and workers who are giving their lives for the cause of Christian missions in the "Sunrise Kingdom."

Japan proper is made up of four large islands and some four thousand smaller ones. Of the four large islands, Hondo is by far the greatest, and upon it all our mission work is located. Our work is located in three fields.

First, Tokyo, which is the headquarters of the Southern field. At this station we find the following missionaries: Rev. and Mrs. A. D. Woodworth, Rev. and Mrs. C. P. Garman, Miss Martha Stacy, and Miss Angie Crew. May we get a brief sketch of the lives of these noble and heroic persons. Dr. Woodworth was born in Irwin County, Ohio, the fifteenth of sixteen children. The farm life allowed a very meager education, but Mr. Woodworth was a lover of books, and after stopping five times to teach school to get money to continue his education, he finally graduated from college. For nine years he taught at Union Christian College, in Merom, Ind., which work he described as a "heaven on earth." In 1892, Rev. Harry Rhodes returned from Japan, and the Mission Board was seeking a successor. Dr. and Mrs. Woodworth decided to go, and sailed in September, 1892. Dr. Woodworth is skilled in the art of personal evangelism, and God has signally honored his consecrated efforts. From his personal contact with the young men in Japan, many have been drawn into his Bible classes and eventually led to Christ.

The following charming sketch of Mrs. Woodworth was written in her own inimitable fashion: "Born near Manson, Ind., April 11, 1866 (still living); always a country girl; always went to Sunday School; always hated tobacco; always loved to read; always sent to the district school; joined the Christian Church; married a man who was called to be a foreign missionary; also went; always have been second fiddle in life; always worked hard at it; always will; mother of two daughters, one ready-made son and three granddaughters—and that is all, thus far."

Rev. C. P. Garman was born on a farm near Troy, Ohio. From youth up, he was interested

in C. E., Y. M. C. A., and other forms of Church work. While in Cleveland, Mr. Garman became acquainted with Miss Katherine Wise, whom he afterward married and whose keen interest in missions was an added stimulus to his own ambitions to serve. So in April, 1906, Rev. and Mrs. Garman sailed to Japan. Mr. Garman has a thorough knowledge of our work in Japan, and represents our mission on several interdenominational organizations, in addition to his regular work.

Mrs. Garman was born in Cleveland, Ohio. When but a child, she united with the Church and became a very active worker. From her early childhood her one ambition was to become a missionary, and, with Mr. Garman, has spent many years of active service in Japan. They have four children, one of whom is attending college in America. The Garmans are at home on furlough.

Our next missionary of the Southern field is Miss Martha Stacy, who was born in Haverhill, Mass. At the age of eight, she joined the Christian Church and grew up in Church work through Sunday School, Junior Endeavor and the Young People's Society. During her school days, Miss Stacy signed the student volunteer pledge, and in later years, although she was giving her active time to home missions in the city in which she resided, she felt that she was not fulfilling her vow. She applied for an appointment and immediately took an intensive kindergarten course, sailing for Japan in the fall of 1919. She is doing most effective work among the women and girls. She says, "Now, I have arrived at the fulfillment of some of my desires, but my desires grow with the days of my life, and I can never work fast enough to keep up with them."

Our youngest missionary in Japan is Miss Angie Crew. Miss Crew was born in West Milton, Ohio, where she constantly attended the Christian Church. It was while she was attending college that she decided to become a foreign missionary. Miss Crew has spent her first term of five years in Japan, where she has done splendid work. The story of Miss Crew is the story of the deep and abiding influence of a Christian home and early Christian training in the Church.

Our second field of service is at Utsunomiya, which is headquarters for the middle field. Our missionary there is Dr. E. C. Fry. Dr. Fry was born in Foster, R. I. In his early manhood, Dr. Fry was converted and began to feel a definite call to the missionary and foreign missions. In 1895, Dr. Fry married Miss Susie Gullett, who was also going out to the fields for the first time, and in that same year went to Sendai and began to develop the work of the northern field. After his first furlough home, Dr. and Mrs. Fry settled in Utsunomiya and started the work in that province of 800,000 people. Mrs. Fry's work, until her death last year, was in conducting the school for girls and the oversight of some eleven or twelve branch Sunday Schools. Dr. Fry is in charge of all the stations in this middle field, in addition to his teaching English in the schools, Bible classes in the various stations, and his official work in connection with our missions. On his present furlough, many of us had the honor and pleasure of hearing Dr. Fry. He has now returned to his beloved work in Japan.

And so we come to our third field of service, which is Sendai, headquarters of our northern field. Here we have two missionaries—Rev. and Mrs. W. Q. McKnight. Rev. Mr. McKnight was born on a farm near Hillsboro, Ind. (not a mis-

sionary in Japan at present from the Southern Convention). He graduated from high school and college, and it was while he was in college that gradually his cherished dreams of becoming a lawyer faded. After leaving college, he went to Princeton University, and here he definitely decided to go to the foreign fields. In 1919, Rev. and Mrs. McKnight went to Japan and are fulfilling their desire to serve their Master on the foreign field. Mr. McKnight is fitting right into the work, making regular trips into the various stations of his large field, conducting Bible classes and countless other activities, connected with the oversight of the field. He is also representing our Church interdenominationally as northern secretary of the great newspaper evangelism enterprise in Japan.

Mrs. Mary E. McKnight was born at Attica, Ind. At an early age she united with the Church and became a devoted member and a loyal worker. While attending De Pew University, in 1916-'17, she became a member of the student volunteer band, so that her marriage to a missionary candidate brought her one step nearer the fulfillment of her missionary desire which is now being realized in her years of service with her husband.

Through the untiring efforts and unlimited devotion expressed through service, these missionaries have brought many fine and noble characters and souls in the work for the extension of the kingdom of God in Japan. Four of the Japanese who have been converted through our missionaries and who are themselves preaching, teaching and showing to thousands of others the wonderful things taught them through the knowledge of Christ are Rev. Y. Irokawa, Rev. Q. Sano, Rev. K. Kitano, Jr., and Rev. K. Kimura. These four native preachers are doing a wonderful work. Through their lives of devotion to God and a desire to serve Him, thousands are being brought into the kingdom. After reading of the wonderful good they are doing, it causes one to feel that if our missionaries have done little more than bring these four earnest and devoted men into the service, all the money spent for them has been well worth while.

APPRECIATION OF THE MISSIONARY.

The Hon. J. Ramsay MacDonald, Prime Minister of Great Britain, whose territory stretches into Africa, India and other parts of the earth, and under whose flag hundreds of missionaries are protected and at work, pays a tribute to missionaries that ought to silence the criticism so often thoughtlessly aimed at these servants of the King, who, out of loyalty to their Lord, have gone forth through trial and hardship to make this a better world. Premier MacDonald, speaking at the Congo Jubilee Exhibition, is reported as saying:

"As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We, who have been called to

the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

This, indeed, is going a long way from the time and the spirit when the same government of Great Britain enacted a law preventing missionaries from going out to India, to China, to Africa, or any of her possessions, lest they seem to interfere with the religious rights and privileges even of the pagan beliefs of their colonists or allies. William Carey, in going to India, and Robert Morrison, in going to China, had to sail on ships bearing other flags than that of Great Britain and go as representatives and citizens from other countries than Great Britain. The faithful missionary, through more than a century of service and toil in the name and for the sake of their Lord, have made a contribution to world peace, to international justice and good will, to friendship among the nations, to mercy and to relief, far beyond that which can now be computed. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 9, 1929.

Sunday Schools.

Previously acknowledged	\$ 503.84
Long's Chapel, Mebane, N. C.	1.96
Chapel Hill, N. C.	3.00
Liberty, N. C.	1.96
Wadley, Ala.	1.40
Waverly, Va.	10.00
Sanford, N. C.	3.88
Ether, N. C.	1.02
Hopedale, Burlington, N. C.	1.25
Graham Providence Mem'l, Graham, N. C.	16.01
Suffolk, Va.	25.00
South Norfolk, Va.	7.80
Palmyra, Edinburg, Va.	3.84
New Harmony, Cragford, Ala.	.65
Monticello, Brown Summit, N. C.	3.76
Ramseur, N. C.	5.18
Bethlehem, Broadway, Va.	1.84
Linville, Va.	4.57
Lebanon, Semora, N. C.	2.70

Total \$ 599.66

Individual and Church Collections.

Previously acknowledged	\$ 255.30
J. F. Hilliard, Cary, N. C.	1.00
Bethlehem, Ladies' Star Class, Suffolk, Va.	5.00
Big Oak, Hemp, N. C.	7.50

Total \$ 268.80

Specials.

Previously acknowledged	\$ 115.34
Christian Temple, Norfolk, Va.	109.89

Total \$ 225.23

Summary.

Previously acknowledged	\$ 874.48
Sunday Schools, regular	95.82
Individual and Church collections	13.50
Specials	109.89

Total to date \$1,093.69

J. O. ATKINSON, Sec'y.

MISSION LITERATURE.

The missionary spirit should prevail at such a wonderful event as Christmas, celebrating the birth of our Saviour. Since it was He that told us to go into all the world with His gospel, the missionary idea should be a part of our Christmas exercises.

The following pageants are recommended: In the November issue of *Review of the World* will be found a splendid program; also "Won't You Walk Into My Parlor," price 10 cents. This can be ordered from the Board of Christian Educa-

tion of the Presbyterian Church, 156 Fifth Avenue, New York City.

The study books for missionary societies this year are as follows: Woman's Society, "From Jerusalem," price 50 cents; young people, "Going to Jerusalem," price 50 cents; Willing Workers, "Jumping Beans," price 75 cents; beginners, "Little Lord Jesus," price 25 cents. Other good books: "Seven Thousand Emeralds," price 75 cents; "The Crowded Ways," price 60 cents; "The City's Church," price 75 cents; "Mitsie, a Little Girl of Japan," price 50 cents. Above books can be ordered from the Christian Publishing Association, Dayton, Ohio.

MRS. H. C. CAVINESS,
Supt Literature, S. C. C.

EASTERN N. C. CONFERENCE.

Following is the program of the one hundred and fourth annual session of the Eastern North Carolina Christian Conference, which meets at Mt. Auburn Christian Church, Warren County, N. C., November 19-20, 1929:

FIRST DAY—NOVEMBER 19th.

Morning Session.

- 10:00. Call to Order.
- Song Service—Geo. M. McCullers.
- 10:15. Devotional Exercises—Dr. J. Edward Kirbye.
- 10:25. Enrollment of Delegates.
- 10:45. Address of Welcome—J. A. Kimball.
- 10:55. Response—Hon. Ben T. Holden
- 11:05. Reading of Minutes of Previous Session.
- 10:15. Report of the Executive Committee.
- 11:25. Report of the Treasurer—W. J. Ballentine.
- 11:35. Annual Address—Dr. W. C. Wicker, President.
- 12:05. Appointment of Special Committees.
- Announcements.
- 12:30. Adjournment for Dinner.

Afternoon Session.

- 1:30. Song Service.
- 1:40. Devotional Exercises—Rev. J. A. Denton.
- 1:50. Enrollment of Delegates.
- 2:00. Report of Committee on Education—Rev. J. Lee Johnson.
- Discussion.
- 2:15. Address—Dr. W. A. Harper.
- 2:35. Report of Committee on Religious Literature—Geo. T. Whitaker.
- Discussion.
- 2:50. Address—"Our Publications," by Charles D. Johnston.
- 3:00. Report of Committee on Sunday Schools and Christian Endeavor—C. H. Stephenson.
- Discussion.
- 3:15. Report of Committee on Evangelism—Rev. J. A. Denton.
- Discussion.
- 3:30. Report of Committee on Social Service—Rev. R. Lee House.
- Discussion.
- 3:45. Report of Entertainment Committee.
- 4:00. Adjournment.

NOTE: The Evening Session will be omitted in order to give the committees an opportunity to meet and complete their reports.

SECOND DAY—NOVEMBER 20th.

Morning Session.

- 9:30. Song Service.
- 9:40. Devotional Exercises—Rev. D. M. Spence.
- 9:50. Reading of Minutes of Previous Sessions.
- 10:00. Ministerial Reports and Church Letters.
- 10:20. Report of Committee on Home Missions—Rev. M. T. Sorrell.
- Discussion.
- 10:35. Address—Dr. J. O. Atkinson, Mission Secretary.

- 11:00. Report of Committee on Foreign Missions—Rev. B. J. Howard.
- Discussion.
- 11:15. Report of Woman's Work:
 - Burlington Meeting—Mrs. C. H. Rowland.
 - District Meetings—Mrs. G. H. Leonard, Mrs. Doyle McFarland, Miss Margaret Alston.
- 11:45. Report from the General Convention—Dr. C. H. Rowland.
- 12:10. Miscellaneous Business.
- 12:15. Adjournment for Dinner.

Afternoon Session.

- 1:30. Song Service.
- 1:40. Devotional Exercises—Rev. H. E. Crutchfield.
- 1:50. Report of Committee on Stewardship—Chas. N. Johnson.
- Discussion.
- 2:05. Address—"Our Orphanage," Chas. D. Johnston.
- 2:30. Report of Committee on Finance—K. B. Johnson.
- 2:40. Report of Committee on Apportionments—L. L. Vaughan.
- Discussion.
- 3:00. Licensure or Ordination of Candidates for the Ministry.
- 3:30. Reports of Special Committees.
- 3:40. Miscellaneous and Unfinished Business.
- 4:00. Adjournment.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson VIII—November 24, 1929.

THE HIGHER PATRIOTISM.
(The Book of Jonah.)

GOLDEN TEXT: "He made of one blood all nations of men to dwell on all the face of the earth."—Acts 17:26.

LESSON: Book of Jonah.

DEVOTIONAL READING: Isa. 55:1-7.

What a tragedy that the book of Jonah has been the center of a storm of controversy over the question as to whether it must be accepted absolutely literally! How unfortunate that it has been made a test of orthodoxy! How pathetic it is that in the thinking of so many people the central thing in the book is the account of Jonah being swallowed by a great fish! How tragic it is that its lofty idealism has been obscured by bondage to literalism!

As a matter of fact, the Book of Jonah is one of the most thrilling and one of the most vital books in the Bible. There are few books in the Bible that give a more universal aspect of the love of God and of His benevolent purpose for all men, a more clear portrayal of the individual relationship which he bears to all men, and a more insistent challenge to missionary activity. It presents in splendid literary form an account of God's effort to show Israel, the chosen nation, its world-wide mission, and its moral responsibility for sharing with others, even their most hated enemies, the knowledge of God which Israel enjoyed.

A Man with a Commission from God.

"Now, the world of the Lord came unto Jonah." God has to depend upon men to do His work. And God has a way of speaking in no uncertain terms to men. Happy is that man who feels called to a definite task. Happy is that man who is not disobedient to the heavenly vision and the heavenly voice.

How God thinks of cities. "Go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Nineveh was a great city, the capital of the Assyrian empire, the monstrous embodiment of cruelty and violence and wickedness, and the hated enemy of Israel. Humanly speaking, it had forfeited its claim upon God's mercy. But as the hymn writer has put it, "There's a wideness in God's mercy like the wideness of the sea." In spite of and by virtue of the city's wickedness, God loved it. These notes are written on Saturday night, and as they are being written the writer thinks of the tragedies and the sins of the great cities of the world on this Saturday night. How God's heart must yearn for our modern cities!

Running away from God. "But Jonah rose up to flee unto Tarshish, from the presence of the Lord." Jonah had a little God. He thought of God as being limited to the bounds of Israel. He thought that by going to another country he might get away "from the presence of the Lord." But like many another man, he learned that it is impossible to get away from God. Psalm 139 is worth reading in this connection.

The gospel of a second chance. "And the word of the Lord came unto Jonah a second time." God is rather persistent. Thank God, He is. He will not leave us to our own devices. He will not allow us to go our own ways unchallenged. And

when men have missed the way, He is faithful and just to forgive them and to give them another chance, and another chance, even unto seventy times seventy, and then some more.

Preaching that brought forth repentance. "And Jonah went unto Nineveh . . . and he cried, and said, Yet forty days and Nineveh shall be over-come. . . . So the people believed God." We do not know the details of Jonah's preaching, but we know the general outline. He proclaimed the ultimate penalty of sin. And he proclaimed it in such a clear and convincing way that the people repented and brought forth works meet for repentance. Preaching ought to be designed to change men's conduct as well as their thinking.

A Man Outside of a City Sulking.

Jonah became angry when the people of Nineveh repented. He would have liked to see these hated foreigners destroyed. In fact, he frankly told the Lord as much. And he intimated that he had come with misgivings and fears that the Lord was not going to do the things that he wanted done. It would appear that he had come not because he wanted to, and not because he wanted his preaching to save Nineveh, but rather because he hoped to see their discomfiture. He sits down, therefore, and sulks—sulks because God has shown His love for the hated foreigners. Also the species is not extinct. There are those who think that God loves their nation or their race, but they do not think of or want God to love other nations and other races. They like to think of God as loving the white race or the American people, but the thought of God loving the negro or the Japanese or the Chinese or the people of the isles of the sea is almost abhorrent to them.

God deals so graciously with the sulky prophet. He shields Jonah with a gourd vine, and then causes a worm to cut it off so that the prophet is subjected to the burning sun and the vehement east wind. Then he makes this an object lesson. Jonah is concerned over the gourd, in the making of which he had no part. It was a selfish interest. How much more must God be concerned over the large number of men and women, and boys and girls who lived in the great city, whom He had formed, and whose destiny He had shaped.

God's care for the individual. "Wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand?—children who had not come to years of moral discernment, and were therefore innocent of the crimes of Nineveh against humanity. "And also much cattle"—what delicate irony. God cares even for brute creation.

The moral of the story is clear. Israel is the chosen people, not in the sense that they are to receive the blessings from God for themselves, but in the sense that they were to be the means through which God expressed His love for the other nations. God's love includes all nations and all peoples. The Book of Jonah still stands as a rebuke to those who have a little God, to those who are exclusive, to those who are non-missionary in spirit and in giving.

CHRISTIAN ENDEAVOR.

Sunday, November 24, 1929.

TOPIC: "Thanksgiving Through Thanks-living."
Psa. 116:12-14, 17-19.

Some Bible Hints.

To recall God's goodness is to drink of the cup of salvation and is true thanksgiving (v. 13).

Simple prayer of thanksgiving is one of the best ways in which to show our gratitude. God wants us to talk with Him (v. 14).

A sacrifice always costs something. We can thank God by giving generously to His people (v. 17).

When we keep our pledges, we are expressing gratitude for blessings He has given us (v. 18).

Suggestive Thoughts.

The Christian should be an optimist. He should feel that he is on the side of the angels, and should rejoice evermore.

What we give to meet human need is a fair index of the depth of our gratitude. Shallow natures give nothing. Deep natures enter into the fellowship of suffering.

We live gratefully when we acknowledge Him in all our ways. Few carry the thought of God into the acts of their daily lives; yet that can be done, and should be done.

A kind and beautiful life is a poem of thanksgiving. It is far more eloquent than words, and it is easily understood.

A Few Illustrations.

If Governor Bradford could appoint a special day of thanksgiving for the meager crops—barley and Indian corn—of 1621, surely we need to thank God for the prosperity of 1929.

We should learn to use our opportunities. As an object floating on a river drifts past a ship, so do we let chances to do good pass us, never to return.

When, in spite of pain and sorrow, we can look up to God and say, "I thank Thee for life," we are living our thanks for His goodness. That is humility.

In thanksgiving we also come back to the idea of sharing what we have with those less fortunate. This is practical—something we can do.

To Think About.

What shall we do this Thanksgiving?

What are some needs in our community?

How express thanks to God in daily life?

THE NEW SUNDAY SCHOOL LESSONS.

The International Sunday School Uniform Lessons are scheduled for six months' studies in the gospel according to St. Matthew, beginning in January, 1930. For twenty-six weeks there will be detailed study of these twenty-eight chapters which portray Jesus Christ as the Messiah, the King of the Jews, who came "to fulfill all righteousness."

It is to be noted that most of the Protestant denominations are planning special emphasis this year upon personal evangelism, looking forward not only to Easter in April, but also to a climax at the 1900th anniversary of Pentecost on June 8, 1930.

The American Scripture Gift Mission, 119 South Fourth Street, Philadelphia, Pa., which publishes unusually attractive pocket gospels, is suggesting a campaign of "seed-sowing" and evangelism in connection with the adult Bible classes which will use the International Uniform Lessons in 1930. It is suggested that every member of such a class be furnished with at least two of the little red gospels of Matthew, one to be carried and studied from week to week—the lesson and the context, so that this great God-given message may be mastered in these six months—the other to be given away to some one who is drafting and who should be brought into the fellowship of the class, challenged with the claims of Christ, and won to Him into saving faith. The unique value of these gospels is in the fact that they carry a brief "way of life" in the front, with eleven verses of Scripture presenting the Christian gospel. Two other pages give "the A B C

of the gospel," with reference in Matthew, and "the X Y Z of the gospel," with other New Testament references. Then there are four bright-colored pictures of appropriate scenes in Bible lands, four gospel hymns, and, best of all, for use in personal evangelism is the decision form in the back. (The gospels according to Mark, Luke and John are also published in uniform character; and the cost of these is only 2 cents each in any quantity. Write for samples at once.)

If one-half of the people who are now enrolled in adult classes who truly love their Lord and Saviour would let some "overflow" of the profession touch the lives of others with the love and claims of Christ, what a harvest of souls there might result! We must first sow the seed, and there is none better than the written word, watered by prayer.

W. M. H. RICHIE.

THE CHURCH AT WORK.

Importance of Stewardship Period.

Rev. J. W. Fix, Franklin, Va., writes: "I have read and reread 'The Larger Stewardship,' by Cooke, and 'The Competent Church,' by Agar. I am now completing my first reading of 'Life as a Stewardship,' by Morrill, and 'The New Christian,' by Cushman. I have found these books exceedingly interesting. Two of my board of finance have read one of them. I purpose to have each of my deacons and each member of my board of finance read at least one stewardship book this year."

Rev. Judson E. Fiebigler, Toledo, Ohio, writes: "Life is transcendently beautiful when man co-operates with God's plan. The grandeur of nature, the joy of friendship, the comforts of life, and the hope of life eternal are gifts from God. He entrusts everything to us, thus we become His stewards. He expects in return a portion of His gifts to be used in His service. It is His only plan for extending the work of His kingdom. Dare we use less than one-tenth of His money for Him? 'As ye sow, so shall ye reap.' So abundantly for His work and reap the joys of Christian stewardship."

It is Easy to Deceive One's Self.

Some Churches are deceiving themselves. Adopting the Convention budget plan carries with it some implications. It implies that a Church actually recognizes its allotment; that is, its fair share of the regular, established denominational benevolences. It is evident to all who give it a moment's consideration that the denominational obligations must be met weekly, or monthly, just as your pastor's salary, your janitor's salary, or other obligations. Every pastor and member knows that there is no reason why the pastor's salary should be paid every week or month any more than why your missionary's salary, or your denominational secretary's salary, or your college instructor's salary. We are all one. The work is one. There is the same responsibility to every one of our workers. They cannot eat, pay rent, buy clothes without regular and definite income. The budget plans for this, and asks for one-twelfth of your allotment each month; and rightly so. This budget business is sensible, right. It is Christian. Churches, in adopting the Convention budget plan, show their fairness to all phases of the regular work; the less popular in appear, as well as the more popular phases.

WARREN H. DENISON, Sec'y.

WEEK OF PRAYER FOR THE CHURCHES.

Grace be unto you and peace from God the Father, and from the Lord Jesus Christ. The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance of Great Britain, urging all the Churches

and followers of Christ to unite in a "universal week of prayer" at the beginning of the new year. The devotional program here presented will not only be circulated through all English-speaking lands, but will be translated for use throughout the world.

The year 1930 will be significant beyond any year in the recent history of the Church. Most of the great communions of our country are uniting to observe it as the nineteen hundredth anniversary of Pentecost. By appointing bishops and other leaders, lay and clerical, and by the passing of most urgent resolutions at conferences, synods and assemblies, the Churches have declared their purpose to make this year a year of waiting before the Lord for the coming of the same power which fell upon the disciples. Each communion will do this according to its own plan and method, but may we not urge that the vital thing that shall be uppermost in the thought of the Church shall be waiting before God until the coming of the Holy Spirit was a necessity for the birth of the Church, is it not a necessity for its continued life?

While we shall adopt in general the program which has been suggested for the Churches throughout the world, a program looking toward Christian unity every where, can we not insist upon the fact that as at the first Pentecost the common purpose of the endowment of power which Jesus said should come through the Holy Spirit may bring us into one accord? Could anything be more desirable than that, from every Church or assembly gathered for the "Week of Prayer," the same message should be sent out to the world as that which told the story of the first Pentecost: "They were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost." As a preliminary to this baptism of power, it is recorded, "They all continued with one accord in prayer and supplication." It is to this fact, which was the one essential to the glorious equipment which gave the Church its power, that the "Week of Prayer" at the opening of the new year calls attention. The machinery of the Church would seem to be adequate. Its methods and plans are multiplied on every side, but the greater the machinery, the greater is the need for power, and this must come not in mass movements but by the surrender of the individual soul, waiting before God for a personal equipment.

"Holy Spirit, dwell with me,
I myself would holy be;
Separate from sin, I would
Choose and cherish all things good.
And whatever I can be,
Give to him, who gave me Thee."

In view of the need for enlarged spiritual victories and in view of the great challenge which the year 1930 thus brings, may we urge upon Christians every where to unite in a deeper consecration than ever before and give themselves without reservation to the supreme task which God has laid upon His Church, to be "the light of the world and the salt of the earth"?

Faithfully and fraternally yours,

A. R. CLIPPINGER, Ch'n,

C. L. GOODELL, Ex. Sec.,

Commission on Evangelism and Life Service.

NOTE: The Federal Council will furnish programs to Churches desiring them, fully made out for each day of the week, at \$1.50 per hundred copies. Orders should be addressed to Federal Council, National Offices 612 United Charities Building, 105 East Twenty-second Street, New York City.

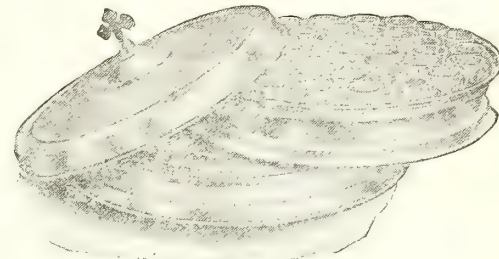
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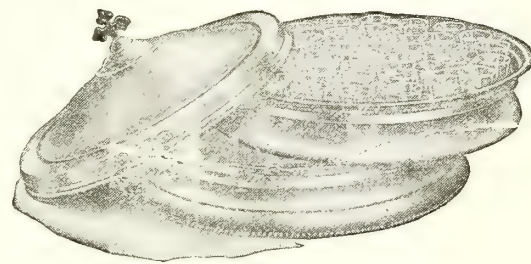


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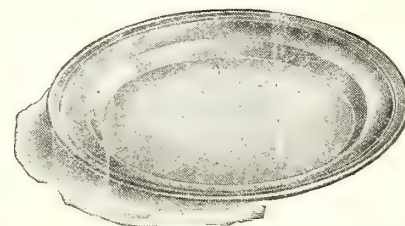
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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

WHAT DOES IT MEAN?

Lesson: Rom. 12:6-16.

What glorious exhortations! It means do the things we can do, and not to try to do the things we cannot do. It means have unfeigned piety. It means abhor evil. It means delight in good. It means have genuine respect and love for one another. It means be zealous in Christian service. It means that virtue, humility and modesty should adorn our walk and characterize our homes and lives. It means that we can put our trust in the power of Jesus, who enables us to do it. It means that the world, the flesh and the devil are against us, that often we are sailing up-stream, and must not give way to desire for ease, self-will, or sloth. Fill the water-pail of thy soul and draw out of it for the Master of life, who works in us that which He commands.

Prayer.—Dear Father, in the name of Christ, we submit to Thee. Command us as Thou wilt, and work in us that which Thou dost command. We hunger and thirst for Thy blessings. Let us receive them by Thy rich grace. *Amen.*

TUESDAY.

MARRIAGE'S HOLIEST BOND.

"Thou shalt go into my country . . . and take a wife."—Gen. 24:1-7.

The holiest bond of marriage is the Christian one. Would that all parents were as careful as Abraham to secure this for their children. Would that all children were as obedient as Isaac!

Some are more interested in marrying wealth than they are that their spouse shall be a Christian. To be sure, marriage that is distasteful should not be forced on children, but experience, wisdom and Christian judgment should be the guiding lights.

A happy marriage between a believer and a non-believer is possible, and it is also possible that the unbelieving may be won to the Lord, but it is impossible for complete unity to exist where each goes his own way. The Scripture gives no promise that a divided home shall be a blessing. Ultimately, the opposite is true.

Prayer.—O God, in Jesus' name, give our children piety and love in their hearts; bless them with good sense, preserve them from unhappy marriages, and whether in palaces of the rich or cottages of the poor, let the bond of perfection unite them. *Amen.*

WEDNESDAY.

CAN A CHRISTIAN LIVE IN EASE?

"Count it all joy, my brethren, when ye fall into many trials. The trying of faith worketh patience . . . that ye may be perfect, lacking nothing."—James 1:2-27.

So often we see afflictions with the righteous. We are told that by this means hearts learn to put their trust in God, and not in things of this world. It is earnestly believed that we cannot expect a quiet, easy time on earth.

How weak we are to believe this! Before we are aware of it, we find ourselves saying, "When

this is over, when this debt is paid, when I shall save some money, etc." then we will be at ease and enjoy the rest of life. That is what the rich man said, and just then God called him to answer for his life. We shall have riches, rest, and unmixed joys, but not this side of heaven; and in order to attain that, it is necessary to suffer on earth and learn the value of affliction and rejoice in it.

One can, as many do, cut loose from the Lord and seek enjoyment in the pleasures of the world, and find some sort of happiness in it for a time. But none knows what tomorrow may bring forth. Life is but a vapor that soon vanisheth away. Earthly wealth and splendor vanisheth like dew before the morning sun.

Patience and endurance are needed in order that the old Adam of riches and honor, sensual pleasures and worldly lusts, and idolatrous ways may die in us and we may learn to trust God alone; to believe in Him with a whole heart in order to have the victory over the soul's enemies. Such a heart no one can have except through tribulations. For, whether we are rich or poor, we love good things; whether we be sinful or pious, we love to trust ourselves. It is necessary to have things taken away from us. We must be subjected to the fire, we must have temptations, that we may prove our faith and produce a perfect heart before God.

Whether rich or poor, exalted or debased, if we can learn to rejoice in being made low, we shall know that the heart belongs to the Lord. He has promised us His wisdom that we may do this, and He has promised to reward the faithful with the crown of life.

Prayer.—Dear Heavenly Father, give us true wisdom, abundant grace to believe in Thee with a whole heart; give us patience, that we may honor Thee with gratitude in suffering, and give us the crown of life at the end. *Amen.*

THURSDAY.

ANSWERING INSULTS.

"That I may have wherewith to answer him that reproacheth me."—Psa. 119:41-50.

This is a very vital question. The most of us find ourselves offended at some time or other. "If God be for us, who can be against us?" At His altar none can injure us. To dwell with the Lord means to wear an impenetrable shield against attacks, for in such times we can say, "Lord, I trust in Thy Word and await the fulfillment of Thy promises."

To be sure, life is full of trouble and countless ills, and we often suffer misfortunes which we cannot understand, and loving care seems to be rewarded only with hopelessness. Yet, to him who puts his trust in the Lord, it will be as it was with Peter, who toiled all the night and caught nothing, but in the morning found his boat filled. Though we cannot find joy now, Thy word ought to comfort us. One day, all losses will be turned to gains. Be faithful.

Prayer.—All our trust is in Thee, O Lord. Thou art our comfort and the joy of our hearts. Pity our frailty and endow us with confidence. *Amen.*

FRIDAY.

THE LAW OF THE LORD.

Lesson: Matt. 5:20-26.

The law of the Lord demands love out of a pure heart. The least spark of anger or selfishness is enough to ultimately destroy our righteousness. As the law of the Lord is perfect, so our lives may be blameless by those laws and be pronounced righteous before God.

In aspiring to this righteousness, it is mighty

fine to be told by Him that He counts our faith as righteousness, and he who so believes and strives to attain righteousness in God "Shall not come into condemnation, but is passed from death unto life." He is a child of God and an heir to the kingdom of heaven.

Prayer.—Dear Father, it is Thy righteousness we crave as our richest treasure. Fire our souls with a passion for Thy kingdom to come to all men, and make Thy word life and truth to us. *Amen.*

SATURDAY.

BEYOND SIN'S DOMINION.

"For sin shall not have dominion over you."—Rom. 6:14.

After Christ's death, sin had no more dominion over Him. Neither has it any dominion over us who are baptized unto His death. If He rose again and lives, so shall we be like Him, and as it was by His resurrection that He was acquitted of all charges brought against him, and for which they had condemned Him, so shall we.

If this truth were not, what would the world be? Our salvation is in "I in them, and they in me." In Him we are partakers of all that He is and all that He has.

Prayer.—Dear Lord, give us light, grace and spirit to understand Thy word, to believe it, and to show it obedience. *Amen.*

SUNDAY.

THE LAW OF SALVATION.

"Justified freely by His grace, through redemption that is in Jesus Christ."—Rom. 3:23-28.

The opportunities a sinner has are marvelous. When one believes and turns from his sins, there is imputed to him the merit of Christ, he is adjudged righteous, as though he had never sinned. This is exactly opposite what he deserves.

But God reveals His righteousness and saves souls by forgiving and not by punishment. This is the law of faith given in the eternal counsel of God. Whosoever stands with Christ is declared righteous. It is in this that nothing is laid to his charge to condemn him. How could it be otherwise, since Christ is wholly righteous?

Prayer.—Dear Father, give us the light of Thy Holy Spirit, that we, from the bottom of our hearts, may acknowledge that we have sinned and come short of the glory of God; and let Thy Spirit make known to us Thy laws, and our salvation through grace, that we may believe with all our hearts, find comfort therein, and be eternally saved. *Amen.*

GIRLS BETTER THAN COWS.

Some thirty years ago the missionaries in China were told "Girls cannot learn any more than cows." It was when Miss Frances K. Bement, under the American Board, founded the Elizabeth Shelden Lombard School in Shaower, China. Last June the middle school enrolled 32, the higher primary 30, and the kindergarten 40, a total of 102.

While better government schools make the need for missionary or Church schools less pressing, from a purely educational point of view, Chinese Christians want the mission and Church schools to remain because of the great demand in China today for educated women. They realize that education without character is of minor importance. It is told that of the 3,000 pupils of Confucius, only 72 turned out well. Miss Bement feels that the average for well doing of the Lombard School's 1,000 is much higher. The 27 girls who took a nurse's training course are very far removed from the "cow" standard.

The First Congregational-Christian Merger

Very Important--Very Plain

TO THE MEMBERS OF THE CHRISTIAN CHURCHES:

DEAR FELLOW-CHRISTIANS,—I know how to appeal to Congregationalists for funds for Christian purposes. I have been doing it for over forty years, and have secured for various purposes between one and two million dollars, more than a million of which has been for Piedmont College; and I am now appealing for two million more for the same.

But I am new to the Christian Churches. I take it for granted, however, that the same motives that move Congregational Christians, move you—our present national merger pre-supposes this. If this supposition is true, the response to this page and my letters is sure, for I am making an appeal for your own institution, fully and officially approved by your Southern Convention, which is not only worthy of your support, but *must have it or die*.

I Must make the Facts Very Plain

BETHLEHEM JUNIOR COLLEGE, at Wadley, Ala., was organized to meet a great need and to do a great service for your Churches and, in their name, for our Country and for the Kingdom of God. You have there a great field, a fine location, and a valuable property. Your Administration Building is a noble structure, but unfinished and unheated. Your fine Girls' Dormitory is only partially ready for use. You have a campus of over forty acres, and a property worth \$100,000; but nothing fully ready for use. It will take \$10,000 more to make available the \$100,000 worth you already have; and more to give the equipment required for a Standard Junior College.

Surely, you do not want to lose this great beginning for want of the necessary finishing! But I must tell you plainly that losing it is certain, unless vigorous and speedy steps are taken to save it. Dr. Beougher and the local Trustees have done splendidly, but they have reached the end of their rope. Other help must come, or this Institution will soon be a thing of the past.

The Situation Briefly Stated

BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing; not because its work and scholarship were not good, but because a Junior College cannot have independent recognition without a finished campus and the income of \$200,000 endowment. Without scholastic standing, a Junior College cannot have students, as they cannot go on for their Junior and Senior years in a standard four-year College. BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing, and could not go on. It would have no students.

President Beougher then came to me, as President of Piedmont College, to help BETHLEHEM out of impending failure. An *educational merger* was then made by the two Colleges, so that the four-year College could stand for and give credits for the Junior College. No financial merger was made or is in contemplation. PIEDMONT JUNIOR COLLEGE is still owned and controlled by the Christian Church. Its Trustees, of their own initiative, changed its name to "THE PIEDMONT JUNIOR COLLEGE" to enable the Senior College more securely to vouch for its credits. As a result, the enrollment of the Junior College has not only been retained, but increased.

But the campus is not finished, the buildings are not ready for use, and the scholastic standing cannot be long maintained by the present method alone.

The Trustees have asked me to find the money for finishing the buildings, equipping them, and meeting other pressing needs. I cannot go to Congregationalists for this, as I am asking them for two million dollars for Piedmont Senior College, and am pressing them hard. It must come from the members of the Christian Churches—or the Junior College must close.

I have nothing to gain personally. I am donating my services and advancing expense money, because I am deeply interested in our great merger of Churches and I want to see PIEDMONT JUNIOR COLLEGE, at Wadley, saved for the great field it occupies and the great need it supplies. The South needs education far beyond any opportunities it has.

Please send your checks quickly to President Beougher, at Wadley, Ala., or to me at Demorest, Ga., made out to PIEDMONT JUNIOR COLLEGE, and they will be turned over to the Treasurer as soon as record can be made. PIEDMONT JUNIOR COLLEGE cannot wait long.

Yours fraternally and sincerely,

FRANK E. JENKINS

PRESIDENT BOARD OF TRUSTEES, PIEDMONT JUNIOR COLLEGE, Wadley, Ala.

PRESIDENT PIEDMONT COLLEGE, Demorest, Ga.

The above will appear in two or three more issues of The Sun, so that every member of the Churches of the Southern Christian Convention may be sure to read it.

Christian Orphanage

Dear Friends:

If there is a season during the year that we should be thankful it should be at the Thanksgiving season, when the year is nearing the close and on the farm the crops are gathered in and we begin to realize how good the Lord has been to us. And in business life, as we see how the profits have piled up during the year, we, too, can realize how rich our blessings have been. And as we realize the success of the year's work and feel happy over the bountiful blessings that the Lord has given us, we should take time to stop and consider a little while, because there are those who have not been so fortunate as we.

We are thankful that we have homes and the blessings of homes; but all do not have homes, and neither do they have the blessing of a home. Some are fortunate and some are unfortunate. The fortunate should remember the unfortunate. And as we stop to consider, we should think of the hundred and twenty little fatherless and motherless and homeless children in the Christian Orphanage at Elon College, N. C. And the Christian denomination should realize that this is its institution, and that the children there are in the care of the Christian denomination, and that it is its duty to supply their needs.

Let us stop and consider whether or not, after the Lord has so richly blessed us during the year, if we have done our part for that hundred and twenty little children in the Orphanage. Let us consider just how much we have contributed during the entire year towards their support. And then let us consider whether or not we have done our duty. The Christian Orphanage gives us an opportunity to visit the fatherless and widows in their affliction, and it should be a joyful privilege to us to divide our blessings with them.

We want to appeal to every member of the Christian denomination, whether man, woman, boy or girl, to give something during the Thanksgiving season to help feed and clothe and care for these children. Give it through your Church and Sunday School, or send it direct to the Christian Orphanage, Elon College, N. C. Let us remember, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." And then let us remember, "It is more blessed to give than to receive." And if we have been bountifully blessed during the year, let us give freely.

Yours in the work,

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 14, 1929.

Brought forward \$15,504.03

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Hopedale \$ 2.70
Durham 25.21

27.91

Eastern N. C. Conference:
Plymouth \$ 3.75
Catawba Springs 11.85
Christian Light 1.65

17.25

Western N. C. Conference:
Liberty \$ 1.26
Hanks Chapel 3.45
Biscoe 2.20

6.91

Eastern Virginia Conference:
Suffolk \$30.00

South Norfolk 7.80
Rosemont 13.06
Dendron 2.88
Waverly 10.00
Franklin 7.55

71.29

Valley Virginia Central Conference:
Palmyra 2.96

Special Offerings.

A Friend, Durham, N. C. \$15.00
R. J. Miller, support children 50.00
Wm. T. Dowd, support children 40.00
C. A. Penn, N. Y., support 50.00
Mr. Bullock, Durham, N. C., support 20.00

175.00

Grand total \$15,805.35

ORPHANAGE BARN-REBUILDING FUND.

Week Ending November 14, 1929.

Previously reported \$ 833.92
Bethlehem \$110.00
Isle of Wight 110.00

220.00

Total to date \$1,053.92

J. M. DARDEN, Ch'n.

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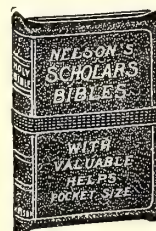
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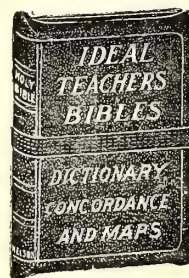
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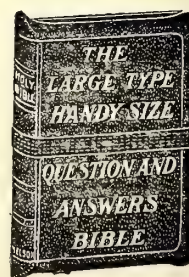
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OBITUARIES.

WAYNICK.

Mrs. Maggie Waynick, wife of Chas. H. Waynick, of Bessimer, N. C., passed to her reward October 13, 1929. Had she lived to November 10th, she would have been 25 years of age. Besides her husband and two small children, she leaves father, mother and a number of sisters and one brother to lament her early going.

She had been a faithful member of Hines Chapel for twelve years. She was much beloved, as was evidenced by the many pretty flowers and the very large congregation attending the burial, which was at her home Church. May the Heavenly Father richly bless and comfort her loved ones.

T. J. GREEN.

HUFFMAN.

Hilda Catherine Huffman, little daughter of Bro. Vincent Huffman and wife, at Concord Church, departed this life on September 23, 1929, at the age of 2 years, 7 months, and 15 days. Little Hilda Catherine filled a large place in the happiness of the Huffman home, and her death so early in life not only leaves the immediate family broken-hearted, but casts a gloom over the entire neighborhood.

Funeral services were conducted at Concord, September 25, 1929, and the remains laid to rest in the Church cemetery, amidst the flowers and tears of many sympathizing friends.

A. W. ANDES.

LINEWEAVER.

Mrs. Josie E. Lineweaver was born December 24, 1846, and died September 25, 1929, aged 82 years, 9 months, and 1 day. Sister Lineweaver was a faithful member of Antioch Christian Church, although, because of old age, affliction and distance from the Church, she had not been able to attend for some years.

She was a woman of strong Christian character, and was held in high esteem by all who knew her. She is survived by three daughters, one son, and one sister. Funeral services were held at Antioch, September 26, 1929, and the remains laid to rest by the side of her husband, who died seven years ago.

A. W. ANDES.

WALDEN.

Little Blanch Walden, youngest child of Mrs. Lillian G. Walden, died October 21, 1929. She was born January 17, 1919, making her 10 years and 9 months of age. She leaves to mourn their loss her mother, three brothers, one sister and two uncles. Her afflictions were severe, but were bourn in much patience. She has gained the victory, and doubtless is resting sweetly from all her sufferings on earth.

Mother, brothers and sisters, she cannot come back to you, but you may go to be with her. "Be ye also ready, for in such an hour as ye think not, the Son of

man cometh." Funeral services were held in her home, near Elberon, Surry County, Va. She was laid away to rest in the family cemetery nearby. Funeral services by the writer.

JAY WM. BARRETT.

DICKENS.

Mrs. Elizabeth Dickens, who was a very faithful servant in this world, was, on October 5, 1929, called to go, and to be

with her Lord and the faithful who had gone before her to the heavenly world. The deceased was an obedient daughter, a loving wife, a kind sister, and a faithful Christian, being a member of Zion Christian Church for many years.

conducted at Zion Christian Church on Sunday, October 7th, by the writer, assisted by Bro. D. A. Mann.

J. A. DENTON.

As Christ was moved with compassion

for the untaught multitude, so is the Church's compassion on a world sunk in sin, misery, and superstition. To have blessings of heaven rest upon the family the key to the soul's prison and not open and those who mourn. The funeral was the door would be a crime.—Wallerman.

ELON COLLEGE

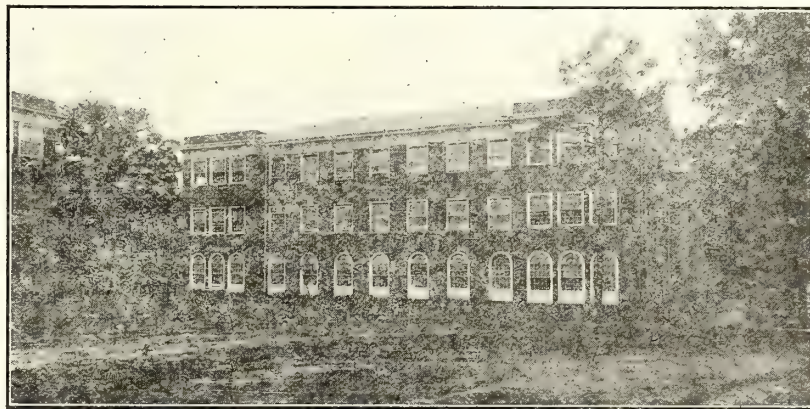
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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

CLAPP.

Daniel F. Clapp was born July 16, 1853, and departed this life September 21, 1929, aged 76 years, 2 months and five days. He was married to Alice Bell Waynick on June 2, 1889. To this union were born five children, all of whom are living, as follows: D. Burton Clapp, McCleansville, N. C.; Mrs. Bessie Trollinger Green, Mrs. Colia Anna Neal, and Harry L. Clapp, all of Washington, D. C., and John M. Clapp, of Evergreen, Va.

Besides the wife and five children, he is survived by one sister, eight grandchildren and many other relatives and a host of friends. Burial was at Hines Chapel, where he had long held his Church membership. A good man has passed to his reward.

T. J. GREEN.

WEST.

Alma M. West, daughter of the late Deacon R. C. and Lucy V. West, was born in Sussex County, Va., August 28, 1876, and fell asleep October 21, 1929, age 53 years, 1 month, and 24 days. Early in life she accepted Christ as her personal Saviour, and united with Waverly Chris-

tian Church, remaining faithful and true until the end of her brief life.

She chose as her life work that noble profession of teaching school, and for thirty-two consecutive years she not only gave her time, but her efforts, energy and life to the work of enlightening minds, lightening burdens, and molding and shaping character. Her life was that of noble service, and those who came in contact with her were made to feel the presence and power of her Lord.

The funeral service was held from the Spring Hill Christian Church, in charge

of the writer, in the presence of a host of friends, after which the body was borne by her nephews to the cemetery to be placed beside that of her parents and loved ones.

Miss Alma is survived by her sister, Mrs. A. N. Branch, Newport News, in whose home the end came; two brothers, M. H. West, Waverly, Va., and R. T. West, Newport News, Va., and several nephews and neices, who are drawn closer to their God because of having known her. God comfort those who mourn, and give us more spirits like Miss Alma.

C. E. GERRINGER.



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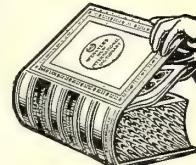
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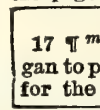
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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, NOVEMBER 21, 1929

NUMBER 48.

.. THE SUN'S OBSERVATORY ..

BY REV. STANLEY C. HARRELL.

STUDYING INTOLERANCE.—

A most unusual meeting is being held this week at Harvard University. The conference is studying the causes of religious hatreds and suspicions. Representative Jews, Catholics and Protestants compose the personnel of the conference. Many lay members are among those in attendance. The conference was conducted according to the round-table method. Every effort was put forth to insure absolute freedom of expression. Representatives of the press were forbidden to quote any of the speakers directly.

President A. Lawrence, of Harvard, opened the session. President Lowell summarized the spirit and purpose of the meeting in these words: "Is mankind forever to have its love linked with its hatred, its best with its worst propensities? Our problem for the future is to arouse religious fervor without religious rancor. An attempt to prepare the way for a better state of that kind is the mark set by the round-table, and there can be none greater."

Such meetings may be productive of untold good. If nothing more is done than to afford the opportunity to talk it out, even that will be worth while. Grievances and hatreds grow when they are hidden away in the heart. Bringing such feelings out into the light will often do much to dissipate them. Most certainly those who are in attendance will have the opportunity to get the point of view of the other groups, and that, too, is worth while. Religious intolerance and hatred is the worst blot upon modern civilization, and the gravest stumbling-block in the path of future progress. Anything that will serve to lessen it even in the slightest degree is to be welcomed.

SAD PREACHING.—

Sometimes a sentence literally leaps out at one from the printed page. We have recently met such a sentence. The writer was describing the preaching of Dr. G. Campbell Morgan, of Pittsburgh. He said of Dr. Morgan: "He allows his keen wit to play rather freely and the people like that. They have enough to make them serious and plenty of preachers to make them sad!" "Plenty of preachers to make them sad!" What a thought for the preacher to pause and consider! We are not admitting the truth or justice of the indictment. The writer was evidently exercising wit, of which he was speaking. But wit is wit because it contains an element of truth.

Most of us will have to admit that we have heard preachers and sermons that have left us sad and depressed because of the nature and content of the message to which we had listened. Is such preaching ever justifiable? It is related of at least one individual that he went sorrowfully away from the Master's presence. But the sorrow was

not occasioned by the nature and content of the message to which he had listened; but because of the unwillingness on the part of the listener to accept the conditions which were laid down by which he might attain the boon which he was seeking. A real distinction is involved here. The very nature of the gospel is such that it must bring sorrow to those who are unwilling to accept it. But it is another thing when the preacher's message brings sorrow to hearts that are honestly and earnestly seeking to do all that the Master commands. A message that has a saddening effect upon such hearers must have left out a vital and necessary part of the gospel message. For the very term gospel means good news. If the people who have heard the preacher's message go away with sad hearts, then it is time for the preacher to find out whether their sadness is occasioned because of what they have "left off" or because of what the preacher has "left out."

WHAT OTHERS ARE SAYING.—

The recent action of the General Convention of the Christian Church, in unanimously approving the merger with the Congregational Churches, is calling forth much comment on the part of people of other denominations. The reaction on the part of the public generally is most encouraging to the friends of Christian union. There have been several editorial comments in the daily papers which have come to our attention. All of these have voiced a whole-hearted approval of the steps which have been taken, and indicate an earnest desire for union which shall include all the Protestant bodies. One of the most immediate results of the union is the opportunity and occasion which has been afforded for the voicing of the longing for the union of Christ's followers which was already existent in the minds and the hearts of so many men and women.

It was of course to be expected that the religious press would take large notice of the steps toward union—and such has been the case. That our own people may know what others are saying about the union, we are reproducing, in its entirety, an editorial in the *Christian Century*, under the heading "Congregational and Christian Churches Unite."

"The union of the Congregational and Christian Churches was virtually completed by the Christian convention's unanimous approval, at Piqua, Ohio, of the plan of union which was accepted last May by the National Council of Congregational Churches. Minor adjustments remain to be made, and the local application of the union must be worked out in various communities as occasion arises. As both bodies are thoroughly congregational in their polity, the act of their conventions imposes no mandate upon individual congregations or upon the organizations by States and districts, but the unanimity of sentiment on

both sides is a guarantee that complete unification will proceed as rapidly as possible. This is one of the most significant among the many recent steps toward the union of denominations and the first, among those recently promoted, to come to fruition. The basis of union, it will be remembered, involves an acceptance of the Bible as the supreme rule of faith and life, and a recognition of the right of Christians to differ in opinion without breach of fellowship. The union is conditioned upon the acceptance of Christianity as primarily a way of life and not upon uniformity of theological opinion or uniform practice of ordinances. Here is a practical program of union. Who follows in their train?"

INDIA RENOUNCES CHILD MARRIAGE.—

The legislative assembly of India has recently passed, by a large majority, a bill which puts an end to the ancient custom of child marriage. The bill decrees that fourteen shall be the minimum age at which girls shall be permitted to marry, and provides legal penalty for those who violate the provision of the bill. The bill met with very determined opposition on the part of religious leaders, both among the Hindus and the Moslems. When it became evident that the bill would pass, there were many attempts both to lower the minimum age and to secure exemptions for certain communities, all of which failed. There was a public sentiment in favor of the bill so strong that it could not be ignored.

This is a social reform of the most far-reaching significance, and is an indication of how the new heaven is breaking down the deeply entrenched ancient evils. The custom of child marriage originated in the religious system of caste. One of the strongest traditions of the caste system is that no one may marry outside the caste in which the individual is born. It is difficult to arrange desirable marriages within the ranks of caste. The only possible solution was to arrange marriage at the earliest possible date. There was no law as to the minimum age at which such marriages might be consummated, and thousands of children were married and made widows or widowers before they ever reached their teens. The physical and moral consequences of such a custom can easily be imagined.

Widowerhood for the men and boys was not such a serious matter, as they were permitted and generally did remarry. But for the women and girls, the custom worked a horrible evil. The woman was regarded as being in some way responsible for her husband's death. Her head was shaved as a mark of her guilt, and she was forced to give up all her ornaments which were a symbol of her rank. She was not permitted to remarry, and unless she had borne sons, which fact entitled her to a certain amount of respect, her position

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NOTES-PERSONALS

Rev. E. B. White writes: "We expect to move to Windsor, Va., this week. However, it is with deepest regret that we leave the splendid people of Dendron and vicinity. I will continue to preach at Damascus."

Rev. B. J. Earp, pastor, reports a very successful revival at Palmyra Church, Valley Virginia Conference, which revival closed on November 10th, with eight additions to the Church. Rev. Joe French, of Broadway, Va., assisted the pastor and did the preaching during the revival to the delight of both pastor and people.

In last week's issue of THE CHRISTIAN SUN, on page 10, appeared an article on "The New Sunday School Lessons," by Wm. H. Richie. This splendid write-up should suggest that you get the best commentaries published. Order "Peloubet's Select Notes" or "Tarbell's Teachers' Guide," each priced \$2.00, postpaid. Address THE CHRISTIAN SUN, Richmond, Va.

It is good to report that Superintendent C. D. Johnston is recovered of his recent surgical operation and hospital experience sufficiently to be back again at his desk and carrying on his daily work at the orphanage. His neighbors and friends, as well as the Church at large, are grateful indeed that this good and useful servant of the Church has been spared and so speedily restored to health and activity again.

His many brethren and friends at the North Carolina and Virginia Conference, of which he has been a faithful and active member for more than half a century, were glad indeed to see Rev. P. T. Klapp, now past fourscore years, recovered from a serious illness of last summer and looking stronger and more vigorous than ever. He was keenly alert to every item on the program of the Conference, and was often on the floor addressing the Conference with the zeal and vigor of youth which seems to have come back to him in increased measure since the ordeal through which he passed. Our Heavenly Father sometimes makes us lie down so as to get up rested and refreshed, stronger and more ready than ever.

At the recent memorable session of the General Convention at Piqua, Ohio, among those looking in on the Convention and catching something of its fine spirit was Rev. Joseph T. Ware, rector of St. James Episcopal Church, of Piqua, who has a magnificent Church edifice at the very center of Piqua's population. Rev. Stanley C. Harrell, of Durham, preached in this Church at the 11 o'clock hour on the Sunday of the Convention and reported brotherly greeting and warm welcome from the rector and his people. The rector during the Convention wrote a ringing editorial in the Piqua *Daily Call*, heartily approving the union of the Christian and Congregational Churches, concluding his contributed editorial with these significant words: "May God grant that the example your Church has set us may go far to heal the rents in the robe of Christendom."

The North Carolina and Virginia Christian Conference held its annual session last week with Union Church, Virgilina, Va. Dr. C. H. Rowland, Greensboro, N. C., was re-elected president for the fifth time; Rev. R. A. Whitten, Elon College, N. C., vice-president; Rev. Stanley C. Harrell, Durham, N. C., secretary; Dr. Waldo H.

Boone, Durham, N. C., is the treasurer. It was a very agreeable and, with all, a profitable session. Items on the program that touched every interest of the Church were treated intelligently and constructively. The delegation was large and exceedingly attentive, and the spirit of the occasion was harmonious and beautiful throughout. The Conference ordained two licentiates to the full ministry as elders, viz: Rev. J. L. Neese, Palm Street, Greensboro, N. C.; Rev. S. E. Madren, Fancy Gap, Va. Many able addresses featured the Conference, and the general feeling was that it was a most profitable session. Rev. C. E. Newman, the pastor, and the good people of Virgilina saw to it that delegates and visitors had royal entertainment and abundant hospitality. It was, indeed, good to be there.

Recently there has been discovered in Exeter Cathedral, England, a copy of the original Old Testament which John Elliot, the noted missionary among the American Indians (the first missionary to come to this country), translated into the Indian language. The Book is dated in 1661 and is the earliest known copy in existence of the Old Testament that was translated into a foreign tongue as a means of missionary evangelization. This is supposed to have been the first Bible printed in America and the first book ever printed in the Indian language. John Eliot gave his life to mission work among the Indians, and possibly did more than any other man to create a friendly relationship in the early days when whites and Indians were more often in a fighting than in a friendly mood toward each other. The missionary has led the work, both in reducing language to writing and in translating books, particularly the Bible, into languages hitherto without any book of any kind. In brief, the Bible has blazed the way for the translation and the publication of other literature and books among millions of people who, prior to such translation, never had a written language or a book.

Rev. G. D. Hunt, Wadley, Ala., writes that he has entered upon his work as general secretary of Alabama and the Georgia and Alabama Conferences, to which work he is to give his entire time. Bro. Hunt has adopted for himself and issued to the people of the Churches of the two Conferences the following as his program of work the coming year: "Education—First, a better understanding of our own Piedmont Junior College; second, a better support of the institution financially; third, the summer school of Christian education supported by every Sunday School and Christian Endeavor Society; fourth, 100 students for Piedmont Junior College. Missions—First, a woman's missionary society in every Church; second, our men enlisted in missionary work, both home and foreign. Evangelism—First, 200 new members for the two Conferences; second, a personal effort by every Church to get people saved from sin and death; third, the co-operation of every preacher and pastor; fourth, the co-operation of every Church to help us put on a large program of kingdom service." Bro. Hunt is to move his family to Wadley at an early date, that he may be more conveniently situated for the work now to engage him.

FRANKLIN LETTER.

The fathers and sons of Franklin Christian Church will go on record in a fine way for having observed a portion of "National Father and Son Week." On Friday night the boys and dads all met at the Church for a social fellowship meeting. Games were played by all. Fathers and sons played alike and sang songs of good will together. The pastor, Rev. J. W. Fix, led the

games and the songs. After a general good time in this fashion, refreshments were served and delightfully enjoyed. The real feature of the evening was an address of timely nature by Dr. N. G. Newman, of Holland.

On Sunday night, November 17th, fathers and sons came to Church together and sat in specially reserved seats. The pastor spoke on the text, "Is the Young Man Absalom Safe?" The Scripture lessons were read by a father from Luke 15 on "The Father who loved greatly," and by a son who read about the "Wandering Son."

Prayers were offered by Vaughan Neale, one of the leading Boy Scouts of the Franklin Christian Church troop. The offering was taken by Mr. George I. Earnest and his son, George, Jr., and by Mr. W. H. Norfleet and his son Jack. Rev. F. C. Lester, a former pastor of the Church, was present and offered the closing prayer. Thus ended two very impressive and effective gatherings of fathers and sons for the specific purpose of developing good will among each and creating better friendship.

JOSEPH W. FIX,
Pastor.

POUNDED.

Sunday, November 10, 1929, was our closing service with Bethel Church, Wake County, in Eastern North Carolina Conference. This was our first year of acquaintance and service with this good people. It is a small organization in membership, but a loyal and congenial congregation to serve. We have enjoyed the work and appreciate the opportunity of being with them. We have been called for another year and have accepted.

After closing service in the house and preparing to leave the Church, on approaching our car we discovered something in it. It was a pounding—not the kind that beats up, but the kind that puts something to eat in your pantry. Among the items found were flour, meal, sugar, potatoes, preserves, catsup, canned and dried fruit, butter, cake, popcorn, peanuts, etc. We hereby acknowledge and thank all who had a part. May the Lord bless richly this good people and lead us as pastor to serve in a more efficient manner.

L. L. WYRICK.

APPRECIATION.

Rev. E. B. White, who has been our pastor for about three years, has now accepted the Windsor charge. I deeply appreciate the faithful service of Bro. White, and regret the loss of him as our pastor. I have found him to be a gentleman of Christian character, a talented speaker, a kind and sympathetic friend, always on hand in time of sickness or distress and ready to render assistance in any way that he can, ministering to the physical as well as the spiritual needs of those who suffer. We shall miss Mr. and Mrs. White and their little family, yet I rejoice that he has a better field with larger opportunities, which he deserves. I wish Bro. White and family much happiness in their new home and trust that success may crown his efforts in this new field of labor.

Respectfully,

L. T. WILLIAMS,
Dendron, Va. Deacon.

NOTICE.

I am trying for special bonus for selling 100 subscriptions to *American Magazine*; need thirty "subs"; would greatly appreciate your new, renewal and gift subscriptions. Special till December 31st, *Christian Herald* in club with any \$1.00 magazine, \$2.25; new or renewal may be split. I handle all magazines and solicit your patronage.

Prospect, Va.

J. EDWIN HARRIS.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

IS KNOWLEDGE ENOUGH?

BY JOSEPH E. McCAULEY.

(Delivered before the Eastern Virginia Conference, Suffolk, Va., November 6, 1929.)

"I have not written unto you because ye know not the truth, but because ye know it; and that no lie is of the truth."—John 1:2.

I. Is Knowing Sufficient?

1. In education. The educational work of our age should claim the attention and support of every individual. The main task that confronts this Conference is education in the fourth R. Our State and nation is concerned with and insists on teaching the youth of our land the three Rs. But to the Church of the modern age is delegated the task of teaching the fourth R—righteousness. The government has assumed the task of trying to teach the youth of our land, that they might become better citizens and that illiteracy might be erased from our civilization. But the dismaying fact remains that twenty-six million of America's young people are without any religious instruction or training.

"In potentialities of danger to our fair land, this overtops boll weevil, farm depression and flood disaster, all three combined."

To know this is not enough. The Church must wake up to the spiritual illiteracy. Some one has said an educated thief is more dangerous than an ignorant thief. The ignorant thief steals a ride on the train, while the educated thief steals the railroad. Both might be equal in the degree of spiritual illiteracy. Both might say, "No man hath cared for my soul." But if a man must be unregenerate and untrained in righteous living, the fruit of that fourth R, it is perhaps better for society to have him ignorant of the other three Rs.

America has more and more year after year poured out of her money, giving of her best sons and daughters for the building of a great public school system of education, until we are becoming very clever. And yet, in the midst of the world's greatest intellectual era, a world war breaks upon us, bloodier than any war in all history.

2. In preventing present crime. Perhaps there was never an age when the per cent of illiteracy was as small as it is at the present time. And yet there was never a period of the world's history and surely not in the American annals, when crime was as prevalent. In the face of our advancement in the process of teaching and acquiring knowledge, no year preceding the year of 1928 ever cost the government as much for crime. Less than a decade ago the annual cost for the criminality in this country was six billion dollars. During the year of 1928, the cost was thirteen billion dollars. This crime was not committed by the ignorant altogether; neither by the pauper. It consists of all classes. But that with which we are most concerned just here is that class which is educated in the three Rs and ignorant in the fourth R.

I am told by good authority that if the faculty of the University of Georgia should resign in a body late this evening that it could be supplied well on tomorrow from the Federal penitentiary at Atlanta. If the same occurrence should take place at Columbia University, the faculty could be supplied, and supplied well, from the Federal penitentiary in New York. Thus we see that the crime not only costs in dollars and cents, but in ideals and spiritual fervor. It is increasing un-

til the tax burden is hard to bear, all because we have had an unbalanced ration in education. "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

3. In material wealth. Through our modern way of doing things we can check up on ourselves in religion as well as in industry. But that is not enough. If we know that we have failed and endeavor not to correct that failure, then we are doomed. We know that there is a wild, mad rush for pleasure, amusements, and ease throughout our land today. We know that the kingdom of God is suffering as a result, and we are losing in character and in the production of that type of citizen that God would have us to produce; and yet there seems to be a very little done about it. We are well aware of the fact that an automobile race takes in gate receipts for one day of one million and six hundred thousands dollars, and no one complains, while the missions boards have difficulty in raising their funds. We also know that there is an annual expenditure of sixty-two million dollars for chewing-gum, one hundred and forty-seven million dollars for perfumes and cosmetics, and more than three hundred million dollars for candy. No one seems to complain of these conditions. But when the Church sends out its call for funds, the people begin to accuse it of grafting. After all is said and done, the way we spend our means is a key to the character of our people. Jesus said, "Where your treasure is, there will your heart be also." The above-stated facts say nothing of the extravagant amount we spend as tourists, for automobiles, and moving pictures. It cannot be determined as to what per cent of this amount the Church-folk spend. But we do know that if the average individual had the kingdom at heart as much as the above-mentioned, life would be enriched and Christ would become a living factor in the hearts of men.

Some one has said, "Our people have more wealth than any other nation; but in twenty-eight years the Nobel prize for literature has not been won by an American. We have been so busy doing things, so much wrapped up in 'power and service,' that we have forgotten what real spiritual culture is.

4. Church losses. We know that 85 per cent of the membership of the Protestant Churches come through our Sunday School, and yet every Sunday School is much smaller in membership than the Church. We are also informed by good authority that 73 per cent of those who enroll in the Sunday School drop out before they are lined up with the Church. Is it any wonder that the un-Christian forces are increasing in number, while the Church either holds its own or loses?

Dr. J. A. Lytor says that six out of every ten members who are received into the Protestant Churches of America on profession of faith are lost to the Church. The reason for this condition may be easily observed. First, we live in an age when it is an honorable thing to be a member of the Church. It is often a doorway into some circle of society. Often there is not the religious background that brings the individual to the place where that individual realizes the importance of the Christian life and Church membership. Again the desire on the part of the Church to increase its membership by large numbers; and therefore overpersuasion is used. Every minister in this Conference is aware that there is a large number on his roll who are inactive. It is

not enough to know this. The burden of John's epistle was to get the professed followers of Christ to do what they knew could be done.

5. Knowledge without action in the right way means failure. As we stated in the beginning, it would probably be better for our nation not to educate the youth if righteousness is not a part of that education. We know that in every instance where knowledge was the dominant attribute of a life's character, that life ended in disaster.

Solomon, who was reputed to have been the wisest of all men, made a miserable failure of life. We see him starting out as a young man with knowledge that attracts the attention of the world. His knowledge of a constructive national program, his ability to handle men and his knowledge of solving hard problems placed him in the limelight of the world. But in the face of all that he wrought destruction to his nation and his individual life. He knew that his forefathers had failed to live according to God's law. He knew how to advise all the world as to right living, but he himself was a failure.

Belshazzar knew how his father Nebuchadnezzar was driven from the children of men and made to dwell with the wild asses. He knew that at one time he had power to put up or to put down, to slay or to keep alive, and to rule over the children of men, and yet he lost it all because he exercised his knowledge in the wrong way. Though he knew all this, he never humbled his heart nor improved his own life, because of his knowledge of his father's failure. His knowledge profited him nothing and his life ended in misery.

Agrippa sat before Paul and heard the message of the Christ—His love, His suffering, and His sacrificial death. He heard him expound the Scriptures with such force that he knew Paul was right. So he said, "Almost thou persuadest me to be a Christian." Agrippa knew that he was an unclean man, but the knowledge of such did not change his life.

Men of today know that sin will destroy, and yet they keep on engaging in the acts that are daily sapping the moral and spiritual fibre from their lives. Some time ago a man came into my study. As he began telling me his purpose for coming, his opening sentence was, "I am a sinner." He acknowledged that he was guilty of almost everything in the category of sin. Then he asked my advice. I tried as best I could to point him to Christ. I tried to get him to make his decision for Christ. He would not promise to take him as his Saviour, but acknowledged that those men and women who followed Christ were happier, better off, and contributed more to the world than any other group. But he went out a sinner and still remains an unsaved man. His knowledge of conditions of the world and a historical Christ is not enough. If I am to deal with him further, I am not to impart knowledge but to get him to act upon what he knows.

Our task is identical with the task of John. "I have not written unto you because ye know not the truth, but because ye know it and that no lie is of the truth."

II. What Is Enough?

1. Doing righteousness. "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him."

"And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

The purport of this scripture is not that of a humanitarian act but an act in the spirit of Christ. There are those dwarfed souls who are constantly doing things for others in their own strength for which they are expecting just re-

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THANKSGIVING DAY.

The custom of observing Thanksgiving was not created out of hand, but has grown. It is very much like the mistaken idea of little Johnny, who, when first taught that God made him, said, "He was not made at all; he had just grewed." True, the origin of Thanksgiving is easily traced from a decision on the part of the Plymouth colony, who, after harvesting their first crop, sent some of their good huntsmen into the forest to kill turkey and deer, so as to have a feast and give gratitude to God for His blessing and protection through the year. The idea was so fitting and worth while that it has survived through a rather checkered career. At some periods of American history, the day was quite universally observed; at others, almost neglected. The stamp of approval was finally put upon the custom by the President of the United States in issuing a proclamation that the people stop for the day, gather in their houses of worship and return thanks to Almighty God for His protection and bounty through the year, and then go out and care for the poor and the needy who did not have the wherewith to feed themselves and make glad.

Possibly no one has expressed better the spirit and procedure that should characterize the day than was expressed nearly five hundred years before our Christian era began (Neh. 8:10): "Then He said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength." The writer of these sacred lines realized that there was strength in the joy of the Lord, joy in His name, joy to His glory, gladness, praise and thanksgiving to Him, because of His wonderful works.

This has been and is the strength of our nation. The joy of the Lord is our strength. This na-

tion, as long as it has been a nation, and this people, before it was a nation, recognized that their strength was in the joy of the Lord, and they have magnified and glorified His name through the years of our existence as a people and a nation. Every one who carries in his pocket a coin of the United States accepts our national declaration, "In God we trust," and every one who shall rejoice and be glad on Thanksgiving Day, because of the bounty and blessings our Lord has poured out during the past year, will help to give strength to our nation and power to our people.

The President of the United States has issued a proclamation, which we print elsewhere, calling upon the people to observe Thanksgiving. Let us do so with gladness of heart, cheerfulness of mind and disposition, "eating the fat and drinking the sweet," as we praise and give thanks to our Lord; and then, by no means, forget to send or carry portions to those who are unfortunate and in need. Surely at no period of the year is it quite so fitting that we make our offering to our Orphanage, our offerings of benevolence to the less fortunate around about us, all out of gratitude to Almighty God for His goodness and lovingkindness to us.

J. O. A.

"LAZY AND CONFUSED THINKING."

We are hearing much about "liberalism" these days. Just what the term signifies, one hardly knows. The so-called "liberalists" seem to have no clearly defined position, polity or program, other than that of subtle and often malicious attacks on things as they are and have been. They will attack "Sabbath observance" by calling it "puritanical," a custom that sprang up "in the strait-jacket days," and will end their attack by saying that even the Lord Himself declared that "the Sabbath was made for man, and not man for the Sabbath"; therefore, man is to use it for his own personal pursuits and pleasures without any particular regard either to Himself who made the day and pronounced it sacred, or the day itself. They will attack, these "advanced liberalists" will, the pentateuch, declaring that Moses wrote neither Genesis nor Deuteronomy, and that whoever wrote them put much in these books that were fiction, symbolic only of improbable and impossible situations. These "advanced liberals" will not stop in the fury of their assault on things that are and have been to show what invaluable contributions they have made to the thinking and welfare of mankind. They will attack the miracles of the Bible and declare that many of them are unreasonable and unthinkable, but will not stop to reflect, nor to declare that these miracles, as recorded, have made invaluable contributions to mankind, and have so lodged themselves in the lives and souls of millions as to lead to better the University of Virginia, recently declared in an address before the Woman's Christian Temperance Union of Virginia that "advanced liberalism" was a lazy and confused type of thinking. One who will face the matter squarely and without prejudice, must agree with Dr. Kincaid, for it is only lazy and confused thinking that will try to supplant the very definite and specific things that have been and are with a hazy and undefined scheme that carries us nowhere.

Prof. Josiah Royce, of Harvard University, certainly one of the greatest philosophers America has produced, used to say over and over again to his students: "Young men, never abandon an hypothesis or a position that has made a real contribution to your life and to the world until you have secured in its stead a better and a bigger hypothesis which is able to contribute more to your life and your thinking." We often think of these wise words of Dr. Royce, as they came from

his lips repeatedly, as he was leading his students into the realms of speculation in the field of science and philosophy. The world of our day seems to need just what Dr. Royce used to tell his students. In our craze for the new, we seem to have accepted the uncertain for the certain and substituted the less for the greater, for God in heaven knows that the sacred things of Scripture, the holy things of the Bible, have made their contribution to the character of man, to the building of nations, and to the friendship of the world.

The result of this "advanced liberalism," coming as it does from lazy and confused thinking, Dr. Kincaid declares, "has had the effect of breaking down hitherto accepted standards of ethics and has liberalized conduct as well as theology." Has not Dr. Kincaid, in this declaration, put his finger on the weak spot in the thinking and the conduct of our time? Our thinking and our teaching have become so liberal that we have both liberalized conduct and given it license. And does not this account for much of the conduct about us that is shocking society, filling the front pages of our papers with scandal and tragedy, and sending daggers to the very heart of our unsettled and confused "social order"? J. O. A.

THE HOPE OF HUMANITY.

Dr. Benjamin F. Farber told his Presbyterian congregation in New York recently that the Church faces extinction unless it practices the doctrines of Jesus; and Dr. Stanley High, who recently returned from the Orient, declared that, unless the Church put Jesus Christ and kept Him first and sent out missionaries who were to give Him first place and exalt His name above every name, foreign missions would become extinct. Both of these men agree that if we are to make the gospel at home and abroad a matter of charity, benevolence and philanthropy, and put the gospel and missions on the basis of benevolence and philanthropy, then the gospel loses its power and will become extinct, and missions lose their dynamic, and likewise become extinct.

"Humanism"—the love for humanity, the concern for humanity, the philosophy for humanity, even the benevolent care for humanity is not a sufficient dynamic to reach this world and lift it, nor even a sufficient power to reach humanity and save it. We must exalt Jesus Christ as the one and the only one who can save and lift humanity. The most trying ordeal that the Church is to face in the near future is just this: Will the Church exalt and practice the doctrines of Jesus, or will it exalt and practice the doctrine of humanity, care and concern and worship of humanity alone?

Two of the most widely read and quoted books on religion at the present time declare emphatically that man must have religion as a dynamic, but that the only religion that can save him is a religion divorced from any idea or thought of a personal God; that the theocratic idea in conduct and government must disappear, and that the democratic idea of service to man, the uplift and exaltation of man, in the name and for the sake of man, must obtain. You will hear people say that he who serves his fellowman serves God, for "Whosoever giveth the cup of water to drink shall in no wise lose his reward." This is glibly repeated as if it were a teaching of the Word of God. However, the Bible teaches no such thing. Nowhere from Genesis to Revelation is the idea taught that man can serve his fellowman best by divorcing man from God or by taking God out of first place. The Bible opens with the words, "In the beginning God." That Book puts God first and makes Him central every motive and movement of the Book, and nowhere teaches that man can best serve his fellowman by simply exalting man.

Get our Scripture straight on this point (Matt. 10:42): "Whosoever shall give a cup of cold water in the name of a disciple, he shall in no wise lose his reward." Your "humanitarian" teacher leaves out the heart from that Scripture when he omits in his glib quotation the words "in the name of a disciple." The other sacred writer gives even more emphasis than does Matthew to the centrality of Jesus in this teaching. Read Mark 9:41: "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Here, the inspired writer repeats the idea for emphasis, using both the words "in my name" and "because ye belong to Christ."

The pulpit can go before the world with a conviction and a definite message when it exalts the Christ, puts His doctrine, His message and His life first and foremost. True, He identified Himself with mankind and taught that we should love our neighbor as ourselves, but He nowhere obliterated Himself from the reckoning; and even before the burning words, "Love thy neighbor as thyself," He put the eternal words, "Thou shalt love the Lord, thy God, with all thy heart, and all thy soul." When one does that, puts God first, he is then prepared to love his neighbor as himself, and there is a sufficient dynamic for his doing so. Truly, our gospel and our missionary endeavor will become extinct when we make them matters of benevolence, charity, philanthropy, only in the name and for the sake of our fellow-man. We must do these things as unto the Lord.

J. O. A.

THE LADDER OF LIFE.

A ladder is a means of ascending and descending, and the means of using it is by rounds. It may be used to descend into a cellar or pit. In the one case, the climber begins at the bottom; in the other case, the climber begins at the top. In both cases, the movement is step by step. The more common use of the ladder is for climbing upward, and it illustrates life—movements up and down. Life that begins at the top is in danger of going downward. It was so with Adam and Eve. They were at the top when they started their lives. They were made in the image of God. "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor" (Psa. 8:5). Since the fall of man, he begins his life at the bottom of the ladder. The sinner is at the foot, and, by the help of God, he climbs upward until he reaches the top with Jesus Christ. Religious life is a climb upward from that of a lost sinner to that of a child of God. All that Adam lost in the fall, man can gain in Jesus Christ. Jacob saw a ladder that extended from earth to heaven, and he saw the angels ascending and descending upon it. For man now, that ladder is Jesus Christ the hope of glory.

What is true in the religious or spiritual experience of man is true in all his experiences. In his education, his business, his position and calling, in all the way of his life. To be born at the top of the ladder, to have prestige, position, wealth at birth, makes climbing difficult, and danger, by falling, great. It is an advantage to begin life at the bottom of the ladder, and then to climb up, round by round. It is a misfortune to be born rich, of distinguished parents, and at the top in the social world. The great men of the world were rocked in rude cradles or in no cradles at all—simply rocked on a plain mother's knee and caressed by a loving heart rather than by a learned head. The lap of a good mother is better than the finest crib in the finest nursery of the rich. It is better to be born at the foot of the ladder than at the top. Rich babies have a poor chance

in life; poor babies have a rich chance. The poor of the world produce the wealth of the world. It is the unseen that moves the world and changes the heart of man. The world pities the poor children; the rich children deserve their pity most. We live in a conglomerate world, and the rich and the poor minister to each other and help to make what is known as society. There is not enough of sympathy and respect for these two opposite conditions to make the world good for both. They are both necessary for progress, and both would be better satisfied if they respected each other in a Christian manner. They are really complements of each other, and should love each other and co-operate in the most friendly manner. God and man co-operate in all the work of life and in all the progress of society. Man plants and God makes the harvest. Man makes the machine, and electricity runs it. But, after all is said and done, the best place to start life is at the foot of the ladder, for it is the climbing that makes the man.

W. W. S.

A PROPHET OF OUR DAY.

On October 25th, the day when the union of the Congregational and Christian Churches was consummated, George A. Gordon, the most eminent Congregational minister of our day, passed to his reward. Dr. Gordon was born in Scotland. After coming to this country, he took first a seminary course, and then a college course. The council that was to install him as minister of the Old South Church in Boston nearly a half-century ago, found him so outspoken for liberty as a Christian thinker that it came very near refusing to endorse him. It finally did, and thereupon began one of the most fruitful ministries of our day. The Old South Church in Boston became a national citadel of religious liberty, not radical and destructive, but reverent and constructive Christian freedom.

It is not strange that Dr. Gordon never held any responsible office in the Congregational fellowship, while universally accepted by all as their most illustrious leader, a genuine prophet of the Lord in our day. It is not strange, because Dr. Gordon was too busy interpreting the mind of Christ to our day to consume his time with denominational organization and officialdom. He preached Christ. A great spiritual prophet is no more.

W. A. H.

THANKSGIVING DAY PROCLAMATION.

President Hoover has issued his Thanksgiving proclamation, setting aside Thursday, November 28th, as the day of annual thanksgiving for blessings of the past year. It says:

"At this season of the year, when the harvest has been gathered in, the thoughts of our forefathers turned toward God with thanksgiving for the blessings of plenty and provision against the needs of winter.

"They came by custom to look to the chief magistrate to set apart a day of prayer and praise whereon thanks as a united people might be given with one voice in unison.

"God has greatly blessed us as a nation in the year now drawing to a close. The earth has yielded an abundant harvest in most parts of our country.

"The fruits of industry have been of unexampled quantity and value. Both capital and labor have enjoyed an exceptional prosperity.

"Assurances of peace, at home and abroad, have been strengthened and enlarged. Progress has been made in provision against preventable disasters from flood and pestilence. Enlightenment has grown apace in new revelations of scientific truth and in diffusion of knowledge.

"Educational opportunities have steadily enlarged. Enduring advances have been gained in the protection of the public health. Childhood is measurably more secure. New experience and new knowledge in many fields have been reported from which a deeper wisdom may grow. We should accept these blessings with resolution to devote them to service of Almighty God.

"Now, therefore, I, Herbert Hoover, President of the United States of America, do appoint and set aside Thursday, the 28th day of November, as a day of national thanksgiving, and do recommend that all our people on that day rest from their daily work, that they should extend to others less fortunately placed a share of their abundance, and that they gather at their accustomed places of worship, there to render up thanks to Almighty God for his many blessings upon them, for His forbearance and goodness."

THANKSGIVING.

BY JANE BLAKESLEE RICHARDS.

Burr of business, whirl of barter,
Wheels of commerce, cogs of trade,
Crowding, jostling confusion
That the noisy marts have made,
Hearken to the voice celestial,
Halt the rushing human ranks,
Check the breathless pace of living,
Take the time for giving thanks.

Thanks for food and homes to shelter,
Social joys of neighborhood,
Grains in harvest yellow gathered,
All the old familiar good.
As an Angelus is sounding
Nation-wide today the call,
Stand with hand and heart uplifted,
Thank the Giver of it all.

Sons of the stout-hearted fathers,
Brave ones of the by-gone day,
Armed with faith and gun who gathered
Grateful in the wilds to pray,
We, secure from savage riot,
Safe on dear-bought freedom's sod,
For our days of peace and quiet
Own our debt of thanks to God.

In a land and age of wonder,
People, happy, peaceful, free,
Ships that bird-like soar the heavens
As the ships have sailed the sea,
It is meet that man aspiring
Earth and ocean's might to dare,
Mind him of the God who made him
Master of the sea and air.

From the coast of California
To the East historic shore
Rise today the tuneful anthem
That shall silence never more.
From the rural groves and pastures
To the city's teeming ward,
Upward roll the tones majestic
Of the nation's "Praise the Lord."

—The Congregationalist.

(Continued from page 1.)

became that of a family slave or drudge. For years about the only way a widow might attain some little consideration and respect was for her to mount the funeral pyre of her husband and be burned to death with his body. This was frequently done until a hundred years ago, when the British government put an end to the practice. And now the whole system of child marriage has been put under the ban. Thus, slowly are the worst social evils being gradually obliterated from the face of the earth.

CONTRIBUTIONS

SUFFOLK LETTER.

Rebecca Elizabeth Gaskins was born in Isle of Wight County, Va., September 27, 1845. She married John Clinton Griffin in January, 1866. Her husband died December 27, 1892. She was the mother of seven children—Nettie, deceased; Ida, died in infancy; Ada E.; Charles Lee, deceased, leaving five children; D. Jeter, in Norfolk, and has two children; and Annie S. Mrs. Griffin and her two daughters came to Suffolk in 1910, and lived together at 300 South Broad Street, until her death, November 11, 1929, at the age of 84 years, 1 month, and four days.

Mrs. Griffin united with the Antioch Christian Church when a girl, and had been a faithful member of that Church for more than seventy years. Antioch is one of the oldest Churches in Virginia, having been an English Church in colonial days, and, after it became a Christian Church, it has had as pastors some of the most eminent ministers in the Church, as W. B. Wellons and E. W. Beale. Mrs. Griffin never changed her Church membership, and on November 12, 1929, after service at the home, her remains were carried to Antioch and placed by the side of her husband. Age adds value to human life, and especially when the life has been devoted to God and the Church. "The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is there strength, labor and sorrow; for it is soon cut off, and we fly away" (Psa. 90:10). Life, at best, is short, and when old age comes, it is soon cut off and we fly away. Mrs. Griffin, in her eighty-fourth year, left her loved ones—two sons and two daughters, and thirteen grandchildren, other relatives and many friends—to join many loved ones who had gone before. The two daughters, Ada and Annie, are left alone, but sweet memories of a dear mother and bright hopes of meeting her again in heaven will sustain them in their bereavement.

Just the day before, we buried a Suffolk official, chief clerk to City Manager R. H. Brinkley since 1920. He served in France during the World War, and his health was impaired by overseas service. Lyman Henry Potter had been in failing health for some time. Members of the American Legion, the city manager, and members of the city council, and other city officials attended the funeral. Mrs. Claudia Jacobs, Mrs. Ray Saunders, W. W. Ballard and James Harrell, at the funeral, sang "I Love to Tell the Story" and "Some Time We'll Understand," with Alton Howell at the organ. Mr. Potter is survived by his wife, one son, Lyman Henry Potter, Jr.; his mother, Mrs. Rufus Potter; three sisters—Mrs. Clyde Gurley, Mrs. Courtney Griffin, all of Suffolk, and Mrs. Harry Clarke, of Alger, Ohio; and one brother, Geddes Potter, of Edenton, N. C.

The services in both cases were conducted by Revs. W. W. Staley and H. S. Hardcastle. The floral designs were beautiful. The sympathy of friends was genuine, and the prayers felt in the hearts of those who witnessed the services made an atmosphere most spiritual. Deaths and funerals hold the world together in love and sympathy.

W. W. STALEY.

ELON LETTER.

I was officially requested to represent the Southern Christian Convention at the meeting of the advisory board of the Congregational Church of the Southeast, which met in Charleston, S. C.,

November 6, 7, 8, in the historic Circular Church, of which the Rev. George N. Edwards is pastor. This Church has been in continuous existence since 1680, and was originally known corporately as "The Independent-Presbyterian-Congregational Church."

I was, of course, interested in all of the proceedings of the advisory board, but particularly in the reaction of the group of the Congregational leaders in the South respecting the consequences of the merger voted at Piqua, Ohio.

Acting upon the recommendation of their findings committee, this group of Christian leaders felt that we face the necessity jointly in the South of an inclusive Church, and that all the Southern States, beginning with Virginia and Kentucky, south and east of the Mississippi, should be included in the program of this group. At present, there is no Congregational Church in Mississippi, and no Christian Church in Tennessee, South Carolina or Florida. If the plan which was suggested there is carried out, the united work in the South will include the present seven Conferences of the Southern Christian Convention, the two Kentucky Conferences of the Christian Church, and the six Conferences of the Congregational Church in the same area, making a total of fifteen Conferences joined in a regional convention.

I suspect that the best thing I can do is to quote verbatim the action of the findings committee:

Report of the Committee on Findings to the Advisory Board, November 7, 1929.

The following resolutions are presented as tentative working principles until the time of the meeting of the two bodies in April and May, 1930, at Raleigh, at which time the whole matter will be restudied and reshaped in harmony with the best wisdom of the united body.

Part I—On the Merger: 1. That the several local Conferences of the two constituent bodies be kept in accordance with the present forms of organization, but that they unite with the Christian Convention of the South in a "Southern Convention of Christian and Congregational Churches," under the general form now taken by the Southern Christian Convention. This united body should meet biennially in alternation with the General Council at a place central in the Southeast, or near a large constituency of the United Church. It should be promotional, inspirational, educational, and policy-determining.

2. That a special committee of five be appointed here to co-operate with a like committee of the Southern Christian Convention: (a) To confer about the arrangement of a like representation in a Southern Convention. (b) To draft a constitution to be submitted at a proposed joint meeting of the advisory board and the Southern Christian Convention, to be held April-May, 1930. (c) To arrange a basis for the publication of conference statistics and minutes in a Southern "Annual" or year-book, and to arrange for some statement in the forthcoming Southern Christian Convention "Annual," if the Convention favors that. (d) To arrange for consolidating the *Southern Congregationalist* with *THE CHRISTIAN SUN* on the basis of a weekly paper, under the management of the Southern Christian Convention, with co-operation by the Congregational Board of Publications of the Southeast. (Item (d) was postponed for specific discussion until 4:30, and I could not be present when it was acted upon. After I left the advisory meeting, I received the following telegram from Rev. F. P. Enslinger: "Board appointed committee to consult regarding consolidation of Southern papers.")

3. That in our meeting next May with the Southern Christian Convention, we ask the co-operation of the national committee on organization, that, together, unified plans for union may be carried through in the Southeast.

4. That a committee of twenty-four, composed of twelve representatives from each of the constituent bodies, be appointed to recommend to the several responsible boards and agencies the administration of the affairs of the United Church in this area, and to meet annually.

5. That, for the present, the advisory board and the Southern Christian Convention be continued and specifically charged to appoint the above committee.

W. A. HARPER.

HAS ANYTHING BEEN DONE?

The above question refers to the final vote on organic union of the Christian and Congregational Churches, and the answer may be "yes" or "no." If it means that organic union has taken place—no. If it means "Are we given permission to unite our institutions organically?"—yes. Now, if those who cast their vote representing the membership of both bodies were not voting for organic union, what were they voting for? Now, what does organic union mean? I can't imagine it meaning anything short of coming under one organization from the General Convention down. Now, that is what was asked by the historical unanimous vote at Detroit and Piqua, as well as all the other constituent bodies. Anything short of that will surely be disappointing to all our people. The work has just begun. I was happy to see how quickly the Commission on Christian Unity and the Commission on Interchurch Relations merged and became one body. They have set the precedent for all the rest. Why not let's go? Why should there be two general conventions, two mission boards, two Southern conventions, two State conferences, two district conferences, two national publications—*THE CHRISTIAN SUN* and *Southern Congregationalist*—two publishing associations, etc.? In short, what is the wisdom of voting for union and then refusing to unite?

The biggest objection we are going to meet with amounts, in the last analysis, to sentimentalism. This will be especially true of our older brethren. They will offer this and that objection to the discontinuance of certain things and institutions, and finally say, "That paper has been coming to my home for forty years," or "I have been contributing to that institution for years." But, honestly, brother, are these within themselves very good reasons for the continuance of this or that? Now, the people can't see the wisdom of retaining a thing just as a keepsake, especially when there is unnecessary expense attached to the keeping of it.

I pray that the same sweet spirit that has led us so far will continue, that we approach all the questions of consolidation like men in a business-like way and consider only the good of the people. Nothing should be allowed to continue to exist merely for the sake of itself alone. A certain friend approached me in behalf of a relative of his securing a place in my school. One of the main reasons given for electing her was that she needed the job. I told him that the school existed for the sake of the child and not for the sake of the teacher. It is not the wish of our people to create secretarieships, etc., for the sake of giving some needy person a job, but to serve the people, and when that service ceases or is provided more efficiently from another source or in another way, it is time to discontinue. Christianity removes the sting of death with the hope of a larger life. I am glad to see both Churches die, for I know it is the gateway to a larger and more useful life.

Ambrose, Ga.

W. C. CARPENTER.

PRESIDENT'S ADDRESS.

OUR CHURCH AND SOME UNFINISHED TASKS OF THE KINGDOM.

(Annual address of the President of the Eastern Virginia Christian Conference, in session at the Suffolk Christian Church, Suffolk, Va., November 6-8, 1929.)

There is a significant statement in the first verse of the first chapter of the Acts of the Apostles. Luke tells Theophilus that his former treatise, i. e., the gospel of Luke, was an account of the things that "Jesus began both to do and to teach." It dealt with an unfinished task.

Although he does not put it in so many words, this idea of the unfinished task is also in Luke's second literary work, the Acts of the Apostles. Any one who has a sympathetic spirit knows that Luke did not think of the task involved in the proclamation of the gospel was finished. Like many a story in a modern magazine, the Acts of the Apostles might have had at its last verse these words: "To be continued." To put it in another way, it might be said that twenty-eight chapters of the Acts of the Apostles have been written. The twenty-ninth chapter is in the process of being written. There are still unfinished tasks for the Church of Jesus Christ. This paper will deal briefly with three of the outstanding ones.

Unfinished Task of Union.

1. Our Church and the unfinished task of Church union. Those of us who were at the General Convention at Piqua, Ohio, on Friday afternoon, October 25th, will never forget that history-making event when our General Convention voted unanimously to unite with the Congregational Church, thereby consummating a union that apparently had been born of God. There was a spirit of reverence, of awe, of Christian brotherhood, of spiritual adventure, of faith, that made an indelible impression upon the minds and hearts of those who were present. Somehow or other, that Convention felt that it stood on holy ground, that it had embarked on a high spiritual enterprise, that it had gone forward on the long road that ultimately leads to the union of all of Christ's followers and the answer to our Lord's Prayer that they all may be one, even as He and the Father are one.

But no man who sees things clearly or sees things whole, thinks for one minute that that is the end of the matter. Church union does not come simply by the vote of a council and a convention. Church union is a far more inner and vital thing than a thing like that. As Dr. Coffin said, the action of the Convention was not the end, but rather the beginning of the matter. The matter of Church union is still an unfinished task in a double sense. In the first place, it is an unfinished task as concerns the Congregational and the Christian Churches themselves. There is still a great deal of work to be done. There are adjustments to be made, information to be disseminated, mutual understanding to be promoted, mergers to be effected, unification to be achieved. This does not mean that the union formed was not a sincere and real union. This union is no companionate-marriage affair. It does mean, however, that we cannot take it for granted that the thing will work itself. There is still the unfinished task of uniting in spirit those who have united by resolution. In other words, formal union must become inner and vital union.

But taking it for granted that the union of the Congregational and Christian Churches was absolute and complete, there would still be the unfinished task of Church union. The most optimistic one of us would hardly dare to assert that the matter of Church union was settled when these historic communions, as great and as good as they are, united. When one thinks of the large and

almost discouraging number of divisions within the Protestant Church; when one thinks of the great cleavages, both in faith and polity and practice, among them; when one thinks of the deeply rooted denominational loyalties that have been developed through the years; when one begins to seek a common and practical basis on which these denominations can meet—one begins to see something of the great unfinished task of Church union. And this does not even touch the matter of union between the Catholic and the Protestant Church, which may not be such a visionary and impossible thing as some might suppose and suggest. In any event, those of us who pray and work for Church union have not and will not see the end of the matter. Like Moses on Nebo, we can see it only afar off. But like him, we can dare to believe that it will come.

In all this, our Church has a part. With the Congregationalists, we have demonstrated that there is a way to get together. It is now up to them and to us to show that we can keep together. In solving our problems of adjustment by the mind of and in the spirit of Christ, and especially by practicing union in the many ways that will come to us as we try to understand what the will of the Lord is to do it, we can continue to make a distinctive contribution to the cause of Church union. Having come thus far we must go further. The heights which we have reached are not our goal; they are but the starting point for the ultimate goal of the union of all of Christ's followers.

Unfinished Task of World Missions.

2. Our Church and the unfinished task of world missions. One of the most thrilling and most amazing things in history is the story of missions. This is true whether one thinks of it in terms of the seemingly impossible achievements of the Apostolic Church of the first century or of the unparalleled achievements of the Church of the twentieth century. If any man's faith in a living God has become weak, let him read the history of Christian missions, and it will become strong and living again. Missions bear convincing testimony to the presence and the power of a living God in the world, and to the supremacy and adequacy of Jesus Christ as the Saviour of the world. It might be added, too, that they bear eloquent testimony to the possibilities and glory of human life, for missionaries have been men and women of like passions as we, who have given themselves in such measure of consecration that God has been able to use them as His co-workers in accomplishing this miracle of missions.

There is not time to tell the story of missions. It is not necessary. But it is well to keep in mind the fact that the missionary enterprise cannot be reckoned simply in terms of the number of missionaries in the field, the number of mission stations, the number of members of the Churches abroad, the value of mission property, or the amount of money involved. Missions must be interpreted also in other terms. One must think of lives that have been transformed—a great host which no man can number who have been redeemed and renewed by the gospel of Jesus Christ. And one must also think of the penetration of the ideals of Jesus, and the influence of His Spirit into all the phases of the life of the nations in which missions have gone. The Church has achieved so much that it cannot possibly be computed.

But the task is not finished. Indeed, in some respects it has just begun. Not only are there great numbers who have not heard or have not responded to the gospel of Christ; there are great areas of life into which the ideals and spirit of Jesus have not become effective. In spite of all that has been done in missions, the task of evangelizing the world is still so stupendous that it

staggeres the imagination and takes the breath of those who see it in all its implications. It is the most monumental task to which ever man set his hands and his head and his heart. It is going to take all of us, and all of those who are to come, with all that we have, to make any showing at all in this world-wide enterprise.

Now, it is worth while to note that missions has its critics. There are those, even within the Church, who are raising rather pertinent and in some ways perplexing questions. They are suggesting that "the religions of other races and peoples are suited to them and are good enough for them." They are cynically telling us that there "are plenty of heathen at home, and plenty of work to be done here"; and they tell us that "we can best serve the world, not by foreign missions, but by concentrating all our forces on making America a sample Christian nation." They are saying that "it costs a dollar to send a dollar to the foreign field"; that the "foreign mission enterprise requires too much money as compared with the other Church causes"; or they level their criticism at the missionaries themselves, saying that "they live luxuriously." These critics of foreign missions sum up their charges against missions with the statement that "missionaries are accomplishing little and making no real impression on foreign countries." The worst feature about the whole thing is the fact that these subtle and pernicious ideas have penetrated the lives and colored the thinking of so many Church members. That the leaders in missions recognize this fact is evidenced by a number of books, such as Speer's "Are Foreign Missions Done For?" Patton's "Foreign Missions Under Fire," and Smith's "The Desire of All Nations," which have been written primarily to correct and to refute these dangerous doctrines.

In addition to these subtle criticisms which threaten to cut the nerve of missionary endeavor and to quench the missionary passion in the Church of Christ generally, there is danger for the Christian Church from another angle. I refer to the wrong interpretation which might be put on the status of missions in the light of our union with the Congregational Church. The fact that we have united with a denomination over nine times as large as our denomination, the fact that this denomination is known to have an extensive and an efficient missionary program, and the fact that this denomination annually raises a tremendous sum for missions, may react unfavorably on our mission work unless the situation is clearly understood. Some of our people may feel that there is no longer any special need of sacrificial giving to missions. It would be a tragedy indeed if this idea should get abroad. As a matter of fact, our union with the Congregational Church is an occasion for greater, not less, interest in and gifts to missions. We are to be workers together with them in a greater enterprise than heretofore we have ever undertaken. In other words, the Congregational and the Christian Churches must give themselves with new zeal and with deepened consecration to the unfinished task of world missions. Having set our hands to the plow, we cannot, we dare not turn back; that is, if we are to be worthy of the one whose name we bear. As individuals and as a Church, we must not allow our interest in missions to wane or our passion to burn low. If we fail here, we fail everywhere.

Unfinished Task of World Peace.

3. Our Church and the unfinished task of world peace. World peace, like world missions, has been eternal in the heart of God. Because He is the Father and because all men are His children, and hence brothers, God has had it in His heart to establish peace as the governing principle

(Continued on Page 15.)

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

SPIRITUAL DYNAMIC IN MISSIONS.

The charge that the spiritual dynamic which for a hundred years has been powerfully expressing itself in the foreign mission enterprise of the Protestant Churches of America, is headed toward extinction in its present philanthropic tendencies, was made by Stanley High, Litt.D., editor of the *Christian Herald*, New York, N. Y., in the opening address Saturday morning, October 26, 1929, at the annual regional meeting of the Congregational Churches of New England in First Church, New Britain.

"Foreign missions, from having been an agency of spiritual regeneration," Dr. High said, "is fast becoming merely a Church-supported philanthropy. As a philanthropy, it is doomed not only to failure, but to extinction. The emptying treasuries of many mission boards is tragic testimony to the fact that men and women who might be enlisted in a world enterprise that was dynamically religious, will simply not give their money to one that seems to them to constitute chiefly an ecclesiastical rival of State and privately supported charities. In my opinion, the dying missionary zeal of the Church will not be revived without a revolution as fundamental as that which led the Churches, in the first, to dare to proclaim their gospel to the ends of the earth."

Dr. High, in protracted tours of Asia, Africa and Europe since the World War, is reported to have visited practically every mission station. Before becoming an editor of the *Christian Herald*, last December, he was a secretary of the Methodist Episcopal Foreign Mission Board.

The delegates at the regional meeting represent 1,611 Churches, with nearly a million members and adherents in the six New England States. The meeting is under the auspices of the regional committee of the National Congregational Commission on Missions in the interest of the denominational "Plan of Advance" for Church and missionary activities in 1930.

"Now, I have no desire," Dr. High continued, "to belittle the practical ministries represented by the hospitals and schools built up by foreign missions. I have seen those schools and hospitals in operation on three continents. I know how in countless forgotten communities these institutions have stood—and continue to stand—as a concrete and understandable personification of Jesus Christ Himself. But for us on the home end, I think a re-examination of the purposes behind those institutions is in order.

"As I understand it, we send out our doctors and our teachers for two chief reasons. In the first place, across the mission world there stalked the sinister figure of indescribable human need. There were no agencies whose purpose it was to meet that need. We could not consistently take our Christian faith into the presence of such want and suffering without interpreting that suffering in terms of healing, helpful ministries.

But in the second place, we—in those early days of our missionary activity—had no doubt as to the fundamental purpose of these institutions. They were to minister to human need. Yes! But they were to make that physical and mental ministry an avenue over which they might enter upon a spiritual ministry that was even more fundamental. The primary business for which missionaries went out to the field and for which we gave of our resources to support them was evangelical. Soon or late, as we knew, these various peoples, however backward, might be able to run

their own schools and man their own hospitals. One thing, and one thing only we had, uniquely, to give them; that one thing was the transforming gospel of Jesus Christ.

"Unfortunately for our missionary program, and also, I believe, for our own souls, this fundamental purpose has been slipping more and more in the background. What are the concerns of the mission board and the mission agency? To what do we tie up our present-day appeals for money? Isn't our language today the language of ecclesiastical institutionalism? And are not our major missionary energies devoted these days to the perpetuation of these institutions? Where does the individual, life-changing process which, I repeat, is the only fundamental thing that the Christians of the West have to give to the non-Christian world—just where does that regenerating process come in? Well, in my estimation, it comes in for a decidedly minor emphasis. And a declining missionary income which is only a reflection of a declined missionary interest is the result.

"A return to first principles in the foreign missionary program will probably only come, however, as a result of a return to first principles in the Church at home. Missions will have a rebirth when we, ourselves, are reborn, and probably not before. Until that rebirth comes to us, we will not only have difficulty raising money for foreign missions, but, in my estimation, we will be unfitted to be foreign missionaries."

YOUNG PEOPLE'S CONFERENCE.

The second annual Young People's Missionary Conference was held in the Suffolk Christian Church on Thursday evening, November 7, 1929, beginning at 8 o'clock. This meeting was sponsored by the Woman's Missionary Conference of the Eastern Virginia Conference, and was presented on the second night of the conference, in session at the Suffolk Christian Church. It was a most fortunate thing that this missionary conference was held in connection with the Eastern Virginia Conference, for it brought the delegates and visitors of the conference into closer contact with the young people, brought the young people into a closer contact with the conference itself, and to both young and old furnished inspiration for the impulse to greater things in missions. The Church was crowded with a large congregation, numbering perhaps eight hundred people; but in spite of the number, there was a deep interest and a reverent spirit throughout the entire program. In many ways, this meeting was the climax of what was a great conference, and those who sponsored the meeting and planned the program are to be congratulated upon the success of the occasion.

The meeting was presided over by Mrs. M. L. Bryant, president of the Woman's Missionary Conference of the Eastern Virginia Conference, and Mrs. Bryant presided in her usual efficient, graceful and gracious manner. She presented Miss Mary Lee Williams, who conducted the devotional service, using a combination of songs, Scriptures, prayer, remarks and pictures in an impressive way. The service was a unit and emphasized consecration in response to the call of Christ, and was in keeping with the theme of the evening's program, "Youth and Missions."

Mrs. R. T. Bradford, superintendent of young people, was to have brought greetings to the young

people, but she was detained by illness. The next item on the program was an important one, namely: organization. An organization was effected, with the following young people as officers: president, Mary Lee Williams; vice-president, Miss Carolyn Gort; secretary, Miss Rachael Brinkley; assistant secretary, Miss Sara Norfleet Daughtrey. An effort is to be made to organize the young people of the conference for more effective missionary service. The young people are to be congratulated on their new leaders.

Miss Mary D. Atkinson sang very effectively "The Silent Voice," and Rev. H. S. Hardcastle gave a brief report on the young people's meeting held at Piqua, Ohio, in connection with the recent General Convention of the Christian Church. A recognition service was held, but due to the lack of time and the largeness of numbers, the young people were recognized as a group, rather than by individual Churches. It appeared that about half of the large audience were young people. An offering was received for missions. Mr. Joel Cook Holland, of Franklin, a young man who has appeared before the microphone on many occasions, sang in a most effective way a prayer hymn, which created an atmosphere for the feature of the evening, an address by Miss Ida Patterson, of the University of Virginia. Miss Patterson was presented by Mrs. L. W. Stagg, secretary of the Woman's Missionary Conference.

Miss Patterson has already spent five years in China in educational work, and after she receives her Ph.D. degree from the University of Virginia, at the end of the present school year, she will return to China for educational work in a higher institution of learning. Her address was one of the most unique and most inspiring that the writer has ever heard. In a quiet, intimate, fascinating and inspiring way, she spoke on the theme, "The Call of Christ," using as the text of her remarks the words, "The Master is come, and calleth for thee." Out of her training, her acquaintance with Chinese young people, her experience, her religious consciousness, her reading and observation, she spoke with conviction and with tremendous appeal. One soon felt that he was listening to a young woman who knew whereof she spoke, and who spoke out of the abundance of her heart. It was a most appropriate message for a great occasion, and eternity alone will reveal the response which the message received in the hearts of the young people present. Life took on new dignity, service presented a new appeal, consecration became more necessary as one responded to the message.

Mr. L. E. Huber, formerly connected with the First Christian Church of Portsmouth, who was later licensed by the Eastern Virginia Conference, and Mrs. Huber sang, with mandolin accompaniment by Mrs. Huber, a very appropriate gospel number in keeping with the spirit of Miss Patterson's address.

Mrs. W. V. Leathers, Conference treasurer, explained in an effective and brief way the chart representing the amount raised by the Young People's Societies, the goals, and the membership. Immediately following this, Mrs. H. S. Hardcastle presented banners to the winning societies, the banner for the society making the highest average on the standard of excellence going to the Franklin Young People's Society, and the banner of attendance, not only in the young people's society, but throughout the Conference, going to the Liberty Spring Young People's Society.

Rev. F. C. Lester offered the closing prayer and pronounced the benediction. The meeting itself thus came to a close, but its influence will abide in the hearts and lives of those who were present in the days to come.

H. S. H.

Suffolk, Va.

MISSIONARY OFFERING.

WEEK ENDING NOVEMBER 16, 1929.

Sunday Schools.

Previously acknowledged	\$ 599.66
Bethlehem, Altamahaw, N. C.	2.20
Liberty (Vance), Henderson, N. C.	5.40
Hank's Chapel, Pittsboro, N. C.	5.10
Vanceville, Tifton, Ga.	1.25
Isle of Wight, Va.	4.10
Antioch, Harrisonburg, Va.	3.79
Wake Chapel, Fuquay Springs, N. C.	6.05
Ether, N. C.	1.21
Mt. Zion, Mebane, N. C.	2.94
Mt. Bethel, Summerfield, N. C.	1.36
Pleasant Union, Lillington, N. C.	2.41
First Christian, Portsmouth, Va.	8.15
Newport, Stanley, Va.	2.50
Pleasant Ridge, Guilford College, N. C.	1.66

Total \$ 647.78

Individual and Church Collections.

Previously acknowledged	\$ 268.80
Bethlehem, Elon College, N. C.	26.04
Glendon, Hemp, N. C.	55.00
Hayes Chapel, Raleigh, N. C.	27.00
Bethlehem, Altamahaw, N. C.	14.60
Mrs. Iva West, Whaleyville, Va.	5.00

Total \$ 396.44

Specials.

Previously acknowledged	\$ 225.23
Rosemont Woman's B. C., Norfolk, Va.	12.50

Total \$ 237.73

Conference Home Missions.

Western North Carolina Conference	\$ 500.00
Previously acknowledged	\$1,093.69
Sunday Schools, regular	48.12
Individual and Church collections	127.64
Specials	12.50
Conference home missions	500.00

Total to date \$1,781.95

J. O. ATKINSON, Sec'y.

ANNUAL REPORT.

The annual report of the treasurer of the North Carolina Conference's Woman's Missionary Conference, for year ending September 30, 1929.

Women's Societies.

Bethlehem	\$ 22.35
Bethlehem Aid	5.00
Burlington	1,108.20
Catawba Springs	26.20
Chapel Hill	50.00
Danville	10.00
Durham	261.36
Elon College	303.40
Ether	3.20
Grace's Chapel	3.33
Graham	30.00
Greensboro	412.00
Haw River	25.00
Hebron	4.30
Henderson	80.00
Howard's Chapel	30.00
Ingram	6.00
Liberty (Vance)	100.00
Liberty (Va.)	18.00
Lynchburg	26.10
Monticello	25.00
Mt. Auburn	96.00
New Hope	2.70
Oak Level	4.00
Piney Plains	30.00
Pleasant Grove	50.00
Pleasant Hill	20.65
Pleasant Ridge	57.25
Providence Memorial	20.00

Raleigh	164.00
Ramseur	55.00
Randleman	3.00
Reidsville	100.00
Sanford	125.00
Shallow Ford	20.00
Shallow Well	70.00
Shiloh	15.00
South Boston	5.00
Turner's Chapel	50.00
Union Ridge	50.00
Virgilina	76.20
Wake Chapel	85.35
Youngsville	15.60
	\$3,664.17

Young People's Societies.

Bethlehem	\$ 2.10
Burlington	250.00
Burlington, Jr.	128.56
Durham	35.25
Elon College	50.00
Elon College Junior	25.00
Greensboro	90.00
Greensboro Junior	15.00
Oak Level	3.45
Raleigh	25.00
Raleigh Junior	10.00
Ramseur	16.81
Wake Chapel	6.75

\$3,664.17

Willing Workers.

Burlington	\$ 51.70
Durham	40.00
Elon College	25.00
Greensboro	25.00
Mt. Zion	5.00
Virgilina	16.65

657.92

Cradle Roll.

Bethlehem	\$ 2.25
Burlington	30.00
Piney Plains	5.00
Durham	27.00
Elon College	17.62
Greensboro	15.00
Mt. Auburn	3.15
Raleigh	10.00
Ramseur	2.00
Wake Chapel	7.00
Liberty (Vance)	3.00

163.35

District Meetings.

Alamance	\$ 16.41
Halifax	6.00
Guilford	10.00
Lee, Chatham	10.00
Randolph	8.00
Durham, Wake	14.80
Vance, Warren	7.50

122.02

Total	\$4,680.19
Refund general expenses Mrs. Harcastle.	100.00

72.71

Conference offering	59.00
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Total	\$4,839.19
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Jan. 16. Paid Mrs. H. S. Harcastle, Treas.	\$ 774.56
Apr. 15. Paid Mrs. H. S. Harcastle, Treas.	1,200.56
July 18. Paid Mrs. H. S. Harcastle, Treas.	1,235.54
Sept. 17. Paid Mrs. H. S. Harcastle, Treas.	1,125.67
Oct. 15. Paid Mrs. H. S. Harcastle, Treas.	502.86

\$4,839.19

MRS. W. R. SELLARS,
Treasurer.

Burlington, N. C., Nov. 14, 1929.

This is to certify that I have examined the books of Mrs. W. R. Sellars, treasurer of North Carolina Woman's Mission Board, for period beginning October 24, 1928, and ending October 15, 1929. I have checked the stubs of her receipt book against her cash book and find the total receipts amount to \$4,839.19. I have also examined canceled checks and receipts from Mrs. H. S. Harcastle, treasurer Southern Christian Convention Woman's Board for \$4,839.19, showing that Mrs. Sellars has turned over to Mrs. Harcastle, treasurer, the full amount received.

J. W. FIX, Committee.

ANNUAL REPORT.

Annual report of treasurer of North Carolina Christian Convention's Woman's Mission Board for year 1928 to 1929:

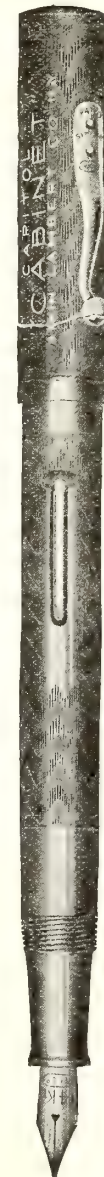
Receipts.

Balance brought forward	\$ 96.63
Mrs. W. H. Carroll, sale of literature	.50
Mrs. H. S. Harcastle, Treas., refund	130.00

Total receipts \$ 227.13

(Continued on page 12.)

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. HARDCASTLE.

Lesson IX—December 1, 1929.

THE CHRISTIAN HOME IN A MODERN WORLD.

GOLDEN TEXT: "Honor thy father and mother." Eph. 6:2.

LESSON: Deut. 6:3-9; Matt. 19:3-9; Luke 2:40-52, 24:28-32; Eph. 6:1-9; 2 Tim. 1:3-5, 3:14, 15.

DEVOTIONAL READING: Col. 1:9-18.

This lesson is dealing with fundamental things. The home is not only the fundamental unit of society; it is the foundation of society. It might be said, "As are the homes, so will be society and civilization." And one of the most pressing and the most vital problems confronting us today is the problem of how to maintain a Christian home in the modern world.

1. The supreme importance of the home. The home is of supreme importance, especially in its relation to children, for several reasons:

It has the child first.

It has the child for such a long time.

It has the child in the impressionable and suggestive period.

It has the child when lasting impressions are being formed.

It has the child at the time when habits and attitudes are most easily established.

It offers the child intimacy with those whom it loves and those who are its teachers.

It teaches by atmosphere and influence and example as well as by precept.

It is the best school in which a child can learn to get along with others.

It offers a concrete example of the family idea of the kingdom of God.

2. The supreme importance of the Christian home. If the home is the place where life's habits and attitudes and ideals are first, and in large measure, permanently formed, it goes without saying that the home ought to be a Christian home. The atmosphere—that is, the whole tone and influence of the home—the ideals, the training, the example, the teaching of the home ought to be Christian. Parents ought to make a most earnest effort to give their children a Christian home and Christian training in the years that count so much. God has so ordained it that the home has the child first, so that He can have the first chance at the child and so that there can be builded into the life of the child Christian ideals and attitudes and habits, so that after the child goes out of the home he will have a foundation that will help him in his fight for character. If we have more Christian homes, both in number and in spirit, we will have fewer wayward young men and women.

Christian Home Ideals.

3. Ideals of a Christian home. There are certain ideals or principles that should mark the Christian home.

Permanency.—Marriage, according to Jesus, is a lifetime contract. What God hath joined together let not man put asunder. And what God hath not joined has no right to be joined anyway. It is not very acceptable to some to have it said that in case a man and woman cannot get along and must separate, that they have no right to marry again, but Jesus Himself is authority for this statement.

Fidelity.—One man for one woman as long as both shall live. Whatever may be the circumstances, no man or woman married to each other has a right to have "affairs" with another. God, have mercy on any man or woman who looks lightly upon the marriage vow.

Equality.—In the Christian home, neither husband or wife is the "boss." Life in the Christian home is a great partnership. Husband and wife, parents and children have certain rights and privileges. There should be equality of opportunity. There is no place in a Christian home for autocracy.

Courtesy.—That same spirit of shivalry and good manners which usually characterizes the man in the "courting days" should become a permanent quality of life in the Christian home. Courtesy in the common things of life goes a long way in making home life happy.

Purity.—Reverence for the personality of each other, a high conception of every married relationship, especially sex relationships, purity of life within and without is a mark of the Christian home.

Spirituality.—Not mere slavish obedience to the external forms of religion, and not long-faced religion, but a spirit of reverence for God and the Church and the Bible and the abiding values of life; an honest attempt to live a Christian life in the home and in all the home relationships; an expression of the spirit of Christ in such a wholesome and natural way that it will make religion attractive.

4. Dangers that threaten the Christian home.

The commercialization of life, with its consequent false standards of life and false standards of living.

Cheap views of marriage and the cynicism that abounds in such large measure in regard to marriage.

Childless marriages. Deliberate refusal to have children often makes it difficult to preserve the home.

The amazing number of divorces, made possible by the comparative ease with which divorce may be secured.

Companionate marriage. A very comfortable doctrine for those who are looking for some easy way out of the responsibility of real married life.

Modern literature and amusements. In some respects, the modern movie is one of the greatest menaces to the sanctity of the Christian home. The same is true of the unspeakably vile and vicious literature which so many people, especially young people, are reading.

Materialistic conceptions of life. Life has been cheapened and coarsened by so many of these things noted above.

5. The Christian home in the modern world. We need to say the least the following factors in solving this problem:

Parents with a sense of the responsibility involved in parenthood and the opportunities involved in home life.

Definite home instruction in matters that concern the Christian religion.

Personal and vital Christian living in the home. Companionship, even at the price of some other things, with children.

Constant holding up of the sanctity of marriage and home life.

Active support of and participation in the work of the Church and Sunday School.

A family altar, not necessarily the so-called old-fashioned family altar, but something that

brings before the family, as a group, recognition of God's place in the home and participation of the family in common worship.

CHRISTIAN ENDEAVOR.

Sunday, December 1, 1929.

TOPIC: "Why is Christianity a Missionary Religion?"—Matt. 28:18-20. (Consecration meeting.)

Some Bible Hints.

Christ is the world's saviour, and therefore His message must be given to the whole world (v. 19).

Jesus is supreme in heaven and earth. It is essential that all shall know this and bow to His authority and follow His commands (v. 18).

The true God as the divine Father is unknown except where Jesus is proclaimed. Christianity stands for knowledge of Him (v. 19).

Jesus means His followers to carry on His work and enlarge their field, making it the world. By this commission, He made Christianity a missionary enterprise.

Suggestive Thoughts.

Christ came to earth to reveal God. If Christianity has no missionary zeal, that revelation cannot spread into the dark places of the earth.

When a movement ceases to be aggressive, it begins to die. Only by seeking to win the world to Christ can Christianity live.

One instinct is to impart to others the good things that we have found. When we have found Christ, we cannot but want to tell others about Him.

Christianity believes that without Christ men are lost. It is a missionary religion because it brings salvation to the lost, and without this salvation men perish.

A Few Illustrations.

Christianity is a missionary religion because Christ made it so. The great Commander sets up His ideal for it, a world proclamation of salvation, a world led into obedience to Him.

Curiously enough, the best things of life have to be thrust upon backward nations. It is not enough to tell the world about Christ; He must be urged upon it.

When the members of the family are scattered, the father cannot be content until he has found them and brought them home. Christianity is God's attempt to gather His children together and bring them home.

Christianity will cease to be a missionary religion (as it actually did cease for many years) when men have no vision of the world's need. The suffering of the world is a tremendous challenge.

To Think About.

What has Christianity that is better than other religions?

What would happen to the Church if all missions ceased?

How may we increase interest in missions?

THE CHURCH AT WORK.

The Stewardship Period is On.

Every Church should now be united in an emphasis on Christian stewardship. The program should be so clear-cut and definite that when the period reaches its climax in enlistment and enrollment of stewards and tithers on December 15th, that a Church will feel that it got somewhere during this stewardship period. The superintendent, pastor, or other officer who thinks he can teach stewardship, enlist stewards, enroll tithers by a stewardship gesture now and then, by an incidental reference, will find that he has missed the whole matter. The whole Church needs to be

earnestly engaged in the study of it. The pastor needs to do his most careful planning to present the subject so that it will appeal, and that stewards will be enlisted. Tithers do not enroll without real effort. Tithing, in all practical application, is the usual beginning of stewardship enlistment. Nearly all stewards will testify that tithing is the place where they began their realization of the meaning of stewardship. The pastor who practices tithing will have no trouble in leading a goodly number to do so. This is the time for united effort by pastor, superintendent, official board, stewardship secretary. Not many Churches will go far in stewardship until they carefully select a stewardship secretary. As much care needs to be taken in choosing him as in choosing a superintendent, treasurer, or teacher. Many folks have not yet taken this stewardship matter at all seriously.

New Body Meets.

The executive committee of the General Council of the Congregational and Christian Churches will meet in New York November 26th. This new body is composed of sixteen members of the National Council Executive Committee; also four members of the General Convention—President F. G. Coffin, Vice-President D. B. Atkinson, Secretary Warren H. Denison, Treasurer J. L. Reck.

Congregational Delegation at Piqua.

From the executive committee: Dr. Fred B. Smith, moderator; Dr. C. E. Burton, secretary; Dr. William W. Patton, New Jersey; Mr. George D. Chamberlain, Massachusetts.

From the Commission on Interchurch Relations: Dr. Frank K. Sanders, chairman, Massachusetts; Prof. E. K. Mitchell, Connecticut; Dr. Morris H. Turk, Maine; Dr. Dan F. Bradley, Ohio; President E. B. Dean, Nebraska; Mr. Wm. Knowles Cooper, Washington, D. C.

From American Board of Commissioners for Foreign Missions: Dr. D. Brewer Eddy, Massachusetts.

From the home boards: Dr. William Horace Day, president, Connecticut; Secretary Ernest M. Halliday, New York, Church extension boards; Dr. Lewis T. Reed, New York, ministerial boards; Dr. George L. Cady, New York, American Missionary Association; Dr. Sidney A. Weston, Massachusetts, publishing society; Rev. H. S. Barnwell, Georgia, superintendent of the colored Churches; Dr. Herbert W. Gates, Massachusetts, education society.

Commission on evangelism: Dr. Edward W. Cross, New York.

State superintendents: Rev. Robert J. Locke, Illinois; Rev. E. S. Rothrock, Ohio; Rev. Frederick L. Hall, assistant, Ohio; Rev. Walter N. Swann, pastor, Ohio; Dr. Mary F. Cushman, missionary; Mr. George A. Huggins, actuary.

WARREN H. DENISON, Sec'y.

SUN'S PULPIT.

(Continued from Page 3.)

turns in earthly honors or contributions. But the righteousness spoken of in these scriptures is that of the Master, which is done because of that life having been touched by the spirit of Christ. Such an individual has been born from above. It is not enough for any one to know the facts about the way of righteousness. It is enough only when the individual does that which is right. "And everyone that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man, which built his house upon the sand."

Could not people of other countries rightly point to America and say, "Surely she has built upon the sands"? It is true that the false philosophy of love of material substance, ease, and pleasure has dominated the nation as a whole. Could not the adherents of other religions point

to us and say you are not building upon the solid rock, Christ Jesus? We profess to know Christ, but do not manifest Him. When I say we do not manifest Him, I am not taking a pessimistic viewpoint; it is only stating a fact. I could not call my family Christian if six out of ten did not attend Church or contribute to its upkeep. Neither could I call my family thrifty if there was only one working from choice. Neither can we claim for our Church the high place in efficiency that some would have us believe.

"If ye know these things, happy are ye if ye do them." I maintain that no preacher, Church or member can be happy that is not trying to do the will of our Father.

2. Suffering with Christ. There is a possibility of doing the things that are right, and yet not get the greatest joy from it. The greatest joy comes only to the Christian who has given something that really costs to the cause of Christ. The craving of the life of Paul was to fellowship Christ in His suffering. That I may know Him, and the power of His resurrection and the fellowship of His suffering, being made conformable unto His death.

Paul counted it a joy to fellowship Christ in carrying the burden of humanity. It will not be enough for the Church of Jesus Christ until it arrives at the place where it will joyously and lovingly fellowship Christ by denying itself and taking up the cross and following Him even unto Calvary's brow. Then, and not until then, will the world recognize that we have been with Jesus.

THANKSGIVING.

By presidential decree, a day of national observance is annually set aside to the end that the American people may offer their devotions to the Creator of the universe in special recognition of the many blessings that have been manifested to them during the year.

Our people are not unmindful of the graciousness that Providence has extended to this nation. They deeply appreciate the significance of this annual day of meditation and thanksgiving, and attest this sentiment by gathering in their respective houses of worship to voice their gratitude for the many good things that they share alike.

We, as a nation, may, with entire appropriateness, make every day of the year an occasion of rejoicing for the many and varied beneficences which we commonly enjoy.

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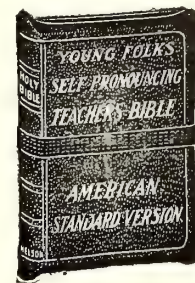
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Bourgeois Type, Size 5 3/8x8 Inches, and 1 3/8 Inches Thick.

2167—Genuine Leather, Levant grain, limp, round corners, red under gold edges, title stamped on back in pure gold \$4.00

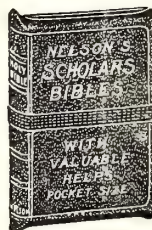
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

WHAT THE LORD HAS COMMANDED US.

"I come, that ye may have life, and may have it more abundantly."

What is our sacrifice to God? Whoever we may be, father, mother, child, servant, laborer, teacher, lawyer, etc., our tongues may praise Him, our hands may help our neighbors, our means may help the poor. Thus we may grow better and better, reach a better understanding of God and His will and ways, and God takes a more pronounced shape in his life, making his daily walk more pleasing to Him.

"Give me a calm, a thankful heart,
From every murmur free;
The blessing of Thy grace impart,
And let me live to Thee."

TUESDAY.

HOLD THE FORT.

"Continue, thou, in the things which thou hast learned . . . which are able to make thee wise unto salvation."—2 Tim. 3:14-17.

All life, to grow, must be nourished. The word of God is the nourishment of spiritual life. From a child, Timothy had known the word of God. It should be thus in the case of all children. To do so, first it must be a conscious passion of fathers and mothers.

This does not mean that children are to be overloaded with instructions or education and compelled to go to Church every Sunday whether they wish it or not; but it does mean that parents should teach them out of their own hearts and aid them in the exercise of Christian discipline. An outstanding sin of the fathers today is side-stepping the issue. This is directly contrary to the Lord's command, "Thou shalt teach them."

Prayer.—Lord, give to us parents the spirit of wisdom and diligence, understanding and strength that our children may know Thee, and by instruction and discipline of Thy word, be regenerated, and throughout life may know the love of God that passeth knowledge. *Amen.*

WEDNESDAY.

BOLDLY BEFORE THE THRONE.

"And she said, Oh, my Lord, . . . I am the Woman that stood by Thee, praying unto the Lord . . . and the Lord hath given my petition."—Sam. 20:24-28.

We believe that children who are dedicated to the Lord by parents, with believing and persistent prayer, shall become blessed and happy men and women. The grandest men the world has ever known have been of such. On the other hand, we can remember that the men and women who are criminals and fill prisons were once little, innocent children. What made the difference? God creates no one to destroy Him. There is no evil fate hanging over any one. There is nothing that compels one to be a villain.

To be sure, often children of godly parents go astray. But that is no sign that God has failed.

God has given the child in the beginning, and if thou dost give him back, and persistently continue to give him back, in faith and devotion, Satan has no power over him. Prodigals will come back. It is impossible for them to be lost.

Prayer.—Help us, O God, to believe, and gladly to give ourselves and our children as offerings to Thee always. For Jesus' sake. *Amen.*

THURSDAY.

REJOICING IN THE WORD OF THE LORD.

Lesson: Psa. 119:9-20.

Do we? If not, our joy does not lead to the home of light and glory. If we would enjoy it, take it and read it, and as we do so ask God to enlighten us, that we may understand it and inspire us, that we may obey it, and let nothing turn us from the course. If you would resemble Jesus, imitate Him and hide His word in thy heart and watch how He reveals Himself to you.

Prayer.—Dear Lord, teach us Thy statutes, that we may keep them to the end. Turn our affections from pride and vanity and quicken us in Thy way. *Amen.*

FRIDAY.

SPIRITUAL FOOD.

"My meat is to do the will of Him that sent me."—Jno. 4:30-34.

Jesus was always alert to His Father's business. His Father's will was His delight. He even found refreshment in body and mind in fulfilling His purpose in life. He was hungry and thirsty at the well of Sychar, but to save the Samaritans was His meat and drink. To do His Father's will meant much bitterness and suffering, yet that was His meat and drink. He had to die like a villain, but he went willingly, for it was His meat, and to accomplish His Father's purpose was refreshing to him. What is our chiefest delight?

Prayer.—O Lord, we acknowledge that our thanks are nothing compared with Thy boundless love. Give us Thy righteousness and let Thy mind be in us. Make Thy will more and more our delight in life, and whatever sacrifice it may mean, may we take up Thy crosses willingly. *Amen.*

SATURDAY.

THY WAY AND ITS CONSEQUENCES.

Lesson: Eccl. 11:9, 12:2.

Young and healthy people are happy, and they cannot go about mourning. God would not diminish their pleasure, but He would not have them grow callous to sorrow and to the more serious things of life. This cannot be, however, unless true piety and the fear of God govern their souls in all things from earliest childhood. If not, all manner of wickedness will prey on their lives.

When one walks before his God and daily renews the covenant of his baptism by sincere prayer and true faith; when he flees away from youthful lusts and trains himself in self-denial and piety; when the name of Jesus is a sun that lights his way, and the word of God is a star which he consults in order to learn how to act and what to do, then the glad spirit of childhood is preserved through the time of youth and manhood and gives happiness in the gloomy days of old age.

The world is full of vanity and bitterness and foolish dreams of ambition, and our young people are a long way from remembering Christ. What must old age be?

Prayer.—Lord, have mercy on us. Enlighten us all with Thy Holy Spirit, and give us the true fear of God in our hearts. *Amen.*

SUNDAY.

THE FIRST MIRACLE.

Lesson: John 2:1-11.

Why did the Lord choose a wedding for the first manifestation of His glory? Why was His first miracle to assist a couple of young folks in getting married? Could it be that He wanted to drive the devil out of the path of life and set this young pair off holy?

What is this path of life? Here it is: He takes the little children in His lap and blesses them. He educates the young people in the word and the fear of God. He is with them when they are wed and He makes that step holy, and He sanctifies their children. Thus continues the circle. In this way, as He watches over His own during the course of life, He prepares unto Himself a happy family who shall sing His praise and be perfected at last.

There is a meaning to this miracle beyond all this. There comes to married people many trials of various kinds; they have temptations and troubles of many sorts; there are many dry places when the vessels of life seem empty and they draw nothing from them; but the faithful in the Lord who take Him with them in their wedded experiences shall find that, in His own appointed time, the water will be turned into wine. The poorest of cheer becomes the richest of joy and hope. The message of this miracle is: Take Jesus with you in your wedded and every-day life.

Prayer.—Lord Jesus, teach us how to make Thee a guest at our weddings and in our homes. Be our guide and ruler, and help us. *Amen.*

ANNUAL REPORT.

(Continued from page 9.)

Disbursements.	
Expenses of Board meeting.....	\$ 3.50
Mrs. Rowland, expenses, stamps....	3.00
Mrs. O. H. Pain, stamps	2.00
Mrs. L. L. Vaughan, exp., stamps..	6.40
Mrs. S. C. Harroll, exp., stamps....	4.50
Miss Pattie Coghill, expenses	2.70
Mrs. W. H. Carroll, stamps.....	2.00
Mrs. M. R. Rives, stamps.....	2.00
Mrs. W. R. Sellars, stamps.....	2.00
Mrs. S. C. Harroll, stamps.....	.66
Mrs. J. J. Henderson, paper, stamps	3.00
Miss Pattie Coghill, expenses.....	2.70
Pate Printing Co., goals, paper....	17.45
Mrs. W. R. Sellars, stamps.....	2.00
Mrs. W. R. Sellars, stamps.....	2.00
Pate Printing Co., programs.....	3.00
To mission fund	100.00
Printing treasurer's reports	4.00
	162.91

Balance \$ 64.22

MRS. W. R. SELLARS,
Treasurer.

Burlington, N. C., Nov. 14, 1929.

This is to certify that I have examined the books of Mrs. W. R. Sellars, treasurer current expense fund of North Carolina Conference Woman's Mission Board, for the period beginning November 22, 1928, and ending October 9, 1929. I find the receipts amount to \$227.13, and disbursements \$162.91, leaving a balance of \$64.22, which, according to her bank statement, she has on deposit at the Atlantic Bank and Trust Company.

J. W. Fix,
Examining Committee.

The First Congregational-Christian Merger

Very Important--Very Plain

TO THE MEMBERS OF THE CHRISTIAN CHURCHES:

DEAR FELLOW-CHRISTIANS,—I know how to appeal to Congregationalists for funds for Christian purposes. I have been doing it for over forty years, and have secured for various purposes between one and two million dollars, more than a million of which has been for Piedmont College; and I am now appealing for two million more for the same.

But I am new to the Christian Churches. I take it for granted, however, that the same motives that move Congregational Christians, move you—our present national merger pre-supposes this. If this supposition is true, the response to this page and my letters is sure, for I am making an appeal for your own institution, fully and officially approved by your Southern Convention, which is not only worthy of your support, but *must have it or die*.

I Must make the Facts Very Plain

BETHLEHEM JUNIOR COLLEGE, at Wadley, Ala., was organized to meet a great need and to do a great service for your Churches and, in their name, for our Country and for the Kingdom of God. You have there a great field, a fine location, and a valuable property. Your Administration Building is a noble structure, but unfinished and unheated. Your fine Girls' Dormitory is only partially ready for use. You have a campus of over forty acres, and a property worth \$100,000; but nothing fully ready for use. It will take \$10,000 more to make available the \$100,000 worth you already have; and more to give the equipment required for a Standard Junior College.

Surely, you do not want to lose this great beginning for want of the necessary finishing! But I must tell you plainly that losing it is certain, unless vigorous and speedy steps are taken to save it. Dr. Beougher and the local Trustees have done splendidly, but they have reached the end of their rope. Other help must come, or this Institution will soon be a thing of the past.

The Situation Briefly Stated

BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing; not because its work and scholarship were not good, but because a Junior College cannot have independent recognition without a finished campus and the income of \$200,000 endowment. Without scholastic standing, a Junior College cannot have students, as they cannot go on for their Junior and Senior years in a standard four-year College. BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing, and could not go on. It would have no students.

President Beougher then came to me, as President of Piedmont College, to help BETHLEHEM out of impending failure. An *educational merger* was then made by the two Colleges, so that the four-year College could stand for and give credits for the Junior College. No financial merger was made or is in contemplation. PIEDMONT JUNIOR COLLEGE is still owned and controlled by the Christian Church. Its Trustees, of their own initiative, changed its name to "THE PIEDMONT JUNIOR COLLEGE" to enable the Senior College more securely to vouch for its credits. As a result, the enrollment of the Junior College has not only been retained, but increased.

But the campus is not finished, the buildings are not ready for use, and the scholastic standing cannot be long maintained by the present method alone.

The Trustees have asked me to find the money for finishing the buildings, equipping them, and meeting other pressing needs. I cannot go to Congregationalists for this, as I am asking them for two million dollars for Piedmont Senior College, and am pressing them hard. It must come from the members of the Christian Churches—or the Junior College must close.

I have nothing to gain personally. I am donating my services and advancing expense money, because I am deeply interested in our great merger of Churches and I want to see PIEDMONT JUNIOR COLLEGE, at Wadley, saved for the great field it occupies and the great need it supplies. The South needs education far beyond any opportunities it has.

Please send your checks quickly to President Beougher, at Wadley, Ala., or to me at Demorest, Ga., made out to PIEDMONT JUNIOR COLLEGE, and they will be turned over to the Treasurer as soon as record can be made. PIEDMONT JUNIOR COLLEGE cannot wait long.

Yours fraternally and sincerely,

FRANK E. JENKINS

PRESIDENT BOARD OF TRUSTEES, PIEDMONT JUNIOR COLLEGE, Wadley, Ala.

PRESIDENT PIEDMONT COLLEGE, Demorest, Ga.

The above will appear in two or three more issues of The Sun, so that every member of the Churches of the Southern Christian Convention may be sure to read it.

Christian Orphanage

Dear Friends:

Thanksgiving Day is near. We wonder if all our Churches and Sunday Schools have their plans made to make a large offering to the Christian Orphanage this year. Our goal is thirty thousand dollars for the year. We have fifteen thousand dollars to raise by January 1st to reach it. Have you made up your mind just how much you are going to give to help reach the goal. The North Carolina Orphan Association is asking every individual to give at least the value of one day's income this year, and more if one feels inclined to do so. If your income is five dollars per day, won't you contribute that much to help the little fatherless children? Just the value of one day's income more, if you like. It is easy to calculate what the goal should be in your Church. If you have 100 members, then the goal for your Church should be \$50. If you have 200 members, your goal should be \$100. If you have 600 members, then your goal should be \$300. We have some Churches that will do more, and want to.

If the Christian Orphanage ever needed friends and a liberal offering, it is this year. I am quoting you a clipping from the appeal of the North Carolina Orphans' Association, which I think is very fitting

"To rightly appreciate the spirit of Thanksgiving we must have the spirit of the Christ who called the little ones to Himself and said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' It is when we have the sweetness of love and the spirit of the Master in our lives that we brighten and cheer the lives of those around us. Each of us have an individual part to perform in life's drama; each has a duty incumbent upon him; each has a responsibility to meet. Our future success will depend on individualizing our allotted share of the service to be rendered in making the world a better place in which to live.

"Few situations in life are more distressing than that of children without homes. No loss seems so great as that of parental love. Bereavement inflicts its stroke with acutest anguish when it cuts all the tender ties that bind the loving lives of father and mother to our devoted heart. Other sorrows, other losses we may bear with fortitude. Other bereavements, even, seem not to fill our spirit with such bitter humiliation, for they come to us in after life, when we have somewhat learned to bear the lessons of grief, and when manhood or womanhood has brought us increased power of endurance.

"Childhood, with all its ignorance of worldly sorrow, and with all its frailty of spirit, is overwhelmed by tribulation of being orphaned. The orphan, therefore, is entitled to peculiar sympathy and protection. The child bereaved of its natural guardianship and left, in its innocence and tears, to the mercies of a cold world, because the very symbol of defenseless affliction; and as such, it should receive the protection of every man's arm and the affection of every woman's heart."

We truly hope and pray that every member of the Christian Church will feel such an interest in the 120 children in its orphanage this year that it will be a real joy to make an offering to help them. You have always been loyal in the past to push us up to our goal. We are counting on you this year, and, under the circumstances, we don't believe you will fail us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 21, 1929.

Brought forward \$15,805.35

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Liberty\$ 1.34
Lebanon 2.12
Mt. Zion 1.60
Mt. Bethel 4.71
Monticello 5.39
New Lebanon Sunday School..... 3.00
New Lebanon S. S. Baracca Class.. 2.00
Happy Home 1.70
Long's Chapel 2.04
Mt. Carmel 5.44

Eastern N. C. Conference:

Mt. Auburn\$ 5.42
Turner's Chapel 1.15
Christian Chapel 1.41
Wentworth 14.00
Piney Plains 6.00

Western N. C. Conference:

Shiloh\$ 1.16
Shady Grove 1.00
Pleasant Hill 7.45
Pleasant Ridge 3.67
High Point 6.52
Smithwood 2.16
Randleman 3.70

Eastern Virginia Conference:

Berea, Nansemond\$10.00
Union, Southampton 10.00
First, Portsmouth 17.12
Wakefield 2.65

Valley Virginia Central Conference:

Mayland\$ 1.90
Wood's Chapel 1.00
Antioch 6.44
Bethlehem 1.87

Alabama Conference:

Wadley\$ 2.22
Pisgah 2.00
New Harmony 1.50

Georgia and Alabama Conference:

North Highlands\$ 1.14
Vanceville 1.25

Special Offerings.

L. W. Wagoner, cash.....\$ 3.65
T. B. Roberts, support children.... 22.00
L. W. Wagoner, cash..... 1.00
Mrs. J. L. Barksdale, Sutherlin, Va. 5.00
M. Y. Wilson, support children.... 20.00
Discount from grocery bill..... 1.54

Lawrence S. Holt endowment fund..... 150.00

Thanksgiving Offerings.

Lebanon Christian Church, Sanford.\$10.00
J. Harper Erwin, Durham, N. C.... 5.00
J. M. Gardner, Warrenton, N. C.... 5.00
Riverside Hosiery Mills, New River. 10.00
Dendron S. S., Dendron, Va..... 5.00
Edgemont Council, Jr. O., Durham. 10.00
Mrs. Sarah E. Copeland, Eagle Spgs. 1.00
T. Holt Haywood, N. Y. City.....100.00
W. N. Reynolds, Winston-Salem....500.00
Ernest Ellison, Charlotte, N. C.... 10.00
W. E. Walker, Burlington, N. C.... 5.00
A Friend, Harrisonburg, Va..... 10.00
Julius W. Cone, Greensboro, N. C... 25.00

Grand total \$16,846.61

ORPHANAGE BARN-REBUILDING FUND.

Week Ending November 21, 1929.

Previously reported \$1,053.92
Holland, Va.\$80.00
Old Zion Church, Norfolk, Va..... 50.00
Offering at N. C. Conference..... 25.05
Damascus Church 37.85
Cypress Chapel 73.00
Philathea Class, Suffolk Church.... 50.00

315.90

Total to date \$1,369.82

J. M. DARDEN, Ch'n.

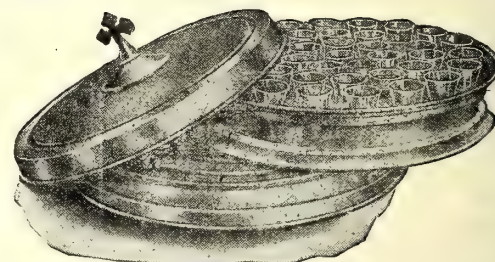
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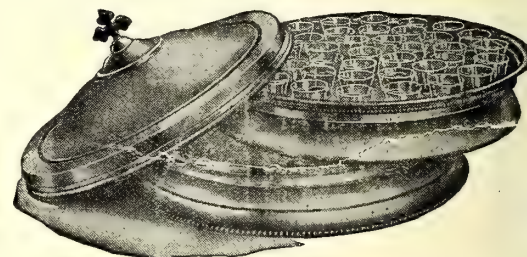


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
Bread Plate No. 2—Broad rim..... 1.60

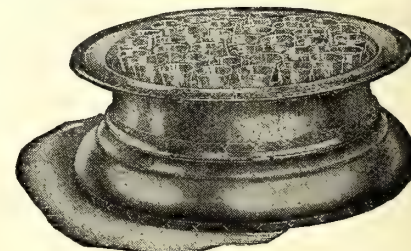
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Tray No. 85—Interlocking only, with 36 glasses.\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00
Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

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PRESIDENT'S ADDRESS.

(Continued from Page 7.)

of life between men and nations. The fact that His Son whom He sent into the world to reveal His character and spirit has been called the Prince of Peace is very significant. Whatever other factors may enter into the coming of the kingdom, it will never come until peace is established throughout the world.

There are encouraging signs of the times. It would appear that there has never been a time in the history of the world when men not only more earnestly desired peace, but when they set themselves in a definite and concerted way to establish peace. The climax of a long, long trail to peace came with the adoption and the signing of the Paris peace pact by the leading nations of the world. It was a long step in the right direction when war was at last seen in its true light and was branded and outlawed by the civilized nations of the world. Thank God for that peace pact and its implications.

But let no man think that the Paris peace pact guarantees once and for all peace. Alas! peace is not to be had at so cheap a price. And in spite of the fact that this peace pact opens the way for entirely new attitudes and new methods, the matter of world peace is still an unfinished task. There are still many, many barriers in the way. And after all has been said and done, and in all justice to all the agencies that are developing and promoting the spirit of peace, it is the Church of Jesus Christ which has the solution to the matter. Her Lord and His gospel alone furnish the foundation for abiding peace. Her message and her ministry of service are the key to the situation. She must not rest on her labors thus far. She must arise and gird herself for the unfinished task.

Our own Church must do her part. She must proclaim insistently the fundamental place of indiscourageable good will and justice as between individuals and nations; she must practice as well as preach an inclusive brotherhood; she must create and cultivate attitudes of peace on the part of the coming generation; she must give her moral support to every agency devoted to the cause of peace; and through prayer she must generate and release the spirit of peace in the hearts of men, which is the only guarantee of peace. If the Church is really the body of Christ, she must join with Him in a crusade for a warless world and the reign of peace, for He is the Prince of Peace. And insofar as she does this, she is helping to establish the kingdom of God.

It can readily be seen that in the light of these facts, belonging to the Church really means something. Here are great and challenging unfinished tasks—tasks that are vitally related to the kingdom of God. And the Church of Jesus Christ is the body of Christ, the instrument through which He must express His mind and His heart. We who are members of the Church are members of His body. And for each of us and for all of us, there is a place and a need. This is, after all, the glory of life. To know that there are worthwhile tasks to do, to know that all of us, even the least of us, have a part in those tasks, to know that we are workers together with Him in these great unfinished tasks—what more than one ask? Let us do with our might what our hands and our heads and our hearts find to do. Let us rise up and follow Him.

Rise up, O men of God,
Have done with lesser things;
Give heart and soul and mind and strength,
To serve the King of kings.

Rise up, O men of God,
His kingdom tarries long;
Bring in the day of brotherhood,
And end the night of wrong.

Rise up, O men of God,
The Church for you doth wait;
Her strength unequal to her task—
Rise up, and make her great.
Lift high the cross of Christ!
Tread where His feet have trod.
As brothers of the Son of man,
Rise up, O men of God!

MEMOIRS.

(Presented by Mrs. O. M. Cockes to the Eastern Virginia Woman's Missionary Conference.)

We are glad for the opportunity to offer during the session of this Conference, in sacred memory, a tribute of love and respect to some of our sisters-in-Christ and faithful workers, who have given of their time, talent and means to help fulfill the commission of our Lord, "Go ye into all the world and preach the gospel to every creature," and hold up the blood-stained banner of Jesus Christ to

a lost world by their godly example, whom God our Father hath seen fit, in His wise providence, to call home to the mansion He has gone to prepare for all of His children, where there will be no more parting, sorrow or deaths.

Their untold gain is our great loss, but we have the promise from the Father, if we are true to the trust He has committed unto us, we, too, may go to be with our loved ones and friends who have gone on before. Our rank and file are being broken, and we are going down the valley one by one; but, beloved, may we "be strong in the Lord and in the power of His might," and so run that we may attain the race and obtain life everlasting. Names: Holy Neck, Mrs. Luther Rawles, Mrs. Sarah Hedgepeth; Antioch, Mrs. J. W. Bradshaw; Elm Avenue, Mrs. P. F. Turner; Christian Temple, Mrs. Hattie Savage.

May God bless their memory, and may we be faithful in the tasks they have left for us to finish.

ELON COLLEGE

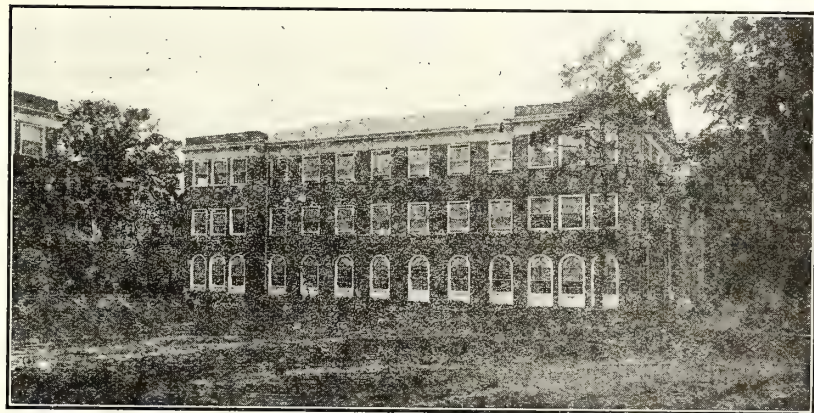
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SUBSCRIPTION RATES.

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Six Months 1.00

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

Change of Address: Give both old and new address when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Remittances: Make all remittances for subscriptions and renewals to The Christian Sun, C. D. Johnston, Circulation Manager, Elon College, N. C.

Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 East Broad Street, Richmond, Va.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

OBITUARIES.

DREWRY.

Emmett Talbert Drewry, son of the late A. G. and Mattie Louise Drewry, was born in Sussex County, Va., January 25, 1872, and died October 5, 1929, at the age of 57 years, 8 months, and 10 days. He united with Spring Hill Christian Church, Sussex County, Va., early in life and remained a faithful member until death. In 1894 he was married to Miss Maggie Mae Richardson, daughter of Deacon C. C. and Mary Elizabeth Richardson. To this union were born ten children, two of whom preceded him in death. He leaves to mourn their loss his widow and eight children: L. T. and H. E. Drewry, of Wakefield; Amos and Richardson Drewry, of Waverly; Mrs. C. C. Cox, of Windsor; Mrs. I. A. O'Neal, of Dendron; Mrs. R. T. Wheeler and Miss Margaret Drewry, of Waverly; two brothers, J. A. Drewry, of Waverly, and W. H. Drewry, of Sedley; two sisters, Mrs. J. N. Cooper and Miss Fannie Mae Drewry, of Waverly. He was a devoted husband and father, and a devout Christian and was loved and respected by all who knew him.

The funeral was conducted by his pastor, assisted by Rev. C. E. Geringer, of Wakefield. The interment was in Spring Hill Cemetery. An unusually large audience attended the burial service as a tribute of respect.

F. C. LESTER, Pastor.

DANIEL.

Little William Ernest Daniel, the only child of Mr. and Mrs. Ernest Daniel, died November 13, 1929. Had he lived until February 17, 1930, he would have been

three years old. He was one of our active cradle-roll members. He is missed so much in the home, both by parents and grandparents. His affliction was severe, but was borne with much patience. Little William has gained the victory, and is resting sweetly from all his suffering on earth.

Mother, father and grandparents, he cannot come back to you, but you may go to be with him. "Be ye also ready, for in such an hour as ye think not, the son of man cometh." He was laid to rest in a newly made cemetery nearby.

MRS. ALMIRA HINTON.



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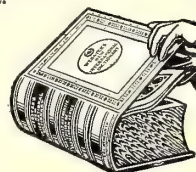
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VOLUME LXXXI.

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NUMBER 49.

•• THE SUN'S OBSERVATORY ••

BY REV. STANLEY C. HARRELL.

"THE CHRIST OF EVERY ROAD."—

E. Stanley Jones, the widely known missionary in India, has completed a new volume entitled "The Christ of Every Road; A Study in Pentecost." This book is expected to have a distinct interest in connection with the nineteen hundredth anniversary of Pentecost in the coming year.

CONFERENCE ON WORLD PEACE.—

No better indication of the rising tide of interest throughout the Churches in the question of world peace could be found than the national study conferences bringing together representatives of the committees on peace or international relations in practically all of the major Protestant denominations. The third national gathering of this character is announced to meet in Evanston, Ill., in First Methodist Episcopal Church, February 25-27. This conference, like the earlier ones, held in Washington in 1925 and in Columbus in 1929, will not be a popular convention, but an occasion for intensive study of the program and policies which the denominations should follow in their work for peace.

DECREASING CRIME.—

Railroad Data recently carried an interesting item taken from the *Findlay Republican* (Ohio). The item contains not only a bit of interesting news, but it makes a suggestion which expresses what we have long believed as to the way whereby crime may be greatly diminished. The item is as follows:

"Despite the increasing number of crimes, the railroads report that the thefts of freight and other articles from them have decreased 93 per cent in the past ten years. In 1920, losses to railroads from theft were \$12,726,947, while in 1928 they were only \$928,563, and indications point to an even greater reduction this year.

"An important factor has also been that 97 out of every 100 men arrested charged with having stolen something from a railroad have been convicted and punished. It is swift and certain punishment that is the biggest deterrent from crime."

THE GIVING OF THANKS.—

There is no day in the religious calendar that ought to be more universally observed than our Thanksgiving Day. It is difficult to see how any individual who is not an atheist or an agnostic could fail to enter into the spirit and purpose of Thanksgiving. The observance of Thanksgiving as it is kept in America is peculiarly our own. There is no other nation that has a day set aside for the giving of thanks which passes beyond the bounds of religion and creed, and takes on a nation-wide aspect. And there is certainly no other

nation on the face of the globe that has so great an occasion for Thanksgiving as does America.

It is true that not every one enters into the spiritual observance of Thanksgiving. There are so many who see in it only an occasion for a holiday and for types of celebration which have in them no suggestion of religion. That fact should have for the religious an added significance. The fact that some do not use the day for the sacred purpose for which it is intended should cause those who are deeply religious to observe the day with a spirit of deeper reverence and earnestness. It may be that those who profess to be religious are, in a measure, responsible for the fact that others do not have more of the spiritual regard for our sacred days. There is a beautiful story told in the Bible about Job; how that he sanctifies his children and prayed for them, offering sacrifice, lest as he said they might have forgotten their duty to their God and had sinned against Him. Our Thanksgiving should contain a prayer for those who may be forgetful of the day and all that it ought to mean.

It does most certainly seem as if all men might take one day in the year to express their thanks to God for all the blessings which He hath bestowed with such a lavish hand. We recognize appreciation and thanks as being rightfully due to the human individual who has shown a kindness, and certainly it is due to Almighty God, who giveth us all things richly to enjoy. But God does not need or desire our thanks half so much as we need to express it. The ungrateful heart is chilled and cramped by its own coldness. The heart in which an altar fire is lighted is warmed and caused to glow by the act of devotion. For He who lights a fire is always warmed thereby.

There is nothing that will do so much to arouse us to a sense of our responsibility as the consideration of all the things for which we ought to be thankful. If you are a novice at the task of giving thanks, there can be no more helpful ritual than to sit down with paper and pencil and enumerate the things which have come to you in the form of blessings. Begin with the simple homely every-day sort of things that have been enjoyed, the food and the drink, the clothing and the shelter, the devotion of loved ones, and the loyalty of friends; and it will not be long before there will be a spark enkindled even in the coldest heart. No matter how elaborate may be the public services of thanksgiving, it must ever remain largely a matter between the individual soul and its God.

CONFERENCE ENTHUSIASM.—

If I were just a lay member of the Church and had never attended an entire session of an annual Conference, I should certainly begin to plan to attend the next session of the Conference of my

Church. If I were afraid that it might not occur to the membership of my Church to elect me, I should tell the preacher and the deacons and all the other members of the Church that I got a chance at that I wanted to go to Conference next year. No matter what business duties might have claims upon me, I should try to so arrange my affairs that I could be there when the first session opened and stay until the last session closed. For the Church member who has never thus attended an annual Conference, there is a surprise in store. Until you have attended such a gathering, you have not seen a religious meeting at its best.

There is a reason why there are certain individuals who almost always attend annual Conferences. Some one has called them "chronic delegates." They have learned what a real good time at a religious meeting is like. It is not possible to get into the real spirit of a Conference session by merely attending for one day or a part of a day. To attend Conference that way is like reading a single installment of a continued story, one spends the most of the time trying to put together the threads of the story and then leaves too soon to find out just how it all turns out.

It may not be possible to analyze all that goes into the making of a religious conference, but there are some things that one can readily see are important. There is the fact that those who have assembled are deeply conscious of the fact that they are about the Master's business. And they are aware of the fact that it is business of tremendous importance. And another contributing factor is that those who come, come with a sense of expectancy. It is not difficult to get an atmosphere that is charged with spiritual power when there is assembled a congregation of expectant souls. Then, too, account must be taken of the fact that those who have come up to Conference are generally those who have been working hard to accomplish the work of the Church. There is something about such a gathering that is indefinable, but which is potent with spiritual significance.

These are some of the reasons why religious conferences have such an abiding interest. Everything that takes place has an unusual meaning. Even the wrangling—and it is not betraying any secret to say that religious conferences do sometimes get into wrangles—but the wrangling, too, has a meaning for those who are engaged in the debate are earnestly seeking to find a way to accomplish that which they believe the Christ would have accomplished. And these suggestions have been made not with the avowed purpose of boosting the attendance of Conference, but in the hope that they might suggest a way whereby the gatherings in our individual Churches might be made productive of greater interest and power.

NOTES-PERSONALS

Get the best Sunday School helps. Order "Peloubet's Select Notes" from THE CHRISTIAN SUN, Richmond, Va.

Get your neighbor to subscribe to THE CHRISTIAN SUN. It will do him good and he will thank you for the favor in days to come.

"Tarbell's Teachers' Guide" on the International Sunday School Lessons for 1930 is ready for delivery; price, \$2.00 postpaid. Order through THE CHRISTIAN SUN, Richmond, Va.

No doubt, many of our nervous and impatient brethren will think that there should come about great and wonderful changes overnight, as a result of Christian and Congregationalist merging. Such are marked for disappointment, for the work of "merging" has just made a beginning "and the kingdom of heaven is like leaven." It requires time and patience for growth that counts and abides.

Miss Lucy M. Eldredge, so well known to CHRISTIAN SUN readers, and especially our Sunday School and Christian Endeavor people, is supplying notes to the *Christian Endeavor World* for young people's meetings during December. Whatever Miss Lucy undertakes in behalf of the young people is always thoroughly and efficiently achieved. We are sure the *Christian Endeavor World* will carry exceptionally good notes for their young people's meetings for a month.

January 16, 1930, marks the tenth anniversary of the going into effect of the eighteenth amendment and the national prohibition law. On that day, the Anti-Saloon League of America, through its department of education, is calling upon the Churches of America to ring their Church bells simultaneously at 12 o'clock noon. It is believed that such a simultaneous ringing of Church bells will tend to arrest the attention of every person in the community and to impress upon each one the observance and the enforcement of the law.

Mr. Hermon Eldredge, managing editor of the *Herald of Gospel Liberty* and chairman of the publications of the merger committee of the Christian Church, who presided over the joint committee of Congregationalists and Christians of the merger in Boston, November 13th and 14th, writes in the *Herald* of November 21st: "That it was the unanimous consensus of opinion of all the members of the joint committee on merging publications: (1) That the merging of *The Congregationalist* and *Herald of Gospel Liberty* into one periodical of the United Church was desirable. (2) That the merger should be consummated at the earliest possible moment, with the date of March 1, 1930, suggested. (3) That the subscription and advertising rates of the combined publication correspond to the present rates of *The Congregationalist*. (4) That the name cover the names of both periodicals without discrimination in position or type except that the shorter name of *The Congregationalist* might appear first, something in the following order: *The Congregationalist and Herald of Gospel Liberty*. It is the understanding in the agreement that the editorial and financial responsibility will be with the Congregationalists, with an associate editor or editors from the Christian Church to be named by the Christian Church, and the remuneration and ex-

pense of such editor or editors named by the Christian Church shall be borne by said Church."

From the Winchester, Va., *Evening Star* of Wednesday, November 20th, it is learned with sorrow that Bro. Augustine B. Richards, "for many years one of the outstanding business men of Frederick County, and with many interests in Winchester, was found dead this morning in bed at his home several miles southwest of town, on the Cedar Creek grade." Bro. Richards was one of the leading members of our Winchester Church and was a man of solid worth and many Christian virtues. A man of quiet dignity and refined manner, he carried weight and worth into every sphere and activity with which he had identified himself, and thus made for himself an enviable name as a good citizen and a Christian gentleman. Funeral services, according to the *Evening Star*, were held from his home by his pastor, Rev. R. L. Williamson, on Friday, the 22nd. He is survived by six sons—Boyd R., Alvis C., Roy F., and Nelson F. Richards, of Winchester, and Adolph, of Washington, D. C., and Harry Richards of the county; and four daughters—Mrs. W. T. Walters, of Everett, Pa.; Mrs. Chas. H. Cooper, Mrs. Ralph Pollard, of Frederick County, and Mrs. C. V. Turner, of Rome, Ga. Our Winchester Church, as well as the community, sustains a great loss in the going away of Bro. Richards, who was deeply interested in the Church from its organization at Winchester, and to which he remained faithful till the end. The bereaved family have our deepest sympathy.

Dr. W. H. Denison, Secretary of the General Convention, gives to the *Herald of Gospel Liberty* officially the names of the persons from the Christian Church elected to the General Council of Congregational and Christian Churches, in harmony with the adopted plan of union. The members of the Executive Committee of the General Council of Congregational and Christian Churches are Revs. F. C. Coffin, D. B. Atkinson, Warren H. Denison, Mr. J. Lewis Reck; members of the Prudential Committee of the American Board of Commissioners for Foreign Missions—Revs. W. G. Sargent, Frank H. Peters, J. O. Atkinson, Mrs. Alice V. Morrill; directors of the Congregational home boards—Revs. W. H. Hainer, H. Shelton Smith, L. E. Smith, Mrs. Athella M. Howsare; Administrative Committee of the Congregational Church extension boards—Mrs. T. G. Robinson, Rev. W. H. Hainer (director); Administrative Committee of Congregational Education Society and Publishing Society—Rev. H. M. Hainer, Rev. H. Shelton Smith (director); foundation for education—Presidents W. A. Harper and A. G. Caris; Administrative Committee of Congregational Board of Ministerial Relief—Rev. L. E. Smith (director); Administrative Committee of American Missionary Association—Rev. Omer S. Thomas; member-at-large on Commission of Missions—Rev. Raymond G. Clark; Commission on Evangelism and Devotional Life of the General Council—Revs. R. C. Helfenstein, McD. Howsare; H. S. Hardcastle.

Rev. J. H. Dollar, pastor of our Reidsville Church, preached the Armistice Day sermon in Reidsville, which the *Reidsville Review* carried on its front page and in full in its issue of Monday, November 11th. The sermon was a most fitting one for the occasion, and of the occasion. The *Review*, besides printing the sermon, says: "Reidsville solemnly observed the anniversary of the cessation of the world war in a simple service marked with a spiritual significance in sharp contrast to the blazing blare of the celebration that shook the very foundation of the city eleven years

ago when news was received that an armistice had been signed ending the greatest of human conflicts. About forty ex-service men attended service in a body at the First Christian Church on Sunday. Rev. J. H. Dollar, pastor, conducted a special Armistice Day service, and after the excellent sermon, C. E. Brewer made a brief talk in memory of the departed comrades. The Church was filled to capacity and chairs were placed in the aisles to seat many. Music was furnished by the Rotary Band and a large chorus. Rev. Mr. Dollar's text was from Luke 20:25, "Render unto Caesar the things which are Caesar's, and unto God the things which be God's." The minister said, in part: "The declaration of the text by our Lord gave expression to His convictions along the lines of good citizenship. He said, in meaning, that there are two points of view which must be taken from a common consideration. There are two kingdoms in the world which have to be reckoned with in summing up one's responsibilities as a citizen. If one expects to be a citizen in that larger and better way, two kingdoms must take their respective places in one's program of life. If either kingdom is left out of that program the life itself is one-sided, and the service which one renders has ill effect."

ROSEMONT.

The Ladies' Missionary Society of the Rosemont Christian Church held its special thank-offering and home-coming service on the afternoon of November 20th. The attendance was large, and the program most entertaining and helpful. The thankoffering was \$27, dues \$4, and a special offering to the new Church fund of \$32, making a total offering of \$63. This society is doing a most helpful work, of which the whole Church is proud.

Our Church is now in an intensive campaign to raise in cash by the first of next July \$5,000, to be applied on our new Church fund, and if we can do this, better equipment will be in sight. This new equipment, however, is dependent on our raising the entire amount mentioned above. We hope to be able to go over the top in this campaign, for better equipment is so badly needed. Will the reader please pray that this undertaking may be successful.

Our services last Sunday (November 17th) were the best we have had this fall, and we hope this interest will continue, and also increase, during the coming days.

J. F. MORGAN.

NOTICE.

The Christian Missionary Association will meet on Tuesday, December 2nd, at 10:30 A. M., with the Old Zion Christian Church, Norfolk, Va. This is the time when all membership pledges are due and payable. Several Churches have already made requests for financial assistance during the coming year, and it is earnestly hoped that a large delegation from every Church and Sunday School within the bounds of the Eastern Virginia Christian Conference will be present on the above date, with all memberships paid in full.

O. D. POYTHRESS,
President.

NOTICE.

I am trying for special bonus for selling 100 subscriptions to *American Magazine*; need thirty "subs"; would greatly appreciate your new, renewal and gift subscriptions. Special till December 31st, *Christian Herald* in club with any \$1.00 magazine, \$2.25; new or renewal may be split. I handle all magazines and solicit your patronage.
Prospect, Va. J. EDWIN HARRIS.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

A THANKSGIVING SERMON.

By REV. J. W. FIX.

"Give thanks always, for all things, unto God."—Eph. 5:20.

In the early days of our country, the pilgrims gave thanks always for all things unto God. There was none other to whom they should give thanks, for from Him came to them every good and every perfect gift. As we think of the early days of the colonists, we see them as they march to their crudely built Churches, there to give thanks. The old Puritan minister and his wife walk side by side with the Bible held securely. Other members of the band carry guns, lest some enemy arise to prevent them from obeying the scriptural injunction to "give thanks always for all things unto God." And even though they carried guns, their trust was not so much in their firearms as in the God whose guiding hand led them safely across the waters. On that first Thanksgiving Day the grateful pilgrims gave thanks to Him for their crops, though meagre they were. When we recall the scarcity of their provisions, the fewness of their numbers, and the great distance that separated them from their mother land, we cannot but marvel at their simple faith, their intense courage, and continuous thankfulness unto Him.

The historian tells us that later colonists adopted the custom of putting five grains of corn beneath each plate of every child before his Thanksgiving dinner was served. This was to remind them of the long ago when their forefathers were confronted with hardships and hunger and when they had to fare on only five grains of corn per day. But these stalwart pioneers were willing to suffer hunger rather than surrender a noble purpose. Indeed, it was worth such a struggle, if by so doing they might gain access to the throne of God.

"Not for wealth of golden store,
The glad Thanksgiving song of praise,
From stern New England's barren shore,
Ascended in the Pilgrim days;
But for the hopes of future years,
For dangers past, for freedom won,
And for the mingling smiles and tears
That came with every circling sun."

The descendants of the Pilgrims who put five grains of corn under each plate on Thanksgiving Day rendered a real service to their children as well as to future generations by teaching the contrast between the days of scarcity and the days of prosperous plenty. As we look around about us, there are many things for which we should gladly give thanks. Not only should we give thanks for the five grains of corn and what they represent, but for all things.

Last Sunday, every member of a certain young people's Sunday School class partook in making a Thanksgiving alphabet. In it they set forth some of the things for which they were truly thankful. Each letter represented a grain of corn. In groups of five, they set forth God's richest blessings. Here are some of them: (a) appetite, America; (b) books, beauty, brotherhood and Bible; (c) children, Church and crops; (d) democracy, duties and dawns; (e) education, eyesight and everything; (f) friendships, fun, faith, flowers and freedom; (g) God; (h) hope and home; (i) immortality; (j) Jesus; (k) knocks; (l) life, love, labor and law; (m) mother and music; (n) night and nature; (o) opportunity;

(p) progress, power, play, prayer, peace and prohibition; (q) quests, quietness; (r) rest, right, Red Cross; (s) sleep, strength, sacrifice and sunsets; (t) truth, turkey, tomorrow; (u) utopias; (v) victories; (w) work, worship and wages; (x) xtras; (y) yesterdays and you; (z) zest and zoos.

From the above alphabet, let us select our five grains of corn and "give thanks always for all things unto God." These we shall select from the alphabet at random. Beginning first with a word of thanksgiving for our country.

1. America. Most of us easily forget the wonderful benefits afforded us by our prosperous native land. Over and over again we need to hear the President's Thanksgiving proclamation. Often we need to open our eyes and look around about us and behold our goodly heritage. We are blessed with all the benefits of the past and with the progress attained by all our forefathers. America is the wealthiest nation on the globe. We know not what suffering and poverty is like unto. Therefore, let us give thanks for such a prosperous country. We rejoice in pointing with pride to our American schools and colleges. These offer every American youth untold opportunities for advancement toward fame and success.

We point with pride to our schools, colleges and universities as an indication of the advantages we offer our youth for education. No other nation offers such opportunities in offering such a democratic spirit for advancement among all classes. America says to every child, "Live right, prepare yourself, prove yourself worthy, and you may climb the ladder of success and fame."

To be an American citizen implies that every one of us recognize God as the Giver of all things that we enjoy. Let us be thankful for our beautiful America and remember the words of Miss Katherine Lee Bates, who as she looked out upon the land of her nativity from the top of Pikes Peak exclaimed in words of praise and thanksgiving:

"O beautiful for spacious skies, for amber waves of grain,
For purple mountain majesties above the fruited plain!
O beautiful for pilgrim feet, whose stern impassioned stress
A thoroughfare for freedom beat across the wilderness!
America! America! God shed His grace on thee,
And crown thy good with brotherhood, from sea to shining sea."

2. Friends. Let us take our second grain of corn from the alphabet and call it "Friendship." As we consider the goodness of God, we are conscious that our greatest wealth lies not in our material possessions, but in our friends. For these, let us be thankful. The inspiration of their lives shall ever live on. Who are our friends? And for what reason should we give thanks for them? Listen to these definitions of a friend. They are the products of a contest sponsored by a certain English publication which offered a prize for the best definition of friend. Among the thousands received, we read a friend is "one who multiplies joys, divides grief, and whose honesty is inviolable." "A friend is one who understands our silence." "A friend is as a watch which beats

true for all time and never runs down." And now let us hear the prize-winning definition: "A friend is the one who comes in when the whole world has gone out." Even as David thanked God for Jonathan and praised Him for his wonderful friendship, so let us on this happy Thanksgiving Day thank God for the second grain of corn, which represents our numerous friends. Let us also resolve to keep these friendships in constant repair. This we can only do by being just such a friend as we would like to have as our own.

Jesus is the greatest Friend of all. He is our unseen and eternal Friend. He understands us and is ever ready and willing to comfort and sustain us. Let us sing:

"What a Friend we have in Jesus, all our sins and griefs to bear!

What a privilege to carry everything to Him in prayer!"

3. Work. The third grain of corn from our Thanksgiving alphabet is work or labor. For this privilege we ought always to be thankful unto God. Work keeps us out of trouble and greatly prevents worry. It has a power that nothing else has, in that it helps us appreciate the effort of others. We ought all to be thankful for the opportunity of honest labor and for the splendid industrial conditions round about us.

God always picks a working man to do His work. Seldom if ever does He select a man of ease. In the Old and New Testament we see Him selecting Moses for leadership, because Moses was already a working man. Saul was busy searching for his father's cattle when God called him to do His work. David was busy at work with his flocks when God called him. Nehemiah was busy bearing the king's cup when called to rebuild the walls of the city of Jerusalem. He called men who were busy at work casting nets to be fishers of men. He called Matthew from the busy office of the tax-gatherer to follow Him. He will call you if you are busy and give unto you a higher place in the kingdom. Let us, therefore, thank Him for the opportunity of labor.

4. Peace. The fourth grain of corn represents peace. Never before, since the World War, have we so much to be thankful for when it comes to progress for peace. More has been done in the past eleven years than in all of our American history to prevent war and establish peace. Let us, therefore, give thanks for some of the prominent steps toward peace. Let us begin with the League of Nations in 1920, with its 55 members. Then think of the great disarmament conference in Washington in 1921. The Stockholm conference on peace represented by thirty-seven nations in 1925 is worthy of our thanksgiving. The flight of the lone eagle, Charles Lindbergh, is another milestone toward good will and peace among the Latin countries. Let us be thankful for the peace pact of Paris in 1928 which met to outlaw war and for the friendly visit of Ramsay MacDonald with Herbert Hoover, our great peace-loving President.

5. Victories. Let the final grain of corn from our Thanksgiving alphabet be for victories. God has granted us many happy victories this past year; victories over obstacles and hardships that at the time seemed almost impossible. Then we have won victories over disease and affliction. Let us not fail to give thanks unto Him for the kind doctors, nurses and hospitals that have enabled us to win victory of physical weakness.

Finally, let us give thanks for victory over sin by remembering the words of Paul to the Church at Corinth, when he exclaimed, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTERN N. C. CONFERENCE.

This Conference was in annual session at Mt. Auburn Church, Warren County, Tuesday and Wednesday of last week. The sessions were largely attended, and there was deep interest in every theme presented throughout the sessions. Dr. W. C. Wicker, pastor of the Church and also president of the Conference, read a historical sketch of merit and value, which he was asked by Conference to have published in *THE SUN* for wider hearing and preservation. Mt. Auburn has made history in its more than one hundred years of existence, having been the house in which it was voted upon to publish *THE CHRISTIAN SUN* back in 1843, the paper actually beginning publication a year later. It was in this Church that the Principles and Government of the Christian Church were discussed from beginning to end and passed upon to be printed in book form. Possibly no single act of any Conference or Convention in the South, at least, was ever quite so fruitful of results as was this decision, because prior to the printing of our position as a Church there were devious and sundry accusations, false and otherwise, made against the Christians. Publishing the Principles and position of the Church disarmed the critics and reassured the constituency of the Church, and gave a real and well-defined foundation on which to stand and to build.

In the afternoon of the first day, Rev. J. Lee Johnson, reporting for the Committee on Education, put on record the fact that Rev. R. Lee House, a graduate of Duke University, now serving several Churches, had been ordained as elder during the year, and that there were at present four candidates for the ministry in school as members of the biblical class, one of whom, H. C. Hilliard, of the Mt. Auburn Church, was recommended for licensure at this Conference. Following this report, a very interesting program was

conducted on the theme of "Christian Education," Revs. S. A. Bennett, A. W. Hurst, and Dr. W. A. Harper, of Elon College, taking part and making addresses pertaining both to the work of Elon College and to the field of Christian education. The four young men of the Conference, candidates for the ministry, all students of Elon College, were presented to the Conference. It was an impressive and inspirational service.

Mr. C. H. Stephenson, of Raleigh, treasurer of the Board of Religious Education, presented the report of the Committee on Sunday Schools and Christian Endeavor, which report reviewed the work undertaken by this department and by Sunday Schools and Christian Endeavor the past year. Rev. J. A. Denton read the report on evangelism, particularly emphasizing the need of an evangelistic effort, than which there is at present no greater need, for it is through this effort that souls are won to Christ in the Church and the kingdom of our Lord is enlarged.

Dr. C. H. Rowland, of Greensboro, was present by invitation and gave to the Conference a report from the General Convention at Piqua, Ohio, relating to the merger of Christian and Congregationalists. Dr. Rowland had at last realized the dream of a lifetime and felt that a bigger and brighter day had dawned, not merely for the Christian and Congregational Churches, but for Protestantism, and for the Church of the living God on earth, because the time had come at last when two great denominations were demonstrating to the world the possibility and the reality of working hand in hand and heart in heart with the single thought of promoting in Christian fellowship the enlargement of the kingdom of God. While thus far only the machinery of the Church is united, which means more power and less expense in overhead and mechanical operation, the national bodies had blazed the way and opened the road to real spiritual unity in Christ Jesus, when and as the people and local Churches were ready to share that fellowship and enjoy that union.

Mrs. C. H. Rowland made a report of the woman's work for the State, particularly in relationship to the annual session of the Woman's Conference held at Burlington in October. Mrs. Rowland is president of the North Carolina Woman's Christian Conference and gave an interesting and inspiring report of the great things the women are doing in missionary activity in the Churches.

On the morning of the second day of the Conference, the general topic was missions, home and foreign, Rev. M. T. Sorrell making the report for the Home Mission Board, and Rev. B. J. Howard for the Foreign Mission Board. Both of these brethren reported interesting items relative to the missionary work in the Conference, Bro. Sorrell making the plea for more liberal giving to, and support of missions, his report showing that in a Conference whose membership numbers, according to the report of last year, 4,888, they had only given to missions, home and foreign, the past year, both in Sunday School and Church, \$1,781.88, about 36 cents per Church member throughout the Conference. Think of a Conference membership of Christian workers only giving thirty-six cents per year for the spread of the gospel at home and abroad! Rev. B. J. Howard, for foreign missions, insisted that we needed to think in terms of rendering real service, both at home and abroad, which service should look to the uplift of mankind through every effort of missionary activity in the name of the Church. Mrs. G. H. Leonard, of Chapel Hill, reported to the Conference what the women of her district had done for missions in the past year, and Mrs. Margaret Alston a similar report of the woman's work for missions in her Conference.

In the afternoon, Bro. Chas. N. Johnson, of Wake Chapel, presented the report of the Committee on Stewardship, insisting that the Church and the world were intoxicated with luxuries and indulgences, and that the work of the Lord was to be carried forward only through sacrifice, and the people were not sacrificing as was their privilege. The Conference regretted the absence of Superintendent C. D. Johnston, of the orphanage. However, when the report was made on the orphanage, there were several talks and pleas made for an increased offering for the orphanage, both because of the increased number of children in the orphanage and the recent loss of the barn by fire. The remainder of the day was given to routine business, and the Conference agreed that its sessions had been too short, and next year they would convene at Catawba Springs, Wake County, N. C., in a three-day session, thus giving more time for discussion of the vital matters pertaining to the work of the Conference.

The officers of the past year were re-elected, as follows: W. C. Wicker, president, Elon College, N. C.; J. Lee Johnson, vice-president, Fuquay Springs, N. C.; L. L. Vaughan, secretary, Raleigh, N. C.; W. J. Ballentine, treasurer, Fuquay Springs, N. C.

It was decided to publish the minutes in the "Annual," and for the secretary of the Conference to distribute same as soon as published.

Mt. Auburn, of course, maintained its reputation, both for Christian fellowship and royal hospitality. There are no people anywhere whose association in Christian service is more agreeable and whose hospitality is more regal and generous. It was great to be at Mt. Auburn and, for two days, breathe the atmosphere of spiritual refreshing and revel in the joy of genuine Christian fellowship.

J. O. A.

THE CALL OF GOD FROM THE CROSS.

Bishop Mouzon, of the Methodist Church, declares that no rallying cry has ever appealed to men like the call, "Come and suffer with us." "This is," says Bishop Mouzon, "the call of God to man from the cross." If one will seek out and find the sin and the sorrow of the world, sit down by the suffering ones and take their burdens to heart, one will realize what this call of God from the cross really signifies. There is no challenge, there is no plea equal to that of sin and suffering, and there is certainly nothing on this earth that is able to relieve that sin and suffering save the cross on which our Saviour died. That's the reason Paul scorned making what he called "a fair show in the flesh," and wrote to the Galatians and to the world, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Paul elsewhere declared that those who "suffer with Him shall also reign with Him." It was this realization, that He who had come down from the Father alone could lift mankind, that He and He alone had a love broad and deep enough to lift mankind, that gave Paul a courage, a persistence, and a power that the world, the flesh and the devil could not overcome. It is this same power in the Church today that makes it invincible and gives to it a glory that the world can neither understand nor take away.

Paul gloried not in the strength of man, nor in the power of the State, nor in the machinery of organization, nor in any earthly achievement; Paul gloried only in the cross, because he realized that the cry and the need of the world came out of suffering, and that Jesus the Christ had come into the world and died on the cross that He might therein and thereby bear the burden of a sin-cursed world, and through the gift of the Holy Spirit endow others with power to help bear that burden, and thus serve best their fellowman.

The stream of healing and refreshing for the nations flows out from beneath the throne of God, and the only power sufficient to relieve the suffering of mankind and lift the burdens from the shoulders of mankind is the power of the cross of Jesus Christ. He Himself said, "And I, if I be lifted up, will draw all men unto me." Call this mysticism, ancient theology, dogma or what-not, but, from the day of Calvary till now, it has been the power that has lifted men up and sent them out into the world with a passion for service to their fellowmen.

It is an easy thing now to talk about serving our fellowman in the name of man and for man's sake, but God knows and history proves that the service that has reached down to suffering man and lifted the fallen and cheered the faint, that service which has been permanent and progressive and powerful in building institutions for the fatherless, homes for the needy and decrepit, has been and is a service emanating out of the love of God, gleaming through the darkness from the cross of Christ, a service in the name, and for the sake, of our Lord, who alone can save men from their sins. Paul gloried in the cross, not the cross that he himself was bearing, nor the suffering that he was enduring as a man, but in the cross of Christ and the suffering that he endured in His name. In this name, Bishop Mouzon makes a plea worthy of attention in these words:

"Come, share in the work of the world's Redeemer. Take up your cross and follow Christ. In your own flesh and soul, fill up on your own part 'that which is lacking in the afflictions of Christ' for the sake of saving men and women and little children from sin and sorrow, and you will enter into 'the fellowship of His sufferings' and experience the highest joy that comes to man, the joy that seeketh us through pain." J. O. A.

CONGREGATIONALISTS AND CHRISTIANS.

The origin of the two Churches was similar in many important respects. The Christian Church was first the Republican Methodist. The Congregational Church was the Independents. The Congregational Church, under its present name, came into existence in the sixteenth century, during the reign of Elizabeth. The Christian Church took its present form in the eighteenth century. Both were trying to put off episcopal forms, human creeds, and dominating heads. Both took the Bible as their creed, personal liberty in interpretation as the right of the individual, and the local Church as the agent to determine government. The chief difference during their entire history has been their name; and that is a cardinal difference. Congregational implies that the authority of the loyal congregation is supreme; Christian implies allegiance to Christ as the Head of the Church. It is the only name that all believers can bear without the surrender of any principle or right.

These two bodies have recently voted, through their highest bodies, to unite and become one and "endeavor to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Like two lovers, they have been courting for some time; and, long before they made love to each other in a formal way, they had been loving each other. Leaders in both communions had been feeling for years that the difference between them was so small and the points of agreement were so vital that they ought to be one. Love-making has its ups and downs, but what the heart feels, the head must express in some fashion. The word has been spoken and the National Council of the Congregational Church has spoken to the General Convention, and it has said, "I will." The two lovers reached the point where they could talk over the future without embarrassment, and so, October 25, 1929,

the General Convention of the Christian Church, in Piqua, Ohio, said, "I will" to the proposition made by the National Council of the Congregational Church, in Detroit, on June 3, 1929. That was a real engagement of the two bodies, and the marriage will take place after the legal steps are completed for real union. After the marriage, which is sure to be consummated, details will be worked out for real union. After marriage, husband and wife are one in their legal as well as their purpose to be one; but they are not married until they are one in their life, their purpose, their work, and their home.

The two bodies will move on steadily and with increasing love and common purpose until they are married and settle down to carry on the work that is common to both and in accord with the divine purpose and the prayer of Jesus.

In marriage, the bride takes the name of the bridegroom. The Church is the bride. Christ is the bridegroom. To combine the two names of Christian and Congregational will not express their relation to Jesus Christ as His bride. "Now ye are the body of Christ, and members one of another" (1 Cor. 12:27). "Come hither, I will show thee the bride, the Lamb's wife" (Rev. 21:9). If the Church is the bride of Christ, she should bear His name. No other name will stand the test of time and express the relation of the Church to the Head of the Church, Jesus Christ. The Church is not our Church, but His Church. We will wait to see what the future will be when the Congregational Church and the Christian Church are really married—united—and live together as one in Christ. W. W. S.

STEWARDSHIP AND TITHING.

In THE SUN this week is presented an article from the pen of Mrs. B. D. Jones, of Holy Neck Church, that will prove helpful to every one who reads it. Sister Jones is the companion and inspiration of Bro. B. D. Jones, of the board of trustees of the Christian Orphanage, Elon College, N. C., and for many years a deacon and most active servant in the Church and in the work of the kingdom. This article was given to the Eastern Virginia Conference, at Suffolk, and those present who heard its reading realized that a great theme was being treated in a masterly manner. Dr. C. H. Rowland, president of the North Carolina and Virginia Christian Conference, declared in a recent address before the Conference that the diagnosis of the present spiritual condition of the Church led one inevitably to the conclusion that the ailment was financial. He claims that men and women are thinking in terms of finance, of money, of gain, of getting, of indulgence, and in order to reach the spirit of men and touch the soul of man, you have got to go through the financial crust and covering, penetrate the materialistic veneer.

The mind of man, the thought of man, and frequently the very souls of men, are covered over with financial conversation, consideration and consecration. Recently a campaign for the year's Church budget was put on in Dr. Rowland's Church. That campaign was conducted in such a spirit of devotion, reverence, consecration and efficiency that when it was over there were those who felt the time was ripe for a revival, and some felt spiritually edified as if they had been through a revival. Of course they did. God is able to revive the soul when the soul is penetrated and reached through its conventional and superficial coating, and the whole world about us is conventionally and superficially coating its soul, immersing its life in financial consideration and conquest. In her article, Sister Jones gives a remedy and points the way to the finding again of our souls, and thus make ourselves, through conquest of an

insidious foe, masters of our souls under the leadership of our God. It is a good day for any one when one obeys the teaching of Scripture and becomes a tither, and to that extent begins to practice real stewardship for God. J. O. A.

A MOVEMENT WITHOUT MONEY.

BY WILLIAM T. ELLIS.

Something must be done, and done quickly and with vigor, about the reported condition that less than half the children of the land are in Sunday Schools.

A recent article proposing a five-year campaign for the doubling of Sunday School enrollment has been widely reprinted in the religious press. In some quarters, active steps have been taken to put the plan into immediate effect. There is no division of opinion anywhere upon the fundamental importance of giving every child a fair chance to know the clear teachings of Scripture upon character and conduct. Any nation, community or Church that neglects the spiritual culture of its boys and girls is manifestly failing in a primary responsibility.

In our new zest to "do something about it," the old American bogey of organization at once arises. In one case, a new society has been proposed and a financial budget called for, to carry on an intensive activity for the promotion of an increase of attendance upon the Sunday School.

May it not be said, bluntly and even indiscreetly, that this is one movement which should march without the shackles of over-organization or the load of money-raising? Not a man or woman anywhere should get a salaried job out of this effort to do with increased efficiency the Church's basic work. There is no necessity for new literature, or any other expense, except as legitimately provided by the local Sunday School, Church and denomination. If the task of recruiting the Sunday Schools to full strength cannot be done by the voluntary efforts of concerned Christians, it cannot be done at all.

Here is a situation that makes its appeal to every normal Christian, and to every normal parent. It must be remedied by local action. In every neighborhood there are children who receive no religious instruction; in the nation as a whole, their number exceeds the total of those already enrolled in Sunday Schools. Obviously, the indicated procedure is for the absentees to be found and brought in, mostly by other girls and boys, incited by their teachers, parents and pastors. The methods may be as varied as the ingenuity of concerned Christians can suggest, but the one objective is to get the boys and girls into the Sunday School.

Of course, the effect upon every Church will be vitalizing, even to the point of raising acute problems, such as those of additional teachers and accommodations. These problems should not be allowed to obscure the primary purpose, which is to bring young people into the Sunday School and within the influence of the teaching of the Bible.

Any kind of Sunday School, staffed by Christians who love children, love the Bible and love God, is able to do the task. It may be a one-room school at a rural cross-roads or a modern religious education building in a city; it may use the Uniform Lessons or one of the many graded courses; it may meet in the morning or it may meet in the afternoon. It may utilize promotional prizes, of class banners, individual badges, or what-not. All of these matters are incidental. The one immediate aim is to secure one hundred per cent of possible attendance. The quest for boys and girls will stimulate vitality and increase efficiency. It will quicken the adult classes and the cradle roll. It will react upon family life and intensify parental responsibility.

CONTRIBUTIONS

SUFFOLK LETTER.

Life is a school in which no diplomas are given. There is no graduation. Progress may be made, but new lessons come up all the way from the cradle to the grave. Schools graduate students because their courses are so limited; but life, like history, is adding new studies all the time. Studies may be optional, but even in carefully selected lines of life, years add new angles and new questions that require new investigations. There is no end to chemistry, law, medicine, economics, or even as simple a thing as housekeeping. The kitchen is a bigger school than the college, and factory is bigger than the university. The pulpit is bigger than the seminary, and the sick-room is bigger than the medical college. The factory may require new machinery for the manufacture of as universal a product as dress goods. Styles change for hats, curtains, dresses, coats, shoes, carpets, rugs, mats, bed-spreads, and hose. Architecture keeps the architect at his desk for study. A Corinthian architect never dreamed of a skyscraper.

In agriculture, new conditions arise, new machinery is introduced, markets change, uses of products change, and all these are lessons for the farmer to study and determine what to plant, how to fertilize, what machinery to use, and what quality to produce, when and where to market. Even in the poultry business, which is larger than any one farm product, as the money value of eggs alone is more than any one farm product, it is important to know how to house, feed, and improve breeds. The cackle of the hen after she lays an egg is just as important as the scream of the whistle or the sound of the bell at the mill.

In dairy business we have passed from the hand to the electric milker; from the hand churn to the electric churn; from the hand dish-washing to the electric dish-washer, and then from the iron heated by the fire to the electric iron. New machines and new conditions assign new lessons for study, so that men and women must continue to study and learn in order to keep up with the procession that marches on to more work and greater results.

Diplomas spoil a lot of students. They seem to think that their education is complete when they win that precious parchment. If they would stop to think that they receive that parchment on commencement, they would see that it is the beginning of their life-study in the field of education. The truth is, that education in the school simply qualifies men and women to learn without professors. If the college graduate does not learn that, his college course is a failure. The world is the great university where true students continue to learn. Public school teachers find this true in their profession. They learn from the pupils as well as from the professors. The same is true of ministers. The most awkward experience of the minister is when he leaves the seminary. He is in touch with books, but not with folks. The congregation is the new school. He finds that men and women have a theology that is both biblical and human. Ignorance is as great a study as science, and folks as great a study as language; and it requires more faith and patience to master these studies. Religion is more in homes than in seminaries, and the minister learns in pastoral visits as well as in his study. He never becomes too old or too wise to learn, and he should be obedient to his teachers, in books, men and women, generations past and present.

W. W. STALEY.

ELON LETTER.

On Wednesday, the 13th of November, the Publications Merger Committee of the Christian Church met with the Business Committee of the Congregational Educational and Publishing Societies, in Boston, to consider what practical steps should be taken to merge our national Church periodicals—*The Congregationalist* and the *Herald of Gospel Liberty*—and also what could be done to carry out the further action of the General Convention with reference to the merging of Sunday School literature.

This meeting was to precede the meeting of the administrative committee of the home boards on the 14th, and was to serve as a buffer, in case insuperable difficulties should arise. To the great surprise of all, every issue that arose was disposed of unanimously, and when the administrative committee met on the 14th similar unanimity prevailed in the ratification of the several recommendations agreed upon in the preliminary sessions of the day before.

The spirit of mutual trust and good fellowship pervaded every utterance. The Congregational and Christian Churches are already a spiritual brotherhood. They are evidently destined to demonstrate the beauty as well as the desirability of Christian union. If other Churches beholding how good and how pleasant a thing it is to these former separate bodies to dwell in unity with each other, do not decide to join with them in answering our Lord's prayer for the oneness of His followers, then this writer is no discernor of events.

Respecting the *Herald of Gospel Liberty* and *The Congregationalist*, it was voted to merge these publications as of March 1, 1930, under the title, "The Congregationalist and Herald of Gospel Liberty."

With reference to the Sunday School literature, it was voted to dispense with our *Sunday School Herald* and issue *The Mayflower*, *Boyland*, *Firelight*, and *The Wellspring* under a joint imprint for both constituencies, to close the publication of our *Boys' and Girls' Quarterly* and our *Children's Quarterly* perhaps as of October 1, 1930, and to issue under a joint imprint the present *Pilgrim Quarterly* for primary and junior ages, and to continue all other quarterlies and teachers' helps of both constituencies under a joint imprint and for circulation in both.

This action means that our *Young People's Quarterly*, edited by Hermon Eldredge, and our *Bible Class Quarterly*, edited by Dr. S. Q. Helfenstein, will continue to be published by the C. P. A., but for both Churches. It further means the imprint of the United Church on all the Sunday School literature of the Congregational Church and its circulation among our schools that want it.

Aside from the closely graded lessons, which we may buy from the Pilgrim Press, or any other place we may desire, our Sunday School workers will have the following to select from:

Sunday School papers—*Mayflower*, for children; *Boyland*, for boys; *Firelight*, for girls; *Wellspring*, for young people.

Children's division—"Pilgrim Bible Stories for Children," primaries; "The Pilgrim Boys' and Girls' Quarterly," juniors.

Young people's division—"The Pilgrim Intermediate Quarterly," intermediates; "The Pilgrim Senior Quarterly," seniors; "The Pilgrim High School quarterly," intermediates and seniors; "The Pilgrim Advanced Textbook," young people

ple and adults; "The Christian Young People's Quarterly," intermediate, seniors and young people.

Adult division—"The Pilgrim Advanced Textbook" (listed also for young people); "The Christian Adult Bible Class Quarterly," adults; "The Home Magazine," adults; "The Adult Bible Class Magazine," adults.

Teachers' helps—"Teachers' Edition of Pilgrim Bible Stories for Children, primary; "Teachers' Edition of Pilgrim Boys' and Girls' Quarterly," junior; "The Pilgrim Teacher Quarterly," intermediate, senior, young people and adult.

Missionary Interests.

The home mission interests are to be cared for in the monthly magazine number of "The Congregationalist and Herald of Gospel Liberty," known as the "American Missionary Magazine." The foreign mission interests are to be cared for in "The Missionary Herald," a monthly magazine devoted exclusively to foreign missions.

No provision has been definitely made for the field covered by the *Journal of Christian Education*, designed to be a clearing-house and forum for religious education in which the ripest scholarship should be given opportunity to express itself respecting the vital religious educational problems and issues of our time. The *Journal* never attained its ideal, and perhaps it never would have. Not a few, however, think there is a real need for such a publication. There are certainly such problems and issues to be found.

The Christian Publishing Association will lose considerable printing business through these mergers. To offset this loss, the Congregational Publishing Society will give the C. P. A. opportunity to bid on its publications.

The administrative committee of the Congregational Home Boards set up a small continuing committee to represent it with power in making adjustment of details involved in the proposed merger of publications, nothing of which will be effective till ratified by our General Board when it meets in Dayton, Ohio, December 9-12, 1929.

W. A. HARPER.

BRO. FLOWERS' WORK.

Rev. A. R. Flowers, who is giving his best service to the young people's work in south Georgia during the months of November and December, will go to Florida the first of the year and spend January and February working with different auxiliaries in the interest of young people. He will spend the first week in January speaking in Jacksonville and in talking with different pastors about the needs of the young people.

Mr. Flowers has been spending about four months in the winter, now and then, in this State and in Florida during the past ten years, and during these stays he has made a host of friends in the different denominations, who are very glad to have him acknowledge their invitation to come this way.

Glenville, Ga.

MISS OPAL BAXTER.

ROANOKE, ALA.

We have often heard the true saying, "Smile, and the world smiles with you." Then, let's see how many smiles we can give the one hundred and twenty little orphanage children at Elon College by dropping a few nickels, dimes and dollars in the Sunday School plates for Thanksgiving morning. Let's see how big an offering we can make this year. By doing this, I feel sure we can all smile together, and God will bless each and every one who has a part in this offering.

MRS. J. F. BROWN.

"GOD IS LOVE."

Dwight L. Moody will live on. His creative personality touched life in so many ways that he is permanently enshrined in the religious institutions and literature of the English-speaking peoples. His powerful consecration, unique union of faith and action; galvanic love for God and his fellow-men make him a never-ending source of inspiration. His free use of men of theological diversity argued to be a wholesome lesson to us today in our attack upon sin. He introduced and used George Adam Smith, the Christian scholar and higher critic; Henry Drummond, the scientist, and others. Strange theological bedfellows, for Moody, they were, but he harnessed them to his great program of evangelism and drew such stalwarts to his own altar of conservatism. Moody's sermons would not survive through intrinsic homiletic value, but they will long be read because of their wonderful background and as sharp tools once used by a mighty spiritual craftsman. The following selection is from one of my favorite Moody sermons on "God is Love." It is quite typical of the man's sermon form and emphasis, of his illustrations from his own observations, and his direct speech to his hearers.

"My text is taken from the first epistle of John, and it is one of those texts the world does not believe. If I could make every one in this building believe this text, I would not preach a sermon. 'God is Love.' That is one of the texts the devil would like to blot out of the Bible. For six thousand years he has been going up and down the world trying to make men believe that God is not love. Love begets love, and hate begets hate. Let me tell any one of you that I heard a man say this week that you were one of the meanest men in town, and you will soon come to the conclusion that the man who said that was the meanest man you ever heard of. Let me tell you that I heard a man say he thought more of you than of any other man in the city, and though you may not have thought about him before, your love will spring up and you will say, 'I think a great deal of that man.'

"Now, men are believing the devil's lies when they don't believe God is love. A few years ago, when we built a Church in Chicago, a friend put upon the pulpit in gas-jets the words, 'God is love.' We thought, if we couldn't preach it into the hearts of the people we would burn it in. A man happened to see that text up there, and he said to himself: 'God is not love; God does not love me'; and he came around into the Church, not to hear the sermon, but to see the text as it was burning there upon the wall. The arrow reached its mark. He went into the inquiry meeting. I inquired what it was that impressed him. He said it was not the sermon; it was those words that had burned into his soul. He was weeping, and he wanted to know what he should do to be saved.

"'God is love.' I hope this text will find its way into every heart here. I want to prove it from Scripture. The great trouble with men is, they are all the time trying to measure God by their own rules, and from their own standpoint. A man is apt to judge others from his own standard. If a man is covetous, he thinks every one else is covetous. If he is a selfish man, he thinks every one else is selfish. If a man is guilty of adultery, he thinks every other man is. If a man is dishonest, he thinks every other man is. They don't know that between human love and divine love there is as much difference as there is between darkness and light. God's love is deep and high; Paul says it passeth knowledge. We love a man as long as he is worthy of our love, and when he is not we cast him off, but we don't find in the Word of God that God casts off those

who are not worthy of His love. If he did, there would be no one in the kingdom of God except Jesus Himself. He was obedient unto death. He was worthy of love.

"In 1867, when I was preaching in Dublin, in a large hall, at the close of the service, a young man, who did not look over seventeen, though he was older, came up to me and said he would like to go back to America with me and preach the gospel. I thought he could not preach it, and I said I was undecided when I could go back. He asked me if I would write to him when I went, and he would come with me. When I went, I thought I would not write to him, as I did not know whether I wanted him or not. After I arrived at Chicago, I got a letter saying he had just arrived at New York, and he would come and preach. I wrote him a cold letter, asking him to call on me if he came West. A few days after, I got a letter stating he would be in Chicago next Thursday. I didn't know what to do with him. I said to the officers of the Church: 'There is a man coming from England, and he wants to preach. I am going to be absent on Thursday and Friday. If you will let him preach on those days, I will be back on Saturday and take him off your hands.' They did not care about him preaching, being a stranger; but at my request they let him preach. On my return on Saturday I was anxious to hear how the people liked him, and I asked my wife how that young Englishman got along. 'How did they like him?' She said, 'They like him very much. He preaches a little different from what you do. He tells people God loves them. I think you will like him.' I said he was wrong. I thought I could not like a man who preached contrary to what I was preaching. I went down Saturday night to hear him, but I had made up my mind not to like him because he preached different from me. He took his text—and I saw everybody had brought their Bible with them. 'Now,' he says, 'if you will turn to the third chapter of John and the sixteenth verse, you will find my text.'

"He preached a wonderful sermon from that text 'For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' My wife had told me he had preached the two previous sermons from that text, and I noticed there was a smile over the house when he took the same text. Instead of preaching that God was behind them with a double-edged sword to hew them down, he told them God wanted every sinner to be saved, and He loved them. I could not keep back the tears. I didn't know God thought so much of me.

"It was wonderful to hear the way he brought out Scripture. He went from Genesis to Revelation, and preached that in all ages God loved the sinner. On Sunday night there was a great crowd who came to hear him. He took for his text the third chapter of John and sixteenth verse, and he preached his fourth sermon from that wonderful text, 'For God so loved the world,' etc., and he went from Genesis to Revelation to show that it was love, love, love, that brought Christ from heaven, that made Him step from the throne to lift up this poor, fallen world. He struck a higher chord that night, and it was glorious. The next night there was an immense crowd, and he said: 'Turn to the third chapter and sixteenth verse of John,' and he preached his fifth sermon from that wonderful text. He did not divide the text up into firstly secondly, and thirdly, but he took the whole text and threw it at them. I thought that sermon was better than ever. I got so full of love that I got up and told my friends how much God loved them. The whole Church was on fire before the week was over. Tuesday night came,

and there was a greater crowd than ever. The preacher said: 'Turn to the third chapter of John and the sixteenth verse, and you will find my text,' and he preached his sixth sermon from that wonderful text, 'God so loved the world,' etc. They thought that sermon was better than any of the rest. It seemed as if every heart was on fire, and sinners came pressing into the kingdom of God. On Wednesday night people thought that probably he would change his text now, as he could not talk any longer on love. There was great excitement to see what he was going to say. He stood before us again and he said: 'My friends, I have been trying to get a new text, but I cannot find any as good as the old one, so we will again turn to the third chapter of John and the sixteenth verse.' He preached his seventh sermon from that wonderful text. I have never forgotten those nights. I have preached a different gospel since, and I have had more power with God and man since then. In closing up that seventh sermon, he said: 'For seven nights I have been trying to tell you how much God loved you, but this poor stammering tongue of mine will not let me. If I could ascend Jacob's ladder and ask Gabriel, who stands in the presence of the Almighty, to tell me how much love God the Father has for this poor lost world, all that Gabriel could say would be "That God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."' "

"When he got through preaching in Chicago we had to get the largest building there, and then thousands went away because they could not get in. He went to Europe and returned again. In the meantime our Church had been burned and the people of Philadelphia had put us up a temporary building. When he came there he preached in this temporary building, and he said: 'Although the old building is burned up, the old text is not burned up, and we will preach from that.' So he preached from where he had left off preaching about the love of God.

"Do not believe that God does not love you. He loves you with an everlasting love. 'God is love.' He wants to save you."—*Methodist-Protestant Herald*.

BEREA (NORFOLK).

The official board of Berea (Norfolk) Christian Church met at the home of Mrs. B. O. Hall on the night of November 12th, and held a most interesting session. After the transaction of many matters of interest, the following officers were elected to serve for this Conference year: F. N. Hall, chairman; J. J. Halstead, vice-chairman, and Miss Bettie Whitehurst, secretary.

This Church enjoyed last year one of the most successful years of its life, receiving more members and giving more money than it has ever done before, or at least in many years.

The Sunday School, under the leadership of Superintendent F. N. Hall and his corps of workers, is doing the best work it has done for some time. It now holds the banner of the Sunday School Conference of Greater Norfolk for the best work having been done last quarter.

The Ladies' Aid Society, under the leadership of the president, Mrs. F. N. Hall, and the Woman's Missionary Society, with Mrs. J. F. Morgan, president, are both doing good work.

We feel sure that the work of this great old Church will continue to go forward in the years to come, because of the very fine people who compose her membership.

J. F. MORGAN.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE MISSION OF THE CHURCH.

BY ANNA A. MILLIGAN,

Sec'y W. B. of F. M., United Presbyterian Church.

Ancient religions and institutions are changing, are even being dissolved, but Jesus Christ is the same, yesterday and today and forever. Standards of moral conduct are being questioned and absolute truth is being doubted; but God's law is perfect, unchanging and sure.

Knowing the need of the world—social, industrial, racial, national and spiritual, and knowing the need of every individual heart throughout all time, Christ gave His message to the world. It is unique. It is universal. It is adequate.

That message is ours to give to the world. Giving it to the world constitutes the mission of Christianity. That message is the gospel of Jesus Christ. It is not merely a philosophy of life; it is not merely a theological doctrine; it is not merely a social service program. It is more than all of these. It is the revelation of God to men, empowering them to become sons of God.

Christ expects every individual Christian to carry this good news wherever it is not known. It is dishonoring to Christ for any one to claim to love Christ and then fail to tell others of His love. "The mission of the Church is missions," and the mission of every individual Christian is missions. The mission of Christianity and the mission of the individual Christian is to make Christ known and to lead every man and woman in the world into saving relation to Jesus Christ, to know Him and the power of His resurrection. This mission has not changed during the ages.

There would be no missionary enterprise if Christians did not have what the whole world needs and does not have. There would be no missionaries if those people in the uttermost parts had what they must have in order to know life and light, peace and joy. If the other religions of the world were adequate to meet the needs of men and could satisfy the hearts of men, there would have been no great commission. There would be no mission boards. There would be no missionaries to spread the gospel of His love.

The fact that there is truth found in the other religions is not sufficient ground for leaving people alone; they must have Him who is Truth. The fact that there are spiritual values in other religions is not enough; these may be good, so far as they go. They do not go far enough. The fact that there are ethical elements in those religions is not sufficient ground for remaining at home. The ethical teachings of the other religions do not give a sense of sin, nor show the way to pardon and cleansing and power.

We have taken modern education to the people of other religions. That is good and desirable, but education is not enough. Every educational institution in the mission fields today should be measured by the evangelistic standard. If students are not born again, the schools in mission lands are failing in their purpose.

Medical institutions can do a vast amount of humanitarian work in relieving suffering, staying disease and curing the ills of mankind. A missionary physician will do all this; but his success is measured by the number who come to know the Great Physician, with all His healing sympathy.

Every evangelist will estimate his work by the number of new creatures who have been born into the kingdom of God, not by the number of men who have become better neighbors or more honorable citizens. He will measure his success by the

number of lives that give evidence of a power to overcome sin and to live a new life. The standard which we must set before us, as Churches, mission boards, missionaries and individual Christians is the presentation of Jesus Christ as the only way of salvation, of the atonement and the resurrection as the great doctrines of our faith, and the abundant life that is in Christ Jesus.

Some claim that the ultimate aim of missions is to establish a world brotherhood. This is a noble purpose, but it falls far short of the standard which Christ has set for His Church. There are those who make the ultimate goal the establishment of friendship and good will. These good results will surely come when once the earth becomes filled with the knowledge of the Lord and when once the people of the earth take the Lord Jesus Christ as Saviour and King. A new world order is our goal, where Christ will have His way.

The kingdoms of this world are to become the kingdom of our Lord Jesus Christ. "If there is anything certain in this world, it is that Christ is raised from the dead and is living now in myriads of triumphant and radiant lives. We need only to extend the conquest, to go farther in the direction in which we have started."

Men may not hear the gospel we bring, but we must give this message, whether they hear or not. They may threaten life and property. We must give it, counting not life dear. We must "place no value upon anything we have or may possess, except in relation to the kingdom of God." We must give this message of the gospel of Christ in spite of scorn or ridicule, in spite of contempt or shame, remembering that "the disciple is not above his Master." We must give it in humility and love. Because we have it and men need it, because men cannot live without it, we must share it. If we do not, it will mean irreparable loss to us and loss to those who sit in darkness—terrible loss, and it will mean loss to Christ, who died that all might come to know Him. We can give the world nothing more. We dare not give less.

Not only must we give the gospel, but we must live it. There must be evidence in our lives that what we proclaim is a reality. We must show such love in all we do and say that men will be convinced that there is a God of love. Men everywhere admit the beauty and the glory of the life of Christ; but unless they see in us the evidences of a Christ-like character, they will not believe that He can transform men into His image by faith in Himself. "It is the present miracle of spiritual grace and power triumphant in a human life," that will be the argument unanswerable, the proof irrefutable. It is our glorious privilege to live this life and to make Christ's message effective at any cost.—*Missionary Review of the World.*

PROGRAM.

Following is the program of C. M. A. meeting, to be held December 3, 1929, at Old Zion Christian Church, Norfolk, Va.:

Morning Service.

- 10:30. Called to Order by President O. D. Poythress. Song and Devotional Service.
- 10:45. Words of Welcome—Rev. W. H. Garman.
- 10:50. Response—Rev. O. D. Poythress.
- 10:55. Roll Call and Collection of Dues. Announcement of Committees.
- 12:00. Address—Dr. I. W. Johnson.
- 12:30. Adjourn for Lunch.

Afternoon Session.

- 2:00. Service of Song and Prayer.
- General Discussion—"How Can We Make the Most of This Association?" led by Rev. F. C. Lester.
- 2:45. Reports of Committees.
- 3:15. Miscellaneous Business. Election of Officers.
- 3:45. Adjournment.

J. F. MORGAN, *Sec'y.*

MISSIONARY OFFERING.

WEEK ENDING NOVEMBER 23, 1929.

Sunday Schools.

Previously acknowledged	\$ 647.78
Biscoe, N. C.	3.87
Durham, N. C.	15.32
Pleasant Hill, Liberty, N. C.	2.60
Rosemont, Norfolk, Va.	13.22
Berea (Nans.), Driver, Va.	6.00
Franklin, Va.	8.84
Leaksville, Luray, Va.	2.39
Plymouth, McCullers, N. C.	2.50
Newport News, Va.	13.00
Berea (Norfolk), Hickory, Va.	5.00

Total \$ 720.52

Individual and Church Collections.

Previously acknowledged	\$ 396.44
Biscoe, N. C.	1.00
Beulah, Wake Forest, N. C.	10.00
Rev. J. A. Denton, Raleigh, N. C.	5.00
E. F. Smith, McLeansville, N. C.	2.00

Total \$ 414.44

Specials.

Previously acknowledged	\$ 237.73
Mebane Sunday School, Mebane, N. C.	2.00
Rosemont, Class 3, Norfolk, Va.	5.00

Total \$ 244.73

Summary.

Previously acknowledged	\$1,781.95
Sunday Schools, regular	72.74
Individual and Church collections	18.00
Specials	7.00

Total to date \$1,879.69

NEW MISSION MATERIAL.

Foreign Mission Study Books.

Adults:	
"From Jerusalem to Jerusalem"	\$.50
Young People:	
"Going to Jerusalem"	.75
"Seven Thousand Emeralds"	.75
Willing Workers:	
"Jewels the Giant Dropped"	.75
"Jumping Beans"	.75

Home Missions.

Adults:	
"The Crowded Ways"	.60
Young People:	
"Pioneers of Good Will" (Biographies of Home Missionaries)	.75
Primary Grade:	
"Little Lord Jesus"	.25

Pageants.

Adults:	
"The Cross Roads."	
Boys and Girls:	
"Pepita's Adventure in Friendship."	
"Won't You Walk Into My Parlor."	
Leaders' Helps, Maps and Charts.	

The material listed above may be ordered from the Christian Publishing Association, C. P. A. Building, Dayton, Ohio.

A reading book, "The Desire of All Nations" (50 cents), is published by Doubleday, Doran & Co., Inc., Garden City, N. Y.

MRS. J. E. CARTWRIGHT,
Literature Superintendent.

TITHING.

How thankful we should be that God, in His goodness, has left to us the matter of financing His kingdom on earth! There are thousands who think this a burden. They are mistaken. It is a genuine and an unmixed blessing. Recognizing that God is owner of all things, and that we have only been entrusted with the use of them, we therefore are stewards and can never get away from this great fundamental truth.

The Bible speaks more often of the stewardship of money, of man's attitude and relationship to money, than any other specific theme or subject whatever. The stewardship of money as expressed in the law of the tithe was not placed by Moses in the Ten Commandments for the very obvious reason that it was already an established law and custom before the Ten Commandments were given.

The practice of stewardship through the law of the tithe was already in vogue and well established in Abraham's day. And Jacob recognized it as a matter of fact when he first discovered himself in the presence of the Lord. Older than the most ancient patriarchs, well established and constantly practiced by them as a divine and sacred fact, it did not require to be in the laws given through Moses and to be established by those who followed him. Taught and practiced specifically in the first book and by the most ancient records of the Old Testament, it is not without significance that the whole of the last book of the Old Testament treats of this as its only and central theme.

The prophet Malachi realized that his whole nation was robbing God, and unless they could be brought to realize this sin of robbery and repent, there was no hope for them. Then Jesus came, and two-thirds of the parables He uttered had to do with man's relationship to his possessions; his stewardship of that which God owned. We are stewards, trustees in possession for a season, and God is owner of all. Through paying the tithe we acknowledge God as a personal being and as owner of all; for only a person can own, hold, possess.

The law of the tithe finds its source and power in the personality of God. When we pay tithes we recognize the ownership and the personality of God. But how can we pay our tithes to God? How show our stewardship of possessions? Clear enough. He has established agencies whereby this may be done. These agencies are nothing more or less than the enterprises and interests of the Church. God gave us the Church, that He might have in the world that which would provoke us to the practice of stewardship and keep before us the needs and demands of stewardship. "Where your treasure is, there will your heart be also," said Lord Christ. God wanted us to practice the stewardship of money in relationship to the Church in order that our hearts might go into this divine institution. He gave us the Church, He wants us to love the Church, to be loyal to the Church, to be tied to the Church with hooks of steel that cannot be broken. Hence, He refused to sustain it, and called not upon angels and principalities to support it. He made His Church dependent upon the treasure that man would put into it; limited its activities to the resources that man would supply it, and capitalized it solely with the stewardship of man's money. God did all this not because of any limitations of poverty on His part, but because through this agency He wished the heart, the loyalty, the love, the devotion of men.

God wants man's heart. This He knew could never be His as long as that heart was centered on something that was not His. The stewardship of money declares that God is owner of all, and

that He has entrusted for the time being some of His belongings to us. It is easy to put prayers, faith and hope into an enterprise. These may not cost us much—just words and some of our spare or idle time. But it is hard to put money into an enterprise. This for the reason that our money counts and has cost us something—has cost us effort, sacrifice, service, self-denial, consecration, devotion.

God wants our loyalty to His divine agencies and enterprises of His Church. This He can get in liberal and unstinted measure only when we have realized that God is owner of all and we are stewards in possession, for a time, and that we shall sooner or later be called upon to render an account of our stewardship. May we then be found not unwilling nor unjust stewards. The world asks: "What does a man own?" Christ asks: "How does he use it?" The world thinks more about the money-getting; Christ, about the money-giving. When a man gives, the world asks: "What does he give?" Christ asks: "How does he give?" The world looks at the money and its amount; Christ looks at the man and his motive and sees what is kept back for self, and He rewards accordingly.

At the present time one thing alone hinders the progress of Christ's kingdom, and that one thing is lack of money. There is money enough in the hands of Church members to sow every acre of the earth with the seed of truth.

The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote the kingdom is a conscious or unconscious hypocrite. Nine-tenths with God is worth far more than ten-tenths without God. I am tired hearing people talk about raising money. It is time for us to give it. Tilling the soil is the first, and it will be the last, occupation of man. When God placed Adam and Eve in the Garden of Eden, He gave them all it contained, but reserved one tree as sacred to Himself. Just so, He always has claimed a portion of all a man possessed for Himself to be used as He should direct. We are told by those who have studied the question that giving is mentioned 1,565 times in the Bible, and one verse in every seven of the four gospels deals with man in relation to his property; sixteen of the thirty-eight parables spoken by Jesus refer to property. Let us think for a moment what would happen if the members of the Eastern Virginia Christian Conference should actually obey God's law of the tithe. Just suppose the farmer would use a tenth of his corn, wheat, cotton or peanuts for the kingdom's work. These are not produced by great corporations, but by man, plow and mule working in harmony with God's seasons and rain. No class of men practice faith more than those who cultivate the soil. They plant and sow with faith in God, and harvests reward their faith and their labors.

The attitude of the farmer to Christianity is more important than that of any other class, because so many of our business men, statesmen, preachers, teachers, pioneers in industry come from farm homes. What counts in the country Church is character, not opinion; honesty, not theory; constructive work and not criticism. Let us for a few moments think of the three R's—not reading, 'riting and 'rithmetic, that they use to stand for, if you please; but let our first R stand for robbers. Will a man rob God? But ye say, "Wherein have we robbed Thee?" In tithes and offerings we are cursed with a curse, for ye have robbed me, even this whole nation.

Our second R stands for ruler. In contrast to the man Malachi pictures as a robber, is the man who recognizes himself as a steward and faithfully invests his money for the glory of God; because he was faithful in a few things he was made ruler

over many things. Are you a robber or a ruler?

Our third R stands for results. Money invested in God's work always brings a rich harvest. Our tithes, no matter how small, are multiplied and made powerful in the advancement of the kingdom.

What a wonderful change in the world will be wrought

When Christians all learn how to tithe!
We will then reach a goal for which long we have sought

When Christians all learn how to tithe.
By our schools and our orphanage then we will stand

We will build them and make them the best in the land.

Not a child will be homeless or wanting a friend,
And the preachers' sorrows will all have an end;
Not a soul will be left to its darkness and woe,
But of God and His love every creature shall know—

When Christians all learn how to tithe.
Holland, Va. MRS. B. D. JONES.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson X—December 8, 1929.

HELPING NEIGHBORS IN NEED.

GOLDEN TEXT: "Thou shalt love thy neighbor as thyself."—Lev. 19:18.

LESSON: Matt. 25:31-46; Luke 10:25-37; James 1:27; James 2:14-17.

DEVOTIONAL READING: Luke 6:27-36.

The Judgment of the Nations.

"When the Son of man shall come in His glory . . . then shall He sit upon the throne of His glory." Good people differ as to the time and manner of Jesus' coming, but practically all are agreed that eventually the kingdom of this world shall become the kingdoms of our Lord and of His Christ. Jesus is to be King as well as Saviour. The forces of evil are to be overthrown. He will sit upon the throne of His glory—a throne symbolizes sovereignty and ruling power. The wise man puts himself in harmony with the onward march of triumphant moral and spiritual forces.

"And before Him shall be gathered all nations; and He shall separate them one from another . . . and He shall set the sheep on His right hand, but the goats on the left." It is significant that not only here, but in all of Jesus' teachings He divides men sharply into two groups—the sheep and the goats, the wheat and the tares, the righteous and the wicked, the good fish and the bad. Ultimately, and in the sight of Him who can see all things, men are good or evil; that is, when their true nature has run its course, the result is evident. And in the final analysis the ultimate test in their attitude to the best as revealed in Jesus Christ.

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It is the Father's good pleasure to give to His children the kingdom. He has so prepared it. But men forfeit their inheritance and renounce their birthright.

It is significant that in this picture of the judgment of the nations, Jesus does not commend or condemn on the basis of creedal beliefs, or ceremonial practice. It was on the basis of the kindly, neighborly, humble deed, done as unto him that the righteous were admitted into their inheritance. The ultimate basis of judgment is the kind of spirit which a man has shown to those in need. The spirit which prompts to loving service is the kind of spirit which makes a man eligible to and at home in the kingdom of God.

It is significant, too, that those who were blessed of the Father were not even cognizant of the fact that they had done anything. They said, "When saw we thee an hungered," etc.? Some of the most effective forms of service are those which spring spontaneously out of a life that is bent on helping others. And is it not significant that the very things which entitled the righteous to an eternal reward were humble, simple, unpretentious things. It suggests that there are at hand for all of us ample opportunities for doing the things that assure an eternal reward.

It must not be taken for granted, however, that the way to enter into the reward of the righteous is by good works. A man is not saved by works, but by grace. The heart of the matter is that the saved life finds expression in doing the kind of things which Jesus suggests.

"Inasmuch as ye did it not." Men are often shut out of the kingdom of God on the basis of what they did not, as well as on the basis of what they did. There are sins of omission as well as sins of commission. Alas! for the man who willfully and habitually neglects that which he recognizes as his duty.

"Ye did it unto me . . . ye did it not unto me." That involves a great deal. Jesus Christ identifies Himself with humanity, even the least and the outcast. He who would serve God must serve Him by serving God's children, with whom God identifies Himself. Every person in need presents a challenge to serve Christ, and the readiness or unreadiness to serve as best we can determines our destiny.

The Good Samaritan.

This immortal story by the matchless Storyteller was designed primarily to answer the question, "Who is my neighbor?" The parable had significance in Jesus' day, but how much more significance does it have for our day when the world is fast becoming a neighborhood in a very real way? "Go thou and do likewise," applies today as well as in Jesus' day. Wherever and whenever there is some one in need, that some one is our neighbor. The ministry of helpfulness ought to overleap the barriers of racial prejudice and nationality. It is suggestive that the man who helped the man who fell among thieves was not one who could have qualified as a religious man according to the standards of those who passed by, and yet who were supposed to be the "religious four hundred."

Religion in Action—Faith and Works.

James suggests that the way to show one's faith is by works. Jesus Himself said that it was by their fruits that men were known. One might well raise a question about anybody's religion, that is religion in terms of Jesus' way of life, unless that person was manifesting that religion in helpfulness to others. Faith without works is dead. And works without a living faith is just about as dead. Humanitarianism is not enough. We must have more than a sentimental love for humanity if we are to continue in good works. Faith in a loving God—faith that believes that the loving God expects loving service—is the well-spring of works that have the stamp of the divine upon them.

CHRISTIAN ENDEAVOR.

Sunday, December 8, 1929.

TOPIC: "What is Back of Our Christmas Giving?"—Matt. 2:1-11; 1 Cor. 13:3.

Some Bible Hints.

The impulse to give should come from above, like the impulse that sent the wise men to seek the King (v. 2).

God sometimes uses our impulses to help His people. Joseph was a poor man, and gifts were welcome (v. 11).

The spirit of worship or love to God should be behind our giving. Our gifts should first be consecrated to Christ (v. 11).

Those that love their fellow-men and sympathize with their need are those that give generously (v. 3).

Suggestive Thoughts.

Too often pride is back of our giving. We want to outdo all others in the lavishness of our gifts.

Too often selfishness is back of our giving.

We give because we think we can get something in return.

Flattery is back of some giving. We often want to make the recipient of our gift feel that we admire him, when we really despise him.

Custom also is the mainspring behind a great deal of Christmas-giving. We give because others give, and we grumble because we must follow the custom.

A Few Illustrations.

Giving must be from the heart, or it is like ointment which grows quickly rancid and worthless.

A small gift, made by the giver and obviously the result of thoughtfulness and love, is far more appreciated than expensive gifts that carry no thought of love. Not the size of the gift, but the thought in it is paramount.

Christmas gifts should express our happiness. When the giver delights to give, one gets a thrill from the gift. We are all hungry for love.

I have a little anvil, a paper weight, made by a boy whom I helped to get a trade, and this is the first thing he made as a journeyman. It was an expression of gratitude.

To Think About.

How express brotherliness at Christmas?

What need exists in our community?

How may we give without patronizing those to whom we give?

OTHER CHURCHES UNITE.

The union of Churches goes on apace. The feeling that a "pagan world is the price that a divided Protestantism is paying for its division into so many sects and camps" grows and deepens in the minds of churchmen everywhere. On October 2nd, after eighty-six years of separation, the established Church of Scotland and the United Free Church, composing two branches of the Scotch Presbyterians, held, according to an account in the *New York Times*, a most impressive service, consummating and celebrating the union of the two bodies. After the general assemblies of the two Churches had voted to unite and had held their last meetings as separate organizations, both bodies marched in procession to St. Giles Cathedral for a service, a part of which the *New York Times* describes as follows:

"There was no more impressive moment than when a great rainbow spanned the sky just as the members of the two Churches now united were marching through Edinburgh. They were greeted on the steps of the cathedral by the moderators of the two assemblies—Dr. Joseph Mitchell, of the Church of Scotland, and Principal Alexander Martin, of the United Free Church—and also by Dr. John White, of Glasgow, chosen to be the first moderator of the reunited Church of Scotland. Few will forget the scene when the members of the assemblies rose and pledged their approval of reunion by holding up their right hands."

Following this united service, greetings from Presbyterian Churches and other denominations in all parts of the world poured in upon the united body, and in the first united service many other denominations, through their officials—the Church of England, the Lutheran Church and others—took a part and rejoiced with the united body. The King of England, through his representative, the Duke of York, attended and gave greetings to the assembly. So, on the other side, as well as on this, men and women of the Christian faith of every name and persuasion seem to be considering the necessity of presenting a united front for service against the united forces of evil. The denominations seem to have decided to quit fighting each other and to direct their energies and activities to far better and nobler purposes.

A CHOICE BETWEEN CIVILIZATIONS.

BY DR. ERNEST H. CHERRINGTON.

The ultimate type of civilization developed in this country will be determined by the final attitude taken by the American people upon the prohibition question. Ultimately the issue is, not merely how much alcohol may be permitted in legal beverages, but whether the nation will continue to develop our high-pressure industrial civilization or, abandoning this, revert to some modification of one of the various "cultures" prevalent in Europe.

No one disputes that the civilization of wine-using countries is historic, beautiful and of a very high order. Equally indisputable is the fact that it is essentially different from the civilization we have been evolving in this land. Ivy-covered ruins, traditions that reach back through centuries and give color and life to the customs and habits of today, a classicism which expresses itself not alone in literature and art, but through more or less well-defined social distinctions which sometimes approach the caste system, leisure, patina: all these have their charm. They are a part of the heritage of an aristocracy which still gives color even to such democracy as prevails in the old world. In that civilization wine has played its part.

Compared to the ancient civilizations in the wine countries of the world, American life may seem crude to some. Mass production is one of the keystones of our life. Standardization is a shibboleth. We have set our tempo not to the measured pace of an historic past—although we have, through inheritance, an equal claim upon those legacies of history bequeathed by the past generations of Europe—but to the present and the future. In that quickened pace of swiftly moving men and machinery, there is no place for the retarding enemy of speed, beverage alcohol. When expert students of our industrial life, such as Herbert Hoover, Henry Ford, Roger Babson, Irving Fisher, Thomas N. Carver, Paul H. Nystrom, Herman Feldman, B. C. Forbes—to name only a handful out of a host—find that our production ratio, our standards of living, our high wages, our general distribution of wealth and prosperity or our homes and automobile ownership have a direct relation to our policy of national prohibition, it is quite evident that the type of civilization now developing in America can be maintained only by the continuance of that policy. There may be more romance, more ivy, more ruins, more long-established social order, more charm in the wine civilizations of the old world than in what some love to call our raw, crude industrialism. It is noteworthy, however, that Congress has been compelled to build a wall of immigration laws against an exodus from the wine lands to dry America. Thatched roofs and immemorial castles alike may be lacking in America, but equally lacking are the poverty, the hopelessness, the discomforts and the fixed social condition which is the lot of so many in other lands. While no wine-shop portals swing open here to the seeker of surcease of sorrow in the flowing bowl, wide doors of opportunity open in their stead. None here are taught to be "content with that station in life to which it doth please the Lord to call them." Nor need any drug themselves with nepenthe or mandragora into forgetfulness of their hard lot.

The old challenge "Under which king, Bezonian?" cannot be ignored. America may make herself a pale copy of Europe on a magnified scale with the wine and the beer which hitherto have been one of the significant factors in the character of civilization Europe has developed. We may turn from our high-pressure industrial methods to the slower speed by which European

workers earn from one-fourth to one-tenth the amount an American worker receives for a day's work. Instead of our present ratio of one automobile for every five people, we might reduce this number to the ratio of one to each sixty-four people which prevails throughout the world outside of the United States. Instead of democracy we might devise a stately, although parasitic, aristocracy. We might turn savings accounts into debts and exchange the widely diffused comfort and ease of the average American worker for the less enviable condition of his European fellow. We might substitute for the gateways of opportunity the swinging doors of the debit, the tavern, the inn and the wine shop. It should be done. More, it would be done if the apologists for the vintner and the brewer should have their way. But in the way of realization of their aims, there stands the cold common sense of the American citizen who prefers crude American prosperity with prohibition to the alternative presented by the wine lands of the world.

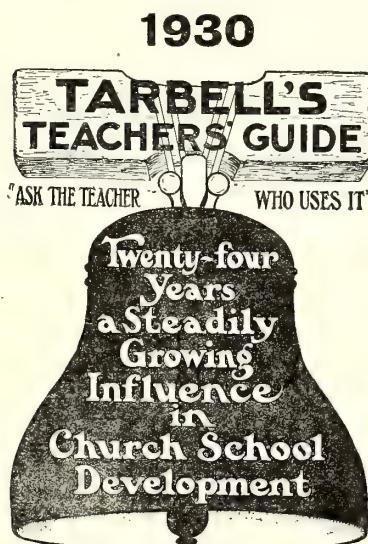
HONOR TO WHOM HONOR IS DUE.

When the Woman's Foreign Missionary Society of the Methodist Episcopal Church recently celebrated its sixtieth anniversary, President Hoover sent a message expressing his high appreciation of the work of the missionary. In a letter to Mrs. William F. McDowell, one of the officers of the society, Mr. Hoover said:

"I have had occasion over many years to witness the actual labors in the field of the American missionary societies, and have come to have the highest regard for their self-sacrifice and their single-minded devotion. I wish for their continued activity and success."

Another convincing testimony to the service of the missionary is that of Dr. Frederick P. Keppel, president of the Carnegie Corporation. After an extensive and first-hand examination of present conditions in British Africa, he says:

"I must begin by confessing that I had entirely underestimated the importance of Christian missions as a factor in the development of peoples of low cultural level. . . . My impressions of what I saw may be summarized as follows: first and foremost is the earnestness and devotion of the individual missionary. I do not recall a single incident of service which I would call perfunctory. Secondly, I would place the high quality of results obtained in view of the limitations existing."



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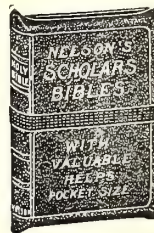
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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

GOD'S FAITH IN MAN.

"To them gave He power to become 'sons of God.'"

The Church has a great deal to say about the necessity of our having faith in God. I wonder that comparatively little is heard of the less renowned, though no less important, doctrine of "God's faith in man."

The gospel of John teaches that "As many as received Him, to them gave He power to become the sons of God"; and the life of Jesus reveals that He had a confidence in men and women which was so implicit that it inspired in them the belief that they could become the children of God.

The great faith of Jesus in mankind is quaintly expressed in the words of the negro spiritual, "All God's Chillun Got Wings." The record is that even hopelessly broken men and women so caught the faith which Jesus had in them that they "got wings" on which they might rise to divine sonship. John Wesley records in his "journal" that he preached, on the text just quoted, to a group of poor and sin-stricken people; and he adds the note, "They seemed greatly encouraged." Small wonder!

Clement of Alexandria interpreted salvation to mean a life brought into harmony with God. He explained that God became man in Christ, that man might become like God. That was in the second century. This doctrine of salvation has not been uniformly accepted by the Church, possibly because "becoming like God" has been thought too ambitious an ideal; nevertheless, the idea has run like a great subterranean stream down the course of Christian history, has warmed the coldest hearts and has provided an impetus to right living for those whom the most of us would have declared to be "hopelessly lost."

Prayer.—Enlighten us, Holy Father, by Thy Spirit, that we may understand Thy way, that we may be moved to a sincere knowledge of sin, that we may seek Thy face, be true to Thy faith in us, and be justified in faith. *Amen.*

TUESDAY.

FORGIVE ME.

One of the many problems in child-training I have never been able to solve is this matter of the apology. When I had only Primus to wrestle with, I thought his hatred of saying "I'm sorry" was temperamental and peculiar to him. But as Secunda and Tertia have come along, have left the charm of babyhood behind them, I find them quite as stubborn as Primus. They loathe to admit they have been wrong. My theory is this: Secunda, we'll say, has been impudent. I punish her by putting her in covery from the time she gets home from school until the following morning. Then I want her to feel sorry and ashamed and to tell me so. Does she do it? Not Secunda! Secunda feels that she is a martyr and that when she is dead I'll look back and regret my harsh treatment of her. Secunda finds me picky and far too strict about unimportant things.

What shall I do about it? When the three were very small, the punishment did not end until

they had convinced me that they were sorry. But Secunda is old enough now to have learned that it not be punishment that forces lip-deep apologies. She is old enough to realize that only in truly humbling one's self does one show true conditions.

Living in harmony with one's fellows is a most difficult art. The human being who has learned to feel and express quick sorrow at another's hurt without regard to whose was the actual fault, has solved one of the most difficult problems of social adjustment. How shall I teach this to Secunda?—H. W. M.

Prayer.—Dear Lord, all that we are we owe Thee; make us what Christ was, in love and charity toward the faults of others and for going in this transpasses. *Amen.*

WEDNESDAY.

Lesson: Psa. 103:1-22.

John Burroughs once said, during later years of his life, that every time he took a couple of people into the woods he felt strongly that all mankind were divided into two classes. The classifications of men which really mattered, he said, were not those dividing them into Republicans and Democrats, young and old, or men and women. The only significant division into classes was the quick and the dead. By the quick, he meant those who had sensitiveness, those who could really see what they were looking at, those who had antennae by which they could reach out and grasp the meaning of the world. The others were the dead—those whose senses and imagination were dulled.

There is no quality which is more of a life-preserver to the moral and spiritual nature than that of thankfulness. The person who is keenly aware of his blessings and who renders thanks to God for them, has brought a force into his life which keeps it fresh. The person who goes through life taking things for granted, never humbled by a keen realization of what he has received as an unearned gift, is a dull scholar in the school of life.

The psalms which forms our Scripture lesson today pictures a great awakening of soul in the presence of the mercies of God. The expression of such a feeling made into a habit will save us from the deadening habit of just taking things for granted. When we do that we never notice when a fine and beautiful thing has been done for us. We get out of the habit of noticing fine and beautiful things. We become dull to the acts of kindness and affection about us.

Prayer.—O praise the Lord, all ye nations; praise Him, all ye people, for His merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord. *Amen.*

THURSDAY.

THE WASTE OF LIFE.

"We are bound to give thanks to God always for you, brethren."—Thess. 1:3.

Charles William Eliot, who was president of Harvard University and who knew thousands of students in very intimate relationship, used to say that "the most effective appeal I could use to draw men back from a start on a life of dissipation was to bring out how much their parents and families had done for them. What a disappointment it would be if they wasted their lives!" In other words, it was an appeal to the motive of reverent gratitude. Without this habit of thankfulness, we have lost one of the strongest helps we might have.

One beauty of the habit of thankfulness is that by being thankful we find more to be thankful for. We do not take things for granted. We

discover that there are more benefits and blessings in our lives than we have ever realized. A person who is looking for different varieties of birds finds them where the ordinary passer-by does not see them at all. It is just the same with our blessings.

The truest kind of patriotism has a large element of thankfulness in it. The yearly observance of Thanksgiving Day links these two great emotions together. The same is true of our religious life. The apostle Paul gave the strongest motive for righteous living when he exclaimed, "Thanks be to God for His unspeakable gift." We have Christ to be thankful for.

When a person finds it hard to make his religion real; very often one reason is that this element of thankfulness is lacking in his daily life.

There is no surer way to cultivate thankfulness than to make a daily practice of it. If you have not been in the habit of thinking what you should be thankful for, it would be worth while to sit down and write out a list of what you think are the real gifts and blessings of your life. That list will grow immeasurably from day to day if you really think about it.

Thankfulness grows by expressing it, just as love does. The thankfulness that is unexpressed soon withers and dies. A sure way of cultivating a habit of thankfulness is to look for the beauties and benefits in your life.

FRIDAY.

SELF-MADE FOLKS.

"Were there not ten cleansed, but where are the nine?"—Luke 17:17.

"Self-made folks!" Are there any? We all stand on the shoulders of those who have gone before us, who have given of themselves, that we might be something more than we are. It is conceit for one to think that he is self-made, and thankfulness will save one from that peril. He who is conscious of how much folks really do for him, and how much less he would have been if he had not had the support of friends will never fall into the foolishness of thinking he is self-made.

Prayer.—Dear Lord, give us the wisdom to know the help others give us. The blessings of Christ and what He does for us, and be thankful. *Amen.*

SATURDAY.

GOD CARES.

"Cast all your cares upon Him, because He careth for you."—1 Peter 5:7.

The sun makes fields green by shining upon each individual blade of corn. The death of the stalk is no evidence that the sun did not care for it.

The idea that God does not care is based upon the many conceptions of an individual God. To fall in the fire, or suffer death accidentally otherwise, is no evidence that God does not care. If God made fire to burn at sometimes and not at others, what use would be fire? If we wish special provision for our own convenience, that is childish.

Our week's reflections should bring us to a careful examination of all the things outside of us which have contributed to our well being and realize God's hand and helpfulness.

Prayer.—Dear Lord, teach us how to spread abroad the perfume of Thy name and Thy love for us. Enable us to realize Thy blessings and look upward and see what others do not see, that Thy children's hearts belong to the invisible world, and that they follow better laws than those of unbelief. *Amen.*

(Continued on Page 15.)

The First Congregational-Christian Merger

Very Important--Very Plain

TO THE MEMBERS OF THE CHRISTIAN CHURCHES:

DEAR FELLOW-CHRISTIANS,—I know how to appeal to Congregationalists for funds for Christian purposes. I have been doing it for over forty years, and have secured for various purposes between one and two million dollars, more than a million of which has been for Piedmont College; and I am now appealing for two million more for the same.

But I am new to the Christian Churches. I take it for granted, however, that the same motives that move Congregational Christians, move you—our present national merger pre-supposes this. If this supposition is true, the response to this page and my letters is sure, for I am making an appeal for your own institution, fully and officially approved by your Southern Convention, which is not only worthy of your support, but *must have it or die*.

I Must make the Facts Very Plain

BETHLEHEM JUNIOR COLLEGE, at Wadley, Ala., was organized to meet a great need and to do a great service for your Churches and, in their name, for our Country and for the Kingdom of God. You have there a great field, a fine location, and a valuable property. Your Administration Building is a noble structure, but unfinished and unheated. Your fine Girls' Dormitory is only partially ready for use. You have a campus of over forty acres, and a property worth \$100,000; but nothing fully ready for use. It will take \$10,000 more to make available the \$100,000 worth you already have; and more to give the equipment required for a Standard Junior College.

Surely, you do not want to lose this great beginning for want of the necessary finishing! But I must tell you plainly that losing it is certain, unless vigorous and speedy steps are taken to save it. Dr. Beougher and the local Trustees have done splendidly, but they have reached the end of their rope. Other help must come, or this Institution will soon be a thing of the past.

The Situation Briefly Stated

BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing; not because its work and scholarship were not good, but because a Junior College cannot have independent recognition without a finished campus and the income of \$200,000 endowment. Without scholastic standing, a Junior College cannot have students, as they cannot go on for their Junior and Senior years in a standard four-year College. BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing, and could not go on. It would have no students.

President Beougher then came to me, as President of Piedmont College, to help BETHLEHEM out of impending failure. An *educational merger* was then made by the two Colleges, so that the four-year College could stand for and give credits for the Junior College. No financial merger was made or is in contemplation. PIEDMONT JUNIOR COLLEGE is still owned and controlled by the Christian Church. Its Trustees, of their own initiative, changed its name to "THE PIEDMONT JUNIOR COLLEGE" to enable the Senior College more securely to vouch for its credits. As a result, the enrollment of the Junior College has not only been retained, but increased.

But the campus is not finished, the buildings are not ready for use, and the scholastic standing cannot be long maintained by the present method alone.

The Trustees have asked me to find the money for finishing the buildings, equipping them, and meeting other pressing needs. I cannot go to Congregationalists for this, as I am asking them for two million dollars for Piedmont Senior College, and am pressing them hard. It must come from the members of the Christian Churches—or *the Junior College must close*.

I have nothing to gain personally. I am donating my services and advancing expense money, because I am deeply interested in our great merger of Churches and I want to see PIEDMONT JUNIOR COLLEGE, at Wadley, saved for the great field it occupies and the great need it supplies. The South needs education far beyond any opportunities it has.

Please send your checks quickly to President Beougher, at Wadley, Ala., or to me at Demorest, Ga., made out to PIEDMONT JUNIOR COLLEGE, and they will be turned over to the Treasurer as soon as record can be made. PIEDMONT JUNIOR COLLEGE cannot wait long.

Yours fraternally and sincerely,

FRANK E. JENKINS

PRESIDENT BOARD OF TRUSTEES, PIEDMONT JUNIOR COLLEGE, Wadley, Ala.

PRESIDENT PIEDMONT COLLEGE, Demorest, Ga.

The above will appear in two or three more issues of The Sun, so that every member of the Churches of the Southern Christian Convention may be sure to read it.

Christian Orphanage

Dear Friends:

When you read this letter you will probably have had your Thanksgiving dinner, attended Thanksgiving service, and made your Thanksgiving offering. At this Thanksgiving season, all the orphanages as well as the Christian Orphanage are making strong appeals for a generous offering because the demands for the year have been more than usual and the needs are greater than ever before. If all of us will look back over the year and count our blessings one by one we will really be surprised what a number we would have. God is good to us all. I sometimes wonder if we are really appreciative for His many blessings, and show our appreciation by the deeds we do, or will we count our many blessings all our own and use them for ourselves? or will we think of those who are unfortunate and have but few blessings and divide our blessings with them?

When we count our blessings one by one, then let's count the number of times we have been a blessing to others during the year. I dare say we would feel ashamed of the little we have done.

The North Carolina Orphan Association is asking for just one day's income during the year from each individual—one day's salary out of the 365 days. This applies to Virginia, Georgia and Alabama, too, so far as the Christian Orphanage is concerned. How many will do this? If all would, the Thanksgiving offering would push us up to our goal. We are hoping and praying to reach our goal through this offering, and if all our Churches will do their part, I feel sure we can.

When we made our report for November we had reached \$17,159. This leaves us \$12,841 to raise during the month of December.

Now, let every Church do its best to make a splendid offering for the Christian Orphanage and push it up to its goal. Let each individual ask himself or herself two questions, "What have I done this year for the support of the 120 children in the Christian Orphanage?" Then let us do our duty.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 28, 1929.

Brought forward \$16,846.61

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Pleasant Ridge \$ 1.47

Greensboro, Palm Street 5.84

7.31

Eastern N. C. Conference:

Christian Light \$ 3.83

Pleasant Union 7.70

Shallow Well 2.00

Mebane 2.00

15.53

Western N. C. Conference:

Zion \$ 1.36

Pleasant Cross 3.00

4.36

Eastern Virginia Conference:

Bethlehem 5.00

Valley Virginia Central Conference:

Leaksville 2.04

Alabama Conference:

Forest Home \$ 1.00

Roanoke 5.15

6.15

Special Offerings.

S. A. Bennett, cash \$ 1.00

Men's B. C., Christian Temple, Nor. 37.00

Primary Dept., Christian Temple... 13.00

W. T. Dowd, support children..... 40.00

91.00

Thanksgiving Offerings.

Mrs. Margaret Wilkins, McLeansville \$ 5.00

Mrs. E. J. Brickhouse, Norfolk, Va. 30.00

Mr. & Mrs. J. L. Hatch, Salisbury. 15.00

Mrs. E. J. Hicks, Norlina, N. C.... 5.00

Miss Mamie L. Kimball, Sou. Pines 25.00

Mrs. Rebecca Watkins, Middleburg. 5.00

Oak Level S. S., Louisburg, N. C.. 10.00

D. M. Goodwin, Ruffin, N. C..... 1.00

Mrs. J. E. Vincent, Suffolk, Va.... 10.00

A Friend, Leaf River, Ill..... 10.00

R. L. Ellis, Asheville, N. C..... 50.00

Zion Church, Raleigh, N. C..... 5.00

Ladies' Aid Society, Orient, Iowa.. 10.00

181.00

Grand total \$17,159.00

ORPHANAGE BARN-REBUILDING FUND.

Week Ending November 28, 1929.

Previously reported \$1,369.82

Hines Chapel (N. C.) 25.00

Total to date \$1,394.82

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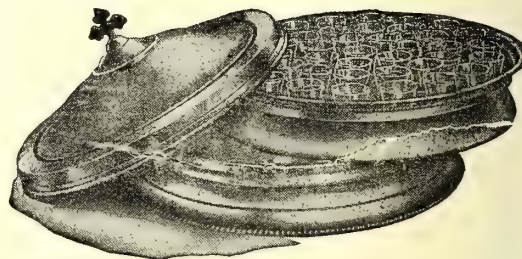
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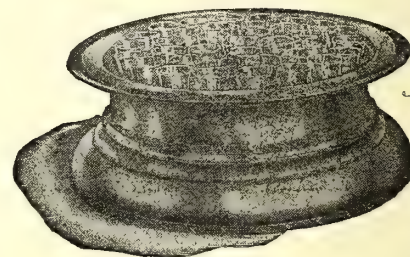
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GENERAL CONVENTION ACTIONS.

Franklinton Christian College was given the privilege of asking for a Christmas offering this year through the home mission office.

The Convention unanimously approved a plan of union for the National Council of Congregational Churches and the General Convention of the Christian Church, and amended the constitution and by-laws to conform to the plan of union.

The Jubilee Year celebration was continued beyond Easter to Pentecost, 1930.

The next sessions of the General Convention and the National Council will be held together in 1931. The time and place will be determined by the Executive Committee of the merged body—the General Council of Congregational and Christian Churches. The term of office of the present officials of the General Convention was extended to the time of the 1931 meeting. The General Board and the Executive Committee of the General Convention were authorized to adjust administrative measures and personnel.

The General Board of the Christian Church will meet in regular annual session in Dayton, Ohio, beginning Monday evening, December 9th. This meeting will be an important one, as there will be many matters relating to the union to be considered in addition to the full promotion of our own regular work.

A committee consisting of F. G. Coffin, D. B. Atkinson, W. P. Minton, A. W. Sparks, H. E. Sims, and W. A. Harper was appointed to act with a similar committee from the National Council of Congregational Churches to prepare a constitution and by-laws and a working plan for the General Council of Congregational and Christian Churches.

The Convention budget plan was heartily endorsed, and all Churches were asked to adopt it without delay, and all conference officers were urged to plan at once to faithfully promote it in all the Churches.

The following personnel from the Christian Church was duly elected to serve as officers in the new body—the General Council of Congregational and Christian Churches—in harmony with the adopted plan of union:

Members of the Executive Committee of the General Council of Congregational and Christian Churches: Rev. E. G. Coffin, D. S. Atkinson, Warren H. Denison, Mr. J. Lewis Reck.

Members of Prudential Committee of the American Board of Commissioners for Foreign Missions: Revs. W. G. Sargent, Frank H. Peters, J. O. Atkinson, Mrs. Alice V. Morrill.

Directors of the Congregational Home Boards: Revs. W. H. Hainer, H. Shelton Smith, L. E. Smith, Mrs. Athella M. Howsare.

Administrative Committee or Congregational Church Extension Boards: Mrs. T. G. Robinson, Rev. W. H. Hainer (director).

Administrative Committee of Congregational Education Society and Publishing Society: Rev. H. M. Hainer, Rev. H. Shelton Smith (director).

Foundation for education: Presidents W. A. Harper and A. G. Caris.

Administrative Committee of Congregational Board of Ministerial Relief: Rev. L. E. Smith (director).

Administrative Committee of American Missionary Association: Rev. Omer B. Thomas.

Member-at-large of Commission of Missions: Rev. Raymond G. Clrak.

Commission on Evangelism and Devotional Life of the General Council: Revs. R. C. Helfenstein, McD. Howsare, H. S. Hardcastle.

FAMILY ALTAR.

(Continued from Page 12.)

SUNDAY.

GOD AND OUR DESIRES.

"And He gave them their desires."—Psa. 78:29.

Desire is the measure of a man. It is the basis of achievement. But there may be a tragedy in getting what we want. Adam desired the fruit, but that desire was based in disobedience. You know the result. Esau desired a mess of pottage and lost his birthright, and so forth. Wishing, of all employments, is the worst when untempered with reason and sound sense, and when out of harmony with God's will. It is philosophy's reverse and health's decay. There is no more outstanding biblical example than the story of the prodigal son, which indeed is applicable with our present generation of inordinate desires.

How different from the spirit of the shepherd boy tending his flock, singing all the time. The king passing by, asked him why he was so merry. He replied: "The day is beautiful, the flowers are pretty, the air is balmy, and I feel fine." I am rich as a king."

In this fretful, feverish, bustling and hustling age, we are prone to forget our blessings and say, like the brother of the prodigal son, "Thou gavest me no kid."

Desire is natural, yea, hungerings and cravings, but to find enduring satisfaction, they are to be trained after "righteousness." Then "they shall be filled."

Prayer.—O Lord Jesus, Thou art our king, and our desires are far from promoting always Thy honor. Give unto us to understand what is good, what is Thy will, and search us and empower us until we shall make this life one of peace and joy. Amen.

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was beautiful, his example an inspiration. In his own gentle way he exerted a lasting influence in his community and in his home. It was in his home that he rendered his greatest service.

He was a worker with God. His death was unexpected, being electrocuted while repairing a loom at the W. A. Handley Manufacturing Company, where he was an employee. He was a true husband, a devoted father, an humble Christian, and a loyal friend, and has now entered into the joy of his Lord. The funeral services were conducted by the writer, assisted by Rev. J. D. Dollar, of Lanette, Ala.

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MARRIAGES

WHITE—MADDOX.

Mr. Dallas Huron White and Mrs. Margaret Viola Maddox were quietly married Saturday, November 16th, at Ocean View, the ceremony being solemnized by Rev. D. M. Spence, pastor of First Christian Church, Ocean View. Mr. and Mrs. White are to make their home in Norfolk. Their friends congratulate them and wish for them a long and happy life.

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OBITUARIES.

BROWN.

John Henry Brown, age sixty years, died at his home, near Reidsville, November 18, 1929. He was married to Le Dora Brannock December 16, 1900. Mrs. Brown and two children died about fifteen years ago. Five children, one sister, three brothers and a number of other relatives survive Bro. Brown.

Burial service for deceased was conducted from Apples Chapel November 19th by Rev. R. A. Whitten, Rev. J. H. Dollar and Rev. William Stadler. Burial was in the Church cemetery. He was a devoted father, a noble friend, and a Christian gentleman; a member of Apples Church from boyhood days, remaining loyal till death.

R. A. WHITTEN.

SWANN.

Bro. Grover Swann was born July 24, 1888, and died August, 1929. He was 41 years old and leaves to mourn his going his widow and three boys. For seventeen years he had been a loyal member of the Christian Church. At the time of his death he was a member of Lowell Christian Church, Roanoke, Ala. His faith in his Saviour was humble and genuine, expressing itself in good deeds. His life

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Mrs B F Frank Rt 4 12-1-29

.. THE SUN'S OBSERVATORY ..

By Rev. Stanley C. Harrell.

WHEN IS HOME WORK MISSIONARY?—

We are well aware of the fact that the terms home missions and foreign missions denote an arbitrary distinction. There is no such distinction drawn in the New Testament. There was evidently no such distinction in the mind of Jesus, or some evidence of it would be found in His teachings. It was all a work of carrying the gospel to those who did not have it and of helping to establish the kingdom of heaven here upon earth.

But today we have the curious anomaly of people who profess to believe in home missions, but who declare that they do not believe in foreign missions. There can be but two reasons for such a position—either such individuals do not believe in the all-inclusive love of God, or they have been confusing the desire to spread their own denominational bounds with the spirit of missionary zeal. Many denominational enterprises that go under the name of home mission work are nothing but competing and rival organizations of Churches that are already established upon the field.

Such Churches are monuments to the selfishness and folly of denominational pride. In so far as we know, there has never been any denomination which claimed that the communities that were ministered to by Churches of its own faith were better communities than those which were served by Churches of other denominational connections. No matter how thoroughly we may be convinced that our own people are better than any others, we would hardly dare make such a claim. We would most certainly not care to hear such a claim debated. There are some of our folks to whom we could point with pride; and there are others that we would prefer not to have discussed.

If, then, the Churches of our own denomination do not produce members who are, beyond question, superior to members of other denominations, then there can be no excuse for the establishing of new Churches that will compete with Churches already established, save that such new Churches shall serve to extend our own denominational boundaries.

The time has come when kingdom interests should be placed ahead of denominational ambitions. Before any denomination should consider the establishing of a new Church in a field that is already occupied, they should secure the impartial judgment of other religious workers that there is a real kingdom need for another Church in that field. This is no utopian ideal. There are already many Church leaders who are acting up to this high and unselfish ideal. A few years ago this writer was told by a minister of another denomination that his own Church had considered establishing a mission work in a section of the

town where there was a Church of our own connection; but had decided not to do so lest they interfere with the work already established. This wisdom of their decision has been justified in the fact that the particular Christian Church of that town has just closed a year of extraordinary growth and expansion. It is greatly to be deplored that every one has not caught such an unselfish ideal. There are still those who do not hesitate to further their own denominational interests at the expense of others; and to divide communities and emplant a spirit of competition, where only brotherly love should reign.

JUDGMENTS FROM A DISTANCE.—

There is no finer or more hopeful fact in connection with the modern course of Christian development than that an effort is being made to apply the teachings of Christ to the relationships which maintain in the fields of industry and commerce. Christianity has not reached its perfect development until it has touched and transformed every realm, phase, and relationship of life. Every honest effort to think out and state the applications of Christianity to the complicated relationships of these modern times, is to be eagerly welcomed.

But the effort to apply the principles of the social gospel has recently taken certain turns that are to be deplored. We refer to the way in which certain religious leaders are manifesting what seems to be almost an eagerness to seize upon the actions of others and pronounce them un-Christian. Some weeks ago the rector of an Episcopal Church in one of our large northern cities, after consultation with the officials of his Church, made the announcement that his Church did not wish to encourage colored people in affiliating themselves with this particular Church. As soon as the announcement was made, a storm of discussion and protest was launched. The action was denounced as being un-Christian, as actuated by race prejudice, and as being inimical to the spread and development of the kingdom. So much was said and written, that one cannot be quite sure that the true motive of the action has been discovered. It appears, however, that the rector was moved by the consideration that the cultured and educated members of the colored race could render a larger service to the kingdom by connecting themselves with and becoming leaders in the colored Churches of the city, rather than in a sense losing themselves in the white Churches that were blessed with educated and competent leaders already. No one could possibly pronounce just judgment upon the action until the motives that prompted it were clearly understood. But how few of the self-appointed judges waited for such an understanding?

Another instance of the sort of thing we are discussing is to be found in what has been said and written about the trouble that has occurred in Marion and in other textile centers of the South. From what has been written, one who was unacquainted with the South would get the idea that the Churches of the South have either sold their souls to the cotton-mill owners or are so devoid of all Christian emotions of sympathy, justice and interest in the welfare of humanity that they do not care what happens.

The editor of the *Christian Century*, writing under the heading, "Saving the Honor of the Church," likens Mr. James Myers, representative of the Federal Council of Churches, to the "thin red line" that saved the world on the European battlefields during the World War. The opening paragraph concludes with this sentence: "If it had not been for James Myers (and also, for a time, William B. Spofford, of the Church League for Industrial Democracy), who went to Charlotte and Marion to be of service in the name of the Church, the forces of organized religion would have to confess to an amazing indifference when confronted by the most acute industrial conflict of the year." The editorial concludes with this sentence: "We would only say that if, in North Carolina, the alienation of labor from the Church is less than some have thought, it is due almost entirely to a few brave and far-seeing souls like Mr. Myers who have constituted our 'thin red line,' saving the honor of the Church."

If it be granted that the only way for the Church to manifest its interest in industrial strife be by passing resolutions or taking some action that will be accounted by the secular press as worthy of screaming headlines, then the editor is perfectly correct in his contention that Mr. Myers and Mr. Spofford saved the honor of the Church. To assume that the Churches of the South are entirely indifferent to riot and bloodshed and strife is to be far beside the mark. That the Churches have not rushed into the foreground with denunciations of the principals involved in the conflicts and with suggestions as to how all the difficulties may be smoothed away, is due to the fact that they know how far-reaching are the questions involved, how complicated are the problems to be dealt with; and not to the fact that they are totally indifferent to the distressing situation. There be some in the South who believe that labor's friendliness toward and confidence in the Church is due to the fact that labor knows that the Church is trying to do more than deal with conditions that appear on the surface; and to the fact that the Church is undertaking to bring about changes more far-reaching than ever the most talented official, coming from another section of the country, could possibly accomplish in a three weeks' sojourn.

NOTES-PERSONALS

The Congregational Churches, through the American Missionary Association, supports regularly twenty-three schools for negroes in the Southern States, several schools formerly under the care of the American Board having become self-supporting.

All of the Conferences have been over for some time, yet we have received minutes from but three secretaries. "The Annual" cannot be printed until the last secretary sends in the minutes of his Conference. Ask your secretary if he is helping to delay "The Annual."

Rev. J. F. Morgan, Berkley, Va., who has tithed since 1910, writes, "We have been reading and studying about stewardship for some time, but it will be of little avail unless we put it in practice December 15th by enlisting as tithers, which will bring a new joy into our hearts."

Rev. G. D. Hunt, general secretary of Alabama and Georgia and Alabama Christian Conferences, is enjoying his work in the two Conferences immensely and is meeting with a hearty welcome and response from every Church thus far visited. Bro. Hunt is seeking to put on the whole program of the Church and to push every enterprise of the two Conferences.

On last Sunday evening a sacred concert was given by the vocal class of Mrs. Grace Cosby Hudgings, in the Shrine Mosque auditorium, at Richmond, Va. The class was assisted by the thirty-five-piece Sunday School orchestra of our Richmond Church, which is under the direction of Mr. Ernest G. Carr. Mr. Shepherd Webb, of the First Baptist Church, was accompanist for the vocal numbers. Over 3,500 people were in attendance, and the concert was a decided success.

If any one did not remember our Christian Orphanage on Thanksgiving Day, it is not too late. This is the season when our minds and hearts should be open to this charity and benevolence, and while the Churches are taking and sending in their annual offering to the orphanage, many individuals who were not at their Church on the day of the offering may make glad Superintendent Johnston's heart by sending direct to him an offering to help care for the children in his charge.

Rev. D. M. Spence, who recently took charge of our Ocean View Church, writes: "We are having cottage prayer meetings preparatory to a revival next week. We have some fine people to work with here, and many are eager to see the work move forward. The attendance is increasing at each service, and the people are looking forward in earnest prayer for a revival which is to begin, the Lord willing, Sunday, December 1st. We have been real busy since arriving on the work here, and we are happy in the work and feel that God is blessing our efforts in His name here."

It is learned with sorrow and regret that Bro. D. J. Sipe, News Ferry, Va., member of our Pleasant Grove Church, passed from earth Saturday morning, November 30th, after an illness lasting several weeks. Bro. Sipe was a brother of the late Mrs. P. H. Fleming, of Burlington, N. C., and of Mrs. J. J. Lincoln, of New Jersey; was a graduate of Elon College and had been active and prominent in business circles for some years. The funeral was conducted by the pastor, Dr. W. C. Wicker, from Pleasant Grove Church, Sunday,

December 1st. He was a well-known and much-beloved man; yet in the prime of life, he was stricken down. He leaves a wife, who before marriage was Miss Lizzie Pierce, to mourn his going away. We extend to her and all who mourn our deep and sincere sympathy.

The Woman's Board of the North Carolina Conference, Mrs. C. H. Rowland, president; Mrs. W. R. Sellars, treasurer, met in the Burlington Christian Church on November 29th and spent the day in planning the work for the societies as laid out and directed by the annual session of the body. Herein again these women show the men, and all of us, how a great task in Church work may be achieved. We meet in our annual Conferences, we men and the Churches do, and pass our resolutions and make high and noble resolves, and then go home. The women meet in annual session and adopt their resolutions and make their high resolves, too, as they pertain to the work of the year; and then soon after their annual sessions adjourn, their board, corresponding to the executive committee of a Conference, meets and spends the day in laying plans to carry out and to execute the resolutions and the program made by their annual sessions. It is a great and a good way to do things, and this explains, in a measure, how it happens that our women accomplish so much, because they not only lay their plans, but they go about working those plans after they are laid.

One of our pastors who preaches sacrificial giving and whose people practice it, too, explains the secret of it by saying confidentially: "I myself fast each Sabbath Day, taking the money I would spend on food and giving it to missions. While this is not much, and is not related even to you confidentially as a matter to glory in, to me it is a real opportunity to engage in self-denial and to help me in pointing my people toward self-denial and at the same time affords me the consciousness that the bread represented in the gift can be translated into the 'Bread of Life' to some herat-weary soul. Then, too, there is a kind of devil possession of which Jesus said, 'This kind cometh forth by nothing but by prayer and fasting,' and today we see evidences as possibly never before, perhaps, of the kind of devil possession which our Lord confronted and of which He spake. Moreover, fasting is a splendid hygienic process, adopted in many sanatoriums as a primary method in the treatment of many ailments." At any rate, our brother gets a joy out of his own discipline and a joy which enables him to bring his people to the practice of self-sacrifice.

The women of the Missionary Society of Elon College put on a striking and beautiful thank-offering program in the Christian Education Building on the evening of November 26th. Mrs. Ross Ensminger was in charge and gave the welcome, which revealed the spirit that should obtain at Thanksgiving time. Mrs. J. H. Hornaday and Mrs. J. P. Barrett gave antiphonal readings that were impressive and quite fitting. Mrs. R. B. Tower told the story, in her own language and manner, of the prodigal son, and revealed to her audience from that story the impressive and age-old fact that, however far away the children of our Father may wander, He still loves them. Mesdames C. M. Cannon, H. D. Lambeth and O. W. Johnson were the principals in a pageant, "Boxes," one representing a candy box, the other a flower box, another the mission box, Mrs. Cannon showing that the mission box was very small in comparison with other boxes, and that even the Christian world spent far more for candy and flowers than it gave to carry the gospel to a needy world. Mrs. W. A. Harper gave a most excellent

report of the Woman's Conference at the Piqua, Ohio, General Convention in October, and made all who heard her regret that they themselves were not fortunate enough to be at that great epoch-making and Spirit-filled Convention. This was followed by a delightful offering service, and a thankoffering was taken in keeping with the custom and counsel of the Woman's Board. A liberal donation was received, and the occasion was, in all respects, a happy one.

Rev. J. Lee Johnson, writing the editor a personal line, tells of an automobile accident on Saturday evening near Varina, N. C., in which Mrs. Ammie Judd and sister, Miss Dora Ballantine, with their brother, Mr. Lennie Ballentine, were more or less injured, Miss Dora receiving a broken arm, from the effect of which and from the shock and nervous strain she died on November 25th and was buried in Wake Chapel Cemetery November 26th. This one paragraph of praise and appreciation of the life of Miss Dora Ballentine shall be written here. Afflicted from youth, bent and deformed, this frail body carried through more than three-score years a beautiful soul and a radiant spirit. Every preacher who for many, many years has visited and preached from the pulpit of Wake Chapel Church saw the beaming, upturned face of this fragile form, and this faithful soul, sitting there bending and crumpled on her seat, listening, her mind alert and active, her soul awake and inspiring to the message of eternal life and of everlasting love. She loved the home and the worship of her God. Quiet, gentle, unassuming, devoted to righteousness and the Church with a passion and an ardor that could not be measured nor checked, she walked through this life reflecting a radiance of soul that her bent body could not express, and a charm of spirit that her frail form could not conceal. This writer has seen roses of unspeakable fragrance and bloom, even on a broken stem, and he has plucked luscious fruit from a limb that was withered, worn and torn. And these marks of inner life, in the material world, have their counterpart in the world of spirits around about us. The heart and the soul of Miss Dora Ballentine, of Wake Chapel community and Church, was the type of which these are the symbol. A heart of less magnitude, a soul of less richness, would have withdrawn from the world and would seldom have found resort and refuge in the Church and at the house of God. Not so with Miss Dora. With her the house of God was the place of joy and gladness, and the people of God were her friends and associates, and the worship of God was her solace and her joy. If this writer had a wreath of flowers of special fragrance and beauty, he would lay that wreath on the tomb that marks the last resting-place of that deformed, frail and decrepit body which through many long and tedious years was the house and the home of a soul that was born of God, and a spirit that walked with God, and was beautiful in defiance of deformity and disease and decrepitude.

POUNDED.

Pounded—or rather "loaded and dollared" is a better term for what happened to this pastor on his last visit to Apple's Chapel, November 10, 1929. The Ford was thoroughly and completely loaded with such things as flour, meat, sugar, coffee, syrup, honey, canned fruits, preserves, sausage, lard, and many other good things suitable for home use. Besides all of these good things, there was tied to the steering wheel and switch and handed to the driver thirty dollars in cash.

We extend our heartfelt thanks to these good people for these and many other kindnesses shown us during the five years as pastor.

T. J. GREEN.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE MEANING OF WORSHIP.

BY CHAPLAIN H. E. ROUNTREE, U. S. N.

"God is a spirit, and they that worship Him must worship Him in spirit."—Jno. 4:24.

We are frequently reminded of the truth which Joseph Anderson so well states that a "man always worships something; always sees the infinite shadowed forth in something finite; and indeed can and must so see it in finite things once he is tempted well to fix his eyes thereon." We are also certain that Emerson is right in his statement that "worship stands in certain relations to the health of a man, and to his highest powers, so as to be in some manner the source of intellect." In this connection, Hammerton says that "symbols will pass away, temples of stone will pass away, but that which will endure forever is worship in spirit and truth. . . . In the world, there is neither temple nor tabernacle so dear to Him as the soul of a just man."

Notwithstanding these assurances, we find that a great many people stay away from the worship of God for the same reasons which have been assigned through the ages and poetically expressed by Crabbe:

"That from your meetings I refrain, is true;
I meet with nothing pleasant, nothing new.
But the same proofs, that not one text explains,
And the same lights where all things dark remain."

It is the purpose of this sermon to declare the nature of worship and to point some of the glaring faults in worshiping.

Definition: Let us consider first the definition. We are told that the word worship comes from the Anglo-Saxon derivation "to acknowledge the worth of." In the beginning it was used as a term to express a service rendered to another person in recognition of his superiority. It is still used that way, and may be applied to things as well as persons. When it comes to a matter of divine worship, it means anything that we do toward God as an evidence of our deliberate acknowledgment of not only His superiority to us, but of His divinity in us.

With this in mind, it may not be hard to see some of the things that may be wrong with our worship.

Faults of Worship.

The first fault, then, that we see in our worship lies in the reasons given for going to worship, and there are almost as many reasons as there are persons. It lies basically in what one goes to Church for. Many will say, "I don't go because I don't feel like it." Whenever one refrains from the act of worship of God because he "does not feel like it," he indicates that his chief concern is his feelings, and not his devotional practice. It is to be acknowledged that satisfactory worship does impart satisfactory feelings, and if satisfactory worship cannot be had, then there cannot be satisfactory feelings; but in this connection it is to be remembered that feelings are only incidental and often accidental. That being so, we are to let common sense and reasoning and love for God control our action rather than our moods. The fact is that there is a central idea in the act of worship which gives contact with God and with eternal realities, whether we feel like it or not. We are to bear in mind that worship is not to give thrills to worshippers, but it is an experience

of the worshiper in expressing his love and his loyalty to God.

There are others who say, "I do not go to Church because I do not get anything out of it." Such an excuse rarely reflects upon one's religious intelligence. To go to Church merely to get something out of it is the wrong approach, and such a worshiper is insulated against the reception of the very thing he seeks. He is in the position of Sam Jones' Texas steer. It is said that in Texas they have automatic watering-places for cattle. The idea is that the cattle walk upon a platform which is connected with the valve. This presses the valve and the trough is filled and they drink. We are told that occasionally some old steer would rather have his own idea about it, and comes up on the off side. Of course, the valve is not pressed and there is no water. He goes away saying that there is no water. Self-willed Christians are much in the same position in worshiping God. They come rather in the worship of self to get something. In their critical attitude they get nothing, and they go away and say that there is no worship. To go to Church and find God and worship Him is the true idea, and he who does not has failed in his worship and the Church has also failed to reveal God to that one.

Worship in Divine Contact.

How many of us realize this contact? I expect it would be heart-breaking to hear the answer. Now, we make contact with God quite like we make contact with any other person. First of all, we must believe that God is there. We are not apt to pay much attention to some one who is not present with us. A man does not sit down in his room at a hotel in Europe and stroke the hair of his wife and embrace her who is four thousand miles away. According to the way many people sit bolt upright during prayers, or bow and whisper to one another concerning things, it would appear that they have no sense of the presence of God. There are others who are reverent, but who regard their attendance at Church as a satisfactory part of being good, and they evince no vital contact with God. They feel that there is nothing to it. So long as these ideas exist and the many others which might be mentioned, there is no real worship. The effort is unsatisfactory and finally lapses into indifference and non-attendance. It takes a belief and a faith in the presence of God in the holy place and in the worship to interest us and call forth our adoration.

There may be reasons to believe that God is not there, at times. If the Church can offer nothing but chatty friendly groups, sitting in comfortable pews, or going to picnics, etc., it is no wonder that others find nothing there. But when the people of the Church are found in prayer, and when it is known that their daily living is a witness of that presence, when it is known that the rich and poor alike meet there and forget their differences and their inequalities before God, then worship means something, and others may go there and find that presence of God for them as well. The greatest problem of the Church today, yea, its greatest challenge, is to present God through Jesus Christ the Lord in a way that others will take knowledge that Jesus is there.

Whatever our differences may be, we are compelled to admire some phases of the worship of the Catholic Church. Their reverent attention from the time they enter the sanctuary until they leave it is centered on the altar and the priest who

stands there to represent Christ. Nothing is said or done in the entire service to attract any one's attention from that idea. In the altar, in the images, in the Word, in the surpluses worn by the priest, in the sacrament—God is there; and these things are concepts and symbols for seeing Him. They have developed a highly cultivated art of imaging the presence of God by physical media which transmits to them their spiritual perceptions.

We believe that God is just as much there in Protestant devotions. He is in the sanctuary, in the preacher, in the Word, in the truth, in the prayers, in the instruction, in the altar, in the singing, etc., as much as He is in the Catholic sanctuary. In the Protestant sanctuary it is the altar of the heart, and it is the temple not made with hands where the invisible presence dwells. It may be a highly cultivated art to image the presence of God by physical media, but it is a higher art still to be able to image God in the soul through Jesus Christ without the physical concept, and an art as easily acquired as the other. It is the challenge of the Church today to see that God is so represented. We may build Churches as fine as we may; we may beautify them with the world's finest of arts; the services may be charming with form and music, but unless the heart of these things is perfect with the presence of God it is but a shell that surrounds a rattling kernel. There may be art there, but there is no worship.

The whole Church and the act of attendance at Church is the world's devotional aspect of God, and it is this aspect that the believing soul is invited into. We must get out of the indifferent attitude, we must forget the form of standing merely because others stand, we must know that it is hard to worship sitting bolt upright at prayers, and that such an attitude keeps others from worshiping; we must know that bowing even merely for reverence sake (though better than no worship at all) is not taking hold of the heart of God. Worship is visualizing the presence of God and bowing the soul before the presence in communion with Him. The value of worship to any individual is in proportion to one's ability to do this. John told the world to "Behold the Lamb of God that taketh away the sins of the world." That is the call of worship unto us. When we realize that our sins are taken away by Him and we can become like Him, it is believed that we will have a sufficient urge to worship Him in spirit and in truth and to live a holy life.

The Great Result.

When humanity realizes that the worship of God improves the quality of soul in relation to life; when it realizes that the man who worships God is better than an atheist—then we believe that humanity will be turning toward God. A man who worships stone is better than a man who worships nothing. One who worships beasts of the field is of a grander nature than one who never bows his head in prayer and never lifts his heart in inspiration and desire. It is impossible to worship, however ignorantly, without being better for the worship, widened in outlook, led away from self-distrust, and taught to depend upon the higher power whose estimation is better than his own.

So placed before God, the rich and poor alike may say, "Father, this is your Church, a place of refuge for me, where I can forget myself and all others for a time and realize that I am only a little soul, but I am dreadfully glad that you know it and treat me that way. It is restful to me to play my thoughts with your thoughts and to contemplate all you are to the world and me.

"Father, just as I am without one plea, I bring
(Continued on Page 15.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH HAS ONE TASK ALONE.

While the Church lends a helping hand in many directions, it has one task which it alone must accomplish, or it will be a task undone. This task is that of preaching the gospel of the Son of God to those who haven't that gospel. When our Lord Christ gave the great commission, "Go ye into all the world and preach," He seems to have entrusted that stupendous task to the Church alone, of all institutions or enterprises on earth. When the Church undertakes a task of benevolence and philanthropy, it finds allies and helpers in orders, lodges, fraternities around about. The various fraternal orders and agencies lend themselves readily to the benevolent task of caring for the helpless and the needy, the poor and the distressed. When the Church undertakes to educate its youth, it will find allies and co-workers in the State and in the generosity of philanthropists. When the Church undertakes to publish journals and books of human uplift and progress, it will find allies in a willing press and nameless agencies, individuals and corporations in giving to the world the printed page. But when the Church undertakes to carry the gospel to remote places, to preach the gospel in fields afar, and to bear the banner of the cross of the Christ into unconquered territory and out on to uncharted seas of human depravity and pagan darkness, the Church finds itself without allies and, in this world-wide task, finds itself alone. The Church is the only organization on earth that has sought and is seeking to penetrate the gloom and the darkness of the unreached and unsaved portions of mankind and to carry the light, the lift and the love of the Son of God to those who know Him not.

Human society shares in the beneficent results and fruits of the gospel, and benevolent societies and States take up the task of human uplift, human protection, and human betterment, and unite

their forces with the forces of the Church in building up the waste places of Zion; but the heralds of Zion, the preachers of the gospel, the harbingers of light and life, like their Lord Christ, must tread the wine-press alone, for only the Church of the living God undertakes to carry out the commission of their Lord, which commission is the missionary dynamic and motive.

It is the life and the love, not of man for man that is to reach and to lift man, but the love of our Lord for man that breaks down the middle wall of partition, and thus makes of one all nations of the earth. We seek to give the gospel to others—certainly the others who are far, far away, not out of love for them, whom we have never seen and do not know, but out of love for our Lord. It is His love that constrains us, His life that woos us, His gospel that wins us, and in His name, His strength, His love, we set ourselves to the task He assigned to the Church, and which the Church alone of all institutions and enterprises on this earth must accomplish, or it will never be accomplished. The Church has many tasks, and her interest, in saving the world and uplifting man, run in many directions, and for those tasks and in those various directions, she has her allies and helpers in the world; but in performing the one task of carrying the gospel, of preaching righteousness and salvation to a lost world through the power of the cross, the Church stands alone and works alone, and alone occupies that field, and will occupy it till the task is finished. Preaching the gospel of the Son of God till the nations and the peoples of the earth shall hear that gospel is a task that the Church alone of all institutions has so far undertaken, and until the Church shall perform that task this will be the unfinished work of God in the world. J. O. A.

A PRAYER FOR CHRISTIAN UNION.

O God, our Father, our help in ages past, our hope in years to come, our ever-present inspiration and guide, give us, we pray, a new vision and a new sense of our privilege as brothers and sisters in Christ, in whom bond and free, in whom Greek and barbarian, in whom male and female, in whom high Church and low Church, in whom apostolic succession and free grace, in whom every race and kindred and people and tongue, in whom every creed and confession and sect find their full and complete fruition—give us, we beseech Thee, a new sense of our privilege as brothers and sisters in Christ.

Give us a new wisdom, a fresh understanding, a new insight, that we may comprehend the brotherhood our Master came to establish, and a new will that we may exemplify it in personal, social, and institutional relations. May this eternal message of brotherhood, undefiled by the traditions of men, undarkened by our sectarian or other divisions, revive our hearts and inspire us to work for the renewal of the Church's unity. Help us to make brotherhood in Christ the good news of our day; help us to make Thy Church the haven of all peoples of whatever condition or circumstance, that the world may believe through our unity, through our oneness, our loving fellowship, that Thou didst send Him to become the Saviour of the nations and the Unifier of men's hearts.

O God, we pray for the nations. Thou hast made of one blood all the nations of mankind, so that they were knit together in unity, even as the members of our bodies are knit together. Help us to see in all peoples our brothers and sisters. Help us to trace the family likeness and to proclaim our common kinship by blood and in the spirit. Make the nations speedily one in Christ, we pray. Unite the followers of Christ, we beseech Thee, broken, scattered, dismembered though we be, unite us, we pray, as those who fol-

low our Lord and hold a common faith. Purge us of our vanity, of our intolerance, of our bigotry, of our sectarianism, of our unforgiving spirit, of our divisive and narrow interpretations of Thy truth and Thy Church. May these hindering causes, these petty loyalties, these unhallowed scandals, not keep us further separated one from another and from the fullness of Thy love. Grant Thy Church, we beseech Thee, denominational disarmament, that, following her example, the nations of the world may beat their spears into pruning-hooks and their swords into plowshares, and know war no more in what is greater and better than "a parliament of mankind, a federation of the world," in what shall be the spiritual brotherhood of the human race.

Help us to repent for the pain, the suffering, the continual crucifixion and humiliation to which we have subjected our Lord, in our unwillingness to answer His prayer for the oneness of His followers. May we not bruise His broken body further. We have learned, O Lord, to co-operate and work together on the lower levels. Forbid that in our highest interests, on the highest levels, we should find fellowship and brotherhood far removed. May the spirit of Christ, expressing itself in our love for Thee and for Him and for one another, break down every barrier and bring us into that sense of unity and spiritual solidarity for which our hearts now so eagerly yearn.

O God, Thou Giver of life and of every good gift, we pray for union, union so deep, so abiding, so universal that it shall gather all within one fold; a union that shall truly represent in one inclusive spiritual brotherhood the kingdom of heaven on earth. May we never be content so long as any group of Thy children anywhere entertain aught that excludes another from the fullness of Thy grace, that erects a barrier to keep a single soul from the welcome of Thy heart. May no legal entanglements be too difficult, no ecclesiastical customs too deeply fixed, no sentiments too precious to yield, no ambitions or personal commitments too intense, to prevent our traveling for ourselves and making plain to all the joyous road to united fellowship in Christ.

And now abideth faith, hope, love and unity—faith, hope, and love fulfilling themselves in Christian unity—these four, but the greatest of these and the all-inclusive, is unity. So may it ever be, world without end. Amen. W. A. H.

A PRAYER.

"Prayer is the soul's sincere desire, uttered or unexpressed." It is the only conscious contact of man with God. Access to God is through Jesus Christ as the "Mediator between God and man." That relation is the most sacred and the most satisfying of all relations known to man. There can be no deception in real prayer. There may be outward form without inward spirit, as in the case of the Pharisee; but sincerity marked the prayer of the publican. God said, "My house shall be called the house of prayer," and that is the place where God has promised to "meet with His people." That is the sacred place for public prayer and the closet is the most sacred place for private prayer. These are the two places vitally related in Christian experience, and most sacred to Christian prayer is the one exercise in which all believers can take part. All Christians cannot sing, read, attend Church, or give; but all can pray, and all Christians do pray. That is the first thing—religious—that parents can teach their children. They kneel with the family in family prayers, and then say, "Now I lay me down to sleep," by the mother's knee or the bedside. Prayer is the humblest attitude, and the most exalting exercise of the soul. A praying Christian is a growing

Christian, and a growing Christian is an active Christian.

The prayer in Matthew 6:9-13, commonly called the Lord's Prayer, is really a prayer given to God's people for their use, and not His use. There is one word in that prayer that is rarely used, and it is the word "debts." The word trespasses is used in place of debts. The word trespass means the voluntary violation of law, rule, or duty; the word debt means that which one owes to another in money, goods, or service. A trespass is voluntary; a debt may be voluntary or involuntary. Obedience to parents is an obligation that grows out of the relation of children to parents, whether they promise to obey or not; trespass is a voluntary act that violates the law of parents, the law of the State, or the law of God. It is, therefore, better to use the phrase "forgive us our debts, as we forgive our debtors," than to use the common phrase "forgive us our trespasses, as we forgive those who trespass against us." Involuntary sins are more numerous than voluntary sins, and we need to include all our sins in prayer for forgiveness. It would be an improvement if all people could change the common use of this prayer and say, "forgive us our debts, as we forgive our debtors."

W. W. S.

MT. AUBURN IN HISTORY.

(At the annual session of the Eastern North Carolina Conference, held at Mt. Auburn Church, Warren County, N. C., Dr. W. C. Wicker, the president, read the following historical sketch, which the Conference voted to have published in *The Sun*.—Ed. note.)

By way of introduction, I wish to mention a little Church history connected with this Church where the Conference is in session. This Church was organized over a hundred years ago and has been the center of some important history connected with the denomination. The historian, in referring to a group of Churches of our faith in central Virginia and the adjoining counties of North Carolina, includes Bethel, which came to us from the Baptists, Pleasant Grove, Halifax County, Va.; Pleasant Springs (now Catawba Springs), Shallow Well, O'Kelly's Chapel, Pope's Chapel, Old Kedar (now Mt. Auburn), and refers to some Churches in Mecklenburg County, Virginia, without mentioning their names. There is no doubt about these Churches being over a hundred years old.

The general meeting of the denomination, including the Christian Churches of North Carolina and Virginia, was held here at Mt. Auburn, then called Old Kedar, in 1833. At this meeting, which was held in October of that year, Rev. Jarratt W. Cook, Sr., was elected moderator of the meeting, and Rev. John P. Lemay, who was elected secretary of the general meeting at Providence meeting-house, in Orange County (now Alamance), in 1830, was chosen secretary again and also elected treasurer.

In attendance at this meeting, there were a number of the ministers whose names are known in our Church records. Rev. Stephen Turner, who also attended the general meetings held at Raleigh, 1807, and again in 1808, and was associated with Revs. Thomas Reeves, James Warren, and James O'Kelly in his early ministry; Rev. Leonard Prather, who began preaching as a member of the Methodist Church, but withdrew with O'Kelly and worked with him in the Christian ministry during the early history of the Christian Church. Rev. Daniel W. Kerr attended this meeting in 1833, and it was at this meeting that it was decided to publish a Church paper for the young Christian Church, under the name of "Christian Intelligencer," and Rev. D. W. Kerr was appointed on the editorial committee. At the meeting held with Pleasant Grove, Randolph County, in

1843, he reported that Church paper designed to be published would be commenced soon. He was continued on the committee of publications, and by motion it was left discretionary with Editor Kerr to commence the publication as soon as practicable. In 1844, *THE CHRISTIAN SUN* was first published at Junto Academy, in Orange County, about three hundred yards from Mt. Zion Church. The general meeting held at Hanks Chapel, Chatham County, in 1844, unanimously favored the continuance of *THE CHRISTIAN SUN*.

Rev. Johnathan Fuller was in attendance at the general meeting here in 1833. He was an ancestor of Rev. W. B. Fuller, a minister in the Valley Virginia Christian Conference, but was once a member of the Eastern North Carolina Conference. Elder Fuller united with the Church of our faith in the latter part of the eighteenth century and was associated with Rev. James O'Kelly and other pioneers of our Church.

Rev. Thomas J. Fowler, who was born in 1800, married Miss Aurelia O'Kelly, a granddaughter of Rev. James O'Kelly, was present at the meeting here in 1833. He has descendants in Alamance County, particularly about Mebane, N. C., and some of them are doubtless delegates to this Conference. Elder Fowler also attended the general meeting, 1832, at Lebanon, Surry County, Va., and New Providence in 1834, and at O'Kelly's Chapel in 1836, and Pope's Chapel in 1838.

Rev. John Lambeth, who was born in Guilford County, and who was ordained to the office of elder in the general meeting at Union Ridge, Alamance County, in 1828, attended the meeting here in 1833.

Rev. Thomas J. Drumwright attended the meeting at Lebanon, in Surry County, Va., in 1832 (Dr. Graves' office was used for a meeting-place after the Conference was organized) and attended the meeting here in 1833, but was assigned to the Surry circuit with Rev. Alfred Apple, who was licensed at that time.

Rev. Joseph H. Bland, a native of North Carolina, attended the meeting here in 1833. There are many people who are doubtless relatives to this preacher in Chatham County about Pittsboro, N. C.

Rev. Lewis Craven, born in Randolph County, was present at the Kedar meeting in 1833, and was assigned with Rev. Solomon Apple to the Neuse circuit. Craven is a household name in Randolph County today, and there are several ministers in the Methodist Church today named Craven.

Rev. Thomas C. Moffitt, grandfather of Dr. E. L. Moffitt, a former president of Elon College, attended the general meeting here in 1833, and was ordained at this Conference, and one member of the ordaining presbytery was Rev. Daniel W. Kerr. Dr. Moffitt had another grandfather who was a preacher, viz: Rev. J. W. Hatch, on his maternal side.

Rev. Wesley W. Paschall attended this meeting in 1838, and was assigned, with Rev. B. B. King, to the Staunton River circuit in Virginia. He was buried at Pope's Chapel, Franklin County.

Rev. Alfred Apple was licensed to preach at this Church in 1833 and assigned, with Rev. Thomas J. Drumwright, to the Surry circuit in Virginia, and was ordained at Pleasant Grove, Va., in 1835, and assigned to the Staunton River circuit.

Rev. Solomon Apple was also licensed at this Conference in 1833, when he was only about twenty-one years of age.

Rev. H. Burger, a member of the North Carolina and Virginia Conference, attended the meeting here in 1833, but very little is known as to his work or when he was ordained.

Rev. John T. Petty attended the general meet-

ing at Kedar in 1833 and was assigned to the Haw River circuit with Rev. Shubal Evans.

In 1841, Rev. Jesse K. Cole served as pastor of this Church. In 1848, Rev. Alfred Iseley held a six-day meeting here at Old Kedar.

The Southern Christian Convention met here in 1866 and again in 1867. At the session in 1866 Rev. Alfred Apple, Rev. Solomon Apple, Rev. Stephen S. Barrett, Rev. W. B. Wellons, D. D., and Rev. J. W. Wellons, and numerous others whose names we do not have were present. Rev. W. B. Wellons, D. D., was elected president of the Convention. The Principles and Government of the Christian Church was seriously considered at this Convention, but not completed. The purpose of this work was to define the powers and duties of the Churches, to improve the organization of the Convention and Conferences, and to prepare a directory of worship. The basis of this work was laid at the Convention in 1856, at the session held at Union Ridge, Alamance County. The work was not completed in the regular session of the Convention in 1866, and an extraordinary session was called for 1867 at Mt. Auburn, to complete the work on the Principles and Government of the Church.

At this same session of the Convention, it was decided to publish the Christian Hymn Book, and the hymn book was completed in 1870 by Dr. W. B. Wellons.

It was decided to resume the publication of *THE CHRISTIAN SUN* at this same session. The war had interrupted its publication until this time.

Dr. Wellons, in his address before the Convention at the 1867 session, said that the purpose of publishing the Principles and Government of the Christian Church was to bring order out of confusion, beauty out of deformity, symmetry out of irregularity, system out of derangement. This was the aim of those lovers of our Church who met in council at Mt. Auburn in the spring of 1867.

Previous to that time, when asked for our doctrinal views, we pointed to the Bible as our creed. When misrepresented by opponents and sentiments and doctrines were charged upon us which we never held or taught, we had no efficient means of refuting the slander. Consequently, in most every place, designing persons either classed us with Unitarians, Disciples or Campbellites, when the truth was everywhere known among us that we never sympathized with or held the views of either the one or the other of these parties. We never denied the truth of the divinity of Christ, our Head, or practiced water baptism for the remission of sins. And yet these things had been everywhere charged against us, and we had been set down by some historians with sects holding these heretical views, and the door of prosperity, expansion and denominational usefulness had been closed against us, and for long years we had seemed content to remain under a cloud and to be denied sympathy and fellowship with the denominations around us whose orthodoxy had never been questioned.

There have been several Conferences held with this Church at Mt. Auburn. I do not know how many before my memory, but this is the third Conference I have attended here since 1893.

The General Convention, at Piqua, voted to give Franklinton Christian College the privilege of asking for a Christmas offering this year through the home mission office of the Convention. This college has an honorable history of real service in behalf of our colored brethren, and deserves recognition at the hands of the Convention as well as generosity and liberality on the part of the Churches.

CONTRIBUTIONS

SUFFOLK LETTER.

The age of the big man is gradually disappearing. The time was when the rich man stood out in such prominence that the poor man stood back in embarrassment in all public assemblies—wealth is now so widely distributed that you can hardly tell men from one another on the score of property possession. The time was when you could tell rich women from poor women by their dress. That day has gone, to return no more. There was a time when the educated man felt conscious of superiority and others recognized his superiority. That day passed away by the introduction of good roads, the high school, and the printing press. The educated man now takes his place among the many who hold diplomas and have been abroad. Even women are on the platform, in the legislatures, behind the desk, and express their mind on all great questions that relate to public welfare. She uttered her voice and the saloon disappeared. She spoke and cleanliness marked the cities as well as the homes. Wealth and education are within the reach of all, and class distinctions are fading as fast as the forests yield to the march of civilization. The public is larger than any man, and progress is greater than any mind. Democracy, in its truest sense, has entered this world to remain and control. The regulating element in all these signs of progress is the religion of Jesus Christ. "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phil. 2: 5-7). The greatest came to the lowest to lift up men to equality with Himself.

In all that has been written above, the lesson is given for us to help to make this world a unit in the progress of mankind. Differences are disappearing between men, Churches, continents, and nations. Oceans used to separate continents and islands; now all are joined together by steamboats, telegraph and telephone wires, and even radios. The world is unified geographically. Nations are being unified commercially, and Churches and nations are longing and even trying to make the Church one and the nations co-operate in the bringing in of peace. What the world needs for peace is Christ in men as the Prince of peace. When all men follow Jesus in their thought, their aspirations, and their way of life, war will cease. When brotherhood becomes the passion of men, peace will reign and the "kingdoms of this world will become the kingdoms of our Lord and His Christ." Conferences and pacts, interchange of ideas and expressions of good will will help, but what the world needs is a united Church, the message of salvation through Jesus Christ, the willingness to prefer others to self, and the life that is tied with Christ in God made manifest to all nations, all races, and all conditions of men.

W. W. STALEY.

ELON LETTER.

THAT THEY ALL MAY BE ONE.

When the historian of the Church in our times undertakes to write the achievements of the age and the moving spirit characterizing it, he will undoubtedly give first place to the sincere and prayerful desire of Christians for unity.

The spirit that is manifest in the Christian world today growing out of the yearning of Christians of all denominations and divisions for unity,

is something marvelous. A generation ago the mention of Christian union was hardly heard in the land, and any voice which undertook to advocate it was almost immediately silenced by a chorus of opposition, and oftentimes of ridicule. It was even difficult to get religious editors in those days to publish articles advocating the union of Christians.

But the spirit of the times has completely changed, so much so that two world conferences have been held, approaching this problem, it is true, from two diametrically opposite viewpoints. The fact that these conferences were held, however, the one on "Life and Work" as a basis of union in Stockholm, in 1925, and the other on "Faith and Order" as a basis of such approach in Lausanne, in 1927, is one of the most significant facts in Christian history. Nothing since the Protestant Reformation has happened that is to be compared in importance with the holding of these world conferences. It is impossible for us to compute now the influence that they will exert on the thinking and the conduct of the various Christian bodies, but that they will be without serious significance is not to be thought of.

There was held in New York City, at St. George's Church, from November 13-15th, a most significant gathering of Christians of all Protestant denominations in the United States. The moving spirit in this conference was that apostle of Christian unity, Dr. Peter Ainslie, of Baltimore. Prior to the assembling of this conference he had prepared "The Pact of Reconciliation," which had been signed by more than one thousand Christians. Some who did not sign this pact were in the meeting, but most of those who were there had previously signed it. I suspect that in all there were some two thousand separate individuals present at the New York Conference.

A most dramatic situation in connection with the conference was created by a letter made public from Bishop Manning, of the Episcopal Diocese of New York, addressed to the rector of St. George's, the Rev. Karl Reiland, in which Bishop Manning prohibited the celebration of the Communion on the closing evening of the conference, the celebrant to be the Rev. Henry S. Coffin, president of Union Theological Seminary. It is needless to say, this evidence of the sectarianism of a certain section of the Protestant Church in America was a bomb in the minds and hearts of those who were present. However, they accepted it in a fine spirit and proceeded with their conference, adjourning to the chapel of the theological seminary for the celebration of the Lord's Supper. However, thirteen rectors of the Protestant Episcopal Church signed a round-robin, in which they sharply criticised "usurpation of authority as well as narrowness of spirit."

This round-robin contended that the congregation of St. George's had a perfect right to lend their Church to the Christian Unity League, and that the league would be privileged to use the edifice in such ways as its own conscience and judgment would direct. It was felt to be particularly inappropriate for Bishop Manning to wait until the 12th of November to issue his prohibition, when it was known for months in advance, not only that the league was to hold its sessions in the St. George's Church, but that the Communion was to be celebrated by Dr. Coffin, as a part of the program. The general feeling was that Bishop Manning had unwittingly done a real service to Christian unity by his pronouncement. He had served, in the judgment of the delegates,

to draw sharp and unfavorable attention to the high Church claims of certain sections of the Episcopal Church, and that the reaction against his untenable position would greatly benefit and advance the cause of Christian unity not only in other Churches but in the Episcopal Church itself.

It will be recalled in this connection that it was Editor Moorhouse, of "The Living Church," the organ of the high Church Episcopal party in this country, that made it impossible for the conference held in Lausanne in 1927 to celebrate the Lord's Supper, by injecting into this conference in its closing moments the same spirit which Bishop Manning evinced in his recent pronouncement.

In addition to "findings" respecting the whole spirit of Christian unity and its progress in the world, the conference, without a dissenting voice, adopted a revised form of "The Pact of Reconciliation" previously submitted privately by Dr. Ainslie, as the basis of continuing the work for the advancement of Christian union. The revised pact reads as follows:

"We, Christians of various Churches, believing that only in a co-operative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world.

"We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are working toward reconciliation of the divided Church of Christ. We recognize the equality of all Christians before God, and propose to practice this principle as far as possible in all our spiritual fellowships. We will strive to bring the practices of our several communions into conformity with this principle, so that no Christian shall be denied membership in any of our Churches or the privilege of participation in the observance of the Lord's Supper, and that the competence of Christian ministers of communions other than our own to exercise the functions of a fully Christian and valid ministry shall not be denied by reason of differences in forms of ordination. Irrespective of denominational barriers, we pledge ourselves to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve."

It is the intention of the Christian Unity League through a continuation committee to hold conferences in various parts of the country every year, and to further the cause of Christian unity in particular by securing as many signers as possible to this "pact of reconciliation."

There is no doubt that we live in a new day—a day that shall bring together the scattered followers of Christ in answer to His prayer "that they all may be one."

W. A. HARPER.

THE MIND OF JESUS.

What was the mind of Jesus concerning Himself? This is a most important question, and the correct answer to it involves the very essence of the Christian religion. We are exhorted often, and not too often, to have the mind of the Master. Indeed, this exhortation has become almost cant as it is uttered by some men. They seem to desire to get away from the person of the Christ and concern themselves and others with his ethical principles alone. They seek to interpret the mind of Jesus concerning social issues and moral duties as if all that He taught concerning His own person and place in the universe were a matter of indifference or at best a matter of secondary importance.

Such a view misreads the mind of the Christ. His most striking utterances were about Himself,

and no one can claim truly to have His mind who minimizes or ignores these utterances.

In the Sermon on the Mount, which is so highly praised by rationalists, He asserted for Himself a position of authority above all the teachers who had gone before Him in the history of the Hebrew people, which nation was ordained to be the religious teacher of mankind. Hear him: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matt. 5:21, 22). In the same passage, He makes this claim of supreme moral authority no less than six times. Can one have the mind of Christ who refuses to allow this claim?

In the Sermon on the Mount He declares that the final destiny of human souls will be determined by their obedience or disobedience to His teachings: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, which built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Did any teacher among men ever assert a higher authority than Jesus asserted in this closing paragraph of the Sermon on the Mount? Has any one His mind who questions or rejects the authority which He thus asserted?

Again, the Christ called Himself the Son of man with power on earth to forgive sins: "And behold they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether it is easier to say, Thy sins be forgiven thee, or to say, Arise and walk. But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy) arise, take up thy bed, and go into thine house. And he arose, and departed to his house. But when the multitude saw it they marvelled, and glorified God, which had given such power unto men" (Matt. 9:2-8). If the palsied man had remained after the words of Jesus, incapable of arising and walking, the charge of arrogant blasphemy made by the scribes against Christ would have been fully justified, and in that case the wondering multitude would not have given glory to God. Has one who agrees with the scribes or one who rejoices with the multitude the mind of the Master?

Yet again, Jesus lays upon men a mandate which none but God has a right to impose: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the

Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works" (Matt. 16:24-27). Has any man the mind of Christ who rejects the authority of the Master to make such a hard, high mandate or who denies that he will come in the glory of the Father with his angels to reward every man according to his works?

No man has or can have the mind of Christ who would reduce his divine stature to that of mere man or who would make the majesty of his person less than the worth of his moral principles. Moreover, it is a delusive assumption that the mind of Jesus can be possessed without his regenerating life being imparted to the soul. His mind cannot be acquired by an exertion of the human will without the renewal of the heart by the grace of his indwelling presence.

And it is not so easy to obey his ethical teachings as some would have us suppose. Without

PIEDMONT JUNIOR COLLEGE LETTER.



DR. FRANK E. JENKINS.

As many of THE CHRISTIAN SUN readers do not know Dr. Jenkins, this will introduce him to them. Here is his record:

Born in Walton, N. Y.; Walton Academy graduate; holds the following degrees from Williams College: A. B., M. A., D. D.; graduate of Hartford Theological Seminary; was pastor of Churches in Massachusetts, Connecticut, Kentucky, Alabama, Georgia; field superintendent of the American Missionary Association for the South, including six colleges and universities, fifty secondary schools and one hundred and forty Churches of Congregationalism; superintendent of the home missionary work of the Congregational Church in the whole South as far as El Paso, Texas; president of Atlanta Seminary two years; president of Piedmont College twenty years; started Country Life Academy, Star, N. C., and Atlanta Theological Seminary; president of the board of trustees of Piedmont College, Thorsby Institute, Country Life Academy, and Piedmont Junior College; wrote and published "History of the Anglo-Saxon, or Congregationalism in the South," "The Master Profession," and numerous magazine and newspaper articles; executive secretary of the National Service Commission during the World War, raising funds and directing the work; has raised for Congregational work nearly two million dollars, and has now a campaign on to raise two million dollars for Piedmont College, and one on to raise three hundred thousand dollars for Piedmont Junior College, Wadley, Ala., being selected by the board and chairman of the committee on finance.

S. L. BEOUGHER.

divine help the Sermon on the Mount reveals human impotency in the presence of divine law and tortures it with its hopeless helplessness. The men who turn away from the effort of faith to accept Jesus as a divine Person, thinking that they can substitute for such faith the easier matter of obeying his moral teachings, delude themselves. It is far easier to live by the faith of the Son of God than by the force of the human will to conform to his commandments. It is a notable fact that the liberalistic teachers who exhort most strongly that men have "the mind of Christ" and who glide over lightly the claims of his divine personality show little of "the mind" about which they speak so constantly. They never tire of deriding men of orthodox faith, and they never weary of belittling the evangelical Churches and denouncing their creeds. Why such intolerance? What is the source of "the bigotry of liberalism"? Is it not quite destitute of the mind of the Master? By faith and not by doubt is the mind of Jesus acquired and expressed, and without faith it is impossible to know him or to please him. No measure of self-starting activity and superserviceable zeal for moral returns can attain to the mind of Christ.

Very significant with respect to this matter is an incident recorded in the Fourth Gospel: "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that we believe on him whom he hath sent" (John 6:28, 29).

Men are quite willing to displace Christ in the heart by making a show of spurious deeds in their hands. They would prophesy in his name and in his name do many wonderful works without knowing him in their inmost souls. But all such purposes are foreign to his mind and utterly vain and futile. In his life one must share before participating in his labors.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love (that is, love to the Lord as well as to men), it profiteth me nothing" (1 Cor. 12:3). And how can any one love the Christ or have his mind who does not accept the Lord's claims for himself and submit to his divine authority?—Bishop Warren A. Candler, in *Nashville Christian Advocate*.

INCARNATION.

What the doctrine of the incarnation really means is not that God has invaded a world that is alien to Him and taken on a nature different from the divine, but rather that man and God are akin, that they belong to the same family. The doctrine of the incarnation means that this is God's world, and that history is the sphere of His activity. God and man are not unlike and totally distinct with reference to ultimate nature; they do not differ in kind. And the incarnation of God in Christ is not altogether something new and strange, something totally different from what we see going on in the world around us all the time. Indeed, if I may so speak, God is evermore incarnating Himself. He incarnates something of His beauty in a flower, something of His majesty in a storm, something of His vastness in the wide-extending sea, something of His eternity in the steadfast mountains—"God's eternities in stone." He puts something of His holiness in every saintly soul. He incarnated Himself perfectly in Jesus Christ. As a matter of historical fact, "God was in Christ." Said Jesus, "He that hath seen me hath seen the Father." And Paul was telling what Christ had come to mean in his own experience when he wrote, "In Him dwelt all the fullness of the Godhead bodily."—Bishop Edwin D. Mouzon.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

WOMEN'S WORK IN PORTSMOUTH.

The Ladies' Aid Society of the First Christian Church, Portsmouth, recently adopted a very unique plan to raise some money for the cause of Jesus Christ, which has proved highly effective and inspirational to the entire Church. The plan is this: Each member of the society who would do so voluntarily was requested to take 50 cents, and then upon the original capital, adding to the original gift in such way as they might be directed of the Lord. The basis of the entire procedure is the parable of the talents as recorded in Matthew 25th chapter, beginning at the 14th verse. "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods, and unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents, and likewise he that had received two, he also gained other two."

So these women of the Church, with their original contribution of 50 cents each to themselves, as a gift from God, went forth to trade upon and add to. There were two circles in our Church at the time, and a friendly rivalry arose between them as to which of the circles would secure the larger sum of money.

When the day of accounting came, for as we read the account in Matthew further, we find that "after a long time the lord of these servants cometh, and reckoneth with them"—it was found that the two circles had raised the total sum of \$200.

Mrs. William Capell, a member of our Church, had traded upon and added to her original gift of 50 cents in many ways, making and selling aprons, etc., until the total amount of her stewardship amounted to \$42.80, she having secured a larger return than any member of the organization, although a more recent addition to our Church, and for this reason her work was the more appreciated. A special vote of thanks was tendered Mrs. Capell, and in further recognition of her fine service she was presented with a beautiful and appropriate Scripture verse motto as a gift for the home.

Mrs. C. J. Heath, another member of the Church, had traded upon and added to her original gift in many ways—ways which entailed real sacrifice, effort and denial—and as the total amount of her stewardship was \$25. As Mrs. Heath recited her various deeds, evidencing denial, work and sacrifice in the stewardship campaign and accounting, all present were conscious that she had been wonderfully faithful in the discharge of her obligations.

These two ladies secured larger sums of money than any other individual; however, the recitals made by many others who participated in this unique plan they used in adding to the original 50-cent gift, was marvelously inspirational—some sewed, others held rummage sales, others swept floors, some scoured them, others bought articles and sold them, one lady purchasing a 10-cent article and resold it to her husband for 50 cents—incidentally teaching those present a lesson in high finance. This lady was Mrs. C. J. Wright. Many deeds reciting denial and sacrifice were noted, and a vote of thanks was given all those participating in the endeavor. Somehow, as the service closed in which these reports were made, the words of Jesus Christ became wondrously real as is recorded in Matthew 25th chapter when

He said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."

No Church could ever have any more loyal organization of women than the First Church, Portsmouth. As their pastor, I have never asked them for anything in line of Church service that they have not wondrously responded, evidencing a love for the cause of Christ, which is cause for inspiration. And what is true of the older women of the Church is true of the younger women as well. We are looking to God for the accomplishment of great things this year through the First Christian Church of Portsmouth.

H. C. CAVINESS, *Pastor.*

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 30, 1929.

Sunday Schools.

Previously acknowledged	\$ 720.52
Randleman, N. C.	3.00
Holy Neck, Holland, Va.	8.00
Mt. Carmel, Zuni, Va.	2.47
Wakefield, Va.	1.66
Damascus, Chapel Hill, N. C.	1.35
Oakland, Smithfield, Va.	4.00
United Christian, Lynchburg, Va.	3.58
Mt. Auburn, Manson, N. C.	6.00
Mayland, Broadway, Va.	1.90
Happy Home, Ruffin, N. C.	.75
First Church, Norfolk, Va.	8.43
First Church, High Point, N. C.	5.23
First Church, Richmond, Va.	11.78
Elm Avenue, Portsmouth, Va.	11.42
Bethlehem, Suffolk, Va.	3.00
Wadley, Ala.	3.24
Dry Run, Seven Fountains, Va.	1.15
Turner's Chapel, Sanford, N. C.	1.30
First Christian, Greensboro, N. C.	41.17
First Christian, Portsmouth, Va.	22.50

Total \$ 862.45

Specials.

Previously acknowledged	\$ 244.73
Burlington S. S., Burlington, N. C.	71.48

Total \$ 316.21

Summary.

Previously acknowledged	\$1,879.69
Sunday Schools, regular	141.93
Specials	71.48

Total to date \$2,093.10

Many, many thanks for all who help.

J. O. ATKINSON, *Sec'y.*

WORLD-WIDE CHURCH NEWS.

Kagawa Honored by Japanese Government.

Toyohiko Kagawa, the outstanding Christian of Japan, if not of the whole continent of Asia, has lately been appointed honorary adviser to the social bureau of the government of Tokyo. A few years ago, Kagawa was being viewed with grave suspicion by the Japanese government because of his views on social questions, but now he is considered one of the bulwarks of the empire against Communism.

Often described as the modern St. Francis, Kagawa is known in Christian circles throughout the world for his sacrificial labors in behalf of the poorest classes of Japan. He has been the leader in the development both of the labor move-

ment in Japan and also of the peasants' unions, as well as in the organizing of social settlements.

Combined with this great interest in social welfare is an intense passion for evangelism. At the present time, Kagawa is leading the "One Million Souls" movement, a remarkable effort to build up the Church of Christ in Japan.

Anglican Church Plans Lambeth Conference.

The year 1930 will mark the holding of the Lambeth Conference, which, once in a decade, brings together the bishops of the Anglican communion throughout the world. The conference will be held from July 7th to August 29th, and invitations have already been addressed by the Archbishop of Canterbury to the 370 bishops of the Anglican body. The central theme of the gathering is to be "The Faith and Witness of the Church in this Generation." Included in this general heading are the following concrete topics:

1. The Christian doctrine of God.
2. The life and witness of the Christian community.
3. The unity of the Church.
4. The Anglican communion.
5. The ministry.
6. Youth and its vocation.

New Presidents of Theological Seminaries.

Succeeding Dr. E. Y. Mullins, who was for many years the internationally known head of the Southern Baptist Theological Seminary at Louisville, Ky., Prof. John R. Sampey was inaugurated as president on September 16th.

The Chicago Theological Seminary (Congregational) has called to its presidency Rev. Albert W. Palmer, minister of the First Congregational Church, of Oak Park, Ill., who will assume his duties on January 1st. Dr. Palmer succeeds Dr. Ozora S. Davis, who was forced to resign last year on account of failing health. It is a source of great satisfaction to a host of Dr. Davis' friends and admirers throughout the country that his health has sufficiently recovered so that he has been able to resume his teaching (although not his administrative responsibilities) at the seminary.

MacDonald's Appreciation of the Missionary.

In view of the visit of J. Ramsay MacDonald, the Prime Minister of Great Britain, to this country, his glowing tribute to the work of the missionaries in Africa has a special timeliness. Speaking at the Congo Jubilee Exhibition, he said:

"As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world, but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

Reformed Church Records Steady Gain.

The statistics of the Reformed Church in America (often called Dutch Reformed), which have lately been issued, show that there has been a continuous advance throughout the last quarter of a

century. In 1900, the communicant membership of the denomination stood at 109,899. In 1929, the figure was 159,662. During the same period, the Sunday School membership has gained 17,000, so that the present enrollment is 141,629. The total contributions to denominational benevolences are now \$1,300,000, in round numbers, and the local congregational expenses are somewhat in excess of four million dollars.

Growing Interest in Labor Sunday.

The observance of "Labor Sunday," 1929, surpassed all previous records from the point of view of the wide distribution of printed copies of the Labor Sunday Message, issued by the Social Service Commission of the Federal Council of Churches, the publicity accorded the Message particularly in the labor and religious press, the number of services at which speakers representing labor, the Churches and the community spoke, and the use of radio broadcasting.

Typical of a number of outdoor services were those held at New Bedford, Mass., and Atlanta, Ga. Rev. John M. Trout, executive secretary of the New Bedford Council of Churches, arranged an outdoor mass-meeting in the park on "Labor Sunday" evening. The principal speakers were Dr. John MacDowell, secretary of the Board of National Missions of the Presbyterian Church; William E. G. Batty, of the New Bedford Textile Council, an organization of labor unions, and Jacob Minkin, a leading citizen. Music was supplied by the Liberty Band. Invitations were extended to all loyal labor organizations and Churches to attend this special service. It was the last of the series of outdoor meetings conducted by the Council of Churches in the park, in cooperation with the "Bigger and Better New Bedford Movement," which had the support of the Chamber of Commerce as well as labor and civic organizations.

In Atlanta, Ga., for the fifth year the Committee on Church Co-operation, at the invitation of the Atlanta Federation of Trades, put on a "Labor Sunday" service in the park, which was attended by over 1,000 people seated in chairs on the lawn of the State Capitol. The Church committee also was represented by a beautiful float in the Labor Day parade.

Scotch Presbyterians Get Together.

October 2, 1929, will stand as an historic date in the history of the Presbyterian Church of Scotland. That day marks the consummation of the reunion of the Church of Scotland and the United Free Church. The main division in Scotch Presbyterianism took place in 1843 and was precipitated by a conflict over the relation of Church and State. The changes which have since been made in the constitution of the Church of Scotland make it free from State interference, so that the occasion for the disruption no longer exists. It is understood that a very small group in the United Free Church still declines to get into the union.

The representative of the United Presbyterian Church of America at the impressive reunion service was Dr. John McNaugher, the moderator of the General Assembly of that body. The representatives of the Presbyterian Church in the U. S. A. were Dr. Henry Sloane Coffin, of the Union Theological Seminary, and Dr. John H. Finley, assistant editor of the New York Times.

Great Scientist also a Mystic.

Prof. Arthur S. Eddington, the professor of astronomy at the University of Cambridge, England, and the best-known English-speaking exponent of Einstein's theory of relativity, delivered the Swarthmore lecture to the British Quakers this year. Prof. Eddington is himself a member of that body. His lecture has been printed in a little volume entitled "Science and the Unseen World." In this lecture, he develops further the

point of view which he earlier outlined in his famous volume, "The Nature of the Physical World," concerning the relation of science and religion. He holds that the older physics, which emphasized materialism and mechanism, is out of date. He also insists that man's intuitive experience of moral and spiritual values is justly as truly a part of reality as his sense impressions.

World Conference on Faith and Order.

The Continuance Committee of the World Conference on Faith and Order, meeting at Maloja, Switzerland, during the last week in August, elected the Archbishop of Canterbury (William Temple) as the chairman, succeeding Rt. Rev. Charles H. Brent, whose lamented death occurred last winter.

One of the most important results of the conference this year was the decision to give special study to theological questions, in an effort to prepare the way for the settlement of controverted issues, and with this end in view, an international theological committee was appointed, under the chairmanship of the Bishop of Gloucester. The American members of this committee of thirteen include Prof. William Adams Brown (Presbyterian) and Prof. Frank Gavin (Episcopal). Dr. Edmund D. Soper, president of Ohio Wesleyan University (Methodist), is an alternate member of the committee.

Congregational Pilgrimage to England.

In connection with the meeting of the International Council of Congregational Churches, which will be held July 1-8, 1930, at Bourne-mouth, England, there is to be a good-will pilgrimage of American Congregationalists to England next summer. The S. S. Adriatic, of the White Star Line, sailing on June 14th, has been assigned as the special ship for the party. The general theme of the international council is to be "The Living Church," and the council sermon on this subject is to be delivered by Rev. J. T. Stocking, D. D., of St. Louis, Mo.

Something New in Biography.

The latent capacities of the negro race were never better disclosed than in the new life of the African, J. E. K. Aggrey, as portrayed by Dr. Edwin W. Smith. Dr. Aggrey, one of the foremost leaders of his race in the educational and religious field, is quoted in this volume as saying:

"I am proud of my color; whoever is not proud of his color is not fit to live. I tell the Southern people of America, with whom I have lived for over twenty years, that they have a special contribution to make toward the solving of the race problem, and of the civilization of Africa. They have lived side by side with us; they know our faith, our loyalty, our honesty, our sensitiveness; they know the things we prize the most—such knowledge should be used for the extension of God's kingdom. I want all my people, my countrymen, women and men, to be educated in the larger sense, in heart, hand and head, and thus render Africa indispensable in spiritual, intellectual and commercial products to the world."

NEW MISSION MATERIAL.

Foreign Mission Study Books.

Adults:	
"From Jerusalem to Jerusalem"	\$.50
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"Going to Jerusalem"	.75
"Seven Thousand Emeralds"	.75
Willing Workers:	
"Jewels the Giant Dropped"	.75
"Jumping Beans"	.75

Home Missions.

Adults:	
"The Crowded Ways"	.60
Young People:	
"Pioneers of Good Will" (Biographies of Home Missionaries)	.75
Primary Grade:	
"Little Lord Jesus"	.25

Pageants.

Adults:

"The Cross Roads."

Boys and Girls:

"Pepita's Adventure in Friendship."

"Won't You Walk Into My Parlor."

Leaders' Helps, Maps and Charts.

The material listed above may be ordered from the Christian Publishing Association, C. P. A. Building, Dayton, Ohio.

A reading book, "The Desire of All Nations" (50 cents), is published by Doubleday, Doran & Co., Inc., Garden City, N. Y.

MRS. J. E. CARTWRIGHT,
Literature Superintendent.

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INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson XI—December 15, 1929.

THE CHRISTIAN SPIRIT IN INDUSTRY.

GOLDEN TEXT: "As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

LESSON: Ex. 1:8-14, 20:17; Deut. 24:14, 15; Amos 5:1-15; Zech. 8:16, 17; Matt. 20:1-16; Mark 12:1-9; Luke 3:14; Eph. 6:5-9; 1 Tim. 6:17-19.

DEVOTIONAL READING: Matt. 7:1-5.

If religion is to apply to every-day life; if it is something more than a matter of merely worshipping on Sunday, then this lesson is a very practical and appropriate one. For the majority of those who read these notes are folks who work. Much of their every-day life is made up of work, in many cases at practically the same old thing day after day. The problem of Christian living for them, therefore, is largely the problem of applying the spirit of Christ to their work. There are two sides to the question.

Christianity and Industry.

Christianity recognizes the dignity and worth of labor. Jesus Himself was a worker. Jesus also said that God worked. A new dignity and a new meaning was given to work by the life and teachings of Jesus. Let no man be ashamed of the fact that he works, even if he works at the most menial task. All work, no matter how humble and menial, has dignity in the sight of God, if it is honest, legitimate work. There is no respect of work with God just as there is no respect of persons. It is a shame and a sin for parents to train children not to work or to look down on work. It is the mark of a little mind and a little spirit to look down on positions that are not "white collar" jobs. Christianity recognizes the necessity for and dignity of industry, and it also demands the application of Christian principles to industry on the part of both the employer and the employee.

Christian Principles in Industry.

"Servants be obedient to them that are your masters according to the flesh . . . not with eyeservice, as men-pleasers, but as servants of Christ doing the will of God from the heart; with good will doing service as to the Lord and not to men." The employee is to do an honest day's work and to do it well. He is not to be content simply with doing enough to get by with; he is to remember that after all His real Master is Christ. As a Christian, a man ought to have a sense of pride, and a desire to do the best possible work, because he is a follower of Christ. When he works he is representing Christ in industry. There is to be no grudging spirit. There is to be no divided allegiance. There is to be whole-hearted service because he recognizes that he is really working for the Master Himself.

Alas, how many professing Christians there are who have never applied the spirit of Christianity to their work. They work just as little as possible, and they do just as shoddy work as possible. They take little if any interest in their employer's interests. Their chief concern is in their pay check or their pay envelope. They need to learn that Christ demands an honest day's work done in a willing spirit and as unto Him. Those who read these notes will do well to examine

themselves to see how much real Christianity they are bringing to their work.

"And ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with Him." It is not a one-sided proposition. If the employed is expected to give a full day's work, well done, the employer is expected to be fair, to pay just rewards for work, to practice the Golden Rule in regard to his employees. A man does not employ so many "hands." He employs so many "men." He is dealing with so many persons, children of God and his brothers. It is extremely important, therefore, that he deal fairly with them. He must see to it that they get a living wage, that they work under sanitary conditions, that they have decent working hours, that their personality is respected.

There is perhaps no area of human life in which there is greater need for the application of the principles of Jesus than in the field of industry. Capital and labor have too long looked upon each other as competitors rather than as co-operators. Both must respect the rights of the other. Both must work for the rights of others.

A Word of Warning.

"Charge them that are rich in this world that they be not high-minded." Riches are not necessarily an evidence of superiority, they are not an occasion for pride; they are a responsibility, they constitute a real menace to the spiritual life. Jesus Himself is authority for this statement.

"No trust in uncertain riches." The recent crash in the stock market shows how uncertain and how unstable material riches are. Men are not to trust in them, but in the living God, who gives us richly all things to enjoy.

"That they be rich in good works." We are not to lay up for ourselves treasures on earth, but we are to be rich in good works; ready to distribute. Those who have are to give as God has prospered them; willing to communicate—they are to have the willing and generous spirit. Laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life—riches are to be used in such a way that humanity is helped, and in such a way that the man himself develops a richer and fuller life.

In this materialistic age which interprets so many things in terms of dollars and cents, it is well enough to be reminded again that a man's life does not consist in the abundance of the things which he possesses, but in certain qualities of mind and heart. It is no disgrace to be poor. It may dangerous to be rich. The problem of the rich and poor is to use what one has where one is in such a way that character shall be developed and the kingdom of God helped.

CHRISTIAN ENDEAVOR.

Sunday, December 15, 1929.

TOPIC: "What Have Young People to Give?"
—2 Cor. 8:1-15.

Some Bible Hints.

Young people may give themselves, which is the first and best gift of all (v. 5).

We must contribute our prayers for the kingdom. These gifts are often overlooked (v. 4).

We may give money according to our circumstances. There are few who cannot give anything, however little (v. 4).

We can give friendship and love. The smallest gift, given with love, is better than a large gift without it (v. 7).

Suggestive Thoughts.

Most of us have pocket-money, a part of which we may give to help others. We can tithe it. It is income.

We think we are busy, but we waste hours every day that might be given to the service of God; that is, the service of His Church and people.

We have capacity for friendship that is worth more than gold. Many a lonely soul and a shut-in would rather have a friendly visit than anything we could give or send them.

Many of us earn wages. What portion do we set aside for the work of the Lord? Many give nothing. Others give only a trifle. We forget that we are stewards and must give an accounting of our stewardship to Him.

A Few Illustrations.

A high-school boy had an old Ford. He found some old people who could not go to Church, and he called for them Sunday mornings with his flivver. He gave what he had.

During one of our great floods, one woman, who was very poor, said, "All I had was an extra pair of shoes, and I gave them to the sufferers." That was like the widow's mite, a gift of love and sympathy.

A high-school girl gave Sunday afternoons to visiting two or three shut-ins. She told them about the Church service and the sermon, and often read to them. Not all gifts must be in cash.

At Christmas we can give service. We can make toys for the kiddies. If we cannot buy the material, the Church or some generous soul will.

To Think About.

Is clothing for the poor needed in our community?

How arrange for a community Christmas tree? What is most needed in our town?

CHRISTMAS PROGRAMS.

Many Church workers have difficulty in deciding just what kind of a Christmas program to put on. Those in charge of the Christmas program may well ask themselves the following question: "Should the program be purely for entertainment, or should it have some value in addition to entertainment?"

Pageants and plays have come into general favor in recent years. And more Churches are finding that a pageant or a play can be put on with the same expenditure of time and energy as can the music and recitation programs. A play should be given occasionally in every Church where it is at all possible to do so. The play should not always be presented by the adults. Children love to take parts in plays, and plays adapted to children can be found.

A carefully selected and well presented play has a great value. The audience learns by seeing and hearing at the same time. This method of teaching is very effective. The persons who take the parts in the play live the story as they act it. They are feeling the action of the story even more than the members of the audience. The pageant and the play have great educational possibilities that Church workers should try to utilize. Those who have charge of the Christmas program have a wonderful privilege and a very great responsibility. They help to determine what Christmas means to the people who are present when the program is presented. It is up to the Church to help people get the real meaning of Christmas, whether it be by sermon, song, story or play.

Below is given a list of Christmas plays and pageants that may be found helpful by those searching for Christmas program material. A short description is given of each play in order to enable readers to judge a little about whether it will fit their own needs. These plays and

pageants may be secured from the Christian Publishing Association, Dayton, Ohio.

The Quest of Christmas. By Julia M. Martin. The story of a father who, because of financial troubles, doesn't want to bother with Christmas; of patient mother, of impatient children, of some fanciful but very real characters who persuade the family that money is not the big thing at Christmas time. Plays about 25 minutes and calls for 12 or more children. 25 cents.

The Christmas Idea. A pretty sketch for five girls. By Alice Cook Fuller. Four selfish girls are bemoaning their Christmas disappointments, when their attention is brought to the real idea of Christmas giving. A good number for the Christmas entertainment in Church or school. Plain interior setting. Time, about 15 minutes. 25 cents.

A Radio Christmas. By Mae Culp Wick. An up-to-date play for six older girls. Having met in Mary's room to sew on gifts for the poor children, they are given a surprise by hearing a radio concert. This concert is given by hidden singers, and a short program is suggested. Good for Church or Sunday School. Plays about 45 minutes. 25 cents.

When Christmas Came. By Harlow Haas. A very playable dramatization of the scenes attending the very first Christmas. An effective number for young men's classes or adults. The scenery can be as simple or as elaborate as desired. Plays about 45 minutes. 25 cents.

The Heavenly Host. A pageant of the Nativity. A most convincing visualization of the Scripture on this beloved theme, with its beauty and simplicity, and its atmosphere of reverence and worship. 50 cents per copy.

Joyous Christmas Chimes is a book containing recitations, drills, and suggested music for making a bright and pleasing entertainment. By Alice Cook Fuller. Price 25 cents.

JEWEL TRUITT.

TITHING ENROLLMENT DAY.

Below Dr. W. H. Denison, Secretary of the General Convention and Secretary of Stewardship and Tithing, presents testimonies of those who tithe, and makes a plea for tithing enrollment day in the Churches. I trust every SUN reader will give this good heed. Any and every Church will find it worth while to put on such a day and seek to enroll tithers. Tithing is a plain and very definite teaching of the Bible, and none can enjoy the blessings of tithing who do not practice it. Get the Church to enroll tithers and there will be joyous Christians, a spiritual-minded and a progressive Church.

Are You in Line with Our Workers?

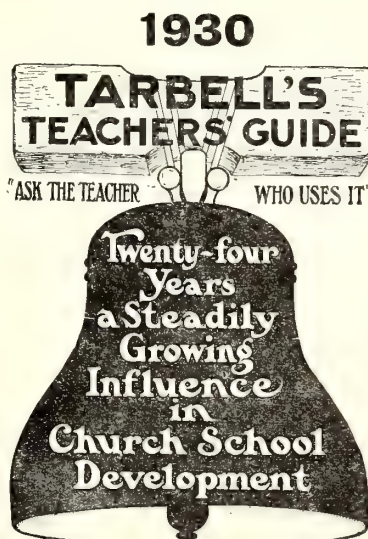
Rev. Clarence Defur, D. D., Madrid, Iowa, tells how his Church is doing it: "Following an instructive and well-directed stewardship institute of about two days, put on by our General Secretary, Dr. Denison, we selected a capable and interested superintendent of stewardship, who made a special study of the subject. A small appropriation was made for necessary literature. The Layman Company's literature is to be distributed to each family for ten weeks each Sunday of the period. 'The Larger Stewardship,' by Cook, is being used as a study for eight periods. Reading circles are meeting in the homes. It is expected that two Sunday School classes will adopt a book for study at their monthly meetings during the period. It has been suggested that the junior Church school superintendent relate stewardship stories at the opening periods. At the close of the time set (ten weeks), the minister is to deliver one or more sermons on the subject. It is expected that a program of conservation will follow this intensive work."

Mr. Leslie James, Mansfield, Ill., one of our young leaders, says: "Giving with a spirit of cheer and gratitude is purely a habit with the true steward. But there is a large percentage of our people who have never developed this habit, and it is these who are reached in our stewardship period. Such a period of intensive and constant thought will often bring about changes and results which equal the habit in effectiveness."

Mrs. I. W. Johnson, Suffolk, Va., tells how she does it, and recommends tithing to others. She says: "Do you care for a blessing from God? In your prayers are you always asking God to bless you? If so, help Him to answer your prayers by doing your part. God will surely keep His word. I, for one, have proved Him for over twenty consecutive years. I thought as a minister's wife and Sunday School teacher that it was my business to tithe, as we have no right to ask the other fellow to do something we will not do ourselves. Get a little notebook and at the front write, 'Received'; under that put down every dollar and every penny you receive, with the date, for a year. At the back of your book write 'Given,' and record every gift, for you will find you want to pay your tithe and then make an offering. When God says, 'Bring ye all the tithes into the storehouse,' that is a command to you and to me. Obey that command and see what a blessing God bestows on you. God surely appreciates obedience, as you will see by reading 1 Sam. 15:22. I beseech you, 'tote fair' with your Maker."

Mrs. Anna B. Liggett, Danville, Ill., sends a message to Sunday School teachers: "The Sunday School teacher, if he be Christ-like, practices in his daily life the principles that he would build into the character of the pupil. The uttermost parts of the earth are to be the boundary lines of Christ's kingdom in the world when every Sunday School teacher practices the principles of Christian stewardship among those whom he teaches the principles of Christian living."

Rev. Alfred W. Hurst, Elon College, N. C., urges tithing enrollment day. He says: "The Church which does not seek to enroll tithers at some time during the stewardship period of the Church is neglecting one of the most effective means of making the stewardship teaching of real value. We hold great ideals before our people and exhort them to devote their lives to religious service, but fail to give them definite plans and programs through which to make that service effective. Too much of our so-called Christian consecration is general and indefinite. By enrolling our people in a 'Tithers' League' we give them something definite to do."

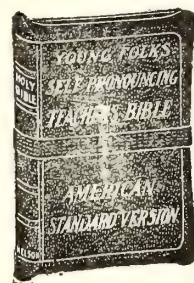


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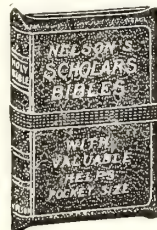
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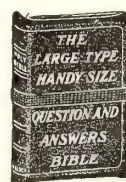
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

HEARING ONE'S SELF.

"In the last days, grievous times shall come. For men shall be lovers of self."—2 Tim. 3:1-7.

There is a very wise passage in Amiel's "journal," in which he goes to the very heart of selfishness. "So long," he says, "as we are conscious of self, we are limited, selfish, held in bondage; when we are in harmony with the universal order, when we vibrate in unison with God, self disappears." And he goes on with this singularly illuminating comparison: "Thus, in a perfectly harmonious choir, the individual can not hear himself unless he makes a false note."

So it is also with the highest values of religion. They are blessings that come to us through harmony with God. We can not hear ourselves in the orchestra of love.

Prayer.—Blessed Saviour, we would be at one with Thee: Thou in us and we in Thee, that we may be perfected in one. Bend down to our human frailty and lift us up into Thyself. *Amen.*

TUESDAY.

HEAVEN.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."—Isa. 26:1-7.

Who does not want perfect peace? Who is not vexed by endless worries and fears, tormented by temptations, harassed by difficulties, worn by griefs? Who would not rush into the arms of perfect peace?

And to be kept in perfect peace, not for an hour or a day, but forever—what joy were that! To know that the evening will be serene, and the morrow will bring no discord or disturbance, and that all the glad future will have a cloudless sky—that hope would seem beyond the bounds of possibility!

But Isaiah, prophet of the Most High God, promises it to all who trust in God. Isaiah says that this trust stays the mind on Jehovah, fastens the soul to the Eternal. God is (must be) perfect Peace, and whoever is made at one with God is made at one with peace forever.

Prayer.—Lord, we trust; help Thou our lack of trust. Fill out the measure of our faith. So forgive our unrest that we shall rest in Thee, calmly, surely and ceaselessly. For Thou art the Prince of peace. *Amen.*

WEDNESDAY.

CERTAINTY IN THE OUTLOOK.

"The Lord will keep thy going out and thy coming in from this time forth and for evermore."—Psa. 121:1-8.

"The thoughts of youth are long, long thoughts," sang Longfellow; and the soul in which God dwells is perpetually youthful. Like its divine Inmate, it is "from everlasting to everlasting." Its trust and its confidence are "from this time forth and for evermore." There is nothing transitory, nothing uncertain, in the life that is hid with Christ in God. It is a kept life.

As A. B. Simpson once wrote: "The coming in of Christ puts 'eternity in the heart.' As we lock out into the coming years, the vista stretches away into 'a land of far distances,' and the soul exults in a hope big with immortality." Where others dwell in mists, the Christian has a clear and illimitable view of the future, marred with no misgiving and peopled with no specters.

But when the Lord does not keep our going out and coming in, we issue forth on dark and treacherous paths and we return with many bruises and wounds. We feel our way through fogs, and the next step may be into a thicket, or a bog, or over a precipice. There is no sureness in our walk unless we walk with the Lord.

Prayer.—O Thou the Way, we pray for Thy safe conduct through the treacherous mazes. If Thou do not guide us, our steps will slip. If Thou do not uphold us, we shall fall. Be Thou our Comrade, and wherever we walk, we shall arrive at happiness and home. Thy home, Lord Jesus, and ours eternally. *Amen.*

THURSDAY.

COME UNTO ME.

"Inasmuch as ye did it unto one of the least of these, ye did it unto me."—Matt. 25:34-40.

An unbeliever took a tray of tasty food to a sick and aged lady. She accepted his visit as a god-send and asked him to pray for her. He could not refuse. In his effort to do so, he caught a vision of the reality of God and that he was doing something for Him. After that, this man was an active believer and worker in the kingdom.

This illustrates what Christ meant when He declared that every kindness, however small, or even to the least of the brethren, is really done to Him. We cannot always see Jesus in poor, sick, suffering and needy humanity, whom we aid, but some day we will. We have His word for it. If one wishes to be happy and to know Christ better, come close to the sick and the needy and help them.

Prayer.—Dear Lord, when the way to Thee is so easy, forbid that we would not take it. Save us from the hypocrisy of singing our longings for Thee and never putting it into deeds. *Amen.*

FRIDAY.

DOUBLING YOUR STRENGTH.

"And Elisha said, I pray thee, let a double portion of Thy Spirit be upon me."—2 Kings 2:6-12.

John Wilson had often asked himself the question how the Church might be doubled in strength without any additions to its membership, and he found the plain answer: that this could be done if every member now in the Churches should become twice as strong a Christian as he is today. Doubling the strength of the Church by doubling its membership would be a long and arduous task.

We should, of course, be working at it all the time, though a Church twice as large would not necessarily be twice as strong, and might even be weakened in the process. But increasing the strength of the Church by doubling the power of each Christian is an absolutely sure process, and is attended with no perils.

Moreover, every Christian can inaugurate the movement in his own house and his own life. He need wait for no one else. He need not tarry for the forming of an organization, the framing of a constitution, the election of officers and the appointing of committees. He is himself the organization, and all the officers and committees. The only motion necessary to put is to put himself in motion.

So, if we are praying in earnest, "Thy kingdom come," we can answer our prayer, as far as

we ourselves are concerned, by inaugurating the kingdom of heaven fully in our own hearts and lives. And we can begin this very minute.

Prayer.—Yes, Lord, this very minute. For we pray Thee to enter our hearts now, and take complete possession. Thy kingdom come. Thy will be done in us and through us forever. *Amen.*

SATURDAY.

ONE WITH OTHERS.

"Let your speech be always with grace, seasoned with salt."—Col. 4:1-6.

Once, after a certain Philadelphia minister had completed the service, as he was leaving the pulpit, he was met by an old colored man, a former slave. The tears were rolling down his cheeks, and he said: "Oh, Massa Allen! dat was a heap-good sermon yo' gave today. I understood ev'ry word. Yo' preached it just as if yo' was one of us niggers." The minister was delighted with the compliment. It was one of the best he had ever received.

Nor let us apply this anecdote merely to ministers. It fits as closely our wayside conversations, the casual talks that usually mean so little and may mean so much.

Prayer.—Thou has given us, our Creator, this marvelous faculty of speech. May we use it for Thee. May our words be with grace to win and with salt to keep. For the sake of Him who spake as never man spake. *Amen.*

SUNDAY.

WHAT GOD CANNOT ACCEPT.

"Jehovah had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect."—Gen. 4:17.

The tragic story of the first murderer stands ever before mankind as a warning against the spirit of self. It was the exaltation of self in Cain that drove him into his own way of sacrifice rather than God's way, and roused in him that fatal jealousy of his more righteous brother, Abel.

Are we making any offering to our God? It may be an offering of time, of thought, of talent, unless we make it in reverential love. If we ask first what we want to give and not first what God desires to receive, it is the offering of Cain, the sacrifice of self-willed pride. God will not accept it, cannot accept it.

Prayer.—Infinite One, who holdest all existence in the hollow of Thy hand, what are we that we should dictate to Thee, or choose Thy way of worship? We bow before Thy throne in all humility. We bring Thee, first ourselves, and then our possessions, such as Thou requirest. Accept us and them, O Eternal, in all graciousness. *Amen.*

SO-CALLED LIBERAL CHRISTIANITY.

Liberal Christianity is based on philosophy rather than on faith. By it revelation is set aside for rationalism, and personality is supplanted by the idea of law. Liberalism would put logic in place of the Holy Spirit and the fatalism of evolution instead of human thought and energy.

It is plain, therefore, that liberal Christianity falls short of satisfactory light and leading. If followed to the limit it would halt progress and disorganize Christianity. It is the antithesis of co-operative effort. It would make Christian union and even Christian unity impossible. It could form no basis upon which people could work together; for by its view every man is both law and canon to himself. For liberalism is mere individualism.—*Christian Evangelist.*

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TO THE MEMBERS OF THE CHRISTIAN CHURCHES:

DEAR FELLOW-CHRISTIANS,—I know how to appeal to Congregationalists for funds for Christian purposes. I have been doing it for over forty years, and have secured for various purposes between one and two million dollars, more than a million of which has been for Piedmont College; and I am now appealing for two million more for the same.

But I am new to the Christian Churches. I take it for granted, however, that the same motives that move Congregational Christians, move you—our present national merger pre-supposes this. If this supposition is true, the response to this page and my letters is sure, for I am making an appeal for your own institution, fully and officially approved by your Southern Convention, which is not only worthy of your support, but *must have it or die*.

I Must make the Facts Very Plain

BETHLEHEM JUNIOR COLLEGE, at Wadley, Ala., was organized to meet a great need and to do a great service for your Churches and, in their name, for our Country and for the Kingdom of God. You have there a great field, a fine location, and a valuable property. Your Administration Building is a noble structure, but unfinished and unheated. Your fine Girls' Dormitory is only partially ready for use. You have a campus of over forty acres, and a property worth \$100,000; but nothing fully ready for use. It will take \$10,000 more to make available the \$100,000 worth you already have; and more to give the equipment required for a Standard Junior College.

Surely, you do not want to lose this great beginning for want of the necessary finishing! But I must tell you plainly that losing it is certain, unless vigorous and speedy steps are taken to save it. Dr. Beougher and the local Trustees have done splendidly, but they have reached the end of their rope. Other help must come, or this Institution will soon be a thing of the past.

The Situation Briefly Stated

BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing; not because its work and scholarship were not good, but because a Junior College cannot have independent recognition without a finished campus and the income of \$200,000 endowment. Without scholastic standing, a Junior College cannot have students, as they cannot go on for their Junior and Senior years in a standard four-year College. BETHLEHEM JUNIOR COLLEGE found itself without scholastic standing, and could not go on. It would have no students.

President Beougher then came to me, as President of Piedmont College, to help BETHLEHEM out of impending failure. An *educational merger* was then made by the two Colleges, so that the four-year College could stand for and give credits for the Junior College. No financial merger was made or is in contemplation. PIEDMONT JUNIOR COLLEGE is still owned and controlled by the Christian Church. Its Trustees, of their own initiative, changed its name to "THE PIEDMONT JUNIOR COLLEGE" to enable the Senior College more securely to vouch for its credits. As a result, the enrollment of the Junior College has not only been retained, but increased.

But the campus is not finished, the buildings are not ready for use, and the scholastic standing cannot be long maintained by the present method alone.

The Trustees have asked me to find the money for finishing the buildings, equipping them, and meeting other pressing needs. I cannot go to Congregationalists for this, as I am asking them for two million dollars for Piedmont Senior College, and am pressing them hard. It must come from the members of the Christian Churches—or the *Junior College must close*.

I have nothing to gain personally. I am donating my services and advancing expense money, because I am deeply interested in our great merger of Churches and I want to see PIEDMONT JUNIOR COLLEGE, at Wadley, saved for the great field it occupies and the great need it supplies. The South needs education far beyond any opportunities it has.

Please send your checks quickly to President Beougher, at Wadley, Ala., or to me at Demorest, Ga., made out to PIEDMONT JUNIOR COLLEGE, and they will be turned over to the Treasurer as soon as record can be made. PIEDMONT JUNIOR COLLEGE cannot wait long.

Yours fraternally and sincerely,

FRANK E. JENKINS

PRESIDENT BOARD OF TRUSTEES, PIEDMONT JUNIOR COLLEGE, Wadley, Ala.

PRESIDENT PIEDMONT COLLEGE, Demorest, Ga.

The above will appear in two or three more issues of The Sun, so that every member of the Churches of the Southern Christian Convention may be sure to read it.

Christian Orphanage

Dear Friends:

The Thanksgiving season is on, and all of our Churches will rejoice to have an opportunity to make a special Thanksgiving offering for the support of the Christian Orphanage. This is the only special offering we now ask for during the year. This is one year every Church should do its best. The cry of the fatherless and motherless should appeal to us all. They appeal to us for bread. Shall we give them a stone? The recent loss of our large feed barn, with its contents of many tons of hay which had been stored for the cattle, just in the beginning of winter, makes us more in need than ever before.

Perhaps some will be detained from Church on account of sickness or bad weather and will not have the opportunity to make their offering. In this case, mail it direct to the Christian Orphanage and give name of Church of which you are a member. We have reached the sum of \$18,302.58. We still have \$11,699.42 to raise to reach our goal. We want to raise this amount by January 1st through the Thanksgiving offering and individual offerings. Let every Church and individual feel keenly our need at this time.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 5, 1929.

Brought forward \$17,159.00

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Greensboro, First \$11.29
Shallow Ford 2.70
United, Lynchburg 3.31
Liberty 1.02
Elon College, Oct.-Nov. 12.50

30.82

Eastern N. C. Conference:

Youngsville \$ 1.00
Pleasant Hill (J) 4.25
Bethel (Wake) 2.23
Wake Chapel 10.00

17.48

Western N. C. Conference:

Burlington \$105.75
Damascus 6.11

111.86

Eastern Virginia Conference:

First, Richmond \$25.38
Oak Grove 5.00
Holy Neck 10.00
Sypress Chapel 10.91
First, Norfolk 7.50

58.79

Valley Virginia Conference:

Mt. Olivet (R) \$ 2.50
Linville 7.16
Mayland 2.50

12.16

Special Offerings.

Mrs. Hettie Eley Jarvis, Norfolk... \$10.00
L. M. Davenport, support children... 37.50
Sale of calf 8.00
W. T. Dowd, support children..... 40.00
Sale of meat 66.84

162.34

Thanksgiving Offerings.

N. C. & Va. Conference:

Union, N. C. 40.00

Western N. C. Conference:

Antioch (R) \$ 3.70
Graham 10.00
Pleasant Ridge 29.20

42.90

Eastern N. C. Conference:

Wentworth Church, Raleigh, N. C... \$ 5.00
Pleasant Cross 2.00

7.00

Eastern Virginia Conference:

Spring Hill \$ 9.72
Elm Avenue 5.00
Bethlehem 6.26
First S. S., Norfolk 17.49
First Church, Norfolk 8.15
Holy Neck 75.00

121.62

Valley Virginia Central Conference:

Mt. Olivet (R) \$ 3.53
Winchester 22.14
Leaksville 11.38
Mt. Lebanon 5.00
Newport 17.00

59.05

Georgia and Alabama Conference:

North Highlands 2.60

Alabama Conference:

Pleasant Grove 1.21
L. L. Lassiter, Newsoms, Va. 12.00
A. M. Long, Lillington, N. C. 10.00
L. G. Gunter, New Hill, N. C. 4.00
Dr. & Mrs. W. C. Wicker, Elon College... 10.00
Mr. & Mrs. C. H. Stephenson, Atlanta, Ga. 2.00
Mrs. H. C. Ring 1.00
Mrs. James Lowe, High Point, N. C. 2.00
Miss Stella Sharpe, Kernersville, N. C. ... 20.00
C. W. Franklin, Cary, N. C. 15.00
J. H. Rudd, Brown Summit, N. C. 5.00
A. D. Pate & Co., Burlington, N. C. 5.00
Mr. & Mrs. H. W. Phillips, Hardeeville... 100.00
Christian Endeavor Society, Richland, Ga.. 10.00
James Sloan, Redlands, Calif. 100.00
Christian Endeavor Society, Haw River... 5.00
Naomi Boyce, Washington, D. C. 10.00
Herbert Scholz, Macon, N. C. 5.00
Boyman Gray, Winston-Salem, N. C. 50.00
A Friend, Durham, N. C. 10.00
H. C. Holt, Selma, N. C. 5.00
Union Missionary Society, Union Ridge... 35.75
Mrs. J. W. Simmons' Class, Haw River... 5.00
L. A. Society, Circle 2, Suffolk, Va. 5.00
Mrs. H. E. Pearce, Franklinton, N. C. 5.00
A Friend, Raleigh, N. C. 10.00
Mrs. D. A. Long, Florence, S. C. 5.00
Bertha Isley, Mt. Olive, N. C. 5.00
P. F. Turner, Portsmouth, Va. 5.00
Mr. & Mrs. D. A. Cornelison, Seagrove... 10.00
Mrs. Bessie Brill, Hooks Mill, W. Va. 2.50
Miss Lydia Creswell, Hooks Mill, W. Va.. 2.50
Ruth Farmer, News Ferry, Va. 1.00
Mr. & Mrs. R. B. Towers, Elon College... 3.00

Grand total \$18,302.58

ORPHANAGE BARN-REBUILDING FUND.

Week Ending December 5, 1929.

Previously reported \$1,394.82
Ladies' Aid Society, Newport News, Va... 42.50

Total to date \$1,437.32

EDUCATION'S GOAL.

Character education—moral training or citizenship—is the ultimate goal of all educational endeavor. In this new age of humanism, in this day of functional education as contrasted with the older ideal of "discipline," the whole emphasis is upon the dynamic characteristic of students as manifested in the organic relations with life.

Our schools must provide practice in self-control, opportunity for self-expression, initiative and individual responsibility and an occasion for perfecting all those personal qualities that go to make up personality and character.

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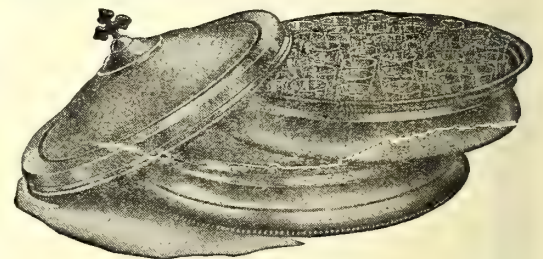


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
Bread Plate No. 2—Broad rim..... 1.60

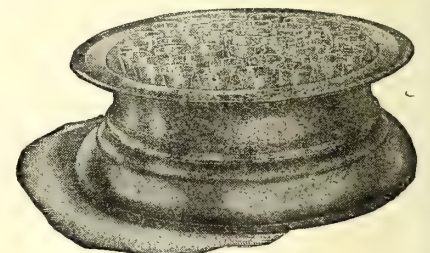
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Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses \$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim..... \$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

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1536 E. Broad St., - - - Richmond, Va.

THE SUN'S PULPIT.

(Continued from Page 3.)

to you and beg of you to forgive me. I bring to you my tired brain and my weak and unworthy thoughts; and here is my offering, a little money and a little service for Thy cause. It is nothing beside Thy glory.

"I can't be like an angel, but I can be my best, and that I give you. Come to me, God, and let me see you in my soul, and let me love you, and do Thou make me brave and strong."

And God says, "Child, I see thee and I know how little thou art. Thou hast done thy best, and I love thee for it. Thy altar is my throne. Thy Bible is my Word. Thy prayers are in my ears. Thy songs are sweet to me. None of it is pretense. I will make them real. I am in them all. Bow low and worship. In all these things the Word is made flesh and dwells among you, and in it you behold my glory."

That is worship. That is fellowship's highest expression. That is presenting self in due and blessed adoration. That is the nearest approach to God. Every sentiment of righteousness is included in it. It is man's approach to his highest destiny. It is that which tunes one's soul to the infinite. It is that which lifts the burdens of life and makes them easier to be borne. It is that which releases the soul from the power of temp-

tation. It is the place of spiritual satisfaction, where the wistful, the weary, the colorless, the jubilant, the successful, the defeated, all draw their natural instincts and mingle their souls in a kindred thought. It makes dull-gray living shine through and through with magic and sheds into the spirit and the life the beauty and the glory of God.

Marcus Aurelius, a man who perhaps came nearer than any other non-Christian of the West to the Christian life, said: "I reverence the God who is within." That God is fully made known to us through Jesus Christ, and we can give a grander significance to this expression. We can say, "Our God is within us, enlightening our thoughts, quickening our spirits, constraining righteousness, and leading on to the perfection of all things." That is practicing true worship.

PRIVATE SCHOOLS DECRIED.

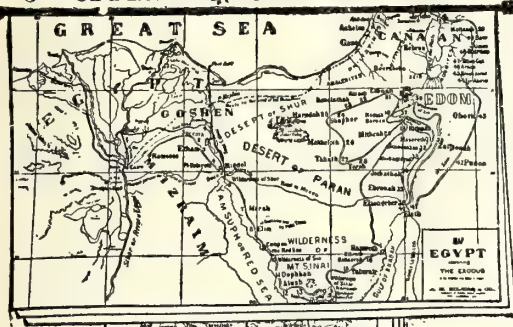
It is the belief of the superdemocrats of the new Turkey that all private schools of a secondary nature promote social distinctions and are not in accord with the principles of democracy. They have started a movement to have all private schools in the republic turned over to the State.

In a true democracy, the leaders of this movement argue, private schools should not exist, as they are symbolic of social distinctions. All secondary schools must be run by the State, they conclude, in order that social inequality may be avoided and also in order that uniformity, "the essence of the republic," may be obtained.

The American colleges in Turkey would not be affected if such amovement were carried out, as the 100 per cent State control is projected only for primary and secondary schools.

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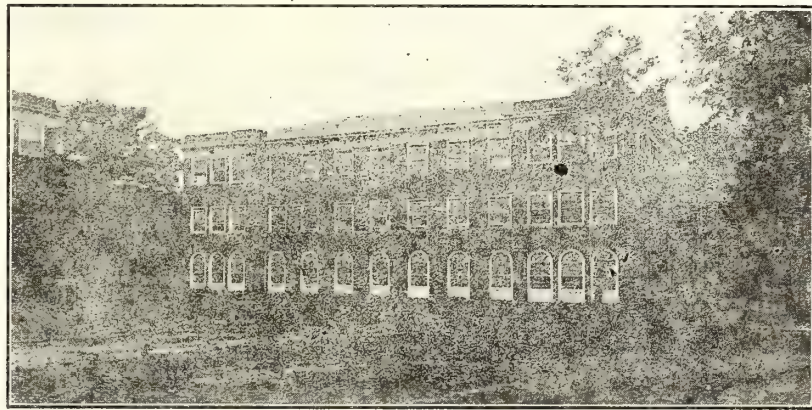
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FURNISHING THE MIND.

"Instead of making your mind a garret crowded with rubbish, make it a parlor substantially furnished, beautifully arranged, in which you would not be ashamed to have the whole world enter."

These vivid words from the pen of T. DeWitt Talmage, the great Brooklyn preacher, help us to get a new conception of the mind and what it ought to contain. When Paul enumerated things true, honorable, just, pure, lovely, and of good report, he besought his Philippian readers to think on them.

We must be selective in our thinking. We may clutter our minds with refuse, or we may furnish them with fine things. Each of us is responsible for the condition of the room over which he presides.—Sel.

WHY I GO TO CHURCH.

I go to Church because I want my children to go to Church. I want them to know something more of this life than business, sport, and selfish amusement. I know only one institution that will teach them that they are divine. The Church will interfere with their pleasures at times, but their mother and I sometimes

have to do that, and we hope that they will love us none the less because of it. The Church will mystify and puzzle them and seem irksome to them now and then; but all things worth while demand something of us in sacrifice. I believe that the Church and the things it stands for are necessary to our well being.—Edgar A. Guest, in American Magazine.

You cannot run away from a weakness; you must fight it out of you or perish. Why not fight it out of you now, right where you stand?—Stevenson.



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VOLUME LXXXI.

RICHMOND, VA., THURSDAY, DECEMBER 12, 1929.

NUMBER 51.

THE SUN'S OBSERVATORY

Mrs B F Frank Rt 4 12-1-29

A VALUABLE GEM.—

Pearl fishers in the Persian Gulf recently brought up a gem worth about \$250,000, the largest and most valuable pearl found in that region for more than a century. When the money was distributed among the divers, the sums were so large that one of the divers went crazy, never having seen so much money before.

VIEWS OF JAPAN ON DISARMAMENT.—

Premier Hamaguchi, of Japan, delivered a speech before a rally of his political party recently pleading for a real reduction of armament. He hopes the conference of the five-power conference to assemble in London next January will take decided steps in that direction. The prospects for world peace never seemed to be so bright as now. The Christian teachings are taking hold on the heart of mankind. It is for the Churches especially to keep on with their work for peace on earth and good will toward man.—*Exchange*.

ELIOT'S INDIAN BIBLE FOUND.—

The famous pioneer work of John Eliot as a missionary among the American Indians has been called freshly to mind by the discovery of the original Old Testament which he had translated into an Indian language. The discovery was made in Exeter Cathedral, England, by Rev. W. W. Rockwell, librarian of Union Theological Seminary, New York, in connection with a recent visit to England. He recognized the volume as a result of his having seen a copy of it in the seminary library.

The book is dated 1661, and is the earliest known instance of the Old Testament's having been translated into a foreign tongue as a means of missionary evangelization. John Eliot's Bible is also supposed to have been the first Bible printed in America and the first book printed in an Indian language.

STUDENTS WORK IN INDUSTRY.—

Five groups of college students, both men and women, worked in factories last summer, meeting twice a week for seminar discussions of the industrial problems with which they came in contact. The groups were under the auspices of the student department of the Y. M. C. A. or the Y. W. C. A. with two groups under the combined auspices of them both. Chicago, Detroit, Denver, Los Angeles, and Houston, Texas, were the cities in which groups were held. The students found their own jobs, lived on the wages received and endeavored without fear or favor to experience first-hand the conditions which surround wage-earners in our industries. The seminars were under the direction of competent leaders. Speakers addressed the groups, including employers, labor union leaders, State officials, experts in social

legislation, economists, engineers. The students felt that in a few weeks of actual experience and study they "got a whole college education" and were better able sympathetically to understand the problems of the workers.

CHICAGO'S NEW OPERA HOUSE.—

This season, Chicagoans have a new opera house. It is one of the finest in the world. Around and above it are seven hundred and thirty-nine thousand square feet of office space, the entire income of which will be turned to artistic account. The man who stands back of Chicago's opera is Samuel Insull, the great traction and power magnate. His holdings extend all over the United States and in the same way the Chicago Opera Company is sent on tour over the country. It gives the benefit of opera not to a few cultural centers, as does the Metropolitan, but to many cities in many parts of the country.

Singer Mary Garden is the leading figure in Chicago opera. She has this summer discovered a new opera composer, Hamilton Forrest, one of Samuel Insull's office boys. His opera is on this season's repertoire of the Chicago Opera Company. In the company are many American names. When Mr. Insull became interested in the Chicago Opera Company it was losing a million dollars a year for Harold F. McCormick, and it was from his grateful shoulders that Mr. Insull lifted it to make it one of his own toys. Now it is expected that, with the proceeds of the opera-house office space, the company will pay as do the other Insull toys.—*Herald of Gospel Liberty*.

WORLD FRIENDSHIP AMONG CHILDREN.—

During the coming winter and spring, while statesmen are wrestling with the problems of arbitration treaties, of plans for the reduction of armaments, and of squaring national policies with the peace pact of Paris, children also will be acquiring ideals of international peace and understanding through a new good-will project sponsored by the Committee on World Friendship Among Children. This undertaking will carry forward with another country the remarkable plans already so successfully carried out for generating good will between the children of the United States and those of Japan three years ago by means of doll messengers of friendship, and last year those of Mexico by means of friendship school bags.

The project this coming winter and spring is with the Philippine Islands, and consist of friendship treasure chests. The pamphlet of directions, just issued by the committee, 287 Fourth Avenue, New York, is most attractive as well as complete. It answers every question that those who wish to share in this project will be likely to ask.

The chests are 10x6x5 inches in size, made of

metal to resist the white ants. They have brass handles and locks and keys. They are delightfully lithographed in eleven colors. The committee believes that children, both here and in the Philippines, will study with zeal the charming old maps of the oceans and continents, the pictures of Washington and Rizal, of Columbus and Magellan, the sea serpent and the spouting whale, and old Boreas and Father Neptune controlling the winds and the waves.

SHOULD WE MIX POLITICS AND RELIGION?—

In the days of John the Baptist, who reproved Herod for his sins, until today, when there are apparently but few Herods left, there has been a friction between the prophets of God and the politicians. We do not mean to intimate that political leaders are like Herod, and we hope that none of the preachers will fare like John the Baptist. However, many of them who speak needed moral truth boldly are driven out from their pulpits by those who feel reproved.

It is the opinion of Dr. Charles E. Jefferson, of New York, that it is good for both politics and religion to mix them. For ourselves we do not see how the world will ever be Christianized without penetrating the political aspects of life with Christian motives and aims. Dr. Jefferson says:

"We ought to mix religion and politics. What is religion worth if it is not mixed with life? Our political life is of tremendous importance, and if religion and politics are not mixed, politics becomes rotten and religion a superstition. We must mix conscience with politics. If conscience is divorced from politics, then politics becomes degraded. We must mix moral idealism with politics. If we refuse to do it democracy deteriorates and decays.

"Many Americans never give thought to political matters. They hold aloof in supercilious disdain. They are too busy or too intellectual or too cultured to take interest in public affairs. They are dangerous citizens. Others are skeptical as to the value of voting.

"They say that all parties are alike and all candidates are alike, and, therefore, what is the use of voting? But it is worth while to vote to keep one's self-respect. How can one respect himself if he shirks his duty? By voting, one keeps alive his sense of civic responsibility.

"Some are so confused and undecided that they will not vote at all. This is a mistake. No man should run away from a duty. If a man votes he may vote wrong, but if he does not vote at all he is always wrong. We do not throw away our vote when we cast a ballot for a candidate who has no chance of election. Minorities are carefully watched by political leaders and future policies are often shaped by the size of the vote for men who were not elected."—*Christian-Evangelist*.

NOTES-PERSONALS

Our congratulations to Rev. John G. Truitt and Mrs. Truitt, Dayton, Ohio. Ann Rawles Truitt arrived December 1, 1929, to rejoice their heart and make home complete.

Order a copy of "Peloubet's Select Notes" or "Tarbell's Teachers' Guide" for some friend for Christmas. It will be a gift usable fifty-two times during the coming year.

In renewing for THE CHRISTIAN SUN, why not remember some friend with a subscription for a year as a Christmas gift? This would be a real Christmas gift, carrying cheer and helpfulness throughout the year.

This new interpretation of "Merry Christmas" Comes: Let "C" stand for Christ; substitute this "C" for the second "R" in merry, and you have a very fitting "Mercy Christmas." Acts of mercy and benevolence will make it a merry Christmas, indeed.

The "Week of Prayer" for the Churches this year, as designated by the Federal Council, is Sunday, January 5th, to Saturday, January 11th, inclusive. The council presents a promising program, copies of which may be secured from the council at \$1.50 per hundred. Address, 612 United Charities Building, 105 East Twenty-second Street, New York City.

We learn, with deep regret, of the death of Bro. Boyd H. Jones, Fuquay Springs, N. C., which sad event occurred December 5th. Boyd was the son of the late lamented Rev. John A. Jones, and was a member of our Wake Chapel Church, in whose cemetery the interment was made on Saturday, December 7th. Bro. Jones leaves a wife and three children, and many friends to mourn his going away.

Rev. G. D. Hunt, writing recently, reveals that he is busy visiting many Churches in the Georgia and Alabama Conference, and adds: "So far as I can discern, our people are delighted with the program I am presenting, and they are more than paying expenses. I hope to visit all the Churches of the two Conferences just as soon as I can, and already have two or three points presented where I trust work may begin. I do not see why our Conferences have not undertaken something like this sooner. I am expecting great success."

The General Board of the Christian Church is in session this week, Dayton, Ohio. This meeting is considered of great import, since many details of the plan of merger adopted at Piqua, Ohio, in October, will have to be worked out and made adaptable to the larger form of organization. Dr. W. A. Harper, of the Board of Christian Education, and J. O. Atkinson, of the Mission Board, are attending the sessions from Elon College. Other members of the Board are Dr. W. W. Staley, Suffolk, Va., and Dr. L. E. Smith, Norfolk, Va.

The Men of the Church, of Elon, held its monthly meeting and enjoyed together a fellowship supper Friday evening, December 6th. The speaker for the occasion was Rev. Stanley C. Har-

rell, Durham, N. C., who brought a real message on "Stewardship." There were about fifty men present, and the occasion was delightful. These monthly meetings of the Men of the Church to discuss and consider together the problems of Church life and activity are highly worth while. Dr. W. M. Jay is the chairman of the body and deserves much credit for the activities and large membership of the organization. The last session of the North Carolina and Virginia Conference elected him secretary of the Men of the Church organization for the Conference.

The *Herald of Gospel Liberty* last week carried a striking likeness of our beloved Dr. Staley, of Suffolk, and beneath the picture were these lines, every one of which contains a sentiment approved by every CHRISTIAN SUN reader: "To very many people all over the Christian Church, this picture will bring pleasant memories. Dr. Staley is not only, as he is often called, 'Pastor of Suffolk, Va.,' as well as pastor-emeritus for six years of Suffolk Christian Church, after an active pastorate of forty-one years, but he has been guide, counselor, and friend to all the people everywhere with whom he has come in contact during the past forty-seven years, for he is as active a pastor among his people today as he ever has been. This snapshot, taken by a friend and admirer just in front of the market-place in Suffolk, Va., his home town, is typical of him. He is ready to speak a word of greeting, or to start at almost an instant's notice for any place any where that he can be of service. And with it all, he is so modest that this little tribute is given without his knowledge or consent or it would never be given at all. Rev. H. S. Hardcastle, his successor in the pastorate and his more than son, says of him: 'He is in a real sense a man of God, fruitful in all the things that concern the kingdom of God.' Amen! So say we, all of us. And he is, too, so human, so understanding, so friendly, that we are all better for knowing him."

The General Convention, in session at Piqua, Ohio, voted that a Christmas offering be taken this year for Franklinton, N. C., Christian College. Many Churches and individuals will remember this, and in their Christmas gift will not forget one of the most worthy, as well as deserving, enterprises of benevolence amongst us anywhere. Through the years, Franklinton Christian College has been doing a work of human uplift for the negro race and people that cannot be estimated in words or figures. From it has gone ministers into various pulpits here in the South among our negro friends and citizens, preaching the gospel of righteousness and making their contribution to improved citizenship in our midst. It is doubtful if there is to be found a better balanced citizen, a more worthy man, a more consecrated and devout Christian than is Rev. J. A. Henderson, president of Franklinton Christian College. He has the loyal support and devotion of his own race, and, by the worth, stability and merit of his own character and conduct, has won the esteem and the confidence of the white race, among whom he has a large acquaintance who trust him implicitly and esteem him for what he is and for the contribution he is making to Christian citizenship. We, white people, of the Southern Christian Convention, have been so pressed with the needs and opportunities for service among our own people that we have given scant consideration and contribution in kind or money to these worthy friends about us of a different race, but who are one with us in citizenship and Christian fellowship and who are struggling upward under the leadership of the same Lord and Christ that we are. And His love is sufficient to raise up the

weakest as well as the strongest, the lowliest as well as the highest. THE SUN's editor enjoys the acquaintance of President Henderson, of Franklinton and some of his unselfish and consecrated co-workers in the school there, and he knows whereof he speaks when he says that these men and women are making sacrifices in the name of their Master for the service of youth and the Church and are making a real contribution, through that sacrifice, not only to the citizenship of the State, but to the kingdom of righteousness and of God amongst us. It will not hurt any of us, nor decrease our generosity and contribution to other worthy enterprises and institutions, to remember with donations Franklinton Christian College, an institution dedicated to the services of the underprivileged, an institution of Christian conduct and character that has proven itself worthy of our confidence and our contributions.

ALABAMA-GEORGIA PASTORS.

We are undertaking some very definite work, with an enlarged program, in the Alabama and the Georgia and Alabama Conferences. Rev. G. D. Hunt has been employed for his whole time by a joint board of these two Conferences, at a salary of \$1,500 for the year, and expenses. About \$1,200 of this amount has been subscribed by the members of these two Conferences, which amount is to be paid quarterly. Bro. Hunt's salary is to be paid monthly. So, as chairman of the finance committee, we are requesting that all who have made subscriptions to this fund send their quarterly payments to Prof. W. E. Edge, Daviston, Ala., who is treasurer of the joint board, and he will take care of Bro. Hunt's salary and expense account.

There are a number of good men and women in these two Conferences who want a part in this work who have not had a chance to subscribe to this fund. So we are asking that every pastor in the two Conferences take this matter up at their earliest convenience and give all our good people a chance to help in this work, which we feel is of such great importance to our work here in the far South. We feel that we have the right man in the right place, and we feel that we have as good people as anybody has, who are going to get behind the movement with their prayers and their means and help to put it over for the glory of God. So come on, right quick, with your subscriptions from your Sunday School classes, Christian Endeavor Societies and missionary societies. We know that we can count on the good women to do their part, for they are already interested in missions and the Church. Our young people all over our work are becoming interested, and they can be counted on, for they will accept when they are challenged to an effort.

Together let us work,
Together let us pray,
Together let us walk
God's own glorious way.

J. D. DOLLAR, *Chairman.*
W. C. EDGE, *Treasurer.*
MRS. G. L. STEPHENS, *Sec'y.*

NOTICE.

Being a minister in the Christian Church and holding an A. B. degree from Elon College, together with four years of very successful ministry in the Eastern Virginia Conference, and am at present without work, would be pleased to get in touch with any Church or Churches without a pastor. Address all correspondence to

REV. GEO. A. PEARCE.
306 N. King Ave., Dunn, N. C.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

FEASTING AT THE KING'S TABLE.

BY REV. JOS. W. FIX.

"And he did eat continually at the king's table."—2 Sam. 9:13.

The friendship of Jonathan and David is known throughout Christendom as one of the most beautiful expressions of love mentioned in the Old Testament. These two men were inseparable in their devotion. Not only was it confined to each other, but from the lesson recorded in the second book of Samuel, we find that David, out of love for Jonathan, takes his only son, and allows him to feast at his table continually . . . even the king's table.

We read that Jonathan was slain at Mt. Gilboa, and when the defeat of the Israelitish army by the Philistines reached Jonathan's home, behold! Jonathan's son was taken in the arms of his nurse, Jezerel, and carried to safety. As she fled from the approach of the invading army, she dropped the five-year-old child and he was crippled in his feet for life. And his name was Mephibosheth. For years and years, this lad lived in this afflicted state of being . . . suffering and suffering. Never do we hear of his complaint. Nevertheless, he was forced to live in degradation and sorrow. Finally, he is about forgotten, even by the great King David, who at one time was the great friend of his father, Jonathan.

And now that David is king and is feasting on the fat of the land, he begins to ponder over days gone by. In the silent moments of his palace he thinks of the good old days with Jonathan, for friendship lives on and on. Death does not sever the bonds of true friendship between men. David is conscious of having a goodly heritage, of being blessed with talents and riches. But what is he doing to make other people happy? What is he doing to preserve the memory of his good friend Jonathan, who was killed in battle? Nothing! Doing nothing to commemorate the memory of one who loved him better than his own life. Now he might have erected a granite monument to the memory of Jonathan, but stone will wear away as the years pass into nothingness. Truly there is some other way of doing honor to one who was his friend. Listen to the words of 2 Sam. 9: "And David said, is there any that is left in the house of Saul, that I may show him kindness for Jonathan's sake? And there was of the house of Saul a servant whose name was Ziba, and when they had called him to David, he said, Is there not one of the house of Saul to whom I may show the kindness of God for the sake of my good friend Jonathan?" And we read that Ziba said unto the king, "There is one son, a lame boy who was known as the crippled son of Jonathan." And David sent and fetched him from Lodebar, where he was living in sin and in filth. And when the lame boy, whose name was Mephibosheth, came before David, the king, he fell on his face and did reverence unto David for having thought of him, as he barely existed in Lodebar.

And David said unto him, "Fear not, for I will surely shew thee kindness for Jonathan, thy father's sake, and will restore thee all the land of Saul, thy grandfather, and thou shalt eat bread at my table continually."

Mephibosheth Taken from the Devil's Table.

1. Mephibosheth a picture of sin from having eaten at the devil's table. The placid look on the

face of the unfortunate boy is a picture of what sin will do for any man. Here he stands . . . afraid to move. And when for the first time in his life, he is shown kindness, he hardly knows what to do. Listen to him, "Why shouldest thou look upon such a dead dog as I am?" Up until this time, he had been dead. He knew nothing of the feasts that were continually spread upon the king's table. He might have been feasting there at the king's table all of his life, but sin had separated him from the good things of life. He had been crippled because of the sin of carelessness—dropped by the arms of a nurse—neglected and forced to flee from the invaders of the army of the Philistines who were searching for property that did not belong to them, seeking lives to destroy. Since that unfortunate day when dropped and left alone, no one had cared for him. He found refuge, such as it was, in Lodebar, which means famine, half starved and half clothed. Careless and indifferent; he cares not for himself, less for God. He is ashamed and fearful, afraid all the time, lest he might be called by King David and destroyed. He knows nothing of the friendship of his father, Jonathan, and David. But now, he is to inherit a continual feast; he is to eat continually at the king's table. Just as David sent for this poor boy and brought him forth from the famine lands of Lodebar, so God sent His only begotten Son into the world to seek and save the lost. "From sinking sands He lifted me; with tender hands He lifted me: from shades of night to plains of light, O praise His name, He lifted me."

He is the only one who can lift us; He is the only one who can invite us to eat continually at the King's table. There is no other name given under heaven whereby men shall be saved. Thou shall call His name Jesus, for He shall save His people from sin. Today He invites you and me to leave the unpleasant hiding-places of Lodebar and come and feast at the King's table. "And he (Mephibosheth) did eat continually at the king's table."

While in Lodebar, he lived continually in unpleasant suspense. Sin forever causes men to fear. It never gives him rest and comfort. Jesus alone says, "Come unto me and I will give you rest." Jesus promises to bear our burdens. His atonement on the cross is sufficient for all who will come unto Him. Just as David sent Ziba, his servant, for this poor lame boy and brought him to feast at the king's table, so God sends the Good Shepherd for you and for me.

Mephibosheth Dines at King's Table.

2. Mephibosheth forsakes the devil's table and eats continually at the king's table. Sin always leaves its scars upon its victims. This poor crippled boy had thus far been eating of the bitter meats of the devil's table, but now he is a child of a king. He is to eat continually at the king's table. What are some of the dishes that are served on the king's table that are unknown down in Lodebar at the devil's table. The first one that King David serves this hungry boy is kindness.

Kindness is Real Treat.

1. Kindness. "Fear not, for I will surely show thee kindness." Kindness is a word that is closely akin to such beautiful words as mother, love, home, heaven and even Jesus. Kindness is one of the most excellent virtues known to man. Kind-

ness works miracles. Kindness is the golden key to heaven. Kindness is of God. Hear Paul as he writes to the Ephesians, saying, "Be ye kind one to another" (Eph. 4:32).

Frederick W. Faber, the great hymn writer, who was born in England in 1814, contributed many great hymns to the world. Every Church in Protestantism sings his "Faith of Our Fathers," "Hark! Hark! My Soul!" and "There's a Wideness in God's Mercy like the Wideness of the Sea." These hymns are great works of a soul who knew God, but none of them are truer than the brief words of the poet, "Kindness has converted more sinners than zeal, eloquence or learning." Again he said, "Kind words are the music of the world."

Kindness is the most helpful attribute known to mankind. Even animals respond to kindness. In great city parks, the squirrels will run to a stranger, fearing not, for they know that visitors in the parks will not do them harm, but will rather show kindness. If kindness will attract and win the favor of dumb animals, how much more will it work wonders in breaking down the barriers that often exist between men. Kindness is from above, for as the moon reflects the sun's rays, so the human heart reflects the love of God and goes forth on missions of kindness. Kindness has been organized today. The Red Cross is organized kindness. Orphan homes are institutions of kindness for unfortunate children. Y. M. and Y. W. C. A.'s are associations for promoting kindness to young men and women who come to great cities and need kindness, good cheer and a hand of welcome. The Church is God's greatest institution of kindness. Its kindest act is that of extending an invitation to all men to "feast at the King's table."

Property of Grandfather Restored.

2. Property. "I will restore thee all the land of Saul, thy grandfather . . . bring in the fruits, that thy master's son may have food to eat." Dining at the king's table differs greatly from dining at the devil's table. On the latter one finds the scraps and the leavings. The devil's food is unpalatable and very poisoning. One sees evidence of its malnutrition upon the young man Mephibosheth. But the king's table is covered with good things. There is a provision that whosoever will come shall eat and be satisfied. His storehouses are full. The fat of the land is provided. Oh, what a joy to eat at the king's table after having eaten at the devil's. Truly God provides for His own. They shall not want. "My cup runneth over . . . for thou hast prepared a table before me."

Not only does God's children need food, but a certain amount of property is necessary for the welfare of mankind. All property, such as land and mineral, water and timber, belongs to God. He has kindly entrusted His children with the use thereof for a short space of years. Unfortunately, man has gotten the idea that he actually owns the land on which he lives. He who feasts at the King's table, knows that God is owner. He is content to let God own all things. He gets great joy out of serving God as a steward.

As long as one eats from the table at Lodebar, he is fearful, lest he might lose his property and never receive enough for a livelihood. As long as Mephibosheth ate there he was destitute, but as soon as he came to the king's table, he hears David say, "I will restore all the land of thy grandfather, Saul." Thus he was given more land than he knew how to use. So he does not worry, but just lets the king help him use it. They have become fast friends and are partners in the cause. He who eats at the king's table

(Continued on Page 15.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTMAS.

By the calendar, two weeks off; by events and activities, already here. One can feel Christmas in the atmosphere; one can see it in the pursuits, purposes and plans of everybody. Truly, the outstanding miracle of all times is Christmas. Looked at from any point of view, Christmas is a miracle unsurpassed, unequaled, by any other happening or event of the world. Go into the country, and people are hurrying hither and yon with Christmas in view. Go into the city, the shop windows are adorned, beautified, glorified with toys and trinkets, wares and wonders for Christmas. Jew and Gentile, skeptic and atheist, doubter and believer have already joined in universal plans and pursuits for Christmas. They believe in, accept and pay tribute to the strangest and the most marvelous miracle of all time.

Just a Child, born nineteen hundred years ago, of humble parentage, in an insignificant village, the Son of a carpenter. He grew up as other boys grow, and worked in His father's shop as other boys work. He had no fortune to give Him prestige, no family name to give Him fame. He held no office to elevate Him to a position of confidence or power. He never painted a picture, wrote a song, published a book, composed a poem.

He found human slavery around about Him, but never denounced it; He found corruption in government, but did not reform it; He saw autocracy in power, but never overthrew it; He saw the need of education, but never built a school; sympathized with the fatherless and the motherless about Him, but never started an orphanage; pitied the blind, the halt, the maim, but never erected a hospital; and, after thirty years of silence and obscurity, spent three years with a few chosen men, and then died the death of a malefactor under the curse of custom and the law. This Child came to the earth in obscurity, passed most

of His life in silence, was put to death after three years of service, and went away from the world unhonored, discredited, despised.

Today His life is celebrated as no other life that ever came to earth. Alexander and Caesar, and Napoleon, and Washington, and Lincoln have the anniversaries of their birth, and maybe a few hours of a day are observed in idleness or in pleasure to do them honor. But there is no birthday anniversary, save that of the carpenter's Son, for which men and women in every sphere and field of activity spend weeks and millions in getting ready, and for which the whole course of human events is changed. In preparing for Christmas, the hardest heart has a kind word for you, the coldest hand gives you glad greeting, and the scowling face lights up with a smile; the miserly and the close-fisted become generous now, the busy business man gives greetings to his neighbor, the skeptic refuses to talk of his doubts, and the whole world about us assumes a benevolent attitude, and get ready to be glad and generous, and to say, "Merry Christmas" and "The Greetings of the Season."

There is only one way to explain Christmas. It is the world's most marvelous miracle. This is no accident, no happen-so, no human event or contrivance; only the hand of God, the power of Him who fashioned the stars and set them in their courses, planned the planets and put them in their places, could put the dynamic and the power into the attitudes and activities of the world that make Christmas what it is. Man may desecrate it, and will desecrate it, but God in heaven created and consecrated it, and has put into it a prestige and a power, the like of which the world has never seen and history makes no record of. Christmas is itself a miracle, the greatest of all miracles.

J. O. A.

RELIGION WITHOUT GOD.

That is exactly what the religion of "humanism" is and means. There are individuals, plenty of them, high and low, that claim now that if we are to render our best service to mankind and do our best work, we shall have to eliminate God, and the idea of God, and serve man for man's sake. This is the religion of "humanism." It claims that we must be religious, that man, by nature, is religious, but that his religion has been directed to the worship and service of God; whereas, it should be directed to the worship and service of man. "He that giveth the cup of cold water to drink shall not lose his reward," say these "humanists," and there are Christian people who are ready to accept this as if it were Christianity as taught in the Bible. No such doctrine is to be found in the Bible. The Word of God plainly teaches that service to God, and worship of God come first, and then out of this service and this worship we come logically, naturally, inevitably to the service of man.

The Bible plainly teaches that we should love our neighbor as ourselves, and these "humanists" are teaching that in order to love our neighbor as ourselves we must think in terms of that neighbor, and only of that neighbor. The Bible, however, prefaces that commandment with the first and greatest of all commandments, "Thou shalt love the Lord, thy God, with all thy heart." Having done this, then one is prepared to love one's neighbor as one's self. Now, as to the cup-of-cold-water doctrine, turn to Matthew 10:42: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Now, the "humanists" and these man-serving, man-worshipping preachers and philosophers leave out the words "in the name of a disciple." When those words are left out, you

have torn the heart out of that Scripture and put your theology and your philosophy into the realm of "humanism." Take the other reference, Mark 9:41. This makes the matter even plainer: "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." These two references plainly show that the service we render to our fellow-man, to be effectual and of such character as not to lose its reward, must be in the name of our Lord. Dr. Harry Emerson Fosdick declares, in a recent magazine article (December *Harper's*), "Humanism is religion without God." In describing the religion of "humanism," the same writer says:

"In so far as humanism has become deliberate, it may be described as the endeavor to keep the best spiritual values of religion while surrendering any theological interpretation of the universe. To be sure, humanism is a fluid term, and in some of its meanings represents ideas to which any Christian could give hearty assent, but specifically the word is claimed by those who, like a recent exponent, say, 'The belief in God and the belief in immortality are gone.'

"Such humanists not only give up God; the more jubilant of them are glad to be rid of Him. At least, they are sure that faith in God has had its dangerous disadvantages. Men have trusted God instead of scientifically mastering nature's law-abiding forces and achieving their ends of their own knowledge and skill. Men have made of God a place of soft retreat, imagining themselves in 'the everlasting arms' when they should have been grappling with life's realities. Men have laid on God the responsibility of having made the world in the first place and of carrying it on to a successful issue; whereas, so humanists think, nobody made the world and nobody will make a success of it if we do not. From all reliance on superhuman aid, the humanist turns away. He essays a definite and final break, not from an old to a new theology, but from any theology to none at all. He draws a circle around man's spiritual life, personal and social, on this planet and proposes that religion shall stay at home within that compass and mind its business."

This, then, is the religion coming as the latest form of a modified atheism to claim the service and the devotion of the mind and heart of man. Ours is to be a better world through service to mankind.

These "humanists" surely forget that the best service ever rendered to mankind, that service that has done more to uplift mankind than all other services and sorts of service combined, has been that which was rendered in the name of God, and for the sake of God, and to the glory of God. Men and women in the service and in the name of God have gone to their Churches on the Sabbath to worship God, to hold communion with God, and then have gone out in the world to build homes for the needy, to carry food to the hungry, to preach redemption to the fallen, the pitiful, the unsaved, to open the eyes of the blind, and give medicine to the sick. These are they who, under the leadership and the love of God, have made such contributions to mankind as these "humanists" have never made and can never make; for in order to serve man best, we must love God most, the God who made us, and the God in whom there is sufficient love to lift man from the low to the high places in moral and spiritual betterment and achievement.

J. O. A.

THANKSGIVING DAY.

The earliest harvest thanksgiving in America was kept by the Pilgrim fathers at Plymouth, in 1621. Congress recommended days of thanksgiving annually during the Revolution, and in 1784

for the return of peace. President Madison did the same thing in 1815. Washington had appointed such a day in 1789, after the adoption of the Constitution, and in 1795 for the general welfare of the nation. Since 1817 it has been observed annually in New York, and since 1863 the Presidents have issued proclamations appointing the last Thursday in November as Thanksgiving Day. In 1789 the Episcopal Church recognized the civil government's authority to appoint such a day, and in 1888 the Roman Catholic Church did the same thing. All religious organizations now recognize the President's proclamation and observe the day in a religious way. Some Churches have their own services, and in many cities the denominations unite in union services, going from Church to Church year by year. Such services help to make the United States a Christian nation and to promote unity among the people of God. Offerings are taken for charity and the heart of benevolence is enlarged.

The closing of business, even the postoffices, banks, and stores, releases workers and gives them the privilege of repairing to the house of God to give thanks for the harvests of the year and the blessings God has bestowed upon the nation. It is also celebrated by family reunions, big dinners, the same among friends, and gifts to the poor. It is meant to be a glad day, full of thanksgiving and religious joy.

Like all good things, this day is abused. In fact, all sin is the abuse of good. The violation of the Sabbath is the abuse of that good day. One of the evils of Thanksgiving Day is the great football or baseball games. "Two-score or more Thanksgiving Day tussles were slated for Dixie" on November 28th, in this good year of 1929. How does that read with this from President Hoover: "Now, therefore, I Herbert Hoover, President of the United States of America, do appoint and set aside Thursday, the 28th day of November, as a day of national thanksgiving, and do recommend that all our people on that day rest from their daily work, that they should extend to others less fortunately placed a share of their abundance, and that they gather at their accustomed places of worship, there to render up thanks to Almighty God for His many blessings upon them, for His forbearance and goodness." To turn this day into ball games, one is not a good citizen much less a good Christian. Christian citizens will have to outlaw ball games on Thanksgiving Day and firecrackers on Christmas Day or this nation will lose its prestige as a Christian nation. And this is saying nothing against ball games or firecrackers on other days. These two days are too sacred to be disregarded and abused.

W. W. S.

HAPPINESS OR BLESSEDNESS.

This is the happy season of the year. We are fresh from the cheering scenes and associations of Thanksgiving. Our visions are alert and our minds are busy with the thought of the approaching Christmas season. Our steps are quickened just a little, our energies are stimulated and our activities are heightened by the thoughts of achievement through the year, and of favors and friendships we are shortly now to give or receive. This is a mark, and an evidence of happiness; but there is that within reach of all of us even better than happiness and more to be coveted than pleasures or possessions. Beyond all these is blessedness, even that blessedness that comes not from a consciousness of earthly possessions and pursuits, nor that happiness that comes from giving and receiving, but that blessedness which comes from the consciousness of God's presence and God's love. "Blessed are the poor

in spirit: blessed are the meek: blessed are the poor in heart: blessed are the peacemakers;" for these have a consciousness of the presence of their God, and out of their pure hearts they see God and realize Him. No wonder they are more than happy, they are blessed. No outward belongings, no personal achievements, no worldly possessions can bring this deeper joy, this more complete life, this sense of things that is more than happiness. It embraces all that happiness is, but it goes beyond happiness. Our Saviour talked very little of happiness and less of pleasure; but He talked and preached much of blessedness, because in this sphere He was superlative and supreme, for while He enjoyed, or craved, very little of that which pertained to earthly happiness, He did enjoy and crave that blessedness which comes from a conscious association and fellowship with God. This is the real joy of human existence—this blessedness which is more than pleasure, even more than happiness, even more than all possessions. One sensed this who recently declared, "Nothing which the senses can give of pleasure, none of the higher enjoyments of literature and art, neither the happiness of discovering truth nor the joys of friendship, can equal the blessedness of him who walks constantly conscious of God's presence and God's love."

J. O. A.

THE REALITY OF GOD'S PRESENCE.

The story is told of a certain lady who was a great reader of history, and devoured in pictures illustrating scenes in many lands, and was equipped with good imaginative powers, yet had until more than thirty years of age traveled very little.

Finally the time came for a trip to Egypt. On the way, one morning, the ship came to a standstill. On going to the port-hole, the traveler saw the rock of Gibraltar within a stone's throw, just as pictured and read about, but with one difference; it was real. So it was along the voyage as one after another of the points of interest became actually visible to the outward eye; everything was just as pictured in the mind, but everything was real instead of only imagined.

This experience made a deep impression on her in connection with her sense of the reality of God to her soul. It may well be to us a parable of the difference between thought about God and the real experience of Him.

How many of us are there who have for years read of and pictured in our minds our Heavenly Father and the riches of the Christian life, when, suddenly, He appears to us as a reality, unmistakably, a real felt presence in our work-a-day life! Sometimes He comes to us in response to prayer; at other times, unsought perhaps, to warn us against embarking on some improper course, or to prick our consciences for some unguarded act or thought already past. There is no denying the fact that God does make Himself real to us, and we are made to realize that He is "nearer to us than breathing, closer than hands or feet." He will keep close to us to direct our acts and thoughts if allowed to have a rightful place in our hearts. Even though we have been sinful, He can do wonderful things for us. He gave His own Son as a sacrifice, that sinners might be saved if they believe in Him.

To make God real in our own lives, it is only reasonable that we should obey certain divine laws; the felt presence comes by obeying these laws.

God's way of making salvation real is by and through Jesus Christ our Lord and Saviour. We have known people who were unable to believe that it was possible or necessary for our Heavenly Father to permit the sacrifice of His only begotten Son in order for the salvation of the souls of

mankind; but "there is a perfectness and completeness in the act of the cross which leaves every other achievement behind it a distance which cannot be measured."

Christ Himself chose the cross as a means of returning from earth to glory with His Father after the completion of His ministry here. Note what He says to the two disciples who journeyed to Emmaus: "Ought not Christ to have suffered these things and to enter into His glory?" "Thus it was written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (Luke 24:26, 46).

In order to enjoy God's presence, we must have faith; it should be an abounding, abiding faith, a faith that will give a bit of a foretaste of heaven even here on earth.

We cannot say too much of the importance of prayer. Prayer is our effort to commune with God; it is the outreaching of our souls for the felt presence of the Father. The prayer of faith does prove effective in opening the door to Him and the joy of being "at one" with the Father surpasses earthly joys.

The reality of the presence of God is made manifest in a ministry of service for Him. This may be vocal, or it may be in less obvious ways. In these days of world stress there is service for every one, and our Master rewards His servants with His felt presence.

F. W. Robertson well says: "Life is not done, and our Christian character is not won, so long as God has anything left for us to suffer or anything left for us to do."

A very rich service is rendered to our fellowmen when we make God real to them by allowing His reality in us to have full sway in our own lives. Those who have been privileged to see that wonderful painting in Keble College, Oxford, "The Light of the World," should have a vision of the importance of a life dedicated to the service of the best of Masters. If we open the door of the heart to Him, even though it may be now more or less overgrown with the things of earth, then there will be experienced in very truth a presence in the midst, the reality of God.—*Wm. B. Harvey.*

HOW DO WE FACE SUFFERING?

Affiliation does not always indicate sin in the life. Many Christians whose lives are fully yielded to the Lord are suffering physical or mental pain. It is often hard to understand why some should suffer as they do, but God sometimes allows it as a trial of faith (1 Pet. 1:6, 7), or to cause us to find our joy and peace in Him alone. Satan seeks to destroy the value of testing times by leading the sufferer to believe that they are always brought on by his own mistakes and sins. As the suffering continues and this thought takes possession of the mind, discouragement is likely to be the result. Job passed through such an experience. Bildad said to him (Job 8:5, 6): "If thou wouldst seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous." This reasoning was not sound, for God Himself called Job "a perfect and an upright man, one that feareth God, and escheweth evil" (Job 1:8). So let us not be discouraged by continued trials. If we have sincerely confessed all known sin in our life and are fully yielded to the Lord, let us trust Him to work out His will for us, remembering (1 Pet. 1:7), "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—*Sunday School Times.*

CONTRIBUTIONS

SUFFOLK LETTER.

Won'ts and don'ts, wills and does. People who won't do, don't do. People who will, do things. This is a world of work, and it is of many kinds and on the increase all the time. The more men invent machinery for doing what man only used to do, the busier people are. There are more people working in printing offices today than when the type was all set by hand and presses run in the same way. The typewriter has not decreased the work of secretaries and bookkeepers, but increased their work, to say nothing of those who manufacture the machines and handle them in trade. Work is not getting less, but increasing all the time. A mother and housekeeper was never so busy in all the centuries as she is today. It is simply a question of whether she will or she won't. If she won't, she don't. Idleness was never so scorned as at the present time. Industries multiply and men and women are busy or in trouble because they have no job. There is a busy city where idlers are sahemad to go on the street.

Professional men were never so busy. Ministers never had so much to do. School teachers were never so engrossed as they are today. As people work more for other people, life increases in its demands; and the world is coming more and more to understand that real human service is for others. When people worked to themselves and for themselves only, they did not have much to do; but as they learned that we are servants one of another, they discovered that demands upon energy and skill increased. When people did not come in contact with one another, except in a limited way, they did not feel the need of good roads; but when social, religious, educational and business contacts increased, the demand for good roads increased, and that meant more work. When better homes, better Churches, better stores, and better schools came into society, that meant more work and more kinds of work. The same is true in the home and the Church. When the Church had preaching and little pastoral work, there was not much for the preacher to do. But that has all changed. The minister must now be preacher, leader, financier, pastor, always ready to answer the demands of increased work. If he won't, the congregation don't. If he wills to do, they do. When men had few clothes, the laundry business was small. As dress for men, women and children increase, the laundry business increases. When people went to Church once a month, the demand on time and spiritual energy was small; but Sunday School, twice-a-Sunday preaching, prayer meeting Wednesday night, Christian Endeavor, missionary meetings, class meetings, all demand attendance and support, it means that religion requires time, prayer, thought, money, and continued work.

W. W. STALEY.

ELON LETTER.

Elon College looks upon Christian missions as vital to Christian education, and so every year there is delivered by the Mission Secretary of the Southern Christian Convention a series of three lectures, the first being in the form of a sermon on Sunday morning, and the following two given on Monday and Tuesday at the regular chapel service. A very happy arrangement has been entered into between the Mission Board and the college whereby the mission offices are located in the Alamance Building of the college, rent free, with heat, light and janitor service supplied without

cost, and whereby the Mission Secretary is permitted to give this series of lectures without cost to the college. This is a very happy arrangement, and, as one good friend and devoted member of the Christian Church once said, "it is as it should be," since both the college and mission work belong to the Church.

Dr. Atkinson's three lectures this time centered around the theme of "Missinos, an Adventure in Righteousness." On Sunday morning, the particular topic was "An Adventure in Romance," in which the book of Ruth was used as a basis for the discussion.

On Monday, at the chapel hour, the book of Daniel was discussed as "An Adventure in Character," and on Tuesday the book of Jonah was treated as "An Adventure in Obedience." Original interpretations of each of these books characterized these lectures throughout, and they were listened to by a large audience of students and faculty members, and on Sunday by those from outside the college as well.

By way of summary in his concluding lecture, Dr. Atkinson said: "This, then, is the missionary message. Man, by nature, wants his own way. God, by His own nature, will ultimately have His own way. Man's nature is that of self-getting, of compulsion and of power. God's nature is that of self-giving, of liberty and of love, and it is out of the nature of God that those streams shall flow which shall prove yet a blessing to mankind and make this world a brotherhood. If you will recall when Job, the revelator, was permitted to see the scroll of the heavens unroll and God seated upon His throne, he saw a river flowing out from under the throne of God, and that river emanating from God as its sources went out to all the nations, and on the banks of that river grew strong and mighty trees, and those trees had leaves which were for the healing of the nations. The fountain of love and of life flows out from the throne of God, and the trees that draw their life from that fountain shall bear a foliage that will protect the weary travelers from the burning sun of prejudice and passion, and will yet prove the healing of all nations and usher in that time when the nations of the earth 'shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more' (Isa. 2:4).

W. A. HARPER.

THE BOOK OF REVELATION.

BY REV. H. C. CAVINESS.

This, the last book of the Book of books, is not, in our opinion, the revelation of John, but of Jesus Christ. The revelation of Jesus Christ (Rev. 1:1) is the beginning introduction by the Holy Spirit, contained in the first verse. The word "revelation" is derived from the Latin word "revelatio," which means unveiling, and in this book we have signs, symbols and mysteries revealing the things Christ is yet to do, and unveiling of dreams which are centuries old.

The human author was a Jewish Christian, whose universalistic outlook was one of noble characteristics, and who was conversant with the Old Testament and its teachings, because he had learned much at the feet of his Master, and standing upon the apex of Hermon's peak he had moved from the limits of time into the sweep of eternity at the hour of transfiguration of Christ, beholding the glories and grandeur of a kingdom

yet to be established; an eternal empire founded not upon force nor perpetuated by laws of sociology, but by Him who only dared to call Himself "I am"—"alpha and omega," the "beginning and the ending." Alpha and omega are the beginning and ending letters of the Greek alphabet. He, Christ Jesus, is the complete alphabet of God, the revelation of Jehovah, for assuredly the Jehovah of the Old Testament is the Jesus of the New.

The approximate date of its writing was A. D. 96. Scholars are largely agreed that John was imprisoned in Patmos by Domitian, and returned to Ephesus after that tyrant's death. The interpretations of Revelation have been innumerable, but out of the various interpretations four general classes may be distinguished:

1. The praeterist interpretation. The proposition presented here is that the things described in the Book occurred while the Book was being written. This view, of course, destroys the prophetic conception, and assuredly is wrong.

2. The futurist interpretation. This construction claims that all the events described in the Book are yet to transpire, after the described events of the third chapter. The futurist interpretation is predicated upon a portion of Rev. 1:19, "Write the things which shall be hereafter."

3. The historic-prophetic interpretation. This interpretation envisions a successive presentation of the events of Christian history. This view has occasioned so much discord, and few expositors seem able to agree upon the details of fulfillment, and, of course, this disregards the contemporaneous character of the seven series of visions.

4. The spiritual-symbolic interpretation. This regards the visions as figurative portraiture of certain truths, destined to find their place in the history of the Church, and in the contemplation thereof the heart of the Christian may be encouraged and comforted until Christ comes again in great glory and judgment; and in the form of pictures we may see great and important truths.

This Book, to the Bible, is what a roof is to a home. It is the crowning culmination of the work of Christ. It begins in exile, portraying a night scene. John is at Patmos, the vision concerned candlesticks and stars—the exile of the Christian, the night-time of the Christian Church; then moves on in mighty cycles and marvelous consummations to the completion of work begun at creation, and expressed on Calvary. The theme of Revelation is "Jesus Christ, presented in a three-fold way."

1. As to time, "which is, and which was, and which is to come" (1:4).

2. As to relationships (a) to the Churches, (b) to the tribulation, (c) to the kingdom.

3. In His offices (a) High Priest (8:3-6), (b) Bridegroom (19:7-9), (c) King and Judge (20:1-15).

The student must always bear in mind that this Book is a prophecy (1:3), and closes forever the great controversy between heaven and earth, which began in Genesis, and the visible appearing of the Messiah in judgment is the great climax of the Book. Just as the four gospels unveil the first advent, so does Revelation unveil the second advent of Jesus Christ. The four major Bible divisions are the Old Testament (the King promised), the gospels and acts (the King rejected), the epistles (the King hidden), the revelation (the King revealed). Revelation teaches how to understand the times, not the times how to interpret the revelation.

Failure and its causes is the message addressed to the seven Churches, except Philadelphia. The judgment upon Ephesus was that they no longer loved Him as they did at first; service and orthodoxy had displaced Christ. In Ephesus there was much truth, but little love; in Thyatira, much

love, but little truth; toleration being the sin lodged against Thyatira. Pergamos contained a temple of fame and great magnificence, devoted to the worship of the serpent as the god of healing, having in its ministry the disciples of Balaam.

The seven Church messages may be summarized in their prophetic meaning as follows: Ephesus, the post-apostolic period (vs. 1-7); Smyrna, the period of persecution (vs. 8-11); Pergamos, the corruption period (vs. 12-17); Thyatira, the Romish corruption (vs. 18-29); Sardis, the Reformation period (vs. 1-6); Philadelphia, the faithful remnant (vs. 7-13); Laodicea, the indifferent and apostate Church (vs. 14-22).

The great prophecies concerning the people, Israel, and nations of the world are found in the Old Testament Scriptures. In the New Testament, there is but one book of prophecy (the Revelation), and the Bible would be an unfinished Book were it not for Revelation. "Blessed is he that readeth, and they that hear the words of this prophecy" (1:3). When we come to the close of the third chapter we find a significant promise and equally significant pronouncement of judgment. This promise was addressed to the Church, "I also will keep thee from the hour of temptation (the tribulation period) which shall come upon all the world to try them that dwell upon the earth."

In this Book we have a marvelous picture of heaven, but the greatest doctrine therein is the atonement, and of the person of the slain Lamb, it becomes a place of tears and bitter weeping (Rev. 5:4). Christ crucified is the center of heavenly glory.

In the sixth chapter we find the anti-Christ is symbolized by the rider upon the white horse. He is to bear a crown and bow, the insignia of imperial power; presenting himself as the Prince of peace, but the effect of his rule is pictured in verses 3-11; for the world it means bloodshed, famine, pestilence, and for Messiah's people persecution.

WADLEY, ALA.

It is a great pleasure to give a bit of information concerning the work of our two Conferences thus far. I have visited twelve Churches since Conference and have had five services at each place visited. All of our people in both Conferences are delighted with our program, and they are showing their appreciation in so many ways that it makes one feel as if we were all one way. I am just now beginning to enter fully into the great task, and trust that I may have the prayers and co-operation of all our pastors and people.

I have been with Pastors Beougher, at Wadley, and Hanson, at LaGrange, Ga., and at Oak Grove, Ga., and Rev. W. T. Meacham, at Dingle's Chapel, in the Alabama Conference, and Rev. W. C. Carpenter, at Ambrose, Enigma, and Vanceville, in South Georgia.

While the weather has been very cold and rough, we had fine services at all places visited. It is my purpose to get to all the Churches just as soon as I possibly can. Will appreciate any pastor, who desires my services, to drop me a line and thus inform me of his meeting days, so I can make arrangements to visit them on their regular appointments.

Remember, brethren, I have laid aside all else but service to these two Conferences, for the glory of our Lord and the strengthening of His kingdom. I will also appreciate it if the pastors will notify me as early as is possible regarding the time of their revivals, especially those who desire my assistance in such work.

Our minimum goal is 200 souls for the Church this year. We are praying that we may go far

beyond that number. I already have engagements until the new year. Please do not expect too much of your field worker, but keep him busy. I am yours to serve.

G. D. HUNT.

A CONVENTION RESOLUTION.

The pure in heart shall see God.

This should be a guarantee that every preacher of righteousness would put the subject of purity of life and purpose at the very heart of his message. Since there is so much impurity of life, conduct and character, we are persuaded that this aspect of the gospel of our Lord needs repeated and especial emphasis. On this account, be it resolved:

1. That our Church programs and preaching emphasize the importance and necessity of purity of life and purpose.

2. That we give our endorsement to the World-wide Purity Legion as represented by our Bro. Albert Godley, superintendent, Tenaflly, N. J., and bid him and that organization godspeed in their good work for purity and righteousness.

The above resolution, written by Rev. J. O. Atkinson, D. D., editor of THE CHRISTIAN SUN, was unanimously adopted October 25th by the General Christian Convention, in session from the 18th to 20th of October, 1929, at Piqua, Ohio.

October 25, 1929, delegates of the General Council of the Congregational Church were also present for the merging of the two bodies into one under the bonds of the blessed Holy Spirit. This was gloriously accomplished. God's praises were very heartily sung by the large audience. God will greatly bless.

As to the Christian mission for the promotion of Bible truth on genuine purity of heart and life

in Jesus' name, conducted without thought of money gain, but for great good to individuals and the strengthening of the Church for greater Spirit power and the saving of more souls, pastors and Christian periodicals should help to make this free work of Christians known widely by God's help.

For list of graded purity pamphlets, write the World-wide Purity Legion, Tenaflly, N. J.

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carrying away into Babylon forty-eight generations; and from the carrying away into Babylon unto Christ are fourteen	ing interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

STEAM AND STEWARDSHIP.

An English school teacher had come to Chicago with her husband. They were very poor, worn down with typhoid fever and poverty. The very afternoon when the new preacher arrived, her husband had been out to gather coal on the Illinois Central tracks and had been killed by a passing train. Neighbors contributed money for the burial, as there was less than three dollars in the house.

Then began the fierce fight to care for the five children, four girls and a boy, the oldest a daughter in high school. The mother did family washing, scrubbed floors, cleaned house or anything she could find to do. Among her patrons was the young preacher, newly married and on his first charge.

A few weeks later, the Church was dedicated. Eight hundred dollars was needed to complete the payment. This woman and her oldest daughter subscribed five dollars. The preacher and his wife agreed that "this woman was too poor to give"—as if any of God's children are ever too poor to share with Him. So the preacher's wife called and suggested that, in their poverty, they had no right to give.

The woman was deep in the washtub, surrounded by suds and steam. She straightened to her full height, and, with a dignity that becomes God's children, said, "When I was a girl in England, I promised God that I would always pay Him the tithe of my income. Tom and I were poor, but we always kept that pledge. God knows how poor we are now; but, God helping me, I shall never rob Him of what we owe Him." She went on with her washing.

At family worship that night, the preacher and his wife pledged themselves to tithing stewardship. For more than twenty years they have kept that pledge with unmeasured joy to themselves and their children. Meanwhile, God enabled the little English school teacher to put all her children through school and to live to see them full-grown Christians.—*Christian Vanguard.*

NEWS ITEMS.

The Holland, Va., Woman's Missionary Society enjoyed a most successful year and reached the standard of excellence, with few exceptions. On February 15th they observed the "World's Day of Prayer" in a union service with the Holy Neck Woman's Society. They report an interesting and helpful meeting.

In April, the society sponsored the recital given by the Elon College Men's Glee Club in the high school auditorium.

The fifth Sunday in June they rendered a very beautiful program in the Church, assisted by the Barrett and Willing Workers' Societies.

Their new year has started off very well, and a great deal of interest and enthusiasm is being manifested. Mrs. Charles Daughtrey is the corresponding secretary of the Holland society.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 7, 1929.

Sunday Schools.	
Previously acknowledged	\$ 862.45
Mt. Bethel, Summerfield, N. C.	1.25
Pleasant Ridge, Ramseur, N. C.	2.45
South Norfolk, Va.	6.87
Shiloh, Kemp's Mills, N. C.	.60
Long's Chapel, Mebane, N. C.	1.26

Palm Street, Greensboro, N. C.	5.88
Windsor, Va.	5.71
Timber Ridge, High View, W. Va.	1.46
Linville, Va.	4.42
Newport, Stanley, Va.	1.75
First Church, Roanoke, Ala.	1.50
Liberty, N. C.	1.36
Pleasant Ridge, Guilford College, N. C.	1.48
Total	\$ 898.44

Individual and Church Collections.

Previously acknowledged	\$ 414.44
Member, Cary Church, Cary, N. C.	1.00
Total	\$ 415.44

Summary.

Previously acknowledged	\$2,093.10
Sunday Schools, regular	35.99
Individual and Church collections	1.00
Total	\$2,130.09

J. O. ATKINSON, Sec'y.

ANNUAL REPORT.

The treasurer's report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Christian Conference, ending December 2, 1929.

Women's Societies.

Antioch	\$ 73.68
Berea, Nansemond	157.15
Berea, Norfolk	42.00
Bethlehem	163.12
Christian Temple	485.41
Cypress Chapel	89.45
Damascus	87.80
Dendron	78.50
Elm Avenue	75.00
First, Norfolk	160.50
First, Portsmouth	118.00
First, Richmond	105.50
Franklin	212.50
Holland	212.00
Holy Neck	292.50
Hopewell	36.00
Isle of Wight	59.50
Liberty Spring	191.10
Mt. Carmel	98.28
Newport News	107.90
Oakland	70.20
Rosemont	207.35
South Norfolk	83.40
Suffolk	983.50
Wakefield	99.00
Waverly	130.00
Windsor	117.85
Total	\$4,537.19

Young People's Societies.

Antioch	\$ 53.00
Berea, Nansemond	66.30
Bethlehem	88.00
Burton's Grove	40.00
Cypress Chapel	33.00
Christian Temple	117.08
Damascus	20.00
First, Norfolk	67.75
Franklin	124.70
First, Portsmouth	46.90
Holland (Bertha Rowland)	139.47
Holland (Barrett)	40.00
Holy Neck	63.00
Hopewell	12.50
Liberty Spring	78.00
Mt. Carmel	2.00

Oakland	1.00
New Lebanon	36.46
Newport News	40.70
Rosemont	38.75
South Norfolk	44.85
Spring Hill	15.00
Suffolk	366.25
Waverly	76.15
Windsor	42.80
Union, Surry	32.40

1,686.56

Willing Workers' Societies.

Berea, Nansemond	\$ 26.00
Bethlehem	27.50
Christian Temple	58.51
Cypress Chapel	21.60
Elm Avenue	3.00
First, Norfolk	61.75
First, Portsmouth	22.10
Franklin	62.50
Holland	62.35
Holy Neck	57.40
Hopewell	4.30
Liberty Spring	21.75
Mt. Carmel	24.20
Newport News	32.43
Rosemont	21.50
South Norfolk	22.50
Suffolk	78.50
Spring Hill	2.00
Waverly	15.00
Windsor	30.50

655.39

Cradle Roll.

Antioch	\$ 2.61
Berea, Nansemond	10.00
Bethlehem	4.10
Christian Temple	14.00
Cypress Chapel	3.00
Damascus	11.18
Elm Avenue	2.15
First, Norfolk	5.00
First, Portsmouth	2.50
First, Richmond	1.50
Franklin	14.00
Holland	12.00
Holy Neck	27.00
Hopewell	2.10
Liberty Spring	8.00
Mt. Carmel	2.00
Newport News	8.45
Rosemont	9.40
South Norfolk	3.00
Suffolk	7.00
Windsor	5.45
Total	154.44

Rally offerings	107.91
Offering, Nov. 5th, annual meeting	68.00
Offering, Nov. 7, annual meeting Y. P.	38.16

Grand total	\$7,247.65
Refund on bond premium, West & Withers.	15.00
Refund on Porto Rican auto, Mr. Darden.	50.00
Balance brought forward last year	278.88

Total \$7,591.53

Disbursements.

To Mrs. H. S. Harcastle, Tr., S. C. C.:	
First quarter	\$ 909.11
Second quarter	1,415.58
Third quarter	2,700.21
Fourth quarter	1,770.00
Fourth quarter	233.78
Total	\$7,028.68
To C. M. Association	50.00
To Sheppard & Co., printing books	22.50
To Artercraft Corp., printing books	5.75
To C. E. Dunn & Co., printing	13.50
To West & Withers, bond premium	7.50
Officers' expense items	96.57

Delegates' expenses to Northfield.	45.00
Mrs. Ferguson's expense account.	50.35
Miss Patterson's expense account	31.20
Delegate's expense to Piqua, Ohio	62.00
	7,413.05

Balance in bank December 2, 1929..... \$ 178.48

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

At the request of Mrs. W. V. Leathers, treasurer Eastern Virginia Woman's Home and Foreign Mission Board, I beg to hereby certify that she has on deposit in the Farmers Bank of Nansemond, Suffolk, Va., the balance as shown by her report.

A. H. HARGRAVE,
Assistant Cashier.

12-2-29.

A WORTHY CHRISTIAN MISSION.

For years an unwarranted prudery has prevented preaching Bible truths on the very great need of proper purity teaching for the saving of many, body and soul, by the help of Christ.

At a conference nearly ten years ago, Albert Godley, a pastor of experience, was given an opportunity to tour twenty Churches in Pennsylvania, teaching purity principles. Praying God for direction, he was deeply impressed that there are a goodly number, a legion, of believers in purity in every good Church community, world-wide.

With this thought in mind, he spoke night after night, and successfully finished the tour, by God's grace. An organization was effected; a report was made to the Purity Association, Inc., Chicago; the World-Wide Purity Legion was made a department of said association; Albert Godley was accepted as superintendent of the legion, eastern office, Tenaflly, N. J., U. S. A.

The superintendent felt keenly his inability and his lack of funds for a world-wide work of so great importance, and he often prayed the Lord to send a proper leader with money. No such leader offered. Being in the spirit of prayer this 1st day of August, 1929, the Lord seemed plainly to say to him, "I have sent you."

Then for three days he fasted and prayed. Still very anxious as to the need of much money, he continued to pray. Weary and tired, he went to bed early August 5th, and early in the morning, August 6th, a remarkable dream was given him. He dreamed that a large bunch of bank checks was given him—checks ranging from one to five or more dollars; that bunch of checks amounting to \$1,000. He awoke refreshed. He declared, "It is of the Lord; I must not make further excuse, but go forward in faith and diligently work; have faith in God; He is able to supply all needs," and other good Bible texts came forcibly to mind.

Not money profit, but great good to millions in Jesus' name, is the object of this, among the greatest of Christian missions; all other Christian missions will be strengthened by it. Many, many will be saved, body and soul, by God's grace. The superintendent and other officers serve free.

Many true pastors and other Christian workers, when informed will gladly send gifts to help publish the helpful, inexpensive purity booklets founded upon Bible and hygienic truth to be sent world-wide. To true missionaries free, and at cost to helpers. To God be the glory. He will impress the faithful as to their duty in giving and helping. The booklets are graded to different ages in the homes. This makes them welcome to true parents. We have faith that many will wish to be on the honor roll soon, even if their gift be small. God will bless all the faithful. Do not doubt. Many, many helpers will make the work succeed.

"GENIUS OF THE CHRISTIAN CHURCH."

Accept congratulations from far and near for the victory of going over the top for missions. Again let us rejoice with the Christian Church in her efforts towards Christian union at Piqua. May the Lord lead us on and on to the consummation of all Christians being one in Christ and in truth. I have been very much interested in reading the pamphlet on "The Genius of the Christian Church," by Dr. Harper, especially the introductory page signed by Dr. Atkinson. Since I had mentioned that I hoped Christians would not bring up debatable questions between Unitarians and Trinitarians, I was so glad to get this pamphlet which helps me to clarify some things in the South of the proceedings of the Christian Church after the Revolutionary War. From page 14-A in the South to page 31-B, New England, the statement says, "to this day there are numbered in the Christian Church men and women of Christian faith, both Trinitarians and Unitarians." I believe that as a Southern woman, and never can see why Christians should not worship together, let them be of whatever Church or society they may. In the last analysis, if we believe Christianity is the way of life, this is the basis of the merger of the Congregational and Christian Churches. Christian character or vital piety is the only test of Church fellowship or membership.

I am still clinging to the Christian Church. My interest is kept up by reading our Church paper. And if I have misinterpreted the little booklet by Dr. Harper, who is a great teacher and educator, as well as Christian gentleman, please correct my ideas and set me straight, since I am an old-timer down in old Virginia, enjoying old-time religion sung over the radio.

MRS. J. I. JOYNER.

GRATEFUL.

We take this privilege and opportunity of expressing our thanks and appreciation to the Western North Carolina Christian Conference for their 1929 session, held with Smithwood Church, November 5-7, 1929. This Church had not had this privilege in thirty years. It was our desire to make every pastor and delegate to Conference at home; also the visitors of other Conferences and denominations.

We are proud of the attendance and of the right to welcome them back at any time in the future. We feel that it was the greatest session in the history of our Conference, the outstanding theme being that of unity. May our efforts to this end not be in vain.

Liberty, N. C. M. A. POLLARD, Pastor.

NEW MISSION MATERIAL.

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Adults:	
"The Crowded Ways"	.60
Young People:	
"Pioneers of Good Will" (Biographies of Home Missionaries)	.75
Primary Grade:	
"Little Lord Jesus"	.25

Pageants.

Adults:	
"The Cross Roads."	

Boys and Girls:

"Pepita's Adventure in Friendship."

"Won't You Walk Into My Parlor."

Leaders' Helps, Maps and Charts.

The material listed above may be ordered from the Christian Publishing Association, C. P. A. Building, Dayton, Ohio.

A reading book, "The Desire of All Nations" (50 cents), is published by Doubleday, Doran & Co., Inc., Garden City, N. Y.

MRS. J. E. CARTWRIGHT,
Literature Superintendent.

NOTICE.

I am trying for special bonus for selling 100 subscriptions to *American Magazine*; need thirty "subs"; would greatly appreciate your new, renewal and gift subscriptions. Special till December 31st, *Christian Herald* in club with any \$1.00 magazine, \$2.25; new or renewal may be split. I handle all magazines and solicit your patronage.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson XII—December 22, 1929.

THE CHILD IN A CHRISTIAN WORLD.

(Christmas Lesson.)

GOLDEN TEXT: "Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven."—Matt. 19:14.

LESSON: Matt. 18:1-6; Mark 9:36, 37, 42, 10:13-16; Luke 2:1-20.

DEVOTIONAL READING: Isa. 11:1-9.

Christmas is a perennial miracle. That modern nations and civilized peoples, living twenty centuries from the event which they celebrate, should not only celebrate, but become so excited about the birth of one who was born in an obscure country, of humble parents, amid lowly circumstances, is something that defies explanation on merely human grounds. When one takes into consideration, too, the fact that events are dated in terms of whether they happened before or after that Child's birth, one begins to see that he is dealing with a fact that has no ordinary significance. Things like that do not happen in the realm of the mere human phase of life. It all came about because the Babe of Bethlehem ushered in a new era in history, and set in motion spiritual ideals and motives that have and are transforming the world into which He came. This is true of childhood, and it is fitting that this lesson, coming as it does on the Sunday before Christmas, should deal with the child in a Christian world.

The Child in the Midst.

"And Jesus called a little child unto Him, and set him in the midst of them." The disciples were disturbed about who was greatest in the kingdom. Jesus said that those who were as little children were greatest in the kingdom of heaven. To such as possessed the child-like—not childish—spirit, the kingdom belongs. Only those who have the spirit of humility, of teachableness, of simple faith, of uncalculated devotion, of modesty, of simplicity—only these have the qualities that grant them entrance into the kingdom. Jesus thus took a child and preached a sermon on true greatness.

He also gave a new value of childhood. He asserted "that the interests of that little life were so sacred that in the realm of moral values the unseen forces which have to do with the child's well-being stand in the very forefront of the divine interest—in heaven their angels do always behold the face of my Father." The nineteenth century has witnessed the rediscovery of the child. Artists, poets, psychologists, educators, business men, social welfare workers, and above all the Church have given new attention to the child and have set about to see to it that these little ones shall not be hindered or hurt in the unfolding of their inner lives. Woe to that individual or that institution which "offends"; that is, "causes to stumble" the opening mind and the responsive heart. Child welfare, child health, child labor laws—these and other similar things are the gospel of Christ in action. And Christian education is the Church's attempt to keep the child in the midst, to afford that nurture that will help it to become all that is inherent in its nature.

Jesus and Children.

"And they brought little children to Him . . . and He took them up in His arms, put His hands upon them, and blessed them . . . and He said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Jesus loved children. In the divine heart there is room for children. And children love Jesus. In the child heart there is a warm and generous response to Jesus. Those who are older can learn much from the religion of a little child.

The Coming of the Christ-Child.

The best comment that any one can make on the lesson as printed is to suggest that every one who reads these notes get alone and quietly and reverently and unhurriedly read again this old, old, and yet ever-new story. There is a simplicity, a charm, an appeal about it that defies, or rather makes unnecessary any further comment. The Scripture account is the best comment and interpretation. One feels after reading this simple story that the glory of God has again appeared on the earth, that Jesus Christ does have a place in the life of the world, that our common humanity is capable of great things, that the ordinary tasks of life take on new meaning when one has seen Christ, that life never comes into its highest meaning until we have given ourselves in worship and obedience to the Babe in the manger. Let any man read this story for himself, let him reconstruct the scene in his imagination, let him meditate on its profound significance, let him respond to the finer impulses which stir within him, and for him there will come a new significance to the whole Christmas season.

CHRISTIAN ENDEAVOR.

Sunday, December 22, 1929.

TOPIC: "How Christmas Sets the Whole World Singing."—Luke 2:1-14.

Some Bible Hints.

When a child is born, new possibilities enter into the world. He will create something—sorrow or joy (v. 7).

The song of the angels had a great message. It was not mere jazz or noises, but profound sense (v. 10).

Song sometimes comes out of sorrow, but more of it comes out of joy. When a soul is exalted and happy, it is natural to praise (v. 10).

The angels praised God because all good comes from Him. The first songs should be songs of praise—not of man, but of God (v. 13).

Suggestive Thoughts.

We do not sing when our hearts are contracted with fear. We sing when they are expanded by love. Hence, the Christmas songs.

Christmas makes us sing of salvation. That may mean different things to different people, but to all it means something good and beautiful.

Angels set an example in Christmas song, because they understand the deep significance of Christmas so much better than we do.

Good will, which Christmas stands for, puts the soul into a singing mood. Men have sung at Christmastide from sheer happiness without understanding the real meaning of Christmas.

A Few Illustrations.

In the middle ages a truce was proclaimed each Christmastide and all warfare (and there was

plenty of it) ceased. Songs took the place of swords.

The human heart is like a lyre; it is made for song, and especially for a song of good will and brotherhood. We can sing brotherhood into men's souls easier than beat it in.

Great songs must be based on great themes. There is no jazz in the angels' song. It deals with eternal truth.

A musical instrument may yield divine music, but the instrument knows nothing about it. So, often do we fail to realize the meaning of the words we sing. Let us sing with the understanding.

To Think About.

What is your favorite Christmas song?

What great truths stand out in our Christmas songs?

Are the new Christmas songs as good as the old? Why?

RALLY DAY OFFERINGS.

The Board of Christian Education of the Southern Christian Convention is very grateful to those Churches, Sunday Schools and Christian Endeavor Societies which have made contributions to our work as a result of the offering on "Rally Day." It is by means of these offerings that the Board is able to continue the work. This is our only source of income except funds from the Sunday School and Christian Endeavor Conventions.

During this year we have received rally day offerings from the Churches listed below. We understand that other schools have made offerings. If your school is not listed below, please see that the offering is sent to Mr. C. H. Stephenson, 120 W. Martin St., Raleigh, N. C.

Eastern Virginia Conference:

Hopewell Sunday School	\$ 3.00
Dendron Church	9.20
Bethlehem Sunday School	10.00
Union Sunday School, Surry Co.	1.36
Oak Grove Sunday School and C. E.	4.00
Suffolk Sunday School	57.74
Spring Hill Sunday School	5.64
Mt. Carmel Sunday School	2.67

N. C. & Va. Conference:

Durham Sunday School	64.64
Elon College Church	75.00
Greensboro Sunday School	20.92

Eastern N. C. Conference:

Liberty (Vance) Christian Endeavor....	1.50
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Western N. C. Conference:

Pleasant Ridge Sunday School	8.26
Valley Virginia Central Conference:	
Winchester Sunday School	11.39
Bethlehem Sunday School	7.53

Alabama Conference:

New Hope Sunday School	2.10
Georgia and Alabama Conference:	
Ambrose Sunday School	3.53

JEWEL TRUITT.

HALF-MINUTE SERMON.

"Behold, happy is the man whom God correcteth: therefore, despise not thou the chastening of the Almighty."—Job 5:17.

Trials are also God's trust. Job's trial is the great example. When a man has a trial he is very apt to turn around and say, "Now, I wonder what God is angry with me for; I wonder for what God is punishing me." My brother, God knows that you can stand that trial; He would not give it to you if you could not. It is His trust in you that explains the trials of life, however bitter they may be. God knows our strength and He measures it to the last inch, and a trial was never given to any man that was greater than that man's strength, through God, to bear it.—John Kelman.

DECEMBER FIFTEENTH.

BY DR. W. H. DENISON, Sec'y.

This should be a day long to be remembered in your Church. The spiritual tide should reach its highest at that time. It should be a time of most earnest prayer. The service of enlistment of stewards should be a most inspiring one. There should be no failure in any Church, Sunday School, class or group to actually enroll tithers. Christians need to become enrolled tithers infinitely more than your cause needs their funds. Tithing is not a matter of supporting causes nearly so much as it is a spiritual affair of the life. Stewardship teaching will amount to but very little unless there is an actual enrollment. Every Church should have a "Tithers' League," with a very simple but responsible organization. We have tithers' enrollment cards and league charts free for the asking.

What Our Workers are Doing and Saying.

Rev. F. C. Lester, Waverly, Va.: "We are using the Layman Company's bulletins for Sunday services. Sermons on stewardship and Church finance are preached. Similar topics are discussed at the mid-week service. Pamphlets are distributed. The needs of the Church are presented both at public services and through the mails. People are asked to work, pray, and give for the sake of Christ and His Church."

Goshen, Ind., Church, Rev. Archie H. Hook, pastor, is emphasizing stewardship in the following six ways:

1. Missionary society using "Some Stewardship Pillars," as recommended by the Mission Board.
2. Young people's department using series of six stewardship devotion programs for their worship period in support of the Congress Stewardship rallies.
3. Alumni Christian Endeavor studying "The Message of Stewardship," by Cushman.
4. Series of six stewardship sermons.
5. Stewardship message in Church calendar each week.
6. Prayer meeting, "Quest Period." Individuals bringing stewardship problems and questions for discussions.

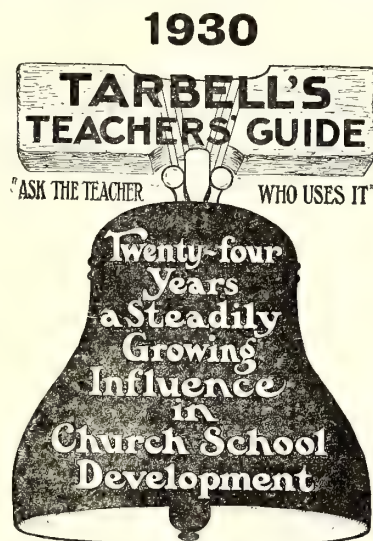
General Council Items.

Actual steps are being taken in harmony with the class of union adopted at Piqua. The two general secretaries who edit the Church year-books, were instructed to combine the same at the earliest possible date. They held a conference November 25th and found no insurmountable obstacles, and it now appears likely that there will be one publication this year.

The plan of union authorized the joint commission (the Commission on Interchurch relations and the Commission on Christian Unity) to appoint an advisory commission "to assist conferences, associations, conventions and Churches on all matters involved in the readjustment of their organizations, legal affairs and programs, in line with this plan of union; this commission to be empowered to appoint local commissions for such adjustments whenever and wherever occasion may cause and such advice be sought." The joint commission has been at work. Each denomination will have seven members on it. The seven appointed from the Christian Church are Revs. F. G. Coffin, Warren H. Denison, Frank H. Gardner, Roy C. Helfenstein, J. A. Henderson, Chas. H. Rowland, and Mr. John V. Sees. I do not have the Congregational list at hand. This advisory commission is at work forming some general suggestive principles that may well help any group that desires suggestive aid.

The first meeting of the Executive Committee of the General Council (composed of sixteen Congregational members and four Christian members) has been held and various matters considered. The location of the first meeting of the

General Council in 1931 was deferred for further study. A program committee for the same was elected. The Christian Church members of this committee are the President and Secretary of the Convention and Dr. L. E. Smith, Norfolk, Va.



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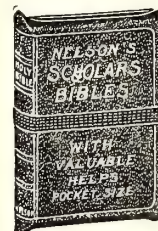
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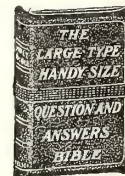
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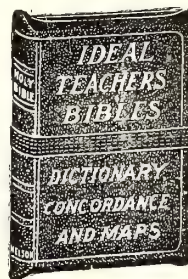
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MONDAY.

EPITAPHS.

"Ye are our glory and our joy."—1 Thess. 2:13-20.

Not every epitaph is a true one, and some epitaphs are so far from the reality as to be absurd; but there is one in St. Paul's Cathedral, London, to which all the world gives heartfelt assent. It reads as follows: "Major-General Gordon, who at all times, everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God; he died at Khartoum, 26th January, 1885."

General Gordon was a Christian hero, a most sincere follower of the Saviour, and of him as of his divine Commander it may be said that he "went about doing good." He was writing this noble epitaph all his life long, and all mankind would subscribe to it.

Paul paid the Thessalonian Christians a glorious tribute when he said that they were his glory and his joy. He was composing their epitaph while they were living, and that is the way true epitaphs are written. That is the way the people around us are writing our epitaphs from day to day.

Prayer—May we so live, our Father, that when we leave this world the verdict on our living, from men and angels and from Thee, the Infinite Judge, shall be that it was good. At all times and everywhere may we help the weak, the poor, and the suffering, and keep our hearts true to Thee. In Christ's name. *Amen.*

TUESDAY.

DROPPING AWAY.

"We serve in newness of the spirit."—Rom. 7:1-6.

There are two ways of getting rid of old, dead leaves that hang on a tree. One is by pulling them off one by one, with enormous trouble and pains; the other is by letting the new buds of the spring, forced out by the upleaping sap, push off the old leaves and put vigorous, lovely green leaves in their place.

Now, no one tries to go over an oak tree and pick off its dead leaves; but many a man is silly enough to do this with regard to the dead, dry things of his spiritual life, his sins. But the only way to get rid of a dead and barren past is by getting a fresh present and a hopeful future. Let the life of Christ course through your veins. Let the power of Christ bathe your being. Get into the vitalizing current of God's providence. Throw yourself with all your heart into the work that God wants you to do. And as you begin to bring forth new fruit, the old incubi will drop off, and the winds of heaven will whirl them away to oblivion. The Christian life is not a process of throwing away or of giving up; it is a process of taking on and of giving out.

Prayer—Infinite Giver of life, we open our hearts to Thee. Enter as the full tide of spring. Crowd every channel with vitality. Bless us with Thyself so completely that there shall be no room for anything not Thyself. *Amen.*

WEDNESDAY

BEING STILL.

"Stand still, and see the salvation of Jehovah." "Their strength is to sit still." "Be still, and know that I am God."—Ex. 14:13, 14; Isa. 30:7 (A. V.); Psa. 46:10.

Margaret Bottoms brought together those three sentences, and said concerning them, "You may depend upon it, God never says to us, 'Stand still,' or 'Sit still,' or 'Be still,' unless He is going to do something."

We need to remember this when life comes to a sudden halt, when we are apparently making no progress, when all our plans fail and our hopes collapse and depressing stagnation settles down upon us. Those still times are among the very hardest we have to endure.

But when we are kept still, God is marching on before. He is selecting ground for a fresh advance. Soon He will summon us to go on where He is, and launch out in a new campaign. We can well afford to bide His time.

Do not forget Paul's experience in his second missionary journey. He wanted to reach out into fresh territory. He longed for the great city of Ephesus, but the Holy Spirit told him not to go there. He longed for Bithynia to the north, but the Spirit bade him keep away from there. So he stopped in Troas and waited for orders, and they came in the Macedonian vision which sent him over into Europe on the greatest advance that Christianity ever made.

Prayer—Lord, it pays us to stand still. How often we have found our strength in sitting still. How often, by being still, we have come into a deeper knowledge of Thee and of Thy ways. May we learn the power of Thy quiet, and ever hear Thy still, small voice. *Amen.*

THURSDAY.

A PRESENT LOVER.

"Unto him that loveth us."—Rev. 1:1-7.

Dr. Cleland B. McAfee calls our attention to this change of tense, in the old version "loved," and in the new translation "loveth." He says that the reason why so many lives are anxious and fretful is because they lack a realization of Christ's present love and power. They are living in the old version, letting Christ's love be a completed, past-tense fact; what they need is to get over into the revised version, and know the present love of the Saviour.

Is Christ dead? Or has the risen Christ so joined Himself to your soul that He is a daily Companion, the divine and most real Partner of all your undertakings? The answer will show what kind of Christian you are, or whether you should really be called a Christian at all.

Prayer—Lord Jesus, Thou hast loved us in the past, and hast died for us. By virtue of that love and that death, Thou art still loving us, still crucified for us. Oh, may our love for Thee be as steady and persistent as Thy love for us! *Amen.*

FRIDAY.

ON THE SIDE OF THE TEMPTED.

"God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, make also the way of escape, that ye may be able to endure it."—1 Cor. 10:1-13.

Who is struggling against temptation? Let him never for an instant forget that God has pledged His fidelity on his side. God has said that otherwise He Himself would not be faithful.

If you hate sin and fear the tempter, God will take your stand against him and will not allow the arch enemy to tempt you more than you can stand.

Note the way in which God provides our safety. Note that in the very temptation itself He sets a way out, in the very trap of the tempter He hides a rescue, so that the evil one is made to defeat himself. To God's child, while he is fighting sin, sin grows ever more and more despicable, his nature turns ever more strongly against it, he fears it more as he realizes its awful power, and his instinctive prayer to God is the ladder that lifts him out of the pit.

Prayer—Daily and hourly, our Saviour, we need to be saved from sin. Thou who hast made the eternal sacrifice once for all, extend it to us continually, for we are in constant peril. If the tempter leave us, it is only for a season. In his next onslaught, be Thou by our side! *Amen.*

SATURDAY.

READY FOR SLANDER.

"Every neighbor will go about with slanders."—Jer. 9:1-9.

Jeremiah longed for a "lodge in some vast wilderness," that he might escape from his slanderous people, who bent their tongues for falsehood as if they were bows. Many a man since Jeremiah has entertained the same desire.

Slander is one of the worst harms that one man can do another. Slander is murder, murder of reputation, murder of influence, murder of peace. Slander often slays body as well as spirit.

Innocence is not always proof against the slanderer, for those who hear the slander will not investigate its truth. If men were all true Christians, there could be no stinging in slander; it would fall as harmless as from the ears of a deaf man. "Love thinketh no evil." As we have love in our hearts, we cannot admit slander. Love is a steel fortress from which the arrows of slander fall back broken and ashamed.

Prayer—Grant us the spirit of love, O Thou, loving Christ. May we speak no evil, think no evil, listen to no evil. When slanderers approach us, help us to rebuke and repulse them. May we be eager to believe all good things of all men. For Thy name's sake. *Amen.*

SUNDAY.

THE JOY OF FINISHING A TASK.

"He shall see of the travail of his soul, and shall be satisfied."—Isa. 53:7-12.

One of the superior joys of life is finishing a worthy task; and the nobler the task, the greater the joy. Looked at in this light, how exalted must have been Christ's satisfaction when on the cross He could say, "It is finished."

In anything, the longer the toil the more oppressive the burden, and the severer the difficulties surmounted, the more delightful will be our satisfaction when we see the work gloriously ended. It is our privilege to so work that we shall know when we have finished. A task may lie in a field that seems at first to be vague and misty, like the conquest of a bad habit; but clear insight will reveal the outlines of the work to be done, and as we persist in it we shall come to have a sharp understanding of what we are trying to do, and shall know with great joy when we, with Christ's aid, have done it.

Prayer—Yes, with Thy aid, O Christ! By ourselves we can finish no worthy task. Thou alone can complete the good work in us and through us. Be Thou with us the Strengtheners, the Worker and the Finisher. *Amen.*

Christian Orphanage

Dear Friends:

All our Churches are expected to make our special Thanksgiving offering one Sunday in December. We truly hope each Church and Sunday School will feel that much interest in the 120 children in its orphanage to make an offering to help support them. Remember, when you give your money to support the orphanage you are not giving your money away, but you are making an investment in human life and human character. If you should not be at Church the day the offering is taken, won't you be so kind as to take a family offering and send it direct to us, and we will be glad to give you and your Church credit for it. We ought to get 500 such offerings between now and Christmas, and our friends who are interested in us will have to come to our rescue if we reach our goal by January 1st. We must reach it.

One of our boys is in the U. S. Navy, in China. We had a letter from him this week, and among many other things he had to say, he said this: "I am proud of what the orphanage did for me. It is the only home I can remember." The orphanage took the boy when a little tot and reared him to young manhood. It is the only home he can remember. He still loves his home.

Our financial report this week carries us to \$19,335.57. We must raise \$10,664.43 by January 1st to reach our goal. If I saw you when you needed help, I would be delighted to help you if it was in my power to do so. I need your help now. It may cost you a few dollars to help me reach this goal, but you may save a child to society and help make a good citizen. Freely you have received; freely give. Send us personal contributions—five dollars, ten dollars, or any other amount you feel in your heart you want to give. Help us now.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 12, 1929.

Brought forward \$18,302.58

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Lebanon	\$ 1.05
Third Avenue, Danville	4.63
Durham	125.56
Howard's Chapel	3.00
Apple's Chapel, Oct.-Nov.	5.22
Monticello	3.00
	142.46
Eastern N. C. Conference:	
Cary	\$ 1.00
Oak Level	3.00
Henderson	24.56
Biscoe	2.59
Morrisville	2.00
	33.15
Western N. C. Conference:	
Liberty	\$ 1.53
Hank's Chapel	1.23
	2.76
Eastern Virginia Conference:	
First, Portsmouth	\$21.73
South Norfolk	6.87
Mt. Carmel	5.00
	33.60
Valley Virginia Conference:	
Timber Ridge	\$ 1.60
Dry Run	2.00
	3.60
Alabama Conference:	
Pisgah	\$ 1.30
Roanoke	2.62
	3.92

Special Offerings.

J. M. Bullock, support Hazle	\$20.00
T. B. Roberts, support children	32.00
C. A. Penn, support children	50.00
Victor Bible Class, Waverly, Va.	2.50
O. W. Johnson, for cans	2.15

Thanksgiving Offerings.

N. C. & Va. Conference:	
Salem Chapel	\$18.50
Reidsville	33.41
Greensboro, Palm Street	11.83
Mt. Bethel	20.60
Elon College	92.92
Concord	10.66
Third Avenue, Danville	10.76

Eastern N. C. Conference:	
United Church & S. S., Chapel Hill ..	\$11.65
Bethel (Wake)	9.50
Member, Cary Christian Church	2.50
Catawba Springs	36.21
Oak Level	4.18
Big Oak	11.00
Amelia	8.80
Morrisville	8.00

Western N. C. Conference:	
Antioch (R)	\$ 5.09
Grace's Chapel	9.00
Liberty	5.00
Hank's Chapel	11.00
High Point	32.00
Pleasant Hill	34.31

Eastern Virginia Conference:	
Old Zion	\$51.12
Hopewell	7.35
Christian Temple	101.85

Valley Virginia Central Conference:	
Linville	\$43.75
Newport, add'l	6.00
Leaksville, add'l	5.00
Mayland, add'l	2.55

Alabama Conference:	
Roanoke	
Georgia and Alabama Conference:	
Ambrose	\$20.76
Enigma	5.00
Vanceville	2.30

Mr. & Mrs. C. M. Cannon, Elon College ..	28.06
J. W. Drake, Wilson, N. C.	3.00
Mrs. Geo. W. Hinton, Reedville, Va.	10.00
Mrs. Cameron Morrison, Charlotte, N. C. ..	3.00
J. T. Bland, Morengo, Va.	25.00
Julius Pace, Mebane, N. C.	2.00
S. J. Hinsdale, Burlington, N. C.	10.00
Mrs. W. W. Brown, Bennett, N. C.	10.00
	2.00

Grand total \$19,335.57

ORPHANAGE BARN-REBUILDING FUND.

Week Ending December 12, 1929.

Previously reported	\$1,437.32
High Point Christian Church	13.57
W. H. Wicker, Sanford, N. C.	5.00
Naomi Boyce, Washington, D. C.	10.00
T. B. Dawson, Elon College, N. C.	1.00
Holy Neck Sunday School, Virginia	35.00
Windsor, Va., Church	27.00
Sunday School, Haw River	6.00
Bethel Christian Church, N. C.	9.15
Third Avenue S. S., Danville, Va.	13.89
Elm Avenue Sunday School, Portsmouth ..	50.00
South Norfolk Christian Church	250.00
Dr. W. A. Harper	25.00
Randleman, N. C.	2.50

Damascus Christian Church, N. C.	37.85
Mt. Carmel Church, Va.	62.50

Total to date \$1,985.78

J. M. DARDEN,
Ch'n Board of Trustees.

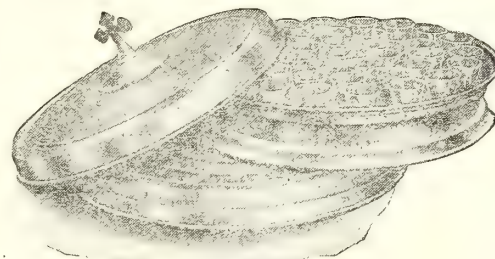
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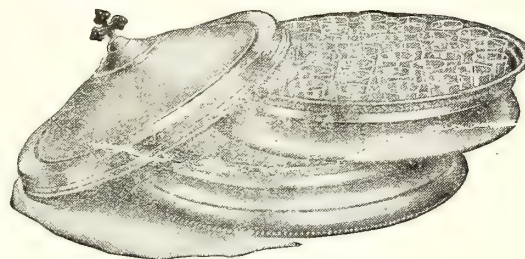


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
Bread Plate No. 2—Broad rim	1.60

SILVER-PLATED.

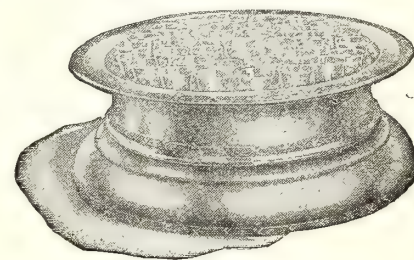
The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85.	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow rim	\$ 9.00
Bread Plate No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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Finally, Brethren

Dear Members of the Christian Church:

For weeks I have used this page in the interests of your College in Wadley, Alabama, one of the two that serve your Church in the vast Southeast. I have shown—

(1) That it is a field of unparalleled need and opportunity in all America.

(2) That it has a well-located property worth, as it is, \$100,000; but that it imperatively needs \$50,000 more with which to complete it and make it not only ready for its far-reaching work, but worthy of the Churches of the Southern Christian Convention, whose it is and who have voted to support it.

(3) That the Congregational Churches have already furnished their College with which your College is now educationally associated with a plant worth \$500,000, and are now adding \$2,000,000 to endowment and plant, as their share in this united educational work for the great Southeast.

For the past few weeks I have left standing a plain statement of the case that I thought would move the hearts of the members of the Christian Churches.

But I have not succeeded. Evidently I do not know your hearts. I have secured hundreds of thousands of dollars from Congregationalists for needs and work just like this; and I anticipated a hearty response from you.

I wish scores of you would write me, telling what I have said or failed to say that would have reached your hearts. Wherein have I blundered? I am determined not to give up your College at Wadley, for I believe in it, in Dr. Beougher, and in his fine faculty. I want to know the reason of my failure, for I must find the way to succeed. If you hesitate to tell me the truth about my failure, please write Dr. Beougher and give him the facts; for he and I are going to save and complete PIEDMONT JUNIOR COLLEGE if we can find any way to do it.

Yours in conscious defeat,

FRANK E. JENKINS,
*President Board of Trustees,
Demorest, Ga.*

P. S.: When you write Dr. Beougher, please inclose a check, if you can, to encourage him and the faculty.

F. E. J.

THE SUN'S PULPIT.

(Continued from Page 3.)

knows that if he shall seek first the kingdom of God and His righteousness, all these things shall be added unto him.

It is fine to have lots of property, but what shall it profit a man if he gain the whole world and then lose his soul? It is better to live each day than to be overanxious about the future. If God so clothe the birds of the air, how much more will He care for His own children. Come, let us go to the King's table.

Eats as King's Son.

3. Sonship. "As for Mephibosheth, he shall eat at my table as one of the king's sons." Mephibosheth is called forth and given the property that is justly due him; for all this he is gratefully thankful. But something more awaits him from the king's table. It is one of the greatest fruits that ever grew—sonship. David made Mephibosheth to become an inmate of his own household, gave him a place at his table, just as though he were one of his own sons. And that he might not be embarrassed with having the land, above mentioned, to care for, he entrusts it to Ziba, his servant. Every arrangement that was possible

for his comfort was made. The fact that he was a cripple did not debar him from a place as son, nor did it deprive him of a place of honor at the royal table. David loved him for his affliction, just as much as if he had been well and strong. Regard for outward appearance was swallowed up by a high regard for what was right and just. David had never before shown such profound love for God as when he made this unfortunate to become a son. The same principle that led David to make Mephibosheth to become a son, led God to send forth His Son in search of the crippled and the lame and bring them home to the King's table. The Son of God came to seek and to save.

Today you and I might become sons of God and joint heirs with Him. The invitation is, "Come." The table is spread and the Father is calling us home. Let us go and feast at his table, and there enjoy the rich fruits of a King's table.

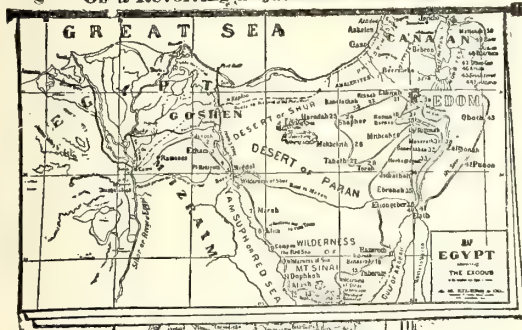
Franklin, Va.

DISASTROUS WORK OF THE WEEVILS.

Some four weeks ago we spoke of the possibilities of a large cotton crop in Georgia, provided the weevils did not attack it. At that time South Georgia had the finest prospects for a cotton crop in many years. But the rains came, and with the rain came the weevils. And today it is a sad spectacle to ride through South Georgia and see vast stretches of fine cotton stalks, bare of bolls and stripped of all squares and blossoms. In the upper portion of the State there will be some cotton made. A few counties have fine prospects. Carroll County, for instance, will likely make a banner yield. But for the most part, Georgia cotton farmers are again defeated by the weevil. Our hearts go out to those good people who have worked hard and hopefully. Maybe another year will bring better seasons. We will hope so, earnestly, and pray God's blessings upon these friends who have been disappointed this year.

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OBITUARIES.

DARDEN.

Chrissa Ann Darden was born in Nansemond County, Va., near the Holy Neck Christian Church, July 25, 1861. She died at the home of her sister, Mrs. Eva Hines, Franklin, Va., November 8, 1929.

At a very early age, she united with the Holy Neck Christian Church and was a faithful member there until a few years before her death, when she transferred her membership to the Franklin Church. Miss Darden was the daughter of Mr. and Mrs. Elisha and Nancy Darden, who were members of long standing at the Holy Neck Church. Miss Clarrissa is survived by two sisters, Mrs. R. B. Eure and Eva Hines, of Franklin, and one brother, W. B. Darden, of Suffolk, Va.

Funeral services were conducted at the home of Mrs. Hines by her pastor, Rev. J. W. Fix, assisted by her former pastors, Rev. F. C. Lester and Dr. N. G. Newman. She was laid to rest in the Poplar Spring Cemetery, of Franklin, on Sunday afternoon, November 10, 1929.

J. W. FIX.

BELL.

Mrs. Mary Eliza Rawles Bell died at the home of her stepson, Joseph Bell, Petersburg, Va., November 17, 1929, just thirteen days of being eighty years of age. She was a daughter of the late Randolph and Kitty Milteer Rawles, of Holy Neck community, in Nansemond County. She married Benjamin Bell, of Ivor, Va., April 18, 1888. She leaves six grand-

children, one stepson, two brothers, David, of Portsmouth, Va., and Braxton, of Georgia, and a very large number of nieces and nephews.

Mrs. Bell was a member of Ivor Christian Church. Her life was characterized by her gentleness of spirit, quiet faith, and trust in God and good will and kind deeds to those among whom she loved.

The funeral services were conducted by the writer and Rev. C. E. Gerringer at the home of her niece, Miss Lydia Daughtrey, Franklin, Va., and the interment was in the Franklin Cemetery.

N. G. NEWMAN.

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VOLUME LXXXI.

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Mrs B. F. Frank Rt 4 12-1-29 JMBER 52.

.. THE SUN'S OBSERVATORY ..

Why the Angels Sang!

By H. H. SMITH.

What was it that moved the heavenly host to sing on the Judean hills, "Glory to God in the highest, and on earth peace, good will toward men"? The advent of the long-promised Messiah was at hand. The prophecies of the centuries were about to be fulfilled. The blessing was to come to "all nations," and those that had walked in darkness so long (the Gentiles especially) were to "see a great light." The house of the Lord established on the mountains should see "all nations flow unto it." The redeemed would be numbered from every point of the compass—"from the East and West, and from the North and South." And the blessing that the Saviour was to bring to the world was not only extensive—to all mankind; it was also intensive: He would "save unto the uttermost." It was to reach both body and soul. He would give them "new hearts" and "bind up the broken-hearted."

If the deliverance of the Jews from Babylon was enough to make the prophet declare that all nature was in such sympathy with the momentous event that even "the mountains and the hills would break forth into singing and all the trees of the field clap their hands for joy," we need not be surprised that angels should come to earth to announce the advent of the Messiah who would bring deliverance from sin to all mankind.

The prophets have not spoken in vain. "From North and South and East and West they come; from every land beneath the sun they come." Turn to the Far North and hear Beck, Edgerton Young, Grenfell, and others tell how those of the frozen North have been transformed by the Gospel of Christ. Among the early missionaries to Greenland was John Beck, a Moravian missionary. The outlook for the success of the Gospel was anything but promising; but, as Dr. A. J. Gordon says, "One seed of the Scripture from his (Beck's) lips—the story of the Saviour's agony in the garden—fell into the heart of a savage by the name of Kajarnak; into a heart all overgrown and choked with the thorns of barbarism, and immediately it germinated and brought forth fruit. The stolid savage became a disciple; the disciple became an evangelist. His dull heart kindled with an astonishing glow, while with flowing tears and resistless pathos he recited to his countrymen the story of the cross. This was the beginning of success in that field, and Kajarnak is counted among the miracles of grace in modern missions.

Now turn from the "icy fields of Greenland to the torrid plains of the Dark Continent," Africa, and hear how Africaner, who was "such an in-

carnate fiend that he actually made a virtue of cruelty and a diversion of murder, killing men in order to make drum heads of their skins and drinking-cups of their skulls," was reached by the Gospel. Dr. Gordon says: "The audacity of his crimes created a reign of terror throughout the country where he dwelt, and neither savage

"I do not once remember having occasion to be grieved with him or to complain of any part of his conduct; his very faults seemed to lean to virtue's side."

His dying testimony was: "I feel that I love God, and that He has done much for me, of which I am totally unworthy. My former life is stained with blood; but the blood of Jesus Christ cleanseth from all sin." Do we wonder now that "the angels sang"?

Dr. Morrison, a missionary to the Congo, related this incident at a missionary conference a few years ago: "Only a few days before I left Luebo, an old woman about sixty years of age came to the station, and her right arm from her finger-tips to her shoulder was a reeking mass of sores. The bones of the elbow and hand were protruding through the rotten flesh. I asked her what was the matter. She said they accused her of being a witch, and in order to test it compelled her to put her arm into a pot of boiling oil. The poor woman lived along a few weeks, and died in great agony." When we think of the great multitudes that the Gospel of Christ has saved from such inhuman cruelties and superstitions, no wonder "the angels sang"!

The people of Tierra del Fuego were described by Darwin, in 1833, as follows: "The Fuegians are in a more miserable state of barbarism than I ever expected to have seen any human being. The expression of their faces is inconceivably wild, and their tones and gesticulations are far less intelligible than those of domestic animals." Some thirty or forty years later, after missionary efforts, Darwin said: "I certainly should have predicted that not all the missionaries in the world could have done what has been done." Darwin became a contributor to the South American Missionary Society, and, in a letter to the secretary, said: "It is wonderful, and it shames me, as I always predicted failure. It is a grand success. I shall feel proud if your committee think fit to elect me an honorary member of your society." No wonder "the angels sang"!

Think of what Christianity has meant to the world these nineteen hundred years, and we are not surprised that the Heavenly Host came to earth to announce the birth of Christ. We have not yet a warless world, it is true, but hopeful progress is being made toward that goal. When it shall have been reached, as it surely will be, it will be seen that it was brought about by the practice of the principles of the Prince of Peace, of whom "the angels sang."

Advent.

By Richard T. Elliott.

The life of a babe is a tiny place
Where the power of Life breaks through,
To tell to us all of a world beyond,
Above, around and new.
But all may know how that life can grow,
And all responsive be,
When reaching far he pulls ajar
The door of reality.

In Mary's heart and Jesus' life
Is a story old and true,
For the heart of man is pondering still
The secret Jesus knew.
His name on the air blown everywhere
Still quickens a great desire,
His wondrous life in the midst of strife
Lights in all hearts His fire.

The manger-cradle still is here,
Its Occupant of wonder:
Still while it lingers, man and God
Cannot be torn asunder.
In all who live wakes the will to give,
And the joy of the gift which is giving,
And over the earth the Babe and His birth
Awakens the strength of living.

—Congregationalist.

chiefs nor colonial governments had found out any way to tame him. But Robert Moffat went to him in spite of earnest warnings to the contrary. He conquered him, not with carnal weapons, but with the living Word. The germ-principle of that Word being implanted in his heart, a whole harvest of sweet and Christ-like virtues sprang up. The demon of cruelty became a meek disciple of Christ, and such a disciple that Moffat was able to say of him, concerning the whole time of his association with him after his conversion,

NOTES-PERSONALS

A Merry and a Happy Christmas to all SUN readers.

There will be no CHRISTIAN SUN next week. The week of Christmas is observed by our publishers and workers, and we should not begrudge them their Christmas rest and festivities.

Rev. W. H. Garman, pastor of Old Zion Church, Norfolk, and Rev. H. C. Caviness, pastor of our First Church, Portsmouth, were welcome visitors at THE SUN office Tuesday of this week.

"Christmas is a great interpreter of the beautiful. It shows the real values of time and eternity. The commonplace becomes exceptional—the simplest words of appreciation put us in a kind of rhapsody, and the ordinary scene becomes dramatic, historic, lovely, eternal."

After April 1, 1930, Mr. Hermon Eldredge, now managing editor of the *Herald of Gospel Liberty*, becomes associate editor of *The Congregationalist* and the *Herald of Gospel Liberty*. Bro. Eldredge is an incessant worker and a man of deep consecration and superb energy, and will carry merit, experience and enthusiasm into his great task.

One of the most esteemed and beloved members of the General Board of the Christian Church, meeting at Dayton, Ohio, last week, is our own beloved and trusted Dr. W. W. Staley. For more than thirty years now Dr. Staley, we believe, without a break, has attended every meeting of the General Board and served with great wisdom and worth on the Board of Publications, of which he is a member and has been throughout these three decades.

"I have been a reader of THE SUN for about five (5) years; have always enjoyed reading it. But not so much as I have this year, for it has been spiritual food to me all of the year through. I want to take this opportunity of thanking all of the writers, and wishing you all a Merry Christmas and a Happy New Year. May God's richest blessings be with you all. (Signed) W. L. Bayette, Hopewell, Va." The managing and editorial staff of THE SUN appreciate such letters as the one above. They give them the courage to go forward with what, at times, may seem to be a hard task.

According to *The Congregationalist*, there are in the Southeastern States (covering the territory of the Southern Christian Convention), 128 Congregational Churches, with a total membership of 7,857, a Sunday School enrollment of 6,413, and property valuations amounting to \$1,140,730. In the same paper, it is stated that the Southern Christian Convention is composed of seven Conferences, made up of 227 Christian Churches, with a Church membership of 32,000, with Church buildings, plant and equipment valued at \$2,124,159. This valuation does not include the plant and equipment of Elon College, estimated at a cost and value of \$1,177,719.70 and an endowment of \$533,000.53.

Our Christian fellowship is great. Some of us have to travel a long way to go to Dayton, Ohio, once a year and spend days together in trying unitedly to solve problems that are difficult, in-

deed, to solve, and to make programs which will mean Church progress, soul-saving and the enlargement of the kingdom. And yet all the hardships of travel and all the trials of toil, the sleepless nights and output of nervous energy, are all more than compensated for in the enjoyment of Christian fellowship. The Christian Church has men of great hearts as well as of big heads, of noble souls as well as of wide wisdom, of great outlook as well as of rich experience, whose acquaintance it is a joy to have, and whose minds and counsels it is a blessing and a benefit to witness and to share. To sit down at the council table with good and great souls, consecrated to the single task of promoting friendship and fellowship and salvation through Jesus Christ, and to take counsel about the things that pertain to local, to community, to national and international and world-wide welfare and friendship, is a privilege for which much has to be paid, but which, at any price, is worth the cost, for it brings enlargement of souls, a sharpening of intellect, and a spiritual revival.

The meeting of the General Boards, in Dayton, Ohio, last week was an event in our Church life as all who attended can testify. Four days of intense, consecrated and strenuous service were given to the consideration and working out of problems looking to the perfection of union with the Congregationalists, as voted by the General Convention at Piqua in October. It will take months to bring the machinery of the two Churches together, but everything can be done is being done by both Churches to unite the forces of the two in publications, in education, in missions, and in kingdom enlargement. It was found in a practical working-out of our plans for union that the proposals of the Congregationalists made at the Piqua Convention, October 25th, have, in a large measure, been acted upon by the various boards of the Congregationalists, and that the spirit of fellowship and confidence and liberality which characterized the original proposals, obtain so far in every detail of the work. For example, the Congregationalists are willing to merge their national organ, *The Congregationalist*, with our national organ, *The Herald of Gospel Liberty*, only on condition that the name of both publications and the writers on both publications be kept in tact. Again, the Congregationalists are ready for us to come in with them in supporting missionaries in the Philippines, in China, in India, in Africa, on condition that they come in, to an equal extent, with us in supporting our mission work in Japan and Porto Rico. Members of the united boards are made up of members of boards already obtaining in the two Churches before union was effected. There is no disposition on the part of Christians or Congregationalists, so far as we have learned anywhere, to interfere in the least with local congregations, local autonomy, local authority and activity. Christian Churches will remain Christian Churches, Congregational Churches will remain Congregational Churches, but from henceforth Congregationalists and Christians will not compete, but will unite in building Churches where Churches are needed, in building colleges where colleges are needed, in planting Sunday Schools where Sunday Schools are needed, and in carrying the gospel where the gospel is needed. And the results of these union efforts will be The United Church.

REVIVAL SERVICES.

We take pleasure in letting the readers of THE CHRISTIAN SUN know of our efforts to accomplish the will and work of the good Lord and of our thankfulness to Him for His continued blessings.

We began our revival at Smithwood the fourth Sunday in August, with Rev. W. J. Edwards, of High Point, N. C., doing the preaching. The interest was good from the beginning, as usual at Smithwood, and Bro. Edwards brought uplifting and soul-stirring messages. Appreciative audiences were large at all services. The spirit of co-operation was fine, and all seemed to forget denominations and to think only of "Jesus and Him crucified." He was wonderfully good to us. As we obey the Spirit, He always crowns our efforts with success. There were twenty-two conversions, nineteen uniting with the Church.

From Smithwood we went to Randleman the second Sunday night in September to begin our revival there. Here we were met by a large audience of souls hungry for the gospel of Christ, with a yearning desire to reach those out of Christ. I have never met a people who were better equipped through prayer and consecration than our Randleman people, and I believe all who have attended our regular prayer services that are held every Sunday afternoon at 2:30 o'clock will agree with me. It is something wonderful to attend one of these services and see the large crowds who gather there, let the Spirit have His way in their lives, giving testimonies of their rich experiences with Christ as their saviour. Many places that pastors go they either have to do the praying themselves or be careful whom to call upon to lead in prayer; but in Randleman we have so many who are eager to lead prayer and we hardly know who to call on. We appreciate that as pastors, and often feel we are unworthy to be their pastor. We have learned to love them during our year's work with them. Having accepted this invitation to remain pastor this coming year, we are praying God that we may do His will toward Him.

Rev. J. W. Knight came to our assistance on Monday night with purely gospel sermons and was with us through Friday night. It seemed that the spirit of unity of God's people in this meeting was as near perfection as we could expect, all forgetting their Church affiliation, coming together for the great purpose of our Lord to worship Him in deed and in truth. I have never witnessed so many denominations working together in a revival for the one great cause as we had here.

The Lord moved upon us in mysterious ways His wonders to perform. One could not attend one of these services without realizing the presence of the Lord.

As we did not feel Friday night the meeting should close, the pastor did the preaching through Sunday night. On the following Monday, Rev. Charles Young, of the Baptist Church, came to assist the remainder of the meeting, which closed the following Sunday night. The gospel messages of Bro. Young were very much appreciated by all present and were the gospel of salvation to all who would accept. This being Bro. Young's first time to preach for us, we both, pastor and people, formed ties to be broken only by death. Souls were born into His kingdom at almost every service, there being fifty-three conversions in all. May the God of grace who is rich in blessings watch over and care for those who have entrusted their lives to Him. We are hoping that arrangements can be made for an even greater revival this coming summer for Randleman.

We take this method of thanking the people whom we have served there for their hearty support and co-operation in our efforts to build up the spirit of unity among all denominations with whom we have been working and visiting. We take great pleasure in going into the homes of all and trying to make them feel we are their servant. The Lord bless and care for them all.

Liberty, N. C.

M. A. POLLARD, Pastor.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

PEOPLE WHO GREET THE INFANT JESUS.

BY DR. R. C. GILLIE.

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock."—Luke 2:8.

"Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, wise men from the East came to Jerusalem."—Matt. 2:1.

"And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel."—Luke 2:25.

There was a poor welcome for the Christ Child, but it is a mistake to say there was none. There were a few watchers for the dawn, and there were others who, though unexpectant, were ready to greet Him when the tiding of His birth came. Those who "waited for the consolation of Israel" were on the watch-tower in the temple at Jerusalem; the star-gazers of Chaldea were scanning the skies for some token of hope, and the Shepherds of Bethlehem, these sentinels of the night, startled by the great news in the midst of ordinary service, hastened to the Babe in the manger.

It is noteworthy that the three groups who gathered round the Infant Christ each represented a different class and a different type of mankind. To each group a differing token of the new Presence was granted.

The Shepherds represent the toilers of earth, men who work with their hands and have most to do with the physical side of life. To them was given the sign most readily recognized—the angel's glory and the angels' song. It was a sign to eye and ear and mind, impossible to mistake.

There is something akin between the gospel and the worker. Jesus chose His comrades from among fishermen, men of toil; and it was shepherds who were the favored ones of earth on the first Christmas Day. In the path of honest labor there is a place where God can speak to man. There is nothing artificial about the normal life of a working man, no invitation to idleness or fastidiousness. He is honestly hungry, rightfully weary, helping to get the work of the world done. Such are the people to whom Christ can make His appeal.

The second group who hailed our Lord's coming were the "wise men of the East." Who were they? Little we know of them, but this is clear: they were students who were also seekers. These were men on the alert, searching the skies and the records, inquiring for the truth of things in unfamiliar ways denied to many. They were investigators, the scientific men of the time, pondering the old, watching for the new.

They were also venturers, not only refusing the closed mind, but also willing to launch on a great quest. Imagination was their method as well as investigation. They were ready for any clue, wherever it might lead them. That is the picture of the higher scientific mind. At the best, it is bold as well as cautious, awake to every token of the truth. Otherwise, radium and the X-ray and chloroform would not have been added to men's possessions. Routine scientists abound. But the best are seekers who are prepared to make ventures.

Men say that the thinkers have deserted the Church. It is not true today. Pascal and Paster, Clerk Maxwell and Lord Kelvin all died in

the faith which is celebrated on Christmas Day. But the Church has often failed to welcome the "wise men" and has doubted their gifts. This is one of its heavy shames. It has been afraid of knowledge, faint-hearted about truth. It has shrunk from the new unfolding of the wonders of God's earth and sky. The Church has the right to refuse to be stampeded. All that professes to be discovery is not truth. But the Church must unflinchingly believe that all truth is one as God is one. The open mind must be maintained on all questions concerning which there is no unmistakable revelation from God. There must be a welcome for the thinkers as well as the toilers.

There was a third group to greet the Infant Jesus. It consisted of those aged, devout people, deeply religious and with a special quality in their faith. They "waited for the consolation of Israel," they "looked for the redemption of Jerusalem." Simeon and Anna were the elect of the nation. God had whispered in their ear. They knew a great deliverer was at hand. Other Jews were excited at the thought of the possibility of a Messiah. They knew.

One ponders them. They were the people with the unconquerable hope, though so old. Their expectation came wholly from the unseen. Their whole life was devotion, prayer, and yet more prayer. Removed from earth's toils and struggles, half in heaven already, they had developed a rare spiritual sensitiveness, an unshakable religious certainty.

Their successors are still among us. These are people with simple hearts, often unknown to fame, whose chief interest is God and God's way with men. They have the forward look, for much intercourse with God creates expectancy. To them, Christ is akin and they bear witness to what God is to be to mankind. They keep open the doors whereby God can communicate with men, help us to believe in the Unseen, and give us spiritual courage. Wise, very wise, they are with the wisdom of the child's heart and the mature mind. They cannot argue for their faith, but their testimony is unimpeachable and carries a rare power of conviction with it. Blessed the Church which possesses such saints who are also watchers for the dawn.

Where can Jesus Christ look for new welcomes today? He is ever seeking to enter the heart of man and to be born anew within each human soul. The toiler may say, "I have no time to investigate, and much is uncertain," but our Lord suits His signs and tokens to our need. Where there is an honest and wistful heart, His message can come as certainly as the angel-message from the skies.

The thinker may find Christ approach him in another way. He may say to himself, "I cannot easily pray; I must ponder, study, investigate. I am staggered by this assertion that God became man. It is too great to be easily believed." But there is no star to lead you, no manifestation in your mind to guide you on the way? What if it be true that "God grew likest God in being born"? Are your eyes toward the sky?

The naturally Christian for whom prayer is no effort, but a delight, they, too, can give the added welcome on this Christmas Day. Not for your lips complaints and repinings, because of the blessed past; but the steady testimony: "Christ still comes to men. Silently, surely, He enters in. We know."—*Advent and Christmas Sermons*, Doran Co., Publishers, New York.

ARE MISSIONS ESSENTIAL?

Prof. Searle Bates, of the University of Nanking, who is at the heart of the missionary work of China, has sent the following statement on "Why are Christian Missions Essential?" It is a thorough-going and strong challenge, coming from a very difficult field.

1. It is a natural and necessary function of the Christian Church to give its message and life to every creature, without national or racial limitations.

2. To save itself from selfishness and narrowness, the Church must be alert and diligent in Christian service well outside its immediate community. There is spiritual peril in using most of our "gifts to the Lord" to provide comfortable and attractive services for our own folks.

3. There is especial obligation upon the relatively strong and prosperous Christian groups in western countries, rich in tradition, organization, trained leaders, and material resources, to foster Christian effort in those lands where it is barely beginning, amid poverty of life and money.

4. The people of other countries are in themselves "worth saving." Many of them demonstrate character and possibilities which deserve every quickening and leading that may bring them to their best.

5. The kingdom of God and the very human Church have need of the variety of life and view which may come from peoples as yet almost unrepresented. The Christian world needs new appreciations of Jesus and His message from Indian mysticism and humility, Chinese emphasis of human relations, Japanese simplicity and love of beauty.

6. Much of the earth is in desperate privation of body and of spirit. Hunger and disease, ignorance and harmful superstitions, evil and deceit, selfishness and aimlessness ruin the lives of hundreds of millions. The great compulsion upon the life of Jesus was the overwhelming needs of men. Do we follow Him to meet those needs with every resource we have?

7. The peoples of the world are in contact. What shall be the character of their relationship? It is too often determined by profit-seeking, by warships, by sensational and trouble-making journalism, by tourists who are thoughtless and overbearing spendthrifts. In the high service of missions is the opportunity of Christians to raise the level of world association by the power of helpfulness and mutual regard.—*World Call*.

Premier Mussolini, in a speech to a gathering of war veterans, which was a glorification of war as well as a tribute to the veterans themselves, declared that "the effectiveness of any disarmament scheme is doubted all over the world," inasmuch as "nobody among the peace talkers is frankly and effectively disarming." He declared further that in the event of war he would apply some of his own theories, the first of which is "to shoot those defeatists who talk against war."

In striking contrast to Mussolini's utterances is the following statement of Prime Minister MacDonald on his return from America: "I believe sincerely that my meeting with President Hoover and my conversations with him and with other United States statesmen have brought our two peoples much closer together and improved enormously their mutual understanding. My mission has also, I am convinced, paved the way for more effectual co-operation with the other powers in maintaining the peace of the world. Strong in this conviction, I feel that thus far the purpose of my mission has been fulfilled, and that the way is now cleared for the next steps."

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NOT GIVEN TO SEE THE STAR.

*It was not given me to see the star,
Whose splendor flooded old Judea's plains;
Nor was it given me to hear the strains
Of music when, with Heaven's door ajar,
Bright angels sang the glorious words that are
Still echoing their "Peace, good will" refrain;
Not mine to journey with the Majis' trains
And bring the Infant King gifts from afar.*

*But it is mine, today, amid the throng,
To keep a Christmas candle burning bright
To symbolize the star that told His birth;
Mine to repeat the angels' deathless song;
Mine, mine to give a gift, however slight,
In memory of God's great gift to earth!*

—B. Y. Williams, in N. Y. Times.

CHRISTMAS GREETINGS AND GLADNESS.

No scholar, composer, writer has been able to improve upon the following record and description of the first Christmas, and the event that started the world on its way to the present widespread celebration of the event. The description was written by a physician of the time, Dr. Luke, and so well is this event described that no Christmas is complete without first reading it:

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was Governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David) to be taxed, with Mary, his espoused wife, being great with child. And so it was, that, while they were

there, the days were accomplished that she should be delivered. And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo! the angel of the Lord came upon them, and the glory of the Lord shone around about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:1-11).

Because of what has come of this event, and the fruit it has borne, one knows that Luke's testimony was true and his description accurate. No human event, however significant or insignificant in origin, has ever reached such proportions and produced such results as the event Luke describes. With what strange and divine simplicity, God initiates great measures and movements in the world. When He originates an event of worldwide, or universal, proportions, He begins with an individual. The most individualistic ceremony in this world is Christmas. It isn't a resolution of "the social order," or the movement of "a group" or an "organization." Christmas is tremendously personal, intensely individualistic. It all began with a Person. That Person dominates the whole situation and movement. He was of humble origin, and the world at the time took little notice of Him, and they had no room for Him in the ordinary inns or hotels. He was born in a manger.

At this Christmas time we will hear group singing, we will gather in our groups to celebrate and hear great sermons, and to share the fellowship of others. But all this celebration will be in honor of a Person, and where there is genuine celebration, it will be the offering of individual honest and sincere, they ought not to celebrate hearts and the service of personal touch. "It is more blessed to give than to receive"; therefore, individuals will make their gifts as their hearts go out in gladness and good wishes to all around about them. Thousands and millions who will not have the privilege of going to a Church or hearing a sermon, will celebrate Christmas in their own individual way. Many will desecrate the day and will forget the power of the Personality who gave us Christmas, but all of every walk and class, remote and far, will join in glad acclaim to the Child about whom Luke speaks with such accuracy and vividness. The world of skeptics, agnostics and atheists may say they doubt Christ; but they cannot doubt Christmas, for it is here in all of its fullness, glee and gladness. And Christmas came from Christ. It has come out of Him. It has come because of Him. It has come in honor of Him. It has come to glorify Him. It has come to exalt Him. It has come to declare Him. If the atheists, agnostics and skeptics were Christmas; they ought to have nothing to do with it. And one of the sad events of the world today is the announcement in the papers that Soviet Russia has decreed against any celebration or festivity that will mark or emphasize Christmas. In order to counteract the spirit and celebration of the day, that government proposes to hold anti-religious celebrations and festivities. The children of Russia are to be given plays, picnics, frolic and fun that will divert their minds and the attention of the nation from Christmas. Soviet Russia is in a pathetic plight and is trying to do the impossible. That government can no more stop, by fiat and decree, the flow of Christmas cheer and gladness than one could stop the onrush of Niagara by casting into that plunging flood a log or a brush. The flood of Christmas cheer and joy flows over the world, and the stream

has gone too far, and is now too deep to be stopped by any sort of human attitude or activity.

It is a day of personal greeting and joy and gladness. The song of the angels will sing itself through a million voices, and the star of hope will again shine out through the darkness of the night to point, with accuracy, the way for the pilgrims of the night to a better and a gladder day.

Glorious is Christmas, for in it we glorify the name that is above every name, and the one altogether lovely.

J. O. A.

THE CHURCHES AND CHRISTMAS.

The Churches of Christendom, especially Protestant Churches, may celebrate Christmas this year with genuine praise and gratitude. The Prince of Peace goes marching on, and truly the Babe of Bethlehem who gave us Christmas is leading in the way of tolerance and brotherly love among the Churches and peoples of the world. It was He who so earnestly and fervently prayed to the Father, "That they all may be one; as Thou, Father, art in me, and I in Thee, that they may be one in us: that the world may believe that Thou hast sent me."

There was more progress made and more effort put forth during the year 1929 in unifying the Churches and forces of Christendom than in any previous year. There is not a great Church or communion of Protestantism in the United States that has not debated the matter of Christian union, and in most instances overtures for Christian union, with one or more bodies, have been made. So thick and fast have these overtures and proposals come that they cannot be enumerated. Episcopal Churches, Presbyterian Churches, Reformed, Methodists, Disciples, Baptists, Lutherans, Christians and Congregationalists have preached union, and have approached union, and have dared face the problem of union of the forces of Christendom. One cannot tell the results or the outcome, but the very spirit of union is in the thinking, writing and speaking of Church people.

So the Churches may chant their glad Hosanna around an uplifted Christ, because the One who was cradled in a manger was also nailed to a cross, having before declared, "And I, if I be lifted up, will draw all men unto me." He is drawing men and women, old and young, communions and Churches, groups and sects, congregations and creeds up to Him as the central Figure; and as the various ways and by-ways of the earth lead to the uplifted Christ, they must converge ever closer and closer until the divergent ways have become one, just the converged way—that way which leads as the star of Bethlehem directs: to the Babe of Bethlehem.

J. O. A.

THE MAN OF INFLUENCE.

It is not always the man of most learning, wealth, or social position that has the most influence, and makes the most valuable contribution to his day and the world. It may be the man not often appearing on the front page, and whose bank account runs in small figures and whose learning in the classics is limited. A striking evidence of this was the life and contribution to the world of the late General Booth, of the Salvation Army. Writing to the Harvard *Theological Review* in 1916, Honorable John Morley, English writer and statesman, who had very little in common with Booth, said, "We have all been on the wrong track, and the result is that the whole of us have less to show for their work than one man, Booth of the Salvation Army. Herbert Spencer and Matthew Arnold, Frederick Harrison and the rest of us, who have spent their lives in endeavoring to dispel superstitions and

to bring in a new era, have to admit that Booth has had more direct effect upon our generation than all of us put together." That is, indeed, amazing testimony, coming from a man who was of that group of philosophers and scientists the most eminent of their day, who had given their great minds to the fields of scientific truth, and dispelling ignorance.

The same truth is verified through another statement to similar, and even more striking, effect. The names most prominent in Greek learning and philosophy, and conceded by scholars to be the three who made the most pronounced and permanent contribution to human logic and learning are Socrates, Plato, Aristotle. These three immortals wrote and taught for a combined period of about one hundred and fifty years, and during that time revealed such sweep of thought and breadth for learning as never has been surpassed in history. And yet our Lord, the Christ, taught His disciples for the brief period of just three years. In these three years of His earthly teaching, the Man of Galilee made a contribution to the thinking, the scholarship, the uplift of the world, with which the combined teachings and influence of Socrates, Plato and Aristotle are not to be compared. If any one wishes proof of the simple biblical statement, "The gospel is the power of God unto salvation," one has it in this comparison. Human scholarship and human learning make their contributions to departments of life and to certain phases of human experience; divine scholarship and learning, or the Gospel of the Son of God, makes its contribution to the whole of life, and for the benefit of all mankind. He who walks with God and reflects the truth of God, the whole, full truth of God in his life and labors, makes a contribution to the world that is permanent, powerful, eternal. J. O. A.

THE CALLING OF MINISTERS.

There is no more interesting question for those who are interested in the why of things in religion than the situations amid which preachers are born. In so far as we know, there has been no adequate study of the sources from which we get our preachers and missionaries. One cannot, however, escape certain striking facts in even a casual knowledge of the Churches and communities from which preachers come. There are certain Churches that have been prolific in the production of preachers. There are even families from which have come preachers in almost every generation. There are other Churches from which no preacher has ever gone forth. Oftentimes there are Churches that, in every other respect, have made notable contributions to every phase of kingdom service, but that have never sent out of their number men who devote their lives to the preaching of the Word.

Such a consideration as this in which we are engaged does not question the old idea of the divine call to the ministry as it has always been accepted throughout the Church. We are raising the question as to why God calls men to the ministry from certain families, Churches and communities, and does not call them from other sources which, in the eyes of men are equally promising. For certainly there are few in this day and generation who would contend that God bases His calling of men to the ministry upon an arbitrary and reasonless exercise of His divine will. Such an idea is denied by every other manifestation of divine providence.

There must be certain conditions and circumstances in some Churches and communities that produce the type of youth that offers the best material from which the Lord selects those who are to be the proclaimers of his truth. This is especially noticeable in the case of the men and

women who have devoted their lives to the work on the mission fields. There are certain colleges and universities from whose ranks large numbers have devoted their lives to mission work, while among other such institutions the selection of mission work as the field of life endeavor is the notable exception.

It is certainly not to be desired or presumed that any one or any institution should usurp the prerogative of the divine call. But it is a just and insistent question as to whether our Churches and our Church institutions are producing young men and young women who are meet for the Master's use. And it seems equally possible to recognize in a general way the conditions that will most likely produce the type of youth that is best suited for the service of the Lord.

We are suggesting certain things that seem to us to be necessary if we are to have such young people in our Churches; and we are suggesting them in the hope that they will provoke further thought and suggestions on the part of our readers. Such a type of youth is not likely to come from a Church where spiritual things are not lifted to a pre-eminent place in the thinking and in the doing of the people. It is a question of relative emphasis. This may account for the fact stated above, viz: that certain Churches that have made notable contributions in kingdom work have sent out none of their number to devote their lives exclusively to kingdom service. It is possible that even while doing much for the kingdom, they are putting forth greater emphasis and effort in other realms.

It also seems equally obvious that such young people are not likely to be produced where there is no recognition of the responsibility to supply material from which to recruit the ranks of the ministry. When most Churches are in need of a pastor, their only idea seems to be to go outside of their ranks and call such a man as seems to be possessed of the necessary qualifications. What would happen to our educational system if it made no provision for the production of young men and women qualified to fill the teaching staffs of our schools. What would happen to the nation that gave no thought to producing young men trained to defend their country's cause? We know what has happened to the nations which have depended upon hiring soldiers to fight their battles. Will the Church always be able to call men who are qualified for the ministry if no thought is given to producing young men fit for the ministerial office?

Finally, there is the direct scriptural injunction to pray the Lord of the harvest that He will send forth laborers unto the harvest. I know of no home, no Church, and no educational institution that is qualified to train young people for the work of the kingdom. But I know of no Church that, if surrendered to the divine guidance which has been promised, which might not be used of God for the influencing and training of such young people. Certainly it is time for us to be thinking about whether we are doing our part in creating the proper spiritual atmosphere in which great-souled young people may grow. S. C. H.

ADVERTISING DENOMINATIONAL BARRIERS.

It seems as if the path to a closer fellowship among the followers of Christ is beset with innumerable obstacles. Every movement toward the union of Christ's followers encounters opposition from the most unexpected quarters. Such an incident occurred in connection with the New York conference of the Christian Unity League. This conference was composed of the friends of Christian union from all denominational connections. It was to be held in St. George's Episcopal

Church. One of the items of the program was the observance of the Lord's Supper, which was to be administered by Dr. Henry Sloane Coffin, a Presbyterian minister and president of Union Theological Seminary, New York. This Communion service was intended as an evidence of the bond that links the hearts of Christ's children.

Such a rite would come as a beautiful climax to such a conference. But Bishop William T. Manning, bishop of the diocese, intervened and forbade the celebration of the Communion in an Episcopal Church, by one who had not had the benefit of Episcopal ordination. The bishop ruled that it was contrary to the canon law of his Church. The Communion service was held; but it was held in the chapel of Union Theological Seminary, upon the invitation of President Coffin.

Bishop Manning was evidently correct in his strict interpretation of canon law. The incident seems at first to have aroused a most distressing state of mind among the members of the conference. But it may be the means of serving the cause of Christian union in a larger way than any conclusions that might have been agreed upon by the conference; for it calls attention in a way that must reach to the farthest bounds of our land, to the artificial barriers that have been erected between the members of the Christian Church. We must know how grievous are the divisions that separate us before we shall properly bestir ourselves to bring about the union which every one, even Bishop Manning, admits to be so desirable. Sooner or later, the suggestion is bound to find lodgment in the minds and hearts of men, that when ecclesiastical law is contrary to the spirit, purpose, and prayer of Jesus Christ, that something ought to be done to ecclesiastical law.

S. C. H.

THE DEATH OF RELIGION.

A very earnest layman bitterly regretted, in a recent conversation "all this discussion about religion." If it isn't stopped, he insisted, it will kill religion.

On the other hand, if it is stopped, religion will die. Religion is not a calm, but a tempest; not a desert, but a cultivated field requiring constant attention. Religion arises out of wonder, out of a question, if you please.

How did I come to be? Where will I ultimately land? What is life, and what use is it? How does my knowledge of the universe, constantly advancing, integrate with my conception of God, and of Christ, and of the Holy Spirit? These questions will not down. We go as far as we can; then we end in wonder, which is another name for worship. Worship leads to trust, to faith, and they train to humility, and there find their fulfillment through love, love of God and love of fellow-man.

Now, humanism is an attempt to ignore ultimate questions. It has discovered, or thinks it has, in man a certain sense or disposition or will to goodness. Let us take this and utilize it in practical ways, humanism says, and we will have no need of God, and then these eternally recurring questions will die of neglect.

Not so. Religion will die and man will become a hopeless derelict on the sea of spiritual experience. Man cannot be man long if he confines himself to time-space relations only. Humanism will mean religion's death. W. A. H.

As has been customary for the past several years, the office force of THE SUN will have a short vacation at Christmas time. Consequently there will be no paper issued for the 26th. May we wish now for each and every one of THE SUN's readers a Happy Christmas, indeed, and a very prosperous New Year THE OFFICE FORCE.

CONTRIBUTIONS

SUFFOLK LETTER.

The executive committee of the Federal Council of the Churches of Christ in America held its annual meeting in St. James Methodist Episcopal Church, Forty-sixth Street and Ellis Avenue, Chicago, Ill., on December 4-6, 1929. The attendance was reported at a total of 222, with sixty-four members of the executive committee present. The thought, activities and location of the twenty-nine Protestant denominations that compose the Federal Council, by delegated representation, makes a meeting of vast interests; and to see them all in reports and discussion in unity impresses the mind with the growing spirit of fellowship and co-operation among the denominations. In fact, nothing so small as the peculiarities that distinguish one denomination from another shows itself in the discussion of great questions that concern the kingdom of God.

The Federal Council deals with kingdom questions, and leaves denominational questions to the denominations. The twenty-one years of the Council's history have bridged many of the streams and tunneled many of the mountains that separated Protestant denominations. Co-operation in sweet fellowship has produced a spirit of unity, and that has strengthened the aspiration and purpose of the Church to seek to find out the will of God and then to unite in doing it.

Some of the great questions upon which reports were made and discussions extended were "How to Avoid the Trend of Industrial Workers Away from the Church," "Current Movements in America and Abroad Looking Toward the Uniting of Certain Denominations," "Race Relations," "The Paris Peace Pact, the London Conference on Reduction of Armaments, and American Entry into the Permanent Court of International Justice," "The Philippine Project on World Friendship Among Children."

In 1928, 13,000 dolls were sent to Japan; in 1929, 30,000 school bags were sent to Mexico; and in 1930, the plan is to send 50,000 treasure chests to the children in the Philippine Islands. These are to be metal chests, beautifully decorated and filled with presents for children. The dolls sent to Japan created such a spirit of Christian gratitude that they sent, in return, many beautiful pictures as an expression of appreciation. It seems that much of the work of Christianity has its best beginnings among the children. The Sunday School is a good witness to this fact.

The Federal Council works on such a large scale that only a few hints can be given in a brief letter of its far-reaching purpose and the good already accomplished. Prohibition was not left out of its program, and evangelism and Pentecost were all supported by unanimous vote. A false report over the country, through the press, that Dr. Cadman was receiving \$25,000 from the Federal Council was corrected by the statement that the Council has never paid Dr. Cadman a cent as radio preacher. Such a report is unjust to Dr. Cadman and the Federal Council.

Thursday night was given over to a public meeting in the main auditorium of the Church, with Dr. Herbert Willett presiding and Bishop Francis J. McConnell, president of the Council, as speaker. This meeting celebrated the twenty-first anniversary of the Council. Dr. F. G. Coffin, Dr. Martyn Summerbel and I from the Christian Church.

W. W. STALEY.

It takes courage for a girl to live up to high ideals, but there are many of them doing it.

ELON LETTER.

Since this is the final issue of THE CHRISTIAN SUN before the fifty Sunday in December, I am giving a list of the Sunday Schools that have co-operated in the Southern Christian Convention's plan of supporting our college by sending an offering once a quarter, preferably on fifth Sundays, for that purpose.

The next offering will regularly be received on December 29th. It is hoped that the Christmas spirit will suggest to many schools that have not done so the propriety of making a sacrifice to carry out the Convention's plan. It is hoped that the sending of an offering quarterly to the college will not only help it financially, but that it will turn the minds and hearts of our young people toward our college.

The remittances for the quarter which began with the fifth Sunday in September are as follows:

Eastern Virginia Conference.

Berea (Norfolk)	\$ 6.33
Christian Temple	82.10
Dendron	1.00
Elm Avenue	6.58
First, Norfolk	4.14
Holland	15.28
Holland (omitted last quarter by error) ..	10.93
Holy Neck	8.89
Rosemont	12.93
South Norfolk	10.60
Spring Hill	1.07
Suffolk	34.36
Union (South.) (omitted last quarter) ..	2.02
Union (South.)	2.00
Wakefield	.95
Waverly	5.00
Webster	2.00

North Carolina and Virginia Conference.

Apple's Chapel	\$ 2.13
Berea	3.75
Concord	1.35
Greensboro (First Church)	16.00
Hines Chapel	2.25
Ingram	5.00
Kallam Grove	.50
Lebanon	2.00
Liberty (Va.)	1.33
Long's Chapel	1.40
New Lebanon	3.08
Pleasant Grove (Va.)	1.34
Pleasant Ridge	1.71
Rocky Ford	1.00
(Elon College gives through the budget.)	

Western North Carolina Conference.

Burlington	\$ 23.18
Biscoe	1.36
Graham-Providence Memorial	1.10
Liberty (R)	2.25
Pleasant Hill	4.00
Pleasant Ridge	2.21
Randleman	2.60

Eastern North Carolina Conference.

Fuller's Chapel	\$ 3.90
Henderson	3.94
Liberty (Vance)	4.20
Morrisville	.56
Mt. Auburn	5.00

Valley Virginia Central Conference.

Antioch	\$ 2.31
Linville	4.75
Mayland	1.78
Mt. Olivet (G)	2.00

Mt. Olivet (R)	1.00
Timber Ridge	2.79
Winchester	5.00
Wood's Chapel	1.00

The following schools that have previously sent offerings did not do so the past quarter. Regularity of giving, thus bringing the college at intervals before the schools, is one of the great advantages of the plan adopted by the Convention. It is hoped that each of these schools will send in their offering for the past quarter even yet, and that they will certainly resume their good habit of support and co-operation on December 29th. The list follows:

Eastern Virginia—Antioch, Berea (Nans.), Damascus; First, Portsmouth; First, Richmond; Franklin, Hopewell (writes will resume), Liberty Springs, Union (Surry).

N. C. & Va.—Bew Creek, Haw River, Monticello, Mt. Bethel, Mt. Zion, New Hope, Salem Chapel.

Western N. C.—Grace's Chapel, High Point, Mt. Pleasant, Parks X Roads, Zion.

Eastern N. C.—Antioch (Va.), Chapel Hill, Moore Union, Pleasant Union, Raleigh, Sanford.

Va. Valley Central—Bethlehem, Leaksville.

The college appreciates every evidence of interest in its behalf and seeks the earnest prayers of all God's people as the season for the next offering approaches. May the spirit of sacrifice, the spirit of Christmas stir our people to be liberal in their response to Elon's appeal on December 29th.

A Merry Christmas and a Happy New Year to all.
W. A. HARPER.

OCEAN VIEW CHURCH.

We had services all of the past week at our Church. It was thought that a revival would aid wonderfully in getting the work here lined up and started. It was also thought that since we were just taking the work over that it would be wise for the pastor to conduct the meeting, which he did. Although a rainy day or so of cold weather was experienced during the week, the attendance was encouraging throughout the meeting and many expressed a desire to see the services continue for another week.

There were several reconsecrations, but no open conversions. It is believed that the Church and the cause of Christ has been greatly strengthened as a result of these services. All of our people were glad yesterday (December 8th) at the regular Sunday services to see such a splendid attendance and keen interest manifested on the part of many who are not our members.

There may be some who are not familiar with this field who are under the impression that there are very few people at Ocean View during the winter months, but there are many who have lived here the year around for several years. It is the desire of many of these people to see this Church built up, to grow in grace, that the cause of Christ may become to permeate the entire life here. Surely it will require time and efforts wisely put forth, but there are enough people here, and in the name of Christ we shall labor with the faith that the future has in store that which will not only gladden the hearts of our people here and the Eastern Virginia Christian Conference, but, above all, that our Father shall be glad.

D. M. SPENCE, Pastor.

Don't allow yourself to grow morose or pessimistic because your ideals are not realized. It is not the realization of an ideal that makes one happy, but the constant aim to reach the ideal and the struggle inspired by the aim that produces true happiness.—Selected.

UNITY INVADES PROTESTANTISM.

BY H. C. ARMSTRONG.

A significant event in the annals of Protestantism took place at Piqua, Ohio, Friday afternoon, October 25, 1929. It was the session of the General Convention of the Christian Church at which the question of union between the Christian and Congregational Churches was finally decided. A plan of union had been prepared by the commissions of the two bodies through several years of diligent labor. The National Council of Congregational Churches had unanimously adopted the plan at its meeting at Detroit last June. The outcome of the whole venture depended, therefore, on what should be done at Piqua. It was a moment of great expectancy, and it turned out to be one of happy fulfillment. After a full discussion of the whole matter and of the plan of union, article by article, the Convention, without one word of opposition and with no dissenting voice, voted unanimously and heartily to adopt the plan and consummate the union. It was one of those Pentecostal moments of which there have been too few in the long travail of the Church.

The union comes as the result of many years of cultivation and preparation. Forty years ago the Congregational National Council appointed a committee to approach other communions with a view to union. This committee looked over the field and made a list of four bodies which, by reason of their general similarity and agreement, seemed most likely to be interested in such a proposal of unity. The first on the list was the Christian Church, at that time commonly called "New Lights" because they believed with "the learned and sweet-tempered" John Robinson, of Scrooby, "that the Lord hath more truth and light yet to break forth from His Holy Word." This marked them at once as spiritually akin to Congregationalists. A conference was soon held, and the long trail begun which ended at Piqua. Some five years ago, committees of the two bodies began work on the basis and plan of union now adopted. Thus a long-cherished dream comes true.

There are important features in which this union is unique, and in which it may be instructive for the whole Christian union movement. It is the first union of Churches in the United States to cross major denominational lines. Other unions, Lutheran, Presbyterian, Baptist, have brought together bodies separated from each other but belonging to the same general Church family. This union brings together two communions of entirely separate families. It is a distinct and definite step forward in Christian unity in this country. Also, it is a union effected in fellowship and freedom. Its foundation is laid not in creedal uniformity and ecclesiastical conformity, but in unity of spiritual life and common loyalty to Christ. The two bodies unite on the mutual acknowledgment of each other as Christian and on the gospel of Christ as a way of life. The plan states "that the basis of this new relation shall be the recognition by each group that the other group is constituted of the followers of Jesus Christ. Each individual Church and each group of Churches shall be free to retain and develop its own form of expression. Finding in the Bible the supreme rule of faith and life, but recognizing that there is wide room for differences of interpretation among equally good Christians, this union shall be conditioned upon the acceptance of Christianity as primarily a way of life, and not upon uniformity of theological opinion or any uniform practice of ordinances."

Furthermore, this union is conceived by the parties to it not as the end but as the beginning of a great adventure. It is the hope of these bodies that their union will prove so satisfactory

that it will lead to further unions with other bodies. The plan provides that "invitation be extended to other bodies to join this union. In the event of favorable action by one or more national bodies, it is agreed that a new and more inclusive name shall be chosen for the General Council."

The union proceeds, so to speak, on three levels. It provides for the uniting of the general conventions of the two bodies in one general council. It provides for the co-ordination of their organized work and agencies, missionary, educational and benevolent, in a co-operative program. It brings the people and Churches of the two communions together in fellowship and co-operation. It is a union accomplished without compromise of principle on either side, with no sacrifice of precious heritage, and no loss of spiritual treasure.

Naturally, there are many matters for time to adjust, and much for future growth in spirit to achieve and perfect. The union now achieved is but the beginning of a deeper unity to come as the result of work and life in the new and larger fellowship. The concluding article of the plan says: "If a desire for that unity for which the Master once prayed be the actuating motive of all plans and acts, the way will become clear, as we proceed, where now it may appear filled with uncertainties, hesitation and hindrance."—*World Call*.

SAVED FOR WHAT?

For what are we saved? Every true believer answers at once, "We are saved from being lost forever." For this God sent His Son into the world, "that whosoever believeth in Him should not perish, but have everlasting life." We are therefore saved from wrath, from judgment and the guilt of our sins, because the Lord Jesus

Christ died for our sins and tasted death in our stead. We are also saved to live a holy life unto God. The people whom God has redeemed He has redeemed unto holiness. Furthermore, we are saved to serve and to walk even as He walked. Above all, we are saved for glory.—*Selected*.

If your father left in his will an inheritance for you and your brother, and your brother, being at a distance, could receive his inheritance only if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? That is like foreign missions. People talk complacently about the "poor heathen." Why "poor"? Because the heathen have not received their share of the inheritance which the Father left us to give them.

Moslem women are not allowed to marry Christians by the terms of the modified form of the Swiss civil code now before the Turkish National Assembly for ratification. The law, which prohibits polygamy and divorce by the mere whim of the husband, declares as null marriages contracted with Christians.

NOTICE.

Being a minister in the Christian Church and holding an A. B. degree from Elon College, together with four years of very successful ministry in the Eastern Virginia Conference, and am at present without work, would be pleased to get in touch with any Church or Churches without a pastor. Address all correspondence to

REV. GEO. A. PEARCE.

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Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Babylonia, and from the carrying away into Babylonia unto Christ are fourteen generations; and the angel of the Lord had interpreted is, God with us. 24 Then Je'seph being raised from sleep did as the angel of the Lord had

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THEN spake Je'sus to the
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CHALMERS, THE BOY.

(Born 1841, Martyred 1901.)

The rain had poured down in such torrents that even the hardy boys of Inverary, in Scotland, had been driven indoors. Now the sky had cleared, and the sun was shining again after the great storm. The boys were out again, and a group of them were walking toward the little stream of Aray which tumbled through the glen down to Loch Fyne. But the stream was "little" no longer.

As the boys came near the place called "The Three Bridges," where a rough, wooden bridge crossed the torrent, they walked faster towards the stream, for they could hear it roaring in a perfect flood which shook the timbers of the bridge. The great rainfall was running from the hills through a thousand streamlets into the main torrent.

Suddenly there came a shout and a scream. A boy dashed toward them, saying that one of his schoolmates had fallen into the rushing water, and that the full spate of the Aray was carrying him away down to the sea. The boys stood horrified—all except one, who rushed forward, pulling off his jacket as he ran, leaped down the bank to the lower side of the bridge, and, clinging to the timber, held to it with one arm while he stretched out the other as the drowning boy was being carried under the bridge, seized him, and held him tightly with his left hand.

James Chalmers—the boy who had gone to the rescue—though only ten years old, could swim. Letting go of the bridge, while still holding the other boy with one arm, he allowed the current to carry them both down to where the branches hung over the bank to the water's surface. Seizing one of these, he dragged himself and the boy toward the bank, whence he was helped to dry land by his friends.

The boy whom young James Chalmers had saved belonged to a rival school. Often the wild-blooded boys (like their fierce Highland ancestors who fought clan against clan) had attacked the boys of this school and had fought them. James, whose father was a stone-mason and whose mother was a Highland lassie born near Loch Lomond, was the leader in these battles; but all the fighting was forgotten when he heard that a boy was in danger of his life, and so he had plunged in as swiftly to save him as he would have done for any boy from his own school.

We do not hear that James was clever at lessons in his school, but when there was anything to be done, he had the quickest hand, the keenest eye, the swiftest mind, and the most daring heart in all the village.

Though he loved the hills and glens and the mountain torrent, James, above everything else, revelled in the sea. One day, a little later on after the rescue of his friend from drowning, James stood on the quay at Inverary gazing across the loch and watching the sails of the fishing boats, when he heard a loud cry. He looked around. There, on the edge of the quay, stood a mother wringing her hands and calling out that her child had fallen into the water and was drowning. James ran along the quay, and taking off his coat as he dashed to the spot, he dived into the water, and seizing the little child by the dress, drew him ashore. The child seemed dead, but when they laid him on the quayside and moved his arms, his breath began to come and go again and the color returned to his cheeks.

Twice Chalmers had saved others from drown-

ing. Three times he himself, as the result of his daring adventures in the sea, was carried home, supposed to be dead by drowning.

At another time he, with two other boys, thrust a tarred herring-box into the sea from the sandy shore between the two rocky points where the western sea came up the narrow Loch Fyne.

"Look at James!" shouted one of the boys to his companions as Chalmers leaped into the box. It almost turned over, and he swayed and rolled, and then steadied as the box swung out from the shore.

The other boys, laughing and shouting, towed him and his boat through the sea as they walked along the shore. Suddenly, as they talked, they staggered forward. The cord had snapped and they fell on the sand, still laughing; but when they stood up again the laughter died on their lips. James was being swiftly carried out by the current to sea—and in a tarred herring-box! He had no paddle, and his hands were of no effect in trying to move the boat toward the shore.

The boys shouted. There came an answering cry from the door of a cottage in the village. A fisherman came swinging down the beach, strode to his boat, took the two boys into it, and taking an oar himself and giving the other to the two boys, they pulled out with the tide. They reached James and rescued him just as the herring-box was sinking. He went home to the little cottage where he lived, and his mother gave him a proper thrashing.

Some of James' school-fellows used to go on Sundays to a school in Inverary. He made up his mind to join them. The class met in the vestry of the United Presbyterian Church there. After their lesson they went together into the Church to hear a closing address. Mr. Meikle, the minister, who was also superintendent of the school, one afternoon took from his pocket a magazine (a copy of the *Presbyterian Record*). From this magazine he read a letter from a brave missionary in the far-off cannibal islands of Fiji. The letter told of the savage life there and of how already the story of Jesus was leading the men no longer to drag their victims to the cannibal ovens or to pile up the skulls of their enemies so as to show their own bravery. The writer said they were beginning happier lives in which the awful terror of the javelin and the club, and the horror of demons and witches was gone.

When Mr. Meikle had finished reading the magazine, he folded it up again and then looked around on all the boys in the school, saying: "I wonder if there is a boy here this afternoon who will become a missionary, and by and by bring the gospel to other such cannibals as those?"

Even as the minister said those words, the adventurous heart of young Chalmers leaped in reply as he said to himself, "Yes; God helping me, I will."

He was just a freckled, dark-haired boy, with hazel eyes; a boy tingling with the joy of the open air and with the love of the heave and flow of the sea. But when he made up his mind to do a thing, however great the difficulties or dangers, James usually carried it through.

So it came about that some years later, in 1866, having been trained and accepted by the London Missionary Society, Chalmers, as a young man, walked across the gangway to a fine new British-built clipper ship. It had been Christened "John Williams," after the great hero missionary who gave up his life on the beach of Erromanga.

This boy, who loved the sea and breathed deep with joy in the face of the adventure and peril, had set his face towards the deep, long breakers of the far-off Pacific. He was going to carry to the South Seas the story of the Hero and Saviour whom he had learned to love within the sound of the Atlantic breakers that dashed and fretted against the rocks of western Scotland.—*Book of Missionary Heroes*, by Matthews.

THE RESERVES.

In a letter received from a missionary friend, the thought was given that the mission field is the front of the battle; the thought immediately came, that we at home are the reserves.

In looking at the definitions in the dictionary, the following seemed to fit the case best: "Body of reserve; in military affairs, a select body of troops in the rear of an army drawn up for battle, reserved to sustain the other lines as occasion may require."

Paul, the great missionary apostle, often spoke of the Christian life as being warfare, and we know it is. How much more so is the mission field? It is indeed the front line, for they have more enemies to meet and vanquish than we at home can begin to comprehend, and the missionaries look to us at home to sustain them in the great battle that they are waging against sin and evil. They need our aid in many different ways, and the little things are so needful; keeping the missionary fires burning in the little corner where God has placed us, by our attendance and interest in the missionary meetings, our prayers, our money, and perhaps an encouraging letter to some one at the front of the battle. The letters written to the boys in France during the World War were what they needed to keep their spirits courageous and ready to obey the commands to go forward. How much more do the missionaries need the encouragement that we can give them in their bloodless battles? They are in the front of the battle, and we are the reserves. May God help us to hold up their hands in prayer, that they may have the physical strength and spiritual grace to press the battle, rescuing souls that will shine as stars in that day when our Lord shall come back to earth again. Sometimes we feel that we are doing so little, and get discouraged; yet even the smallest effort is needed, and if it is done "for Jesus' sake" and claiming the promise of Psalms 2:8, the reserves will have a part, in that great day, with those who have been in the front of the battle, for they will have been "faithful over a few things," and shall not lose their reward. W.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 14, 1929.

Sunday Schools.

Previously acknowledged	\$ 898.44
Apple's Chapel, Brown Summit, N. C.	4.37
Antioch, Zuni, Va.	5.00
Ramseur, N. C.	11.00
Isle of Wight, Va.	2.08
Leaksville, Luray, Va.	1.91
Sanford, N. C.	2.12
Berea, Elon College, N. C.	4.00
Vanceville, Tifton, Ga.	1.10
Suffolk, Va.	25.00
Winchester, Va.	16.05
Pleasant Union, Lillington, N. C.	1.14
Morrisville, N. C.	5.00
Mayland, Broadway, Va.	1.97
New Elam, New Hill, N. C.	2.44
Antioch, Harrisonburg, Va.	2.29
Belew Creek, N. C.	1.00
Union (Va.), Virgilina, Va.	7.10

Total \$ 992.01

Individual and Church Collections.

Previously acknowledged	\$ 415.44
Biscoe, N. C.	1.00

Total \$ 416.44

Mountain Work.

Liberty, Vance, Sr. C. E. S., Henderson...	\$ 4.35
Liberty, Vance, Jr. C. E. S., Henderson...	1.70
Total	1.70

Total \$ 6.05

Summary.

Previously acknowledged	\$2,130.09
Sunday Schools, regular	93.57
Individual and Church collections	1.00
Mountain work	6.05

Total to date \$2,230.71

J. O. ATKINSON, Sec'y.

THE PROGRAM.

Our program consists of three great agencies of the Church—education, missions, and evangelism. It is of the first one of these that I desire to write in this letter. Education in our program means that we must develop the heart as well as the brain; that we must look well to the moral and spiritual development of the entire life, as well as to increase mental capacity. This great privilege has been brought to us through the establishment of Piedmont Junior College, which is our Church school for these two Conferences of the far South. We are happy to know that many people besides our own are interested in our junior college. It is serving a class of young men and women who, doubtless, would not be able to prepare themselves for life's great task otherwise. We have a fine body of boys and girls this year. We have a pleasant, progressive faculty, who are giving fine service with satisfactory results. Our student body is loyal and true and not afraid to undertake things. They have conceived the idea of finishing the auditorium of the new building. It needs to be floored and ceiled. These students are on the job. Now, I wonder if we do not have young people enough in these two Conferences to complete this work by the time of commencement next spring? What say you, boys and girls?

Let every Sunday School and Christian Endeavor Society make this a matter for discussion and prayer, and let each individual adopt some plan of their own to raise a little money for this work, and next spring when we come to commencement we will all be glad we can have our closing exercises in our own auditorium and we will rejoice together. And, too, we are working for 100 students in Piedmont Junior next year. Suppose each one who is there should win one. We will have them. Suppose our high school graduates in this section who are inclined to go to college could be turned to Piedmont Junior—we would double the student body again. What about it, pastors? What about it, Sunday School teachers? Why not let us all get under the load and make it lighter for the few who have borne the burden. Send your money to Prof. Buford Jennings, who is dean of the school, or to Mr. V. L. Carter, who is treasurer of the board of trustees.

Let us all pray, especially for Dr. Jenkins, who is giving such unselfish efforts to raise the money to meet pressing demands. All together, now, to finish the auditorium and to beautify the campus. And remember that every dollar given enhances the value of the property many times its value. Why, brethren and sisters, now is the time to begin our redemption. It's hard times, and we are in hard circumstances, and we will be until we deal justly with our Lord, and the innocent

will suffer with the guilty until we distinguish ourselves as His sons and daughters by willing obedience.

We must pray daily for our educational institution, and for its every interest, and for the boys and girls of our Church. May God give us a leadership with high ideals, and may we set ourselves to the task that is before us.

Yours to serve,

G. D. HUNT, Sec'y,
Alabama & Georgia & Ala. Conferences.

GIFTS.

"And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the Babe wrapped in swaddling clothes, lying in a manger."—Luke 2:10-12.

At the Christmas season, as we watch the more or less elaborate preparations made to celebrate the anniversary of our Saviour's birth, our thoughts turn to the story of His coming to earth as a tiny Babe, and we read again the story so beautifully told by Luke and Matthew. There is something about a baby so adorable, so full of the very essence of purity, innocence and potential power, even in its weakness, that we stand in awe at the miracle of life opened up before us.

And our Saviour, the King of heaven, came "out of the ivory palaces into a world of war" as a tiny Babe, and the angels sang the glad tidings to the humble shepherds on the hillsides of Bethlehem, and the radiant star guided the wise men to the lowly manger of Bethlehem, where they knelt in adoration and presented their gifts to the great Gift sent from heaven. He gladly laid down His sceptre and crown to come to earth and live as man lived, that He might understand and sympathize with men in their trials and temptations, and by His death on the cross to reconcile all men unto God.

May we learn anew this Christmas time the joy of giving ourselves to Him and to His service. May we worship as did the shepherds so long ago in humble adoration, with our whole heart filled with love which will overflow to those around us, not in perishable gifts, but in a love like unto His eternal love.

May we bring our gifts as the wise men did, and lay them at the feet of our Saviour. The gold that typifies His Kingship over our hearts and lives; the frankincense of our service which we may willingly and joyfully give; and the myrrh of our sacrifice, "that in all things He may have the pre-eminence." W.

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Adults:	
"The Crowded Ways"	.60
Young People:	
"Pioneers of Good Will" (Biographies of Home Missionaries)	.75
Primary Grade:	
"Little Lord Jesus"	.25

Pageants.

Adults:	
"The Cross Roads."	

Boys and Girls:

"Pepita's Adventure in Friendship."
"Won't You Walk Into My Parlor."
Leaders' Helps, Maps and Charts.

The material listed above may be ordered from the Christian Publishing Association, C. P. A. Building, Dayton, Ohio.

A reading book, "The Desire of All Nations" (50 cents), is published by Doubleday, Doran & Co., Inc., Garden City, N. Y.

MRS. J. E. CARTWRIGHT,
Literature Superintendent.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson XIII—December 29, 1929.

FELLOWSHIP THROUGH WORSHIP.

GOLDEN TEXT: "He entered, as his custom was, into the synagogue on the Sabbath Day."—Luke 4:16.

LESSON: Neh. 8:1-12; Micah 4:1-2; Psalms 122:1-9; Matt. 28:18-20; Heb. 10:19-25.

DEVOTIONAL READING: Rev. 7:9-17.

Religion is first of all a personal matter. It concerns a man's relationship to God. Private devotion, therefore, is a very vital factor in a man's religious life. A man neglects it at his peril. A great deal of the indifference and the unfruitfulness of many Christians is due to the fact that no provision is made for private devotion. People do not make—it is not a case of not having time, it is a case of not making time—time for private prayer, Bible reading, meditation. And then they wonder why they do not find a greater peace and joy and power in religion. One of the great dangers that threaten our religious life is the neglect of private worship and devotion.

But there is a social side to religion, and hence there is a necessity for fellowship through worship. There is an undeniable value in worshiping with others. However much a man may worship in private, he needs the inspiration and the impulse which comes from fellowship through worship. A striking illustration of the relation between fellowship in worship and the religious life came to the writer's attention this week. It seems that the pastor of a certain Church had become concerned about a member of the Church who had been absent from the worship services of the Church for several months. One night, after a service, he went to call on this member, who is representative of so many Church members. The man received his pastor and invited him to have a seat before the open grate on which there burned a glowing coal fire. There he awaited what he thought would be some rather plain talk from his pastor. He felt in a way that he deserved anything that the pastor might say, and yet he rather resented the idea of the pastor taking him to task. His pastor, however, said nothing. Instead, he took the tongs from their hook by the fire-place and plucked from the fire a glowing coal. He placed it on the bricks in front of the fire-place, and together the men watched the inevitable result. As the negligent Church member saw the glowing coal gradually lose its glow, he saw the point. With tears in his eyes, and with trembling voice, he said, "I see it all, Brother Pastor; I'll be at service next Sunday."

Just as there is a great danger that men will neglect the private aspect of worship, just so is there an increasing danger that men will neglect the social aspect of worship. The matter of Church attendance is becoming a real problem in many, many Churches. It has become such a problem in some Churches that they have either done away with the Sunday evening service or they have resorted to all kinds of devices to get a congregation. It is not a question of whether people go to Church like they used to, but rather a question of whether they go to Church as they ought to.

Among the many factors that have entered into the matter of poor Church attendance, it is unde-

niable that the radio has been one of them. Many a person is justifying his absence from Church on the grounds that he heard a sermon or two sermons over the radio. Now, there is undoubtedly value in hearing a service over the radio; that is, if the listener enters soberly and reverently into the service. But a radio service or no other service can be a substitute for the fellowship in worship which is to be had in the house of God, where men and women meet on common ground to worship a common Father, and where through hymns and prayers and responses they give common expression to their religious impulses. As in so many other things, it is a case of the good being the enemy of the best when a radio service is made a substitute for a service in the house of God. For shut-ins, for those who cannot possibly get out to service, the radio is a great blessing. But it has its distinctive limitations and its real dangers for those who are using it as an excuse for not doing what they know is their duty.

Another factor which has entered into the matter of Church attendance is the organized class. The writer rejoices in the splendid work which organized classes are doing in promoting fellowship, in teaching the Word, in rendering actual service. But if one takes issue with the statement that the large organized classes have become a menace to the matter of Church attendance, especially on the part of men, let him stand outside the class-room of any organized class on Sunday morning and see the amazingly large proportion of men who go from Sunday School to their homes or to other places. And the point at issue is the fact that the large majority of these men are members of the Church. It is perhaps an unpleasant truth, but it needs saying, that a man's first loyalty is not to his class, but to his Church. Attendance at a class is not a substitute for fellowship through worship in the Church. All this is written in good spirit. But it emphasizes a point which many have overlooked.

It is interesting to note in this connection that Jesus made it his custom to seek fellowship in worship. "As his custom was, he went into the synagogue on the Sabbath Day." That is a hard fact to get around. If Jesus were here in the flesh today, He would be a regular attendant at services of worship.

Perhaps it might be added that Church services ought to afford fellowship through true worship. Men and women have an instinctive need of God, and except in perverted cases they have an instinctive hunger for God. The Church ought to offer men and women a place and a program of worship. The services ought to be of such a nature that they are as the shadow of a great rock in a weary land, as springs of water in a desert, as a place of shade in a treeless waste. People do not, or at least they should not, go to Church to be entertained. The services of worship ought to send men from Church with the consciousness that they have been in the house of God, that they have seen the Lord high and lifted up, that they have heard His voice speaking to them, that they must order their lives on a higher level, and that they must yield their Master a fuller measure of service. He who finds in the fellowship of worship these things will say with the psalmist, "I was glad when they said unto me, Let us go unto the house of the Lord."

May I tell you why it seems to me a good thing for us to remember wrong that has been done us? That we may forgive it.—*Dickens*.

CHRISTIAN ENDEAVOR.

Sunday, December 29, 1929.

TOPIC: "Youth's Needs that Christ can Meet."—Matt. 4:1-11; Heb. 4:14-16.

Some Bible Hints.

Youth should follow Christ's example and fill the mind with the Scriptures, in order to meet the hour of temptation (v. 4).

Christ gives us the right view of ambition. It should not be selfish, personal gain, but ambition to do the will of God, whatever that may be (v. 8).

We need to trust God more, and Christ, if we stop and follow Him, will lead us into this experience (v. 7).

Youth needs friendship. It feels itself often misunderstood. But Jesus understands. We can take our troubles to Him (vs. 14-16).

Suggestive Thoughts.

Youth needs guidance. This is natural for youth. Whatever else it has, it lacks experience. Why repeat the mistakes of others? Listen and learn.

Youth needs patience. It is impetuous. It hates delays. Jesus waited until He was thirty before beginning His work.

Youth needs love and appreciation, and does not always get them. He is strong who feels that Jesus understands and approves.

Youth needs to work for others. Idleness is a curse. Selfish work is also a curse. We must follow Christ in His love for man and His efforts to help and lift.

A Few Illustrations.

Leave a rosebush alone, and it may grow a lot of roses, but they will grow smaller. Pruning is necessary if we want the best. Youth needs discipline.

When Garibaldi, the Italian patriot, offered his men not riches but sacrifice, hardship, and death, they declared themselves with him to the end. Youth needs a big challenge, and Christ gives it.

The crusaders of old misinterpreted a great idea. Crusades were right, but not with the sword. Christ will not conquer the world by the sword, but by love. Christ's crusade is love's service.

Christ chose twelve young men to be with Him to learn not only His message but to understand and live His life. Youth needs training. We can do little for Christ unless we learn of Him.

To Think About.

What is your greatest need today?

Where may we find help to meet our needs?

Do we find aid in the Scriptures?

FOUNDER'S WEEK AT THE MOODY BIBLE INSTITUTE.

For a quarter of a century Bible students and Christian workers have assembled in Chicago during the first week of February for the "Founder's Week Conference" at the Moody Bible Institute. The twenty-fifth annual conference is announced for February 3rd to 6th in the institute auditorium, North LaSalle Street and Chicago Avenue.

While Wednesday and Thursday, the 5th and 6th, will be alumni day and missionary day, respectively, each day of the Conference will present programs of strength and challenging import. Distinguished speakers already announced include Bishop Horace M. Du Bose, of the Methodist Episcopal Church, South; Mr. H. A. Ironside, Oakland, Calif.; Rev. H. W. Bieber, D. D., Bala-Cynwyd, Pa.; Rev. William Lamb, Sydney, Australia, and Rev. Charles W. Abel, for many years associated with missionary work in the British East Indies at Kwato, New Guinea.

FROM REV. ELDER.

Dear Readers of THE SUN:

I am at this writing at Dorrun, Ga., with my son, Jim Staley Elder. I intend to go from here and spend a few days with my daughter, Inez Corbrey, at Moultrie, Ga. My children are very kind to me, and they do every thing they can for my comfort and pleasure in my affliction. My sons-in-law and daughters-in-law are equally kind to me. My friends are equally as kind to me, for which I praise the Lord. As David said, "A good name is rather to be chosen than great riches, and loving friends rather than silver and gold." Some one made a report that I had another stroke, but it was a mistake. I was on my way from the Alabama Conference, and when I got to Columbia I got on the train for home. I had some kind of spell, and there was twenty-four hours that I was unconscious. I don't know what was the matter, but I think I was poisoned. The doctor said I did not have a stroke. Any way, I had a close call. The conductor was very kind to me. God bless him for his kindness to me.

I attended the two Conferences and enjoyed them more than tongue can express. I don't think I will attend another. I wanted to be at the General Convention, but I was not physically able to go, though my thoughts and prayers were there. I am glad that I lived to see that day. I cannot talk, and can hardly write, but I thank God that every thing is as well with me as it is. Pray for me when you may. H. W. ELDER.

SPIRIT GUIDANCE.

The time has come for a new and greater emphasis upon the guidance of the Holy Spirit which is promised in the New Testament and evidenced throughout the entire history of the Christian movement. At the present time, about the only Christians who are laying great emphasis upon Spirit-filling and Spirit-guidance are the believers in the more extreme forms of holiness beliefs and practices. And the Spirit leads them into the practice of certain forms and ceremonies that are not particularly interesting or appealing to the great majority of Christians.

The notable instances of Spirit-guidance in the past have occurred when the Church was confronting great human problems as extensive as humanity itself, and as momentous as life and death. In such cases, the Spirit has led into ways fraught with the most practical and far-reaching changes in human destiny. It may be that we have come to rely too largely upon human wisdom and human understanding. What we need is not to abandon human wisdom and human understanding, but to seek to have the best powers with which humanity is endowed, enlightened and energized with the power of the Spirit. A careful analysis of the work of the notable leaders of the past reveals the fact that they were guided by a sort of sanctified common sense. There could be no greater blessing to come to the Christian cause in our day than the leadership of men endowed with this sanctified common sense.

S. C. HARRELL.

LINCOLN, LINDBERGH, AND DADDY GOOD ENOUGH FOR DANNY.

"Daddy, I nearly had a fight with a fellow today."

"What was the trouble, Danny?"

"He said something mean about you."

"Was what he said true?"

"No. He lied about you. That is why I wanted to fight him."

"Lying about me did not hurt me. Why fight about it?"

"I was mad enough to fight, but I thought you would not like it."

"I am proud of you. What did he say to make you fighting-mad?"

"The boys were all bragging about their daddies. Bill said you did not amount to much because you did not use tobacco."

"Well, I don't use tobacco, do I?"

"No, you don't. Daddy, why don't you use tobacco like other men?"

"One reason is because I promised my mother when a boy that I would not."

"Why, mother got me to promise that, too."

"Now, that I am older, I know that mother was right, as mothers generally are."

"Is that the only reason why you do not use it?"

"Oh, no! I have studied about it and believe I am better off without it."

"But, Daddy, lots of good men use it."

"Yes; but I believe they would be better off without it. I cannot see how it really helps them."

"I had not thought about that. I think you are right."

"Lincoln, when a small boy, promised his mother never to use tobacco, and never did. And Lindbergh did the same."

"Well, Lincoln and Lindy are good enough for me! I am glad I have not used it, and I never will."—No-Tobacco Journal.

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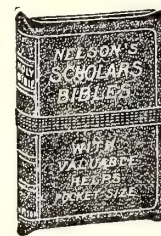
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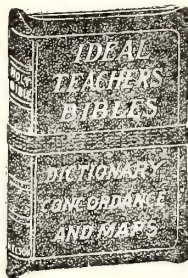
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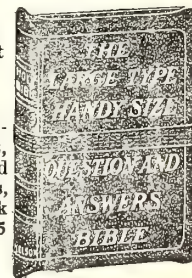
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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

CHRISTMAS WEEK.

MONDAY.

ANNUNCIATION.

"Thou shalt call His name Jesus."—Matt. 1:21.

The Lord solves all difficulties for His own. Joseph is informed of the blessed mystery, and he hears from an angel the blessed name of the Child who is to be Saviour of the world.

This announcement is in entire agreement with the prophecies which are the central doctrine of the Scriptures. In the Old Testament this was vague and dark, but the information came like a cloudburst in the sky, flooding everything with light.

Today we find ourselves in a sanctuary in which Jesus Christ, the eternal God and precious Saviour, is filling everything with His grace and glory. As we approach the annual celebration of His birth and as we contemplate all it means to us, we should pray that God will help us to be right-minded and just, as Joseph was, and obedient to the truth, however much it may conflict with our own wills and ways of thinking. We can learn today that a righteous man is not shamed, but comes to rely on God for a solution of the enigmas of life, and that the secret of the Lord is with them that fear Him.

Prayer.—Lord, let Thy word enlighten us and lead us on the right path. Give us understanding and grace by the Holy Ghost. *Amen.*

TUESDAY.

THE PROPHECY.

"The zeal of the Lord of Hosts will perform this."—Isa. 9:6-7.

Today we will get ready to rejoice in the spirit of the righteous and the free. This Child Jesus is our Brother, one of us, and yet at the same time mighty and everlasting God. The lost are found, the bound are free, the dying now live, and none shall be without help by reason of unworthiness. The devil is defeated. No power of infidelity about us or in us is able to stand His power.

Let Christmas, the children's festival, make us all child-like, and we all will be happy. It is a day when even misery may be turned into happiness, distress to glorying, sins to righteousness, death to life. May you have a most blessed Christmas.

Prayer.—Heavenly Father, in the name of Jesus, we pray Thee to open our hearts to Jesus, that we may let Him make His abode in our hearts. We pray that those who have not given Him room may let Him be born in the manger of their hearts today. May we all accept the salvation of Jesus Christ. *Amen.*

WEDNESDAY.

THE BIRTH.

"For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Luke 2:11.

Our joy today is that which we do to join with the angels of heaven in singing and making mer-

ry. In this act, heaven comes down and makes its temple on earth, and God is at the altar and becomes our Saviour. The earth from now on is to be the home of the saints, where God is worshiped in spirit and truth, and where love, peace and good will is to abound. To every one who receives Him and follows Him comes the blessedness of seeing the truth, cleansing the heart, filling the life with love, and uniting with His holiness.

The blessed joy that fills the heavenly host is ours, and none can rob us of it. God is Father and Brother, and Christmas is a symbol of the world's greatest delight in looking into the counsel of God forever.

Prayer.—Dear Lord, let Thy tidings of joy permeate our hearts. Awaken us to the glad music of the soul. Keep thine own Christmas in our hearts, and make our joys a part of heaven's song. *Amen.*

THURSDAY.

VISITORS.

"Let us see this thing which is come to pass."—Luke 2:16.

The shepherds believed what they had heard, and visited Jesus. They who believe God find the true revelations.

Jesus is in the Church, and the saints have Him in their hearts. In the Word and in their prayers He is with them. We do not have to lift ourselves up to heaven to find Him, but have only to look for Him where He abides around us. The shepherds found Him where they were told He was, and that was enough for them.

Let this be a day of making Jesus real to us, and this year one of more intense desire to make Him known to others.

Prayer.—Lord, we pray that every day may be a day when we seek Jesus, and every day a reality of His presence, and every day out of grace in our hearts. *Amen.*

FRIDAY.

THE IMPOSSIBLE SALVATION.

"Ye shall not see me henceforth, till ye say, Blessed is He that cometh in the name of the Lord."—Matt 23:34-39.

Is there an unbeliever still? The enmity of the devil-spirit in the world does still blind the eyes of many, and they will not believe. But God's love is greater than all the might and power of hell, and He loves more than the devil can hate. The apostle David expressed it by saying, "Where sin doth abound, grace doth much more abound." The fires of heaven burn a thousand times more fiercely than the fires of hell. That this grace does not conquer every one's heart is a deep mystery, but we believe that some day it will have a solution. We do know that any one who receives of His Spirit is allowed to taste of His love.

"Greater is he that is in you than he that is in the world."

Prayer.—We thank Thee, Lord Jesus, that Thou didst come to the world, enter into its misery, and lifted all from the mire to glory. Enlighten us more and more in Thee, to know Thy ways, to love and serve Thee, and that we may never tire in bearing witness of Thee to the world. *Amen.*

SATURDAY.

A CHRISTMAS SOUL.

"They saw His face as it had been the face of an angel."—Acts 6:8-15, 7:54-60.

Stephen is a glorious example of the coming of Christ into a soul, showing that the Son of

God came into the world that man might be heavenly and go to heaven. By the same grace and faithfulness of Stephen, you and I also shall be like him, perhaps not to have the same rank in glory, but to have the rank that belongs to us. Look forward to it with joy, let your thoughts dwell upon it, let the same song of praise be upon your lips, let the same spirit that was in him be in you, and pray that your soul may be imbued with his love. By this victory or sin, death and the devil is yours.

Prayer.—Lord Jesus, sanctify us while we live and grant our faith to be true and living, rejoicing in hope, patient in tribulation, abounding in love. Live, Thou, in us and let our end be a happy one in Thee. *Amen.*

SUNDAY.

LIFE AND SONSHIP.

"In Him was life; and the life was the light of men. . . . and as many as received Him, to them gave He the power to become the Sons of God."—John 1:1-13.

Jesus is God from beginning, and He is the Light of God. In Him is all the fullness of life. We can see this in all things around us—the stars, the flowers, good people, creatures of the earth, the fowls of the air, the fishes of the sea, and in every living thing. While there are a great many who will not receive him, there are thousands who, by believing in Him, have become children of God and are made partakers of His divine nature.

Let none say, "He will not come to me." He has come already, knocking at thy door, seeking to come in and dwell with thee. Only believe and follow all the way.

Prayer.—Lord Jesus, speak to us, that we may believe in Thee with a true and living faith. Create this faith in us this New Year, and preserve it there unto the end. *Amen.*

TO WHOM GIVE.

Just as our copy is going in for this Christmas issue of THE CHRISTIAN SUN, the following telegram comes from Dr. Clarence Poe, editor of *Progressive Farmer*, Raleigh, N. C.:

"I hope you will urge all town and city Churches this year to extend the limits of their Christmas giving to include the adjacent farm territory and look out for families, especially tenant families, suffering from sickness, crop disaster and other misfortunes."

This is a timely telegram, and one that the Churches may well consider and act upon. In many rural sections, 1929 has been a trying time. Flood devastated areas and boll weevil ravages, with short crops and inadequate prices have entailed hardships and brought devastation and need, poverty and want, to many a family. It is easy to overlook these in rural districts where the agencies of benevolence and charity are not organized or active. If we would enjoy our Christmas in the spirit of Him who gave us the event and the season and who taught us that it was more blessed to give than to receive, we will put ourselves to the pains of finding out some who are suffering from want and need, and we will make our gifts to help relieve that suffering.

Christmas is a time of giving. Do not let us waste our efforts and gifts upon those who have plenty and abundance without our gifts, but let us emphasize in our thinking and activities, and be sure to take notice of and make a contribution to some at least who are in a position to receive with grateful hearts and who will be truly blessed and benefitted by our Christmas giving. J. O. A.

Christian Orphanage

The following articles of clothing, etc., have been received since our last report: Woman's Missionary, Wake Chapel, 5 dresses; Mr. and Mrs. Mayo Reeves, hats, shoes, etc.; Mr. and Mrs. Ben T. Holden, hats; Mrs. J. A. Williams, Franklin, Va., dresses, etc.; Allen Moore, 1 lot half-hose; Mrs. C. V. Dunn, 1 suit; Woman's Missionary Society, Goshen, Ind., 2 quilts; E. W. Cather, 5 bbls. apples; Cove Exp. & Com. Co., 100 yds. flannel; Virginia Cotton Mills, 64 yds. gingham; Golden Rule Class, 1 box clothing for little girls; Missionary Society, Henderson Christian Church, 1 box clothing for little girls; Mr. Montgomery's class, Raleigh, N. C., clothing for little girls; Young Ladies' Class, Liberty-Vance, N. C., dresses, shoes, etc.; Mrs. J. P. Barrett, 1 coat; Pleasant Ridge Missionary Society, N. C., dress-goods, suit, stockings; Mrs. W. A. Peone, N. C., 1 quilt; Mrs. Ambur B. Sharpe, Va., 1 quilt; Pomora Mills, Greensboro, N. C., 140 yds. cloth; Woman's Missionary Society, Durham, 2 suits, 1 overcoat, etc.; Columbia Mfg. Co., 100 yds. sheeting; Linville Missionary Society, Linville, N. C., socks, towels, dresses, many other garments; E. W. Hart Plaid Mills, N. C., 179 yds. gingham; Consolidated Mills Corp., N. C., 218 yds. outing; L. Banks Hart Mfg. Co., 252 yds. shirt cloth; United Church, Chapel Hill, N. C., stockings, canned goods, etc.; Revolution Cotton Mills, N. C., 418 yds. cotton flannels; Puxminly Mfg. Co., N. C., 893 yds. blue denims; Columbia Mfg. Co., N. C., 98 yds. sheeting; Edgar Long, N. C., 1 bbl. apples; Mable I. Higgs, Stanley, Va., 1 box clothing; Mrs. H. B. Coney, Portsmouth, Va., 1 box 6 doz. golf hose, 2 doz. half-hose, 2 doz. hose; Mrs. C. W. Parker, Portsmouth, Va., clothing; Philathea Class, Winchester, Va., clothing, etc.; Philathea Closs, High Point, N. C., 15 dresses, etc.; Farms Butter Oil Co., N. C., 20 bags cotton-seed hulls, 10 bags cotton-seed meal.

The circles Nos. 1, 2, 3, 4, and 5 of the Burlington Christian Church gave us as a Thanksgiving offering a shower of towels, pillow-cases, and dresses, articles which were very much needed and certainly appreciated. Then circles 4 and 5 wanted the children to have a good dinner on Thanksgiving Day, so circle No. 4 sent us three chickens and circle No. 5 sent us ten chickens, with provisions such as jellies, pickles, canned goods, cakes and many other articles. The children had a good chicken dinner, with cranberry sauce. The ice cream company at Burlington gave us ice cream, and the children were happy.

The Burlington people take a great interest in the orphanage, and when they see we are in need they undertake to supply the need. The members of these circles get a real joy out of doing these real kind acts of love to help us in this work and to make the children happy. May God bless these good women in all their undertakings.

Bro. H. A. Carlton, of Raleigh, came by the orphanage last week in his car and picked up eight of our largest boys and carried them to Raleigh and then to the cafe and gave them a good feed; then carried them to the clothing store and set them up to a nice suit of clothes and sent them back home. Last Sunday morning, when they all got ready for Sunday School, dressed up in their new suits, we had a handsome crowd of happy boys. I believe Bro. Carlton gets as much joy out of doing kind deeds to help others as any one I have ever met. I wish the orphanage had a thousand friends like him.

Our financial report shows our income for the

year to be \$21,873.28. We must raise by the time we close our books for the year \$8,126.72 to reach our goal. We have hundreds of members in our Church who could send the orphanage ten dollars and be the richer and happier for the Christmas season. Try it and see. Will you help us reach our goal?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 19, 1929.

Brought forward \$19,335.57
Sunday School Monthly Offerings.

N. C. & Virginia Conference:

Howard's Chapel \$ 3.00
New Lebanon Sunday School 2.00
New Lebanon S. S., Lebanon Class. 2.00
Happy Home88
Berea, Nov.-Dec. 17.23

Eastern N. C. Conference:

Turner's Chapel \$ 1.00
Mebane 2.00

Western N. C. Conference:

Union Grove \$ 3.00
Randleman 2.50
Pleasant Ridge 3.62
Shiloh 2.00

Eastern Virginia Conference:

Rosemont \$47.65
Berea, Nansemond 10.00
Antioch 5.00
Wakefield 2.58
Isle of Wight 2.00
Windsor 24.43
Suffolk 30.00
Franklin 50.64

Valley Virginia Central Conference:

High Point \$ 2.00
Winchester 4.53
Leaksville 1.85

Alabama Conference:

Wadley 1.90

Georgia and Alabama Conference:

Vanceville 1.10

Special Offerings.

Cash item \$ 1.00
M. Y. Wilson, support children.... 20.00
Prof. O. W. Johnson 5.00
Mrs. Brady, to feed cows..... 1.00
R. J. Miller, support of children... 50.00

Thanksgiving Offerings.

N. C. & Va. Conference:
Apples Chapel \$20.22
United, Lynchburg 12.97
Happy Home 15.76
New Lebanon 33.70
Liberty 10.60
Reidsville S. S., add'l 5.31

Eastern N. C. Conference:

Bethel, Wake \$18.26
Seagrove 12.90
Shallow Well 16.04
Wentworth 28.00
Christian Chapel 7.00
Piney Plains 22.61
Mebane 16.00
Sanford 37.47
Ether 25.26
Mt. Auburn 60.00

Western N. C. Conference:

Zion \$ 19.21
Burlington 1,660.65

Shady Grove 4.00
Biscoe 15.21
..... 1,699.07
Eastern Virginia Conference:
Windsor 50.00
Alabama Conference:
Wadley 8.13
A Friend, Harrisonburg, Va. 10.00
Missionary Society, Damascus Church.... 8.50
J. S. Martz, Philadelphia, Pa. 5.00
Mr. & Mrs. W. B. Madison, Wentworth... 10.00
Mrs. E. T. Vickers, Henderson, N. C. 5.00
Nicholas Weber, Irvington, N. J. 100.00
Grand total \$21,873.28

ORPHANAGE BARN-REBUILDING FUND.

Week Ending December 17, 1929.

Previously reported \$1,985.78
Pleasant Ridge, N. C., Sunday School.... 8.20
Shallow Well Christian Church 2.90
Christian Chapel Church, N. C. 20.00
Seagrove Christian Church, N. C. 5.00
Mr. & Mrs. W. B. Madison, Wentworth... 10.00

Total to date \$2,031.88

J. M. DARDEN, Ch'n,
Board of Trustees.

WINDSOR, VA.

The Woman's Missionary Society of the Windsor Christian Church were delightfully entertained Wednesday afternoon at the home of Mrs. W. S. Wilkinson. Those present enjoyed a most inspiring review of the mission study book by Rev. E. B. White.

On Wednesday night, at the Baptist Church, Rev. J. Sidney Cobb was leader of a community welcome service in honor of the Rev. E. B. White, new pastor of the Windsor Christian Church, and family. J. W. Roberts, mayor, extended greetings from the town; Superintendent L. T. Hall welcomed the minister and family on behalf of the schools; S. T. Holland represented the Christian Church; the Rev. E. T. Clark extended a most cordial welcome from the ministers; Mrs. J. M. Raby extended greetings to Mrs. White and children from the ladies of the town. The Rev. and Mrs. White graciously responded.

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WHAT NOTABLES SAY ABOUT THE BIBLE.

Sunday, December 8th, was observed as "Universal Bible Sunday." Anticipating this, the American Bible Society addressed a letter to President Hoover and to the Governors of all the States in the Union. We append a few of the numerous replies:

President Herbert Hoover: "The annual observance of 'Universal Bible Sunday' is a valuable aid in spreading knowledge of the Book of books, from the pages of which have come those ideals that root our government and our national life firmly in the consciences of men and women."

Gov. Harvey Purnell of Arkansas: "I unhesitatingly commend the occasion of 'Universal Bible Sunday.' The very foundation of civilized society rests upon the rock of faithful religion regardless of creed, and without its influences the civilized nations and peoples would disintegrate into oblivion."

Gov. H. C. Baldrige of Idaho: "The more I observe the activities of men, the more thoroughly I become convinced that a literal interpretation and application of Christ's teachings would solve all the problems of society. The observances of Bible Sunday should serve to call effectively to the attention of all people the fundamental truths of life that the Bible reveals."

Gov. L. L. Emmerson of Illinois: "Permit me to express the hope that 'Universal Bible Sunday' will not only be generally observed throughout the country, but that it will impress on the public consciousness the fact that our present civilization is based on the teachings of the Bible. Without the great moral precepts, taught and lived by Jesus of Nazareth, our world would indeed be in a topsy-turvy condition. Any nation which forgets its religion is well along the road to decadence."

Gov. H. G. Leslie of Indiana: "The biggest influence in the lives of men today is the open Bible. No man's education is complete without a good working knowledge of the Bible. Its influence upon individuals and society is so marked that the outstanding men and nations of today are those whose lives and actions are guided accordingly."

Gov. W. T. Gardiner of Maine: "The ministry of the Bible to individuals and to humanity holds a significant place, unique in the foundations of our country's history and foremost as a factor contributing to its greatness and success. We may well stress the value of lessons to be gained from its study."

Gov. F. G. Allen of Massachusetts: "I welcome the opportunity of endorsing 'Universal Bible Sunday,' and I find it very difficult to express in words the high appreciation and value I place upon the Holy Bible. The Book has exerted a tremendous influence upon the destinies of the world—a greater influence than any of us realize. No one of the Christian faith cares to contemplate what the world would be without the Bible. It is the foundation and corner-stone of our Christian faith and worship."

Gov. F. D. Roosevelt of New York: "I feel that a comprehensive study of the Bible is a liberal education for any one. Nearly all of the great men of our country have been well versed in teachings of the Bible, and I sincerely hope that the habit of Bible study will be developed among the people."

Gov. O. Max Gardner of North Carolina: "The great benefits which I have derived personally from a study of the Bible prompt me to endorse wholeheartedly the suggestion for the celebration of a universal Bible Sunday."

Gov. N. S. Case of Rhode Island: "The Bible, the Book of books, is my guide and that of my family, day by day, throughout the year."

Gov. J. G. Richards of South Carolina: "The

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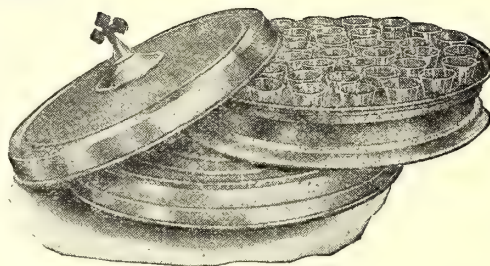
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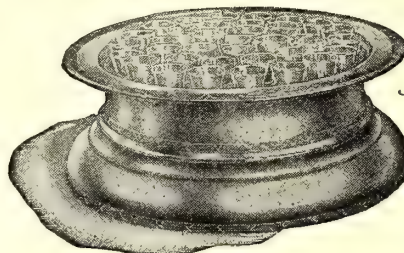
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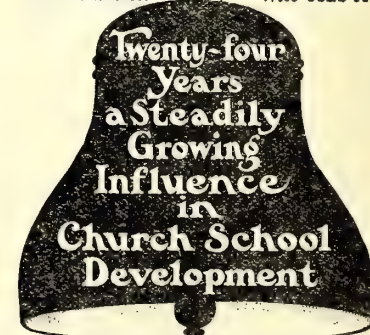
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OBITUARIES.

SIPE.

David Jennings Sipe was born August 19, 1874, in Rockingham County, Va., and died November 30, 1929, at News Ferry, Va. He was the youngest son of Col. Emanuel Sipe and Penelope Jennings Sipe, of Linville, Va. There were eleven children in the Sipe family—four sons and seven daughters. Of these eleven, there are living Mrs. J. J. Lincoln, Lawrenceville, N. J.; Mrs. C. E. Beery, Hagerstown, Md., and Mr. W. H. Sipe, of Bridgewater, Va.

Bro. Sipe made a profession of religion and united with the Church at Linville, Va., in early life. He graduated from Elon College in the class of 1899. After graduation he became assistant secretary of Y. M. C. A., in Galveston, Texas, during the Galveston flood, and remained in this service until 1901. On October 2, 1901, he was married to Elizabeth Pierce, of News Ferry, Va. To this union there was born one child, who died in infancy.

After marriage, Bro. Sipe taught school at Waverly, Va., and in North Carolina, after which he engaged in insurance business with the Southern Life and Trust Company, now Pilot Insurance Company, of Greensboro, N. C.; later he engaged with the Jefferson Standard Company and remained with this company for seventeen years; later he engaged with the Atlantic Life Insurance Company of Richmond, Va., as special inspector.

He was an active, faithful, earnest Christian worker, modest, sincere, conservative member of the Pleasant Grove Christian Church, with which he united after his marriage, and was a member of the Masonic fraternity.

His funeral services were conducted by his pastor, assisted by Rev. Mr. Wilson, of the Presbyterian Church. The burial services were conducted by the Masonic fraternity. Many friends and relatives from North Carolina and Virginia attended these services in evidence of the high esteem in which he was held by those who knew him.

JONES.

On the fifth day of December, 1929, Boyd H. Jones departed this life, being 48 years of age. He was the son of the late Rev. John A. Jones, of sacred memory, a minister of the Christian Church, much loved for his saintliness.

Boyd was a member of Wake Chapel Christian Church, having united, I think, at about the age of eight years. He was always a faithful and loyal member to his Church, helping in all her enterprises. Those who knew him best speak in word of no uncertain sound as to his Christian character.

He leaves to miss him his wife and three children, two brothers and four sisters. The interment was in Wake Chapel Cemetery and the service was conducted by the writer, assisted by Bro. Davenport of the Presbyterian Church.

May our Lord's rich blessing rest with and comfort the bereaved.

J. LEE JOHNSON.

SPAIN.

Mrs. Amy Williams Spain was born September 27, 1857, and died December 8, 1929, at her home near Mt. Auburn Christian Church. She was married to Mr. Sy Spain, of Warren County, N. C. To this union were born four children—Richard Young, Myrtle Long, Lola Alene, and one who died in infancy.

Sister Spain was the youngest child of a family of thirteen, all of whom preceded her to the spirit-world. She was converted in early life and united with Mt. Auburn Christian Church and lived a quiet Christian life, charitable in spirit,

faithful in service, generous in nature, modest in bearing, and beautiful in character.

The funeral services were conducted by her pastor from Mt. Auburn Christian Church December 9th, and was attended by a large number of friends, and she was buried in the cemetery at the Church she loved.

CARROLL.

Emma Whitt Carroll was born September 27, 1858, and died May 26, 1929, at her home in Reidsville, N. C. She was the wife of J. D. Carroll, who, with five

children, eleven grand-children, and three great-grandchildren, survive her. She was a member of the Reidsville Christian Church and her funeral was conducted from the Church on the evening of May 27th by the writer and Rev. J. H. Dollar, pastor of the Church. Burial was in the family lot in Greenview Cemetery.

May the Lord comfort the bereaved in the loss of wife, mother and friend. May the Christian graces of our sister's life ever be remembered as a guiding light to lead her loved ones in paths of righteousness.

R. A. WHITTEN.

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WEST.

Whereas, for about forty years Judge Jesse Felix West was superintendent of the Waverly Christian Sunday School, and by his wisdom, personality, loyalty, and Christian spirit, led us in Christian education so that life has been richer for those of us who have followed his leadership and shared the joy of his good spirit; and

Whereas, on October 25, 1929, our beloved leader answered the summons of the Judge of all the earth to come from labor to reward;

Therefore, be it resolved:

1. That we acknowledge with gratitude the greatness of the man who for nearly half a century has been our leader in the field of Bible study and Christian character building.

2. That we bow in humble submission to the will of the Father, "who doeth all things well," and give Him thanks for the hope of meeting our superintendent again "in the temple not made with hands," where angel choirs fill God's house with gladness.

3. That we do solemnly resolve to keep sacred the memory of our departed leader by carrying on the work which was dear to his heart, in order that the Church he so loyally loved and freely served shall prove worthy of his leadership and sacrifice. This we will do by regular attendance at services, Bible study and prayer, and by seeking to radiate that spirit of Christian love that was dominant in the deceased.

4. That we extend sincere sympathy to the bereaved family and offer to them the consolation of sacred Scripture, which was the strength of their loved one.

5. That a copy of these resolutions be sent to each of the brothers, the wife and children of the deceased, a copy be filed with the records of the Sunday School, a copy be sent to the local paper and to "The Christian Sun" for publication.

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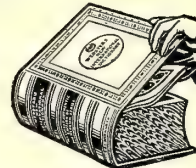
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